

# HERALD of HOLINESS

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## Being and Doing

C. A. McConnell

**A**LIVE to its specific mission, the Church of the Nazarene has stressed the subjective side of Christianity. In this it has followed the method of the Master as given in His instructions to the disciples just before the ascension: "Tarry until . . . ye shall be baptized with the Holy Ghost not many days hence." Being stands first. The holy fountain of the indwelling Spirit must be the source of activities which shall please God. But there is an objective side to Christianity, a side of doing as well as being, and to this part Jesus called attention in parable and admonition. The parable of the pounds and of the talents; His portrayal of judgment day scenes, "Ye did it . . . did it not," all teach that not only are we to be good, but are to be good for something. An experience of holiness which remains content without an outlet of active righteousness, is in danger of becoming a Dead Sea of spiritual pride.

The "pruning" one receives in his pentecostal consecration is in order that he may bring forth more fruit. It is impossible that one should receive the mind of Christ and remain an idler. If a machine does not work, either the machine is no better than so much junk, or else the power has not been turned on. The Book declares that the glory of God is to come from those redeemed by the blood of Jesus. He proposes to so fix up our humanity that it will be able to do exploits, and then to connect it with the heavenly current of power, the blessed Holy Ghost. "Saved and sanctified" but doing nothing—nothing coming to pass for the Master! Oh no!

Love will find a way of service to the beloved. We have emphasized being, and properly so. It is time that we call attention to the other hemisphere of Christian life, doing. Love was implicit in the being of God throughout the eternities. It became explicit in the deeds of Jesus.

## HERALD OF HOLINESS

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### THE PERFECTION OF LOVE

IT is interesting to attempt to trace the preservation of the doctrine of holiness through the so-called "Dark Ages" of church history, and its later development during the Reformation period. How greatly we are indebted to the mystics for this great truth, can be appreciated only by those who have given this matter careful study. To be sure, it is couched in many and various forms, but those who have experienced this grace of God can easily recognize it though clothed in different terminology. After all, the forms are but the clothes of truth, as is poetically expressed in Akbar's Dream:

*And what are forms?*

*Fair garments, plain or rich and fitting close  
Or flying looselier, warmed but by the heart  
Within them, moved but by the living limb,  
And cast aside when old for newer forms.*

As early as the fourteenth century there developed a "New Devotion" which found expression in the "Brethren of the Common Life" founded by Gerard Groote—sometimes known as "the first father of our Reformation." Enjoying wealth and social distinction, as well as a place among the learned in the University of Cologne, Gerard Groote was one day attending a game, when a plainly clad stranger, one of the "Friends of God," spoke to him saying, "Why standest thou here? Thou oughtest to become another man." These words pierced his heart. The Invisible Hand was leading him, and soon he found a satisfying knowledge of Christ. Surrendering his benefices, like George Fox and John Wesley at later dates, he went out to preach to the common people. Together with Florentius Radewyn, he founded a school at Deventer, of which Thomas a Kempis was the most noted pupil and memorable product. The *Imitatio Christi* of Thomas a Kempis has probably been the most widely read book in the world, with the exception of the Bible.

IT is frequently said that the Reformation had no doctrine of perfection, and that the term was always used as a reproach. But Luther had a strain of mysticism in him, and his scattered utterances indicate that Lutheranism recognized the necessity of a Christian ideal. "The state of perfection," says Luther, "is to have a lively faith, to be a despiser of death, life, glory and all the world, and to live in glowing love as the servant of all men." About this same time, St. Francis de Sales, bishop of Geneva and a preacher of great eloquence, endeavored to bring this doctrine of perfection, now known as the "Devout Life," to the common people. "It is an error," he wrote, "nay rather a heresy, to wish to banish the devout life from the army, the workshop, the courts of princes, and from the households of married folk." Previous to this however, St. Francis of Assisi had likewise attempted to bring this truth of Christian perfection to those who performed the ordinary social duties of life. His aim as given in the *Poverello* was "To awaken in Christian souls everywhere a striving after holiness and perfection, to keep the example of a direct following of Christ before the eyes of the world as a continuous spectacle, and by self-sacrificing devotion to become all things to those who were spiritually abandoned and physically destitute."

Molinos, whose book, the *Guida Spirituale* forms the basis for the Quietism of the seventeenth century, named these four things as aspects of Christian perfection. (1) That the activities of sense and intellect were to be left behind; (2) that the ideal silence is the silence of love; (3) that there must be a walking by faith in the paths of prayer; and (4) an unbroken act of communion with God. Madame Guyon and Fenelon are outstanding representatives of this period. Fenelon in his *Maxims of the Saints* elaborated two propositions on the subject of "Perfect Love"—(1) that the love toward God is a disinterested love of Him for His own sake, independent of reward; (2) that in the most perfect Christians love is the predominant grace. Madame Guyon maintained that a *perfect sanctification* and an *absolute rest in God* were possible upon earth. Rothe has put Fenelon's idea of perfection into these lines, translated by John Wesley.

*Though waves and storms go o'er my head,  
Though strength, and health, and friends be gone,  
Though joys be withered all and dead,  
Though every comfort be withdrawn,  
On this my steadfast soul relies—  
Father, Thy mercy never dies!*

It should be noted that this idea of Christian perfection as maintained by Fenelon is very closely related indeed, to that of John Wesley, which he summarizes in his favorite lines as follows:

*Lord, I believe a rest remains  
To all Thy people known,  
A rest where pure enjoyment reigns.*

*And Thou art loved alone;  
A rest, where all our soul's desire  
Is fixed on things above;  
Where fear, and sin, and grief expire,  
Cast out by perfect love.*

JEREMY TAYLOR, William Law, and the Quietists were all greatly influenced toward inward religion by the works of Thomas a Kempis. William Law published his *Christian Perfection* in 1726, a work which was excelled only by his later work entitled, a "Serious Call." John Wesley was at first an ardent disciple of William Law, but after having been brought into the clear light of salvation by faith, accused Law of giving too much attention to salvation by works. His letter to William Law, and the reply he received make interesting reading, although it is to be regretted that the two so little understood each other. How greatly John Wesley was indebted to Thomas a Kempis, Jeremy Taylor and William Law, for the emphasis upon the interior life and love as the goal of the Christian, he tells us in the introduction to his *Plain Account of Christian Perfection*.

In the eighteenth century Pietism replaced the quietistic movement of the previous century. Mysticism found a resting place among the Moravians in Germany, and it is to one of their number that John Wesley was indebted for his clearer light on salvation by faith. Writing to William Law, he says, "For two years I have been preaching after the model of your two practical treatises, and all who heard allowed that the law was great, wonderful and holy; but when they attempted it they found it was too high for man; by the doings of the law no flesh could be justified. I might have groaned to death had not a holy man of God—Peter Bohler—directed me saying, 'Believe and thou shalt be saved. It was, however, to Arvid Gradin that he owed the definition of the full assurance of faith given in his "Plain Account." After a long conversation with him, Mr. Wesley asked that he be given in writing, a definition of the full assurance of faith, which Mr. Gradin gave him in these words: "Repose in the blood of Christ; a firm confidence in God, and persuasion of His favor; the highest tranquillity, serenity, and peace of mind, with a deliverance from every fleshly desire, and a cessation of all, even inward sin." And thus through a long line of earnest mystics, interpreting this precious truth in many ways and clothing it with various forms, it came to this beautiful expression in Arvid Gradin and was proclaimed by the Wesleys and the Methodists—and a hundred years before them by George Fox and the Quakers. It is to this doctrine and experience that we are as a church uncompromisingly committed, and we treasure our inheritance in the history of the saints and martyrs who before us proclaimed it so worthily, and for it endured persecution and even martyrdom.

## EDITORIAL MISCELLANY

The Presbyterian and Reformed Churches are favoring stricter Sabbath observance. The American section of the World Alliance has adopted a resolution to join the Lord's Day Alliance, and have designated the Sunday following Easter as the time for presenting the need of a stricter observance of the Lord's Day. It is their purpose to combat the present day trends toward a commercialized Sunday with its sports, amusements and business.

President Walter A. Jessup of the Carnegie Foundation of Teaching, has this to say of the changed attitude of students on the campus: "The student on the campus is no longer the blase, sophisticated student of the twenties. He is a hard-working, serious-minded person who demands more of the college library, the laboratory, and the instructor than did his brother of a decade ago. He is increasingly a patron of the seminar, the serious lecture, the art gallery, the symphony concert. The student is deflating the 'rah-rah boy' of yesterday. He has a different attitude toward scholarship, research, athletics, fraternities and student activities. It is a fact that every serious minded experiment on the part of educational institutions to attain a new level of educational effectiveness is now being met by the students with serious-minded and intelligent co-operation."

The Methodist Board of Temperance, Prohibition and Public Morals in the recent meeting at Washington surveyed the results of the first year's repeal and found them bad. Drunkenness has increased throughout the nation at a marked rate. The number of drinking women and girls has increased rapidly. More highway fatalities occurred during 1934 than 1933. Deets Pickett gives the percentages of arrests for drunkenness in 1934 over the previous year as follows: Birmingham, 109.8; Boston, 15.36; Cincinnati, 10.9; Cleveland, 15.91; Denver, 46.51; Des Moines, 25.73; Lincoln, Nebr., 22.61; Los Angeles, 49.98; Milwaukee, .72; Minneapolis, 12.19; Oklahoma City, 32.15; Portland, Ore., 12.53; Spokane, 53.19; Washington, D. C., 25.5.

The Institute of Family Relations, after examining 13,000 clients, found that 61 per cent of the marriages are happy when the man is boss, 47 per cent when the wife is boss, but 87 per cent when the marriage is 50-50. It is interesting to note also, that G. V. Hamilton in his study of marriages found that "most of the husbands said their wives talked too much," while "most of the wives said their husbands did not talk enough."

According to Josephus A. Daniels, the lion in the path of missionaries is the unchristian living of Christian people at home, and the globe-trotters and business representatives for Christian lands who belie the teachings of the missionaries.



## Managing Editor's Page



### NAZARENES AND THE FUNDAMENTALISTS

**A**RE Nazarenes Fundamentalists? This question has been raised upon several occasions. There is only one answer to such an inquiry, namely, "That depends upon what one may mean by the word 'Fundamentalist.'" If one is a Fundamentalist who believes the orthodox Wesleyan standard of theology, then the Church of the Nazarene is one hundred per cent Fundamental. If, on the other hand, one is to agree fully with the so-called "Fundamentalists" as organized into associations or groups and advanced by certain Bible Institutes and Keswick Conferences, etc., then we are not Fundamentalists.

We practically find ourselves in a position with the Lutheran Churches where some time past when the issue was presented they advocated a classification something like this: Modernists, Fundamentalists and Lutherans. We Nazarenes and other holiness people would of necessity be compelled to make another classification, namely; M o d e r n i s t s, F u n d a m e n t a l i s t s, Lutherans and holiness people.

But why can we not be classed among the so-called Fundamentalists? Largely because it would be a distinct compromise for our church to accept the standards and doctrines of this group; and then we have no desire to partake of the spirit generally manifested by the average Fundamentalist. It is absolutely impossible for us to accept their extreme positions on the verbal inspiration of the Bible as differing from the plenary inspiration as held by our church, nor do we find ourselves in accord with their emphasis on eternal security, their radical Calvinistic Pre-millennial position, or their allowance made for "sin in the flesh." We can no more be in full accord with the so-called Fundamentalists than John Wesley could fully agree with Count Zinzendorf.

Then the manner in which some of these leaders assume the position of judges over God's heritage is absolutely disgusting. We were in conversation with the president of a thoroughly orthodox holiness college, belonging to a sister holiness denomination, in which he told of his experience with the organized Fundamentalist group. This group was investigating the standing of colleges so as to present a list of "Fundamentalist" schools to the church world. Because of a difference in belief on the second coming of Christ this holiness school was excluded from the list. We agree fully with the president of that college when he said, "Who are those fellows that we should depend upon their endorsement to make us an orthodox college?" There is not a holiness college in existence which needs the endorsement of that group, and any

such college that courts their favor compromises its doctrinal position to secure it.

We are not in accord with the methods of the Fundamentalist group. They are "Defenders" and assume an attitude of defense in all of their endeavors. The church that is driven to a position of defense already admits defeat. What progress would have been made by the early Christian Church had they assumed the attitude of defense? They were proclaimers of the truth which to them had become real by an actual experience. They waged an offensive warfare. They attacked the enemy in his strongest positions and placed him on the defensive side. The Church of the Nazarene has nothing to defend. We have a whole Bible given by inspiration of God to present to a bewildered generation. We have a gospel to preach that not only saves a person from actual sins, but which also cleanses his nature from indwelling sin. We are "Crusaders" in the conflict against wrong for we are conscious that our mission is to spread scriptural holiness over these lands. We cannot spread holiness very far if we are simply defending our positions. Let others be "defenders" if they choose. We must be proclaimers, Crusaders, spreaders of truth, an army waging an offensive warfare.

Are Nazarenes Fundamentalists? As the term is generally understood, No! We are willing to go with the Fundamentalists as far as they travel our path or accept our doctrinal standards; but where our paths separate we will part peaceably. They may continue to "defend the fundamentals," while we spread the gospel of holiness.

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The chief obligation, and at the same time the greatest privilege, of the Christian life is to yield ourselves to God. This means that we have yielded the whole of self with all its vast areas into the hands of God. We are no longer our own, we are His. We have no more right to ourselves, to dictate the policy of our lives nor the purposes for which we will use our powers of life and soul, than the ancient Israelite had to claim the animal as his own which he had presented to the priests as a sacrifice. When we are yielded to God we become the channels through which He manifests Himself to the world. The more yielded the channel, the more glorious the manifestation.

\* \* \* \*

A new description of sin: "Sin is anything that comes between you and your fellowman, or between you and God." This statement is worth pondering in our thinking whether we accept it or not.

## OUR EVANGELISTS

General Superintendent Goodwin

**H**OLINESS evangelism is the call of the Church of the Nazarene. A strong body of men and women to carry on this work is a most vital and all important department in the progress of the church. The call to evangelism must be very clear and definite. Some seem to take up the work of evangelism when there is nothing else to do. In my judgment this is a great mistake. If one of our pastors should be left without a charge, it would be much better for such a worker to find a field of labor where a new church could be established and there locate and plant a new church. Some plan should thus be devised on every district whereby every efficient man could be kept busy in the establishment of new work. But the real call to evangelism should be so strong and definite that when one enters the field he is there to remain, at least for a term of years.

An evangelist to be a success must be ready to sacrifice home comforts, to live alone in rooms and hotels, and put up with the limitations of such a traveling life. Few know the hardships of a life of evangelism. It takes courage and holy passion for souls to force a man into this field. Continued toil night after night, spending hours in prayer, bearing the burden of a lost world, quickly draws upon the physical strength of the effective evangelist. Then the problems which confront him in every place, and the struggle to find the fitting message which will meet the needs in various places is also a great burden. The burning cry of his soul to win others for Christ and gather fruit for the Master quickly burns up spiritual energies.

The best room, well heated, with a good bed, where the evangelist can be alone with God should be provided. Also a private bath if at all possible. For the evangelist to be bothered and have to wait in the morning for a whole family to use the bathroom is no small problem. Then the evangelist must of necessity have a private bath for his comfort. Many a pastor has ruined his revival in thoughtlessness by his neglect to properly care for his workers.

What responsibility rests upon the evangelist. Everything seems to rest upon him. Often the pastor and church expect the evangelist to bring the revival and help them solve their problems. And very often our evangelists are able to do all this and more, for they create in the church a better spirit. Thank God for our heroic evangelists who have carried the burdens of the work and helped to build the church. But on the part of the evangelists, it must be remembered that they help to mold the thinking of the people. In some strenuous battle being fought, how the temptation comes to the evangelist to become reckless and determined, doing and saying things which sometimes prove to be destructive rather than building the

church. Then the example he sets often lingers much longer than his stay with the people. His converts will of course admire him and follow his example. His stories and illustrations will linger in the memory for years. The evangelists are molding the future of the people almost as effectively as the pastor, and often even more so in many places.

In the consideration of these facts, what devotion and loyalty should move our workers to consecration in the field of evangelism. How careful every evangelistic worker should be in his statements to avoid talk which might lead to gossip and tale-bearing, or scattering news to destroy. The evangelist hears so much and knows so much, that it presents a problem along his pathway which must be carefully guarded. However, the evangelist must not shut himself completely away from the people; he must more or less mingle with the people and know them. To thus mingle with the people, the heart and mind must always be active and alert not to overstep and say the wrong thing. What a problem? And yet the difficulty must be overcome or great harm may be done.

Then there is the influence which the evangelist leaves behind him as he departs to another field. His very dress and appearance, seen night after night, will linger long in the minds of many. Carelessness or flashy colors in styles of dress, bright colors in neckties will draw attention and be remembered much longer than the gospel which he proclaims. Then there are always many in the congregation who are not as deeply spiritual as they should be. They come to the meeting to get acquainted with the new evangelist and make friends with him. Truly they are strangers, and of course he is anxious to win them. Now comes another temptation to the evangelist. They invite him to ice cream parlors for refreshments, and often the very spirit of the meeting is dissipated and conviction lost. What care must be exercised all the time by the sincere worker in carrying on the work of evangelism among holiness people.

We are most earnestly praying in this Crusade for Souls that all workers will see the weak spots and strengthen themselves for this great battle that this year may be a year of mighty victory in the salvation of thousands of precious souls. On with the battle, men and women, but look out for the stumbling stones thrown in your pathway, and guard against that unholy influence of careless dress and associations.

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Prayer among men is supposed a means to change the person to whom we pray; but prayer to God doth not change Him, but fits us to receive the things prayed for.—STILLINGFLEET.

## JOHN WESLEY FINDING HEART-FELT RELIGION

Olive M. Winchester\*

THE providences that overshadow our lives leading us to the knowledge of a true and vital religion are many. When we find the experience of grace, we look back at the path over which we have come and see the hand of God leading all the way. While this is true in the lives of those of us who are not outstanding in the history of religious movements, much more so is it true of those whom God has raised up to lead the Christian hosts on and to stand in the forefront of the battle for righteousness. In the life of John Wesley we see many providences which guided him, and although it seemed a long and devious path, yet finally the supreme desire of his heart was realized in that he found the vital contact he long had sought.

### INFLUENCE OF GOOD BOOKS

Relating to us how the thought of a heart religion first entered the field of his consciousness, he tells of certain books that he read. It was just before he was to take deacon's orders and being impressed with the gravity of such an office, he set himself to the study of devotional literature. He read "Rules of Holy Living and Dying," by Bishop Taylor. Referring to his reaction to its teaching, he says, "I was exceedingly affected with that part in particular which relates to purity of intention. Instantly I resolved to dedicate all my life to God: all my thoughts, and words, and actions: being thoroughly convinced there was no medium, but that every part of my life must either be a sacrifice to God, or to myself, that is, in effect, to the devil."

A year later he read Kempis's "Christian Pattern." He gives us his impression received from this book. "The nature and extent of inward religion, the religion of the heart, now appeared to me in a stronger light than ever it had done before. I saw that giving even all my life to God, would profit me nothing, unless I gave my heart, yea, all my heart, to Him. I saw that simplicity of intention, and purity of affection, one design in all we speak or do, and one desire, ruling all our tempers, are indeed the wings of the soul, without which we can never ascend to the mount of God."

With the passing of another year or more other writings were put into his hands, Mr. Law's "Christian Perfection" and "Serious Call." Once more he records for us his feelings. "These convinced me more than ever of the absolute impossibility of being half a Christian. And I determined through His grace to be all devoted to God, to give Him all my soul, my body, and my substance.

Following the reading of these books, John Wesley began to study his Bible more intensively regarding it as he says, "The one, the only, standard of truth, and the only model of pure religion. Hence I saw, in a clearer light, the indispensable necessity of having

the mind which was in Christ, and of walking as Christ also walked even of having, not some part only, but all the mind which was in Him, and of walking as He walked, not only in many, or in most respects, but in all things. And this was the light wherein at this time I generally considered religion, as a uniform following of Christ, an entire inward and outward conformity to our Master."

With these desires stirring in his soul he entered into the union and fellowship with those who were of like mind and formed the Holy Club. He desired to be in the company of those who sought after the spiritual life and wished that no triflers might call upon him. He so succeeded in this that he says that only about one hour in a month is occupied with those of a lighter mind.

### PERSONAL CONTACTS

Two very definite personal contacts not included in those of the club had their influence on the life of John Wesley. The first one seemed to arouse within him a desire for the first time in his life for a religion of a different type from that he had known. This occurred before the reading of any of the above books took place. Telford gives us the account: "A conversation which he had late at night with the porter of his college made a lasting impression on his mind, and convinced him that there was something in religion which he had not yet found. At first Wesley indulged in a little pleasantry but when he found that this man had only one coat, and that though nothing had passed his lips that day but a drink of water, his heart was full of gratitude, he said, 'You thank God when you have nothing to wear, nothing to eat, and, no bed to lie upon. What else do you thank Him for?' 'I thank Him,' answered the porter, 'that He has given me life and being, and a heart to love Him, and a desire to serve Him.'"

The other incident is the scene around the death of his father, Samuel Wesley. Turning to John he said, "The inward witness, son, the inward witness; this is the proof, the strongest proof, of Christianity." Then to Charles he stated the day before his death, "The weaker I am in body the stronger, more sensible support I feel from God." Through all his dying hours Samuel Wesley had a very real sense of God and no doubt this left a deep impression on his sons.

### THE MORAVIANS

Shortly after his father's death John Wesley received an appointment to go to America as missionary to the Indians. On board the ship he was associated with twenty-six members of the Moravian Church, Germans by birth and race. That he might converse with them he learned the German language. Porter gives us a description of the effect produced by their religious life. "The existence of fear in his own

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heart, and the exhibition of peculiar graces in the Moravians, gave him much trouble. Referring to them, he said, 'I had long observed the great seriousness of their behavior. Of their humility they had given a continual proof, by performing those servile offices for the other passengers which none of the English would undertake, for which they desired, and would receive, no pay, saying, it was good for their proud hearts, and their loving Savior had done more for them! And every day had given them occasion of showing a meekness which no injury could move. If they were pushed, struck, or thrown down, they rose again and went away, but no complaint was found in their mouths. There was now an opportunity of trying whether they were delivered from the spirit of fear, as well as from that of pride, anger, and revenge. In the midst of the Psalm wherewith their service began the sea broke over, split the mainsail in pieces, covered the ship, and poured in between the decks as if the great deep had already swallowed us up. A terrible screaming began among the English. The Germans calmly sang on. I asked of them afterward, "Were you not afraid?" He answered, "I thank God, no." I asked, "But were not your women and children afraid?" He mildly replied, "No; our women and children are not afraid to die."'

The project of missionary activity in America did not prove to be very successful. John Wesley was a legalist without any of the modifying grace to temper his sternness of spirit. Finally it became wise for him to leave and return to England. This opened the way for further religious benefits which resulted ultimately in his conversion.

#### RECEIVING THE WITNESS

Soon after Wesley returned to London He met Peter Bohler with two friends who had just come from Germany. Peter Bohler had been appointed by Count Zinzendorf for work in America. While these Moravians were in London Wesley conversed often with them. Telford relates for us Peter Bohler's impressions. "I traveled with the two brothers, John and Charles Wesley, from London to Oxford. The elder, John, is a good-natured man; he knew he did not properly believe on the Savior, and was willing to be taught. His brother, with whom you often conversed a year ago, is at present very much distressed in his mind, but does not know how he shall begin to be acquainted with the Savior. Our mode of believing in the Savior is so easy to Englishmen that they cannot reconcile themselves to it; if it were a little more artful, they would much sooner find their way into it." This is an extract from a letter written by Peter Bohler to Count Zinzendorf, who was the head of the Moravian community at Hernhutt in Germany.

Step by step was Wesley led on. First he prayed extemporaneously at a service when his heart welled up with fervor; then he came to the place where he believed in an instantaneous conversion although he had not experienced it.

Wesley was accustomed to meet with Moravian societies who assembled for worship. All the time he was seeking for a definite experience of conversion with varying intensity, sometimes with heart cries and then again with more or less of indifference and coldness until one evening he went to a society in Aldersgate Street where someone was reading, as he tells in his *Journal*, "the preface to the Epistle to the Romans. About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone, for salvation; and an assurance was given me, that He had taken away my sins, even mine, and saved me from the law of sin and death. I began to pray with all my might for those who had in a more especial manner despitefully used me and persecuted me. I then testified openly to all there what I now first felt in my heart. But it was not long before the enemy suggested, 'This cannot be faith; for where is thy joy?' Then was I taught, that peace and victory over sin are essential to faith in the Captain of our salvation; but, that as to the transports of joy that usually attended the beginning of it, especially in those who have mourned deeply, God sometimes giveth, sometimes withholdeth them, according to the counsels of His own will."

Thus did the great leader of the evangelical revival of the 18th century enter into the experience of salvation. The vision that his soul had caught of inward religion had tarried long, but at the end he found its realization. Forth from that room went John Wesley to move and stir people as never before and to seek still further into an experience of grace that would meet in full the needs of the sinful heart of man.

Leave not off praying to God: for either praying will make thee leave off sinning; or continuing in sin will make thee desist from praying.—FULLER.

#### THE EASTER MESSAGE

CLARENCE EDWIN FLYNN

*The sun goes down but to arise again,  
And spread a new day over all the plain.  
The seeds and bulbs of beauty linger low  
Beneath the winter's pall of ice and snow  
Only to rise to life when comes the spring,  
And fill the landscape with their blossoming.  
The seasons come, and though they pass away,  
Each comes again in its appointed day.*

*Nothing is lost; nothing can be destroyed;  
Nothing can fall to emptiness and void;  
But temporary is a parting gloom.  
All shadows pass; the earth is not a tomb;  
A twilight is a guide-post to a dawn;  
All winters lead to spring when they are gone.  
So fling the message to the earth and sky:  
Whatever once has lived can never die.*

## OUR SONG EVANGELISTS

Prof. A. S. London\*

**T**HE Church of the Nazarene had more than fifty song evangelists in attendance at the last General Assembly, at Wichita, Kansas. It is doubtful if more than a dozen of this number are kept busy in the field to which they feel that God has called them. For it is a fact that a divine call does not assure one's success in the work of the ministry of song.

Gospel music, the one supremely emotional art, was chosen by David as the enduring expression of a religion which is the unflinching emotional resort of the human temperament. Probably gospel singing began before David. But he made religious songs for the worship of God, and put them to tunes, and Ezra took up the work of evangelistic singing, when David's part was done.

From the days of David and Ezra down to the present time, gospel singing has been heard in every section of the world. Martin Luther picked up the work of song evangelism, and was heard around the German nation. Watts and Wesley gave special attention to this phase of evangelism. All through the ages, sacred music has recognized the spirit of reverence. It shows us the necessity of something super-human. Gospel songs have the elements of sincerity, sublimity, and the promise of hope. The world cannot live without them. The church cannot survive without its hymns.

It is said that one can tell the character of a people by the songs the people sing. The songs that have endured the longest, and meant most in Christian religious history, with those worthy, in modern days, must be sung to every tribe and nation. Our need now is for a great revival of congregational singing. Special music has its place. But our need is for a great sweep of gospel singing to lift the congregation to a place where the gospel message will have receptive hearts. No church has the proper program where a few in the choir, or the special singers, do all the singing. And it may be that in this realm can be found a part of the trouble that is now to be found among our evangelistic singers.

Since my last article in the *HERALD OF HOLINESS* many comments have come from all sections of the United States, relative to my writings, and the condition of our singers. It is generally recognized by all, that something must be done if our Christian singers are to be saved from the calamity of being laid on the shelf. Of course, many are already out. Others are on the way, and the cry can be heard far and near for something to be done or said that will save song evangelists to the Church of the Nazarene.

One song evangelist writes, "Your article stirred me up. The work of song evangelism has been cheapened. I feel it has become so professional." A letter before us says, "I cannot tell you how I felt when

I discovered that singers were jealous of each other." This song evangelist, who is one of our best, continues his letter by saying that he would appreciate any further word that I might speak on this subject. He wants to know what I think song evangelists should do to be more efficient. I shall be happy to offer a few suggestions along this line, if in any way I can make a contribution to the class struggling in this field of evangelism.

In the first place, our singers must be devout Christians. A nominal Christian experience will not suffice for this day. A wishy-washy type of a singer is not needed or wanted. I like the attitude of one of our very best singers, who has gone through the grind, when he says, "God has called me to sing, and I expect to sing until I die." He will make it. He is keeping out of debt, sings when the opportunity presents itself, and is making a place for his ministry in song.

In the second place, our singers must do something besides singing a solo, and leading the congregation in a few songs. They should take an interest in the meeting in general, contact strangers who can sing, make friends to the church, assist in the altar work, cooperate with the pastor and evangelist, and be kind and courteous to all. He ought to take an interest in increasing the Sunday school attendance, church membership, and assist in advertising the meeting. If he finds that jealousy is in his heart against the evangelist, pastor, or another singer, he should go home, find an altar of prayer, and stay out of Christian work, until he can be a Christian gentleman.

A leading city pastor says, "Our singers will not take advice. They know it all." Religious bigotry is the most contemptible thing on earth in Christian work. The first element of the Christian religion is humility. If a singer feels that he knows more than anyone else, he should be out of the field of song evangelism. The quicker he is out, the better it will be for the church. I would advise our singers to be humble, Christlike and devout.

A nationally known musician in our church just said to us, "We are not appreciated as singers. Looks like we are not wanted." I think he is mistaken. Good, Christian singers are appreciated. They are wanted. They are needed. There must be a better understanding between our pastors and singers.

A letter says, "Our work as singers is hindered by poor pianists in the church. My work as a singer is inefficient because of no one in the local church to accompany me." This is often the case, and could easily be remedied by a little forethought on the part of the pastor, in making preparation for a good pianist for the meeting.

One of our very best singers is out because of his



demands for money. It is true that the singer has hardly had a fair break in the matter of finances. But he must not become a grouch, and work tricks to get money. He had better go out as an honest man, than stay in and be deceitful. Another great singer says, "I am done. I cannot live and support my family as a gospel singer." This condition is to be deplored.

Almost every pastor knows about what he will pay his evangelist for a meeting. Why could there not be a similar understanding between our pastors and sing-

ers. This does not mean a dogmatic, stipulated amount. But is it right to call a singer one thousand miles away, have his service for ten days, and pay him \$22? That singer is practically out. He was forced to leave the field. An understanding between the church and the singer would have saved to our church one of the best.

Pastors, beware! "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap."

## FROM EASTER TO PENTECOST

L. A. Reed\*

**T**HIS is not a dissertation on the incidents which took place in the times of our Lord, between the two epochal events mentioned in the caption of this brief article. It is rather a consideration of the possibilities wrapped up in the period between Easter Sunday and the anniversary of Pentecost which follows soon after.

The Crusade for Souls should have taken on great impetus by Easter Sunday. Many churches will be closing or opening revivals on that day, and we sincerely pray that thousands will kneel at Nazarene altars on this resurrection Sabbath, and the ranks of our Crusaders be increased with these new soldiers of the cross. Seven Sundays will then face us, the last five being devoted to holiness emphasis, climaxing the period with the anniversary of Pentecost on June 9. My! what an opportunity for the cohorts of the sanctified "to carry on." Generally there is a "let up" after Easter, but we are in a warfare during this year of our Lord 1935, when we cannot afford to let up one Sunday, but we must push the battle to the very gates of the enemy.

### GOD HONORS HOLINESS PREACHING

We have discovered that when we present the theme of the person and work of the Holy Spirit to our people, God blesses the effort in a very signal way. Whenever we exalt the blessed Third Person of the Trinity, for some reason the Master is pleased, and grants His sanction to His truth. We have also discovered that there are just about as many people regenerated under the ministry of holiness as there are under the more "rugged" truths such as "Hell" and the "Judgment." The reason is, that the office work of the Holy Spirit is clearly manifest, for "when he is come" then all the possibilities of a revival become evident. Without Him our cause is hopelessly lost. So these Sabbaths from Easter to Pentecost should be a time when the gigantic truths of holiness should be presented to the people, accompanied by continued fervent and intercessory prayer.

### A SANCTIFIED MEMBERSHIP OUR SAFETY

Again, this is a time when we can positively remedy the disadvantage under which we labor some-

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times, in having a large number of unsanctified people in our membership, who hesitate to "go on unto holiness." We shall surely need God's mercy upon us, if the balance of power gets into the hands of those whose hearts are carnal. This presents a distinct menace to our church. It is to be expected, however, as our polity allows full membership to those who are unsanctified. It becomes a menace only when we fail to lead them into the truth of holiness and see to it that the experience becomes theirs. But there are times when we need to have a real holiness revival. These times come generally once a year at least. We need to have a periodic Pentecost for the benefit of those who have been slow to walk in the light. Let us do it simultaneously this year. If we can all be "in one accord" all over the movement and each Sabbath find us all "in one place," namely, the house of God, and all get the "tarrying Spirit," then May 12 to June 9 should be a tremendous time of power and blessing. Let us lay aside any plans which might interfere with this great effort and not go "back to Pentecost" but *go forward to Pentecost*.

### A SPIRIT-FILLED MINISTRY

As preachers and laity we must be diligent if the truth of holiness is to be presented to the people. A Holy Ghost filled ministry is not only essential but absolutely necessary, and if the end in view is ever to be attained, a Holy Ghost filled laity must also be found in their proper places in the ranks of the Crusaders. We must be diligent in the discharge of all of our religious duties; we must be diligent in attending faithfully to all the means of grace; such as private devotion, and the reading of the Word, for these are the times in which God's will is revealed to us. We must get and keep the channels open between our soul and God. Do not hesitate to take the least thing to the throne. If we are afflicted, He is afflicted also. If we are happy, then He is a sympathizing friend in all our joy. Should we be perplexed, He can solve our problems and remove all our difficulties. Are we tempted? Jesus has also suffered being tempted and will "succor them that are tempted." If we are weak, "He is touched with the feeling of our infirmity." Are we in need? In Him there is an all bountiful and

never failing supply. Every day presents some new subject of prayer to lay before Him, whose ears are ever open to our cry. But during this period, after we get the channels clear, let us concentrate on the sanctification of the unsanctified; let us pray for our pastor that he will be empowered from on high and be given just the message to bring men to holiness; let us concentrate on our unsanctified friends and personally see to it that they get under the ministry of the truth and then let us put wings to our prayers and lead them to the altar, and usher them into the "holy of holies."

#### ACCEPTING THE CHALLENGE

This is our year. The world is offering the challenge and we have accepted it. The devil will try to

make a fiasco of our effort but he is powerless when the Holy Ghost takes charge. Let the Church of the Nazarene give the Holy Spirit full sway, and posterity will look back upon June 9, 1935, and the preceding weeks as the time when the power and holiness of Pentecost gripped our ranks as never before. "Here am I, Lord; use me." Will you also be a channel? Let the revival of Pentecost roll on.

Our revered and honored General Superintendent Emeritus, Dr. H. F. Reynolds, must be made to rejoice over this simultaneous pentecostal effort. The vision of this Crusade is the heart child of our beloved leader. We must not disappoint him, neither must we disappoint God. Let us press on to victory.

## DRY HOLINESS

C. W. Ruth\*

**W**E fear the title of this article is a misnomer, for in reality there is no such thing as "dry holiness." Nevertheless, there are those who profess to have the experience of holiness who seem to be very, very, dry. They are like certain oil wells, to be seen in almost any oil field—to all outward appearances having all the equipments and paraphernalia the productive wells have, but there is nothing doing—*no oil*. The explanation is, "They are dry wells." Either the supply has been exhausted, or they have not yet been drilled deep enough: in any case they are now "dry wells."

In reality there is nothing "dry" in a scriptural Christian experience from its beginning to its final consummation. In speaking of the beginnings of the Christian life, in the parable of the sower and the seed, Jesus said, "Some fell upon a rock, and as soon as it was sprung up, it withered away, *because it lacked moisture*" (Luke 8:6). Hence we see there must be "moisture" even in the beginnings of a Christian experience. While speaking to the woman at Samaria's well, Jesus said, "The water that I give him shall be in him a well of water springing up" (John 4:14). Not a "dry well," but like unto a subterranean, artesian well—"springing up." However, the experience of multitudes of professing Christians reminds us more of the old-time wooden pump which must first be primed, and then vigorously pumped before there is any flow of water, rather than of an artesian well with its spontaneous flow of living water. In giving the promise of the Holy Spirit (which sanctifies), "In the last day, that great day of the feast," Jesus said, "He that believeth on me as the scripture hath said, out of his belly [his inward parts] shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified (John 7:37-39.) Nothing dry here! Even

a well may be confined to a back yard for personal use, but not so with "rivers." A river will cut a channel for itself, and is likely to overflow into a neighbor's garden patch, and refresh and fructify all it touches in the region all about. It is this fullness of the Spirit which purifies and sanctifies the heart, producing what is known as the experience of holiness. Hence we may conclude there is no such thing as "dry holiness."

#### DIG DEEPER

Such professors as have a "dry well" evidently need to dig deeper. Their experience is altogether too superficial; it is not sufficient to say, "Saved and sanctified," when that is all there is to it. There is no consistency in making such a profession when there is no fervency, no unction, or power, or glory—no burning zeal for God and the salvation of those about us. The probabilities are that such persons have simply been "talked" into the profession, having been told to "take it by faith," when there had been no proper preparation of heart for the reception of the Holy Spirit—and the exercise of saving faith. Heart faith will not function so long as conditions have not been fully met. Just as the sinner cannot believe with the heart unto salvation until he fully repents and meets divine requirements, even so no one can believe for the sanctifying of his heart until all the divine requirements have been fully complied with; hence the danger of telling people to "take it by faith" when there has been no deep sense of need, no confession of uncleanness, no real dying out, and no answer from heaven. When conditions are fully met faith becomes spontaneous, and effectual, bearing its own witness to the fact of inward cleansing. Better let them dig deeper than to tell them to "take it by faith" when there is no oil. There is entirely too much "dry holiness," in these days of mechanical, man-made revivalism. "The trees of the Lord are full of sap" (Psa. 104:16).

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## OF GOOD REPUTATION

A. K. Bracken\*

IN one of our District Assemblies a few years ago a young man was being considered for ordination. It was generally known that his reputation for sound ethics was seriously in question, not only in his home community, but throughout the church. The Committee on Orders and Relations called me before them to inquire of me concerning his character. I had no evidence to offer whatever. He later blamed me sorely for his not being ordained. If I am due the credit for the outcome it is because of a little bit of philosophy which I expressed to them and which I shall give you here:

After they had discussed the case at some length I said, "Well, brethren, it seems to me that when the church goes to license a man to preach or to lay holy hands in ordination upon him, it has a right to demand of him that he be *of good reputation*." Again, at a more recent date, a mature man was asking for standing as a minister in our church. He came from another denomination under a cloud. Continual reports were still coming in of more recent and multiple indiscretions. He was quite a whirlwind of a preacher. Again, to the Committee on Orders and Relations I repeated, "The Church has a right to demand that he be *of good reputation*."

### SOURCES OF PROBLEMS

Problems of this nature arise from two sources. One is in the granting of ministerial standing for the first time. The other is with those who for years have had their standing in the ministry. In the case of the first it is often that the problem is with a very promising and talented person either too inexperienced to be discreet or who has a warped idea concerning ethical practices. If interested friends and ardent admirers would not be too injudicious in hastening the young minister on to ordination, the regular procedure prescribed by the church will save all concerned much embarrassment. For a young man to pass at a single bound from obscurity to the limelight of the full ministry is too much for some of them to safely undergo. "Learn to labor and to wait" is part of the education of us all. By such process they become known. They develop a reputation, and I insist again for one and all that the church has a right to demand that they be *of good reputation*—that they be known as being morally sound.

I am not sure but the second class is harder yet to deal with. The minister, once he is in full standing, can easily become a problem. I have known a few ministers—thank God! only a few—who have been accused over and over again through the years, some of dishonesty in business and others of social sins. It has been hard to pin anything on them, nevertheless,

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eternity alone will reveal the injury they have worked to the cause of Christ and to the church.

Then, too, it seems easier to transfer an unwanted and unworthy brother to another district than it is to deal with him. I grant that it is both unpleasant and that it is often difficult to the point of being impossible to successfully deal with him. The result in such cases is that the cause continues to suffer from year to year.

Then, once in a great while, almost too seldom to be mentioned, a minister is dealt with in one district and is given his just deserts and is put out of the ministry. He will go to another district and will be given charge of a church without having made amends. This is inexcusable on the part of district officers.

### MISUNDERSTANDING OUR OBLIGATION

I think our mistakes along this line result from our confusing of issues. We mistake the church's obligation to forgive and restore a repentant brother to fellowship for an obligation to restore him to leadership in the church. These are separate and distinct in their nature. To forgive a repentant brother and restore him to the fellowship of the church is our duty. We must do that. But to restore him to a place of leadership is in no sense obligatory till he shall have established himself *in a good reputation*. Too often, at this point, our sympathies lead us astray. God forbid that we should ever fail to have a compassionate heart for any erring brother, but, on the other hand, sympathy is no proper basis on which to judge a man's fitness for the ministry. I think often of a bit of philosophy of a janitor in California University. He said, "My father used to say you cannot marry everybody you are sorry for." Neither can you properly put men into the ministry just because you are sorry for them.

### GET RID OF THE ODOR

It is not merely a matter of character. That of course is all important. But I still insist that the church has a right to demand that her ministers be of good reputation. I am fully aware that good men are often falsely accused but I have yet to know of a good man, who is discreet, whose reputation has been seriously injured by falsehood. If a man has sinned and lost his reputation, or, if he has been so indiscreet that he has lost it, it is too bad. But of all places the ministry is no place to put him to see if he will go straight in the future.

First and most important of all, a minister should have a sound moral character. Second, the church should insist that he be of good reputation. It is against the regulations in our colleges that the students smoke. Sometimes we are sure that a given student is smoking. We are unable to prove it and at times unable to get him to admit it. In such cases

the student is sometimes called in and told that not only will he be expected not to smoke but we will expect him to quit smelling like he smokes. The church cannot always convict a minister whose name is in continual question on account of wrong or indiscreet conduct. Could there not however be some way of insisting that he get rid of the odor? If he does not sin he should find a way of keeping the smell of it from his clothes. I believe there is a growing sentiment in the church that he should.

### CHRIST'S MAGNETISM

John L. Knight\*

**C**HRIST'S only method of perpetuating His gospel is through men. Before His ascension He committed His gospel to those whom He had called and sent forth to preach and teach in perpetuating His cause. And we read in St. John 12:32, the statement of Jesus regarding His magnetism. "And

#### THE CARPENTER OF NAZARETH

HALDOR LILLENAS

*How patiently He toiled  
That Carpenter of Nazareth  
His hands grown rough and soiled  
That Carpenter of Nazareth.  
He labored in His quiet way  
And wrought with skill the work that lay  
Within His plan from day to day,  
That Carpenter of Nazareth.*

*How skilfully He wrought,  
That Carpenter of Nazareth,  
How graciously He taught,  
That Carpenter of Nazareth;  
He built His house upon the rock,  
That house shall stand amid the shock  
When earth itself shall reel and rock,  
That Carpenter of Nazareth.*

*How wondrously He planned,  
That Carpenter of Nazareth,  
His work shall ever stand,  
That Carpenter of Nazareth.  
He built a character sublime,  
Unstained by earth's sin and grime  
Untouched, unmatched, unchanged by time,  
That Carpenter of Nazareth.*

*How gloriously He won  
That Carpenter of Nazareth!  
God's well beloved Son,  
That Carpenter of Nazareth;  
He hammered down the gates of hell,  
And sawed apart death's bars as well,  
He arose, our King Immanuel,  
That Carpenter of Nazareth.*

(Copyright by Haldor Lillenas)

I, if I be lifted up from the earth, will draw all men unto me." We mention only a few ways that His followers should lift Him.

FIRST—We must lift Him by being examples of His power to save. The world looks for a religion that changes a man's heart and life. Saul of Tarsus was noted for his severe persecution of the church and his cruel attitude toward the early Christians; but after his miraculous conversion he was able to remain at Damascus until he had proved that "this is very Christ" (Acts 9:22).

SECONDLY—We are to lift Jesus by overcoming tests and trials. No man wants a dead, sour religion. The world is looking for something that will meet the demands of this restless and trying age. These are days of burdens and financial trial upon the saved and unsaved alike. Nothing will convince the world more of the reality of the salvation of our Christ than for His followers to meet these testing times with courage and confidence. Job was called upon to meet such a test. Thank God he met it in triumph!

Shadrach, Meshach and Abednego had a severe test thrust upon them. But while they walked in the furnace amidst the flames the king saw Jesus! In his astonishment he exclaimed, "Did not we cast three men bound into the midst of the fire? . . . Lo, I see four men loose, walking in the midst of the fire . . . and the form of the fourth is like the Son of God." Under trying circumstances Chas. P. Jones, the colored song writer, could sing "I'm happy with Jesus alone!" It won for Christ and His cause!

THIRDLY—We should lift Jesus by a life of service. The early Christians made a lasting and favorable impression upon the world by their life of faithful and unselfish service to God and man. The admonition of the Apostle Paul was "fervent in spirit; serving the Lord."

While here on earth Jesus used every opportunity to minister to man. He said of Himself, "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." The requisite for serving God acceptably is correct relationship with man.

Finally, we must lift Jesus as the only cure for sin! All else is in vain and is even an abomination before God. For "without shedding of blood is no remission." Jesus, and Jesus only is the all-powerful, all-sufficient, almighty Savior!

If we would have our loved ones and friends to know this Christ, we must lift Jesus! In substance Jesus says, "You lift; and I will draw!" "O God, help us to lift Jesus in all our life, that He may draw all men unto Himself. Let us lift Him up! O grant that we may lift Jesus!"

\* Pastor, Mineral Wells, Texas

If you would have God hear you when you pray, you must hear Him when He speaks. He stops His ears against the prayers of those who stop their ears against His laws.—T. BROOKS.

## THE QUESTION BOX

General Superintendent Chapman

*Q. Are the Jews going back to their homeland and rebuilding as stated in Jeremiah 31:38? What did Uncle Buddie learn in this matter?*

A. I do not think Brother Bud Robinson has had anything particular to say about the situation of the Jews in Palestine since his visit there. But many less discriminating writers have made up for his paucity. The trouble is that these "specialists" say so many things that are not true that one wonders a little whether they really know it or not when they do strike the right line. For instance there lies before me a special article on "The Jew," in which the writer boldly asserts that great highways, railways and ports are being built in Palestine, that the flag of Judah flies over the City of David and over the seas again, that the cruel misrule of the Arab is past and a Hebrew is governor of Palestine. The truth is there is just one port being built and another being improved, the Union Jack of the British empire took the place of the Turkish emblem, and the flag of Judah has but a very secondary place in Palestine. There are still two Arabs to one Jew in the land, there is no parliamentary assembly, and the governor is General Sir Arthur Wauchape, who is, I understand, a Gentile and a Christian. But aside from these extravagances (the subject of the Jew intrigues with its mystery), there are now about 275,000 Jews in Palestine—200,000 more than before the World War—and these Jews are demanding parity with the Arabs and thus are obstructing the progress of free government for the present. There are many signs of revival in the land of God's ancient people, and the Jewish fig tree of prophecy is budding sufficiently to indicate that spring is near, and it is a good time for us all to be saved and sanctified and on the lookout for the imminent coming of our Lord.

*Q. Was John the Baptist of immaculate conception as was Jesus? Some circumstances in the account in the first chapter of Luke seem to indicate as much.*

A. No, John was the natural son of Zacharias and Elisabeth, although the child of special promise and of special divine election to service. The circumstances to which you refer are connected with the special recognition of our Lord.

*Q. Did Jesus have any brothers?*

A. From such passages as John 2:12, John 7:3-5, and Mark 6:3, we learn that there were sons and daughters in the home of Joseph and Mary. These may have been the children of Joseph and Mary, and younger than Jesus; or they may have been, as Roman Catholics contend, children of Joseph by a former

marriage (though of course there is no word pro or con on this point). But they were all born of full human parentage, and not, of course, by miraculous conception, as Jesus was.

*Q. Have met two ministers who claim that regeneration is not the new birth. That we are really only born again when we are sanctified. This has confused me. What does the Bible and the Manual of our church teach?*

A. The Manual of our church (article 2, paragraph 9, page 28) uses the words regeneration and the new birth as synonyms, and I believe the Bible does the same. The ministers whom you met are doubtless new beginners or have been biased by careless teaching. Better stick to the Bible, to the Manual, and to the historical interpretations of John Wesley.

*Q. Was Paul a married man? The Teacher's Quarterly says, "Some people think Saint Paul was not a married man, but this is discredited because he was a member of the Jewish Sanhedrin and one could not belong to that ruling body unless he was a married man." But some think this is not the case.*

A. Well, I think there is abundant evidence that Paul had no wife or family during the time covered by his Christian life and ministry. And but for the fact that he seems to have been a member of the Sanhedrin (see story of Stephen's martyrdom, last verse of Acts 7 and first verse Acts 8), and that the rules required that all members be married men, there would be no question about it—I would say Paul was a bachelor. But as it stands we cannot be sure, and this does not matter, since there is really nothing at stake in it for us. And since we can do nothing better than guess, my guess is that Paul *was* married when he was a popular Jew, and that when he became a Christian his wife put him away and accounted him dead as the custom of the times in the case of a zealous Jewess was likely to be.

*Q. Will you kindly tell me something of the "Oxford Group?" A woman in our town is said to be preaching their doctrines, but I have found no one who can tell me what it is.*

A. The Oxford Group is designated more by its place of origin—Oxford University, England—and by its methods, than by its doctrines. It has the purpose of developing vital religion among the educated and its method is somewhat of an adaptation of Wesley's class meeting. As a rule, I think the leaders of the group are suppressionists in regard to sin, although they might be tolerant toward those who seek to be cleansed from all unrighteousness. The fault with the movement, I think, is that it is too speculative and negative, and we must go right on witnessing and preaching full salvation to high and low. But we are glad for any group or movement to do any good at all toward saving men for the kingdom of God.

## Religious News of the Week

Compiled by L. A. Reed

A recent release from the Council for Moderation, Inc., in New York City, is a challenge to the temperance forces of America. They plan a ten years educational campaign for moderate drinking of beverage alcohol. Included among the sponsors of this movement are such men as Dr. Nicholas Murray Butler, and John D. Rockefeller, Jr. There is no doubt that if this policy is successful it will menace the life of the general public and imperil all branches of industry and "promote serious and far reaching economic and social losses due to liquor-bred disorder and inefficiency."

In a clipping from an unknown source comes the following: "There is always something new in fashions and in crime and criminal methods." United States Attorney William G. McCarthy tells of two criminals making a "complete confession" as follows: The men belonged to a nation-wide ring of counterfeiters, employing and forcing girls to dispose of counterfeit money and "horsewhipping the girls if they refused or failed to pass the money." Two girls arrested in Lynn, Mass., had been tied to a "whipping post," and whipped violently to increase their interest in the counterfeit work.

Since the repeal of the 18th Amendment a survey shows that there is a 27 per cent underconsumption of milk in 59 of the leading cities of the United States.

The German demands sound very peaceful (?), that is, what have leaked out from the conference with the British representatives. They demand four things.

1. Economic union with Austria.
2. The inclusion in the Reich of the German speaking areas of Czechoslovakia with more than 3,000,000 inhabitants.
3. An air force the equal of the British and the French.
4. A navy of about 400,000 tons (we are wondering what they concede).

When E. Stanley Jones publishes a new book, that event is news. His latest is "Christ's Alternative to Communism." We have not read it yet so we cannot commend or criticize, but no doubt his recent contacts with communism have suggested the subject.

We have been receiving letters asking for information as to where to obtain literature on alcohol. Some new material has been prepared by Bertha Rachel Palmer, director of alcohol education of the Women's Christian Temperance Union. It consists of "A Syllabus in Alcohol Education"; the "Alcohol Education Series," (five leaflets) and "A Parallel," showing that the psychological effects of drinking alcohol are always more serious than the physiological effects.

In one of the Methodist Episcopal churches in the Boston area, a unique service was held. The service was made into a courtroom scene, and Judge Arthur Monroe of East Brookfield presided. The whole court setting was present. A jury was selected from the congregation to render a verdict on the subject discussed, that is, "If Jesus Came Back Today, Would He Be Pleased or Not Pleased?" Two lawyers brought arguments from each side. First to find out just what brought pleasure to Jesus when He was on earth; and second, the present situation was declared through the questioning of witnesses, as to whether Jesus would be pleased or not with modern conditions. This is a suggestion which might fit into our N. Y. P. S. program.

From the *Christian Advocate* comes a ray of sunshine in the following selected paragraph: "After twelve years experience in teaching the Bible in public schools of Chattanooga, Tenn., the experiment is declared to be a success. The movement, which is nonsectarian, began by having instruction in the Bible given in a few schools, the teachers being paid by 'love offerings' from church organizations. Now there are twenty-two instructors in Bible courses, all approved by the Board of Education and assigned to regular schools which give credit for the courses completed. According to the report of the superintendent of schools the work has been satisfactory, and now more than 150 students each year are enrolled in this study. The cost of Bible teaching, still borne by church groups, is said to be about \$15,000 a year."

During March the youth of Protestant denominations are holding thirty-two conferences, considering the subject of "Building a New World."

"Though the Bible was translated into the Afrikaans tongue just a year ago, nearly 250,000 copies of the Bible have already been sold. Orders for as many as 10,000 copies have been received in a single week.

The Zionist Revisionist Union in Palestine has recently requested that the League of Nations Mandate Committee grant them the privilege of organizing a Jewish state in Palestine, but the request was denied. With only one-quarter of the population Jewish, statehood would be impossible.

History has reversed itself instead of repeating itself. Thousands of German Jews have fled from Germany and migrated to Barcelona and Spain generally. Ten new synagogues have been located for their accommodation. Students of history will remember that in 1492 Jews were fleeing from Spain to Germany and Holland.

Down in the South (North and South Carolina and Georgia) people are setting aside an acre for God and calling it "The Lord's Acre Plan." Many ministers are advocating this and the income from it going to the church and the work of the Lord. In Georgia over 60,000 acres are thus set aside. One Presbyterian minister has 200 acres set aside in his congregation. Of course we would say that one acre out of every ten belongs to God.

## DEVOTIONAL MEDITATIONS

Mrs. Esther P. Bonham

### Sunday—Turning Away From Christ

*He went away sorrowful: for he had great possessions* (Matt. 19:22). Read Matt. 19:16-22.

Few words are sadder than these, "He went away." And it is not always material wealth that turns men from Christ. Dr. Jowett says many did not get into fellowship with Jesus "because they had prejudged Him." That is to say, they had certain prejudices, certain settled judgments, certain modes of thought and outlook, and they would not change them. They refused the new life because it was offered only on conditions of the new mind. Our Lord demanded an entirely new way of looking at things, and they refused to leave the old way." The Savior said, "Ye must be born again," and they argued with Him. He said, "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." And they replied, "Who then can be saved?"

Men are turning away from Christ today for the same reasons the young ruler, the Pharisees, the Sadducees, and countless others did. And the results are the same. Let us be careful to keep our desires, and our opinions, in accord with His will.

### Monday—Growing in Grace

*Learn of me* (Matt. 11:29). Read Matt. 11:25-30.

The diligent, teachable soul finds its place at the feet of the divine Master, and as it remains there its nature is transformed into His likeness and character. Wisdom and knowledge are increased, and power is given to show forth His love and grace to men.

Then may our daily petitions be, "Teach me, O Lord . . . Give me understanding, and I shall keep thy law," (Psa. 119:33-34).

### Tuesday—Guard Thy Heart

*Keep thy heart with all diligence, for out of it are the issues of life* (Prov. 4:23). Read Prov. 4:20-27.

To keep with diligence means to guard, to be constantly on the lookout for lurking vices as an army sentinel would be for an enemy.

Rev. C. C. Albertson says, "We need to guard our hearts against hardness, corruption, hatred, avarice. The practice of mercy tends to keep our hearts tender. The practice of prayer is within itself purifying. The remembrance of Jesus Christ, the contemplation of what God makes of sin, will help to make our hearts clean. But the enemies of the heart are so many we cannot keep our hearts alone. Out of our failures we are driven to God," where the hardest heart softens in His presence and desires to be clean. If prayer is within itself purifying, then we all may be pure, for men everywhere have been commanded to pray.

### Wednesday—Fidelity Manifested

*Be thou faithful unto death* (Rev. 2:10). Read Rev. 2:1-10.

"I know thy works, and tribulations, and poverty, (but thou art rich)," says Jesus. Be faithful to the end. Don't get your eyes off works. Don't fear tribulations, or shrink from poverty. A cause is at stake, and the greatest asset to that cause is fidelity manifested by its adherents. Be dependable, be loyal. Be steadfast and ready to do His bidding at all times and under all circumstances.

*Master, go on, and I will follow Thee  
To the last gasp with truth and loyalty.*

—SHAKESPEARE.

### Thursday—Witnessing for Jesus

*Ye shall be witnesses unto me both in Jerusalem, and in all Judea* (Acts 1:8). Read Luke 24:45-49.

Christ is the world's hope—and only hope. Since the promise in the Garden of Eden, it has been waiting, expectant, for that promise to be fulfilled. It seeks a way from under the curse of sin. And Christ is that Way. It pleads for truth. And He alone is Truth. It craves life. And life cannot be had except in Him. It is the task of His followers to introduce Him to a world overburdened with sin. He really desires it to know Him, and the only means He has of accomplishing this desire is through His witnesses. These witnesses must begin at home and then reach out to others.

Have we been doing our part? Can we look up to Jesus Christ and say, "Lord, my life before men is an example of what Thy grace can do"? Can we say, "I am witnessing by word and deed as I would have others witness for me were I in Thy stead"? Can we, honestly, can we? How grieved the Savior must be, if we can't!

### Friday—Go and See

*He saith unto them, How many loaves have ye? Go and see* (Mark 6:38). Read Mark 6:32-46.

What have you that can be shared with others? Go to your closet of prayer and see. A little, wholly given to the Master, may feed a multitude. Or a dollar, hoarded, may be the price of a soul. Only a song, if the Spirit says sing, can lift a crushing load. While a frown may sink another into endless despair.

Whatever we have, great or small, let us not withhold it from Him who is able to take the least and multiply it into countless blessings.

### Saturday—Helping Others

*They helped every one his neighbour* (Isa. 41:6). Read Isa. 41:6-11.

If one would render effective service to his neighbor he must use other means than hurtful criticism, or harsh reproof. Condemnation seldom, if ever, wins its point. Commendation does. Tell a person how he is failing, and he indeed becomes a failure. Compliment him on how well he is doing, and he increases his effort to live up to the kindness shown him.

"Every one said to his brother, Be of good courage."

## The Sunday School

M. Emily Ellyson

### LESSON FOR MAY 5, 1935

LESSON SUBJECT: Sin, Repentance and Faith (Luke 15:11-24).

GOLDEN TEXT: *If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness* (1 John 1:9).

#### INTRODUCTION

The text for this lesson is happily chosen, for, though brief, it gives instruction upon each division of the subject assigned, in a clear and concrete way. Each division constitutes a doctrinal subject in itself, and could be studied as such to much profit, but this parable of the prodigal son pictures most forcibly man's waywardness, and the provision in divine grace for his restoration to his "lost inheritance." The parable is more than an argumentative theory, it is a positive, practical fact, experienced by every individual, normal, human being, who comes to himself. Other portions of Scripture, both from the Old Testament and the New Testament are given, which should be diligently studied, for they are a part of the lesson. But in the printed portion the reason for Christ's coming and death, and the remedy thus provided for the healing of the most terrible malady of earth, which is both contagious and infectious, is certainly most vividly portrayed.

#### SIN'S ATTAINMENTS

"Give me the portion of goods that falleth to me." We are told that the above request was not an unusual one in that country. Frequently a younger son would venture forth with his share of the estate and join some Hebrew colony along the shores of the Mediterranean to increase his fortune in new ventures. Two-thirds of the estate remained the common property of father and elder son. Such a request is usually at a period of life when a desire for self-assertion and self-direction causes a youth to become restless under parental restraints. Home has become a narrow place and parental authority irksome, companionships of the older folks are dull, and home pleasures do not satisfy. The world allures and calls loudly to him. Everything looks rosy out there, and life's opportunities are plentiful. The youth of our lesson was eager for a chance, and the father doubtless saw the real condition before the request was made, for he made the division of property, it would seem, at once, seeing any effort at restraint would but increase the prodigal youth's impatience. "He divided unto *them* his living." After a decent few days of waiting, probably out of respect to his father, this "younger son gathered all together and took his journey into a far country." The land of sin is a long way from Fath-

er's house, for God and sin are antipodes. It is not a geographical but a moral line of separation. He had left behind all the "old foggy" and out of date religious thinking that took the joy out of life, and he was now free to indulge his own desires. However charming and desirable questionable things may appear, the aftermath of those things is not so attractive. Disillusionment is sure and painful. This youth gained what he was after and started out a free man with a fortune, and a future before him.

#### REPENTANCE AWAKENING

"And there he wasted his substance with riotous living." Inherited fortunes so often curse rather than bless the heir. In the far country of sin he lived wastefully, rushing into practices without thinking of the consequences. Very soon the hour of his extremity was upon him, "he had spent all." A godless life soon burns itself to a cinder. Multitudes throng our streets, fill our public institutions of charity, lonely, forsaken ones full of despair, who have *spent all*. There is no penury so ignoble as that which comes from *wasted substance*—life. So low were the depths our rich, accomplished, young Jew finally reached that he forced himself upon the grudging hospitality of a Gentile, who put him at the business of feeding swine. Had he been put to the task of starving hogs, he would soon have lost his job, but the more a hog is fed the bigger it gets. As the swine increased in bulk, the *man* dwindled and became less. Gone were the jovial hours of banquets and hilarity, gone were the fair-weather friends, for "no man gave unto him." What a famine! Not just of food, money and other temporalities, but of manhood, and moral principles. How abhorrent became the business he was engaged in! That foul herd of dirty, squealing, wallowing, ravenous hogs were his associates, and he a son of Abraham! "But when he came to himself." He had started out to find himself, but instead he lost himself in the jungle of the sin country. In the labyrinth of suffering, hunger, shame, hopelessness, he came to himself as one arousing from a powerful anesthetic. Listen! He begins to talk rationally once more. Did you hear what he said? He is talking of father and home where even the servants are cared for luxuriously. At last he sees his filth, his rags, his contemptible life, and with a determination that we feel like shouting over, he says, "I will arise and go to my father, confess my unworthiness, and ask him to make me his servant." And, glory to God, he did it! No, he did not get to make all his speech, because his father saw him in all his weakness coming home, and ran and fell on his neck and kissed him."

#### FAITH'S REWARD

A genuine case of repentance cannot be without genuine faith, for repentance is turning away from all wrong, and going in the opposite direction. Genuine faith is more than intellectual assent to truth, it is action as well as assent. "He arose and came to his father." Note, he called him, "my father." Though



a wanderer in sin's country, he still said, "my father." The prodigal would not have put his resolve into action if he had not believed his father would receive him. Forgiveness is faith's reward, but there are many other lovely things included. There is the best robe, the beautiful ring, restful shoes for bruised feet, and a fatted calf banquet given in his honor, while the house rings with songs of joy. This father is our Father-God, and we the returned prodigal sons.

## The Home Circle

Conducted by Mary Ethel Wiess

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

### THE NAME ABOVE EVERY NAME

EDGAR L. VINCENT

THE people of old had many names for God, and every one of them was a promise. Jehovah-Rophi, meaning Father; Jehovah-Tsidkenu Savior; Jehovah-Nissi, Shepherd; Jehovah-Jireh, Husband, Provider. Many of the names given to Jesus are also freighted with the deepest meaning. When the prophet of long ago speaks of the coming Christ as the Wonderful, Counsellor, the Mighty God, the Everlasting Father, and the Prince of Peace, our hearts are overwhelmed and well they may be, at the import of every word. For they are all promises of something great and grand for every one who accepts Jesus.

Of these names, one may find his greatest source of strength and inspiration in one, while another would have more of appeal to a person of different temperament. But do you not think that the word Father has more charm, more sweetness, more helpfulness than any of the rest, and is not this true of us all?

Father! The moment the word is spoken we think of home, the dearest place to us on earth, of Father's strong arms around us, of his help in times of trouble and his faithfulness to us in every time of need? Few of us but are now old enough to have been away for some time on a visit. We enjoyed meeting our friends. They did all they could to make us happy; and yet our hearts leaped for joy as we thought back to home and father and mother.

To make this true in the highest and best sense, we need to be at peace with Him whose rightful name for us is Jehovah-Rophi, Father. It can be no less so when we think of Jesus. He is all in all to us; that we know: but are we so at peace with Him that He really is the very supreme Being in all our lives, thoughts and actions? If that is so, we may bid farewell to every doubt, every fear, every anxiety. He is the fountain of all good. We shall not lack!

In prayer it is better to have a heart without words, than words without a heart.—BUNYAN.

### LULLABY FOR DONNA DEAN

A MOST interesting announcement appeared on page 15 of the HERALD OF HOLINESS for March 16—concerning the youngest subscriber. This baby of the HERALD OF HOLINESS family is a tiny miss of seven months, Miss Donna Dean Fisher, of Connellsville, Pa. And a whole packet of lullabies tucked away in our file! A tiny baby girl and a lovely old lullaby should surely be brought together—so we are selecting these verses, contributed by Mrs. Dora Boyer, of Lansdale, Pa., who writes that she has sung them to her fifteen babies. The words are to be sung to the tune, "Come ye sinners, poor and needy." We are dedicating these verses to little Donna Dean—with a prayer that she may truly learn to trust the Lord for temporal and spiritual blessings, and to know Him as her Savior.

*Hush, my dear, lie still and slumber,  
Holy angels guard thy bed.  
Heavenly blessings without number  
Gently fall upon thy head.*

*Now, my dear, thy food and raiment  
House and home thy friends provide,  
All without thy care or payment,  
All thy wants are well supplied.*

*Without price and without money,  
Come ye little ones and buy.  
Jesus ready stands to give you  
Heavenly blessings from on high.*

Sweet dreams, Donna Dean, and as you grow up, we hope the HERALD OF HOLINESS will through the years be your constant friend.

### BECKY PLANTS A GARDEN

I'M all right now, Mis' Murphy! Just let me get ahold of this porch post here, and get my stick planted good and solid on that step—there! Who said I couldn't get down the steps to help Lizzie plant the garden. My, my! Doesn't everything smell good? Look at those hyacinths bloomin' there by the walk! Seems like hyacinths has something to do with colonial ladies in wigs and ruffled skirts. What was it the Persian poet said about just having one loaf of bread—that he would sell it to buy hyacinths to feed his soul? Kind of a foolish old boy, but sometimes I get a faint notion of what he meant. A body gets so much hungrier for some other things than for bread—for the outdoors, and for color and light and pleasant sounds! It does seem like I've been cooped up in the house for ages and ages.

Thanks, Lizzie—no, I don't think I need a thing more. Do feel like puffin' a bit—kinda tuckered out—but I'm so happy to be outdoors; where's that pan of seed—you got it, Lizzie? Thanks, Mis' Murphy. My, how grand your tulips look. Will you trade me some of those red and yellow ones for some of my big pinks? Good—don't forget about it when you take

them up. Oh, hello, Mis' Anderson. Yes, it does seem good to get out. And here comes George Murphy—good evening, George. A good job of spading you did here—Lizzie says the soil just crumbles up under her rake. Better run those onion sets clear to the fence, Lizzie. Just leave room for a row of climbing beans along the fence—I'll let them climb on the fence, and then if you get hungry for some, Mis' Murphy, you can just pull off what's on your side.

My, isn't gardening a sociable kind of work! That must have been one reason why the Lord put the first folks in a garden, and told them to take care of it. Listen—all the neighbors are out working in their gardens, too, and don't they make a pleasant, friendly sound? Just stop and listen a minute—there isn't any nicer noise in the world than folks talking in their gardens on a spring evening. Yes, you're right, George—we don't make our work sociable any more. The men go to shops and offices and stores, and just work with a kind of grim solitude, even right in the midst of a lot of folks. And the women hurry through their work at home with the same grim attention, and no one thinks they can enjoy any sociability until they begin to play. Perhaps—had you ever thought about it, George—perhaps that is one reason for labor troubles. Folks don't play at their work any more. In Bible times everyone lived in the towns and villages, and went out every morning to work in the fields together. Especially at harvest time, they had a general good time while they were working. No strikes there. In the older countries of Europe they do the same thing today. What, Lizzie? Oh, the carrots—right across that end there. And a row of nasturtiums to edge off the kitchen garden—don't you think?

Yes, sure, they used to do the same thing here. I can remember the good times we used to have—all kinds of "bees." Quiltin' bees, apple parin' bees, huskin' bees, barn-raisin's and log rollin's. And don't you think there wasn't a good bit of courtin' goin' on on the side! Now, the young men—the ones out in the world—think they must be playin' to do any good courtin'. That is why at night they rush home and dress up and take their young ladies to a show or a dance or a night club somewhere. And our holiness churches rather put the soft pedal on the social side of life, till I hardly know just how our young folks do get any courtin' done. Oh, no—I wouldn't have our churches go in for the social stuff too deep—they would forget their chief business of saving souls.

Well, maybe you can understand what I mean—we ought to do things sometimes that bring a crowd of folks together to work. I believe the women ought to sew together sometimes for the missionary boxes—some folks say they would gossip too much, but I don't believe that about sanctified women. The girls some night could get together and make a layette for the rescue home, and the boys could clean up the church property, and oh, if we did some thinking we could find lots of things to do in groups and have a good time

doing it. That looks fine, Lizzie—I love the nice, straight rows that you make. The zinnias? Oh, wait till tomorrow, and plant them up next to the house. Goodby—come over again, folks.

## AN OPEN LETTER TO YOUNG HUSBANDS

DEAR BILL:

Several weeks ago I wrote to Genevieve, and gave her a lot of good advice. I promised then that I would write to you some day—and now I am going to do it. Probably all the men have given you bushels of advice; but because I happen to be your aunt, I am going to take an old woman's privilege, and give you a couple of sheets more. Perhaps when summer comes I can visit you for a day or two, for I do so want to see the pretty apartment filled with new furniture and wedding presents. You always were more or less of a home boy, Bill, and I know when you come from work that little apartment must seem like a mighty nice place to be. And right there I am going to hang my first piece of advice. You know you married Genevieve because you thought she was just about the prettiest and nicest and sweetest girl you ever met; but I remember, too, that you wanted her partly (don't try to deny it) because she was so gay and popular among your crowd. Why, Genevieve never had to sit home for a single night, if she didn't want to. Always some boy, somewhere, would call up and want to take her to the basket ball game or the concert. Then, Bill, you cut in ahead of all the others, and won out. I remember how wildly happy you were when you came and told me. And Genevieve stood up before your pastor, and promised to forsake all others, and keep herself for you only—you know the words! And that's why, Bill, I am warning you against becoming a "newspaper and slippers" sort of husband. For now Genevieve has to wait for you to take her out, or stay at home. Watch closely, Bill, for any little wistful expression when some occasion is going on. It's better to squander a little bit on Genevieve now and then, than to have her get lonesome for some good times, isn't it?

Now, I don't want to be preachy; but you know that girls have so much more sentiment and imagination than most men. And I happen to know that Genevieve cherishes a lot of little notions that she had as a child—it may look like a lot of useless bric-a-brac to you. But be careful about it, Bill, and don't go charging around, knocking over the little priceless things she has in her heart.

I am more than glad that you have a steady job, and are able to take good care of your wife and your home. I know that you were always thrifty, and I don't have to preach about saving your money. Probably you and Genevieve have worked out some satisfactory method of dividing your money and spending it. Don't forget that when Genevieve worked at the telephone office, she drew down a pretty good pay check, and always had money in her purse for little

things. I hope you are not compelling her now to come to you for cash for small purchases—that is a thing that slowly wears down the pride of a young woman who has held a good job. It is fine that you are able to make things go without her having to work—you will enjoy your home better with Genevieve able to keep house.

She tells me you are regular and active at church—and I am more than glad. That will help more than any other one thing to make your marriage a success. Don't forget that "the man is the head of the woman, and Christ is the head of the man." I somehow feel that the first is true only if the second is true.

And now, one parting shot! Look at your old love letters some day, and see if you didn't try to make Genevieve believe you thought her almost perfect. But now you have had ample time to learn some of her faults. What does she think of your consistency when you try to correct her? I know—I've been there. Why do men brag on us so, and then turn around and find fault with us?

Just now Joe came in, and saw that I was writing you; so now he is at the piano, banging out chords, and singing, "I Wish I Were Single Again." Don't worry, Bill. Some day Joe will be bringing me home a daughter-in-law, and then you can stand by and laugh—you will be the old, experienced husband then.

Write me some time, Bill, and tell Genevieve that I am looking for her answer to my last letter.

*Lots of love,*

AUNT ANNE.

## JACKIE GROWS HIS MONEY

JEAN LEATHERS PHILLIPS

JACKIE'S Sunday school teacher had been talking about the new school that was to be built in Jerusalem. Jackie was much impressed. He wanted above everything else to have some money to give to his teacher to be sent for this special purpose.

"That's where Jesus went when He was a little boy," Mother told Jackie. Jackie got out his last Christmas book which showed in many beautiful pictures a boy the age of the boy Jesus, riding a donkey on the yellow hills about Jerusalem.

"I wish I could help," Jackie kept saying. "Mother, do you think if I find a job this summer when kindergarten is out, that I can send some money to help with the new school?" Mother smiled. Jackie was just a kindergarten boy and she wondered where he would find a job.

"When I was a boy your size," Daddy told Jackie, "I used to help my Uncle Peter with his garden. Sometimes he let me peddle vegetables from a basket. Uncle Peter tied them up in bunches and I sold them from door to door for him. I got to keep one penny for each bunch I sold. But folks buy their vegetables at a store now and do not allow little boys to peddle them."

"I've just got ten cents," Jackie told Daddy. He was such an unhappy little boy. It was too late in the

spring to start a garden now from seeds. "I wish I could grow something to sell to Mother. I saw old Uncle Dan, the black gardener at Moore's, planting onion plants today. Do you s'pose he would sell me a few plants for a dime? I would take good care of them. I am going to ask him."

Jackie dashed down the steps and away across the alley to where he so often talked with Uncle Dan. Uncle Dan was not his uncle at all. He had once been a slave boy and he remembered bits of stories his old Mammy had told him. He used to tell Jackie, and also sing him songs of the long ago time when he lived with his Mammy in a little brick house back of the big house where the master lived. He showed Jackie many things about the big garden he cared for, spider webs and molehills and mice and shrews. Jackie loved Uncle Dan.

There in the garden was Uncle Dan, setting out onion plants again. Jackie came up slowly. Uncle Dan looked up and smiled. Jackie crouched down beside him in the warm sun. Already the first seeded vegetables were large and healthy looking, rows of ferny carrots, and red and green beet leaves, rows of little red noses of radishes above the ground, and peas beginning to open white little faces under white sun-bonnets.

"Uncle Dan," Jackie began, "I wish I could buy some onion plants. I got a dime. I want to grow some onions for Mother. I want to sell them to her. Then I will send the money to Jerusalem. I want to help make a school for little boys and girls who do not know about Jesus, but they live right in the city where He used to go to the temple. Please, Uncle Dan, how many can I have for a dime?"

"Bless you' hea't, chile, you kin have a big mess of 'um. I'se gwine help you. Think on it. Boys and girls as don't know about the good Lawd and livin' in the same town where He once lived." Uncle Dan pulled a big bunch of onion plants from his hotbed and with great ceremony, took the dime.

Jackie worked like a beaver, Daddy said. Daddy helped and Uncle Dan supervised. Soon the onion garden was made. Jackie won a prize for his big onions. But best of all when they were pulled and weighed, Mother paid him a big, round dollar for them. And how proud Jackie was to drop his dollar into the hands of his teacher for the Jerusalem school. Uncle Dan was as happy as Jackie about it.

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## N.Y.P.S. TOPIC FOR APRIL 28

### CHOOSING OUR FRIENDS

A very fine discussion presented by Evangelist Jarrette E. Aycock on a subject of much importance to young people. The lesson may be presented, using the following subtopics: Associates and Friends; The Danger of a Wrong Choice; Samson; King Ahab; The Advantage of Proper Friendship; Who Shall Be My Friends? and How May I Make Friends?

## News of the Churches

### Telegrams

*McComb, Miss.*—Great victory in McComb and Magnolia, Mississippi. Evangelists Kindred and Kilgore at their best; have given us the best revival in the history of the church. Fine classes of members received into churches last night of campaigns. Any church or camp will do well in obtaining this party.—C. E. Toney, Pastor.

*Circleville, Ohio*—Closed greatest meeting in history of church with Evangelist Daniel Patrone; not a barren altar service. There were about one hundred seekers, 13 subscriptions taken, and a fine class of 10 members were taken into the church. Preaching of the evangelist was powerful and convincing, and his violin playing was a great drawing. Brother Patrone was recalled for next year; glad to recommend evangelist to any church.—A. E. Pusey, Pastor.

*Hominy, Okla.*—Closed one of the best meetings in history of our church with Holland London and wife as evangelists. They are great. Large crowds were in attendance; many found the Lord either in pardon or purity; fine class came in; church greatly helped. We are encouraged to press on.—W. H. Barlow, Pastor.

*Dayton, Ohio*—Dayton, Ohio, Parkview Church closed April 14 outstanding revival with Evangelist Harold C. Johnson and wife. All records broken in Sunday school attendance, 350; offering \$37.22; 89 seekers and fine class coming into church. Pastor received nice love offering.—O. A. Singleton, Pastor.

*Framingham, Mass.*—Best revival in history of church, Dr. Howard Jerrett preaching, Rev. Herman Hanson singing. Large number of seekers, a class of members, and host of new friends. Love offering for pastor. Pastor returning for seventh year.—Floyd A. Wycoff, Pastor.

The Wichita Falls Zone held a N.Y.P.S. Rally on March 30 with the church at Wichita Falls, Texas, with representatives present from the following churches: Burkburnett, Electra, Quanah, Vernon and Wichita Falls. In the absence of zone chairman, H. Morrison, Rev. McClung of Burkburnett presided. A very interesting and helpful program, also a profitable business session was held. Evangelist E. G. Theus brought a stirring message on "The Challenge of Youth," at the close of which several young people responded to the altar call. Professor L. C. Messer inspired our hearts with his special singing, also the singing of the Juniors under his direction. Three societies qualified for Standard Society certificates. The next rally will be held at Burkburnett on June 29.—W. R. McClure, Reporter.

Port Arthur, Texas, Grace Church—The Lord is answering prayer for our work here. We have recently closed a splendid revival with the Webb Sisters of Pearl, Texas, as evangelist and singers. Ten people sought and found the Lord for pardon or purity, and five new members have united with the church. During this meeting we bought and paid for 140 opera chairs for the church. Our evangelists were well paid, and budgets are paid to date. The Webb Sisters are fine workers.—S. W. Hampton, Pastor.

Evangelists Oliver and Ruth Moigan report that during the first three months of this year they have conducted five revival campaigns, with more than four hundred seeking God, and a goodly number uniting with the church. They write, "The scenes about the altar have been old-fashioned times of refreshing. The attendance has never been better in our five years experience in the evangelistic field. We have seen more hard cases brought to God than for a long time. The pastors we have labored with are boosting the Crusade for Souls program, and we are working for a world-wide Crusade."

The Central Zone of the Florida District held a rally with the St. Petersburg church on April 4, with Rev. B. F. Graham, pastor at Lake Mary, presiding. District Superintendent Redmon brought an inspiring message in the morning service on "How to Make the Crusade a Success." His son, Penson, brought a fine message in the afternoon. The Sunday school superintendents of the zone presented papers on various phases of the work. Everyone enjoyed the special singing rendered by Rev. and Mrs. Redmon and son, Mrs. C. E. Shaw, Mrs. Drake and Mrs. B. Dyke. Rev. C. E. Deware, pastor of the Orlando church, brought the evening message.—Mrs. B. F. Graham, Reporter.

Derry, N. H.—In May, 1934, Rev. W. N. Harrington and wife came to this church as pastors, and God has greatly blessed our work during the past year. Every department of the church shows a good gain, and we have had a goodly number of seekers during the year. We have had three special series of meetings during the year, the last one sponsored by the N.Y.P.S. with the pastor as preacher and Professor Frank C. Smith as special singer. God honored the preaching of His Word in the salvation of souls. Brother Smith is a fine singer and good personal worker. The ministry of Brother Harrington the past year has been much appreciated. Mrs. Harrington is now starting a Leadership Training Class. We have had much unemployment, but God has helped us financially, and our budgets are overpaid.—Clarice M. Wheeler, N.Y. P.S. President.

The Lord especially blessed in the Zone Rally held recently with Pastor Bowman and his church at Comanche, Okla. Brother Ezra Zimmerman brought the morning message on "Stewardship of Doctrine" and one soul prayed through to victory. The afternoon was filled with good talks on Sunday school and W.M.S. work. Sister Nellie J. Barrett, District Chairman of the American Indian work, brought a brief report of that work. The presence of God was manifested throughout the day by shouts of praise. The next zone meeting will be held with the Beam people, a new work on the district. We are all working in the Crusade for Souls.—Reporter.

Alexandria, Ind.—Our church has recently closed a good twelve days revival meeting with Evangelist Fred Thomas. We had capacity crowds, and counting them as they came, more than ninety-one seekers were at the altar; twenty-three on the last night. A fine class of eighteen have united with the church. Every department of the church was helped by the meeting. In our less than three years pastorate, each department in the church has more than doubled. We have improved our church property, paid off the mortgage of more than four hundred dollars, and recently bought a good, modern parsonage with a down payment of two hundred dollars.—Evert Baker, Pastor.

Nashville, Tenn. Third Church—Brother and Sister Earl Vennum, pastors of the church at Fort Myers, Florida, have recently closed a good revival meeting with us. On the closing Sunday, March 31, more than fifty people were saved. The ministry of the Vennums was greatly appreciated. Our Sunday school is growing. Our pastor, Brother Lige Weaver, is in very poor health, and we ask that our friends remember him in prayer that the Lord may heal him.—Mrs. Gladys Way, Reporter.

Grand Ledge, Mich.—On April 7 we closed a good revival meeting with Evangelist Chas. Strait and wife of Lansing as the special workers. Their ministry in preaching and singing was much appreciated. A goodly number of people sought and found the Lord, and the church was built up. A number of subscriptions were secured for the HERALD OF HOLINESS. We have a fine people here, and the church is making progress in all departments.—C. J. Studt, Pastor.

Tampa, Fla.—God has truly been blessing this church the past few months. We recently closed a good revival with Rev. and Mrs. H. H. McAfee of Lakeland as the evangelists. Their ministry was greatly appreciated, a number of souls were saved and sanctified, and the church was strengthened and encouraged. A nice class of people are looking toward church membership. We are working in the Crusade for Souls and our slogan is "On with the revival." The Preachers' Convention for the Florida District will meet with us June 11 to 13.—John and Opal Drake, Pastors.

Reidtown and Knoxville, Tenn.—In January our Reidtown church experienced a gracious revival with Sister Olive Rife as the evangelist. God manifested his saving power and lives were transformed, and some hard cases prayed through. The ministry of Sister Rife was greatly appreciated. In March a revival was conducted by Evangelist J. E. Gaar in the Knoxville church. This was a gracious time of victory, with about seventy-five professions, and a class of fifteen united with the church. Brother Gaar is a man of prayer and his ministry was a real spiritual uplift to the church.—R. C. Morsch, Pastor.

Ridgeville, Ind.—Our church has recently had a gracious revival meeting with Evangelist D. E. Patrone as preacher and violinist, and Professor and Mrs. Mayfield, radio artists, as song leader and musicians. The entire community was stirred, large crowds attended the meetings, and forty-eight prayed through either for salvation or sanctification. Deep conviction still rests upon the unsaved, and the work is going on. The workers were asked to return for another meeting.—O. B. Wiederhold, Pastor.

Ashland, Ohio—Our church has been organized for several years, but we had not owned any property. Ten months ago a lot was purchased and work began on a new building. On April 2 District Superintendent Gibson held the first service in the new building, and continued special services throughout the remainder of the week. On Sunday afternoon April 7, after a fine address by Rev. Gibson, \$1,285 was raised in cash and pledges, so that the building was dedicated, free of debt, amid the shouts of the saints.—A. B. Shrum, Pastor.

Pomeroy, Wash.—Our church has just closed a very profitable meeting with Superintendent B. V. Seals of the Central Northwest District as the evangelist. Our hearts were made glad by the salvation of sinners and sanctification of believers. In the closing service twelve new members were received into the church. The work of Brother Seals was greatly appreciated.—M. M. Cahill, Pastor.

The Lamesa Zone of the Abilene District held a N.Y.P.S. Rally at O'Donnell, Texas, on March 31, with a good representation present from the various churches on the zone. The presence of the Lord was manifest in the services and shouts of praise were heard throughout the day. District Superintendent Atteberry brought the morning message on the subject "Ambassadors for the Government of God." A fine devotional hour opened the afternoon service, after which a good program of readings and special singing was given. This was climaxed by an inspiring message by Brother S. E. Tate on "The Responsibility of the Young People." Rev. James A. Gray, zone leader, also brought a short message. The next rally will be held at Post, Texas, on the fifth Sunday in June.—O. V. McMahon, Reporter.

General Budget Receipts

May 1, 1934 to March 31, 1935

	Total
Abilene .....	\$ 2,118.93
Alabama .....	955.77
Alberta .....	1,470.73
Arizona .....	750.96
Arkansas .....	1,501.02
British Isles .....	2,176.00
Central Northwest .....	1,694.60
Chicago Central .....	13,094.53
Colorado .....	3,648.87
Dallas .....	2,405.81
Eastern Oklahoma .....	2,319.92
Florida .....	1,181.41
Georgia .....	584.76
Idaho-Oregon .....	2,443.47
Indianapolis .....	6,391.25
Iowa .....	3,477.94
Kansas .....	4,384.82
Kansas City .....	4,277.82
Kentucky-West Va. ....	2,464.30
Louisiana .....	535.18
Manitoba-Saskatchewan ..	441.37
Michigan-Ontario .....	7,222.63
Mississippi .....	168.34
Missouri .....	1,690.26
Nebraska .....	1,938.93
New England .....	13,485.57
New Mexico .....	905.80
New York .....	6,424.35
North Dakota .....	1,711.57
Northern California .....	3,500.13
Northern Indiana .....	7,343.63
North Pacific .....	5,967.98
Northwest .....	4,697.36
Ohio .....	10,950.91
Pittsburgh .....	13,337.39
Rocky Mountain .....	845.66
San Antonio .....	940.45
Southeast Atlantic .....	577.16
Southern California .....	11,253.12
Tennessee .....	2,474.09
Washington-Philadelphia ..	4,815.97
Western Oklahoma .....	5,224.03
Miscellaneous .....	5,664.63
Legacies .....	4,855.29
Transfer from Specials .....	921.32
<b>Total .....</b>	<b>\$175,236.03</b>

M. LUNN, General Treasurer.

Bonham, Texas—The Lord is blessing our work here and we are having good times in our regular Sunday and midweek services. A few Sundays ago eight people prayed through to victory in the regular service. Since our assembly last October six new members have united with the church. We have also made a good payment on the parsonage indebtedness this year. The work is growing gradually and we are going forward. We plan to launch a revival campaign soon.—Floyd W. Akin, Pastor.

Parsons, Kansas—We have just recently closed a most fruitful Crusade for Souls with Rev. L. D. Sharp of Iola as the evangelist. There were about 125 seekers, with many saved and sanctified, and a fine class is lining up for church membership. District Superintendent E. E. Hale was with us one night and helped to pray about twenty souls through to victory. The ministry of Brother Sharp was much appreciated.—Riley Archer, Pastor.

Compton, Calif.—Our church is working in the Crusade for Souls. We have just closed a revival with Rev. J. T. Little as the evangelist. This special Crusade was characterized by genuine repentance, old-fashioned restitution, and real victory in response to much prayer and the heart-searching messages of the evangelist.—Lyle K. Potter, Pastor.

Columbia, Ky.—Evangelist F. P. Cassidy of Lexington held a good revival meeting with us March 10 to 31. Large crowds were in attendance, and as a result of Brother Cassidy's preaching, deep conviction rested upon the people. Fifteen people prayed through to victory, and the church was greatly helped. The work of the evangelist was much appreciated. The music was directed by local talent, Misses Sallie and Laura Brown; also the Lindsey-Wilson students rendered splendid help in duets.—E. D. Cornish, Pastor.

Vernon, Texas, Nazarene City Mission—Sunday, March 31, was a great day with us. We had a fine Sunday school with almost one hundred present, and Rev. Davis brought three good messages during the day. There were five seekers at the altar, with four praying through to victory. We are having around seventy in our prayermeetings, and more than fifty out to the Young People's Society meetings on Tuesday night.—Clyde T. Dilley and Wife, Pastors.

The Amarillo Zone of the Abilene District held a N.Y.P.S. Rally at Dalhart, Texas, on March 29 and 30. On account of the unfavorable weather, only two churches were represented, Borger and Dalhart. The songs, readings, and papers given were enjoyed by everyone. Rev. W. H. Minor brought fine inspirational messages in both evening services. Borger Society received the banner. The next rally will be the N.Y.P.S. Convention, sponsored by the Amarillo Zone, July 4 to 7, with the Borger church.—Hallie Brannon, Zone Secretary.

Evangelist O. F. Ring reports that this assembly year has been a time of great victories in the field. He has held a second meeting with the church at Bunola, Pa., with Pastor Mitchell, and God gave real victory. In the meeting at Congo, West Virginia, there were many seekers and happy finders. He has recently closed a good meeting at Niles, Ohio, with a number of seekers, and is now getting a good start in the meeting at Jemmers, Pa.; from here he goes to Jerome, Pa.

The Northeast Zone of the San Antonio District held a N.Y.P.S. Rally at the Nazarene Chapel Church on April 6, with delegations present from Waco, Temple and Pearl churches. Rev. T. W. Sharpe, pastor of Austin First Church, brought an inspiring message on "Personal Evangelism" at the morning service. On Friday night preceding the rally District N.Y.P.S. President, Rev. H. W. Spruce, brought a stirring message on "The Second Coming of Christ." The next Zone Rally will be held on Friday, July 12, at the Meadors Grove church.—Reporter.

Brooklyn, N. Y., Utica Ave. Church—After four years pastorate of this pioneer church, our pastor, Rev. H. Blair Ward, has resigned. Brother Ward has served well and usefully and we were loath to see him go. We have called Rev. L. S. Tracy, returned missionary from India, to be our pastor for the next assembly year, and welcome him into our midst.—Howard M. Chandler, Reporter.

Manchester, Conn.—We are now in the fifth year of our ministry with this church, and in many ways the past year has been the best. More people have sought and found salvation, prayermeetings have been better attended, and more people have attended our regular services. Every department in the church has made a marked increase numerically, and all our church financial obligations have been met. Our budgets of \$1,195 have been paid in full; we have paid \$1,197 into the building fund, and reduced our church mortgage of \$8,300 to \$7,500. We have recently closed one of the best revivals the church has ever had with Evangelist Howard Sweeten. As a result of his strong, forceful and logical messages many people sought and found salvation. We want Brother Sweeten to return for another meeting.—Harris B. Anthony, Pastor.

Zillah, Wash.—On account of the financial conditions the pastor conducted his own revival meeting during the month of March. The church was under the burden, and nine people sought the Lord, eight testifying to having received salvation. The revival spirit is still on.—John Wesley Croft, Pastor.

Barnesville, Ohio—Our church has just closed a gracious revival with the pastor, Rev. J. A. Rickey, doing the preaching, and Sister Ruby Hinman as pianist and children's worker. The work of Sister Hinman was greatly appreciated. A goodly number of people sought and found God for either salvation or sanctification. A Bible-reading contest resulted in thousands of verses being read. Brother Rickey came to this pastorate last August, and since that time the congregations have been increasing, interest is good, and finances are improving. Every department of the church is taking on new life. Rev. H. O. Teagarden was the song leader during the special meeting, and he and his wife gave fine service in the special singing.—Secretary.

El Reno, Okla.—Our church has recently closed a three weeks Crusade for Souls with Evangelists Oliver and Ruth Morgan as special workers for the first two weeks. For the closing week Evangelist Miss Kittie Lee Simpson, and Song Evangelist Paul Brandyberry, both of Bethany-Peniel College, were the workers. On the closing Sunday night, April 7, fourteen seekers were at the altar, most of whom were happy finders. This meeting was sponsored by the N.Y.P.S., and in many ways was the best we have had here. Good crowds attended throughout the meeting, and there were a number of seekers. A good class will be received into church membership. The work of these evangelists was much appreciated. The church gave fine co-operation, and the services of the young people in singing in the choir every night helped to make the meeting a success. Every department of

the church is growing. Since our assembly last September we have received twenty-five new members into the church. We have seventy-five members in the Prayer and Fasting League and are working to become a banner missionary church. We are also a "star" church for HERALD OF HOLINESS subscriptions.—Millard and Lida Brandyberry, Pastors.

Evangelist Ben L. Gash reports that he is busy in the work of the Lord. He has just closed a good meeting with the Grenola Mission at Grenola, Kansas. There were fifty seekers at the altar, and they also secured fourteen subscriptions for the HERALD OF HOLINESS. Rev. W. N. Durham is the fine young pastor of this mission. Brother Gash states he is now in the beginning of a good campaign with the West Side Church at Wichita, Kansas.

Hartford, Conn.—Pungent conviction, earnest intercession, fine congregations and blessed results were a few of the characteristics of a revival held here recently, with Dr. Warren McIntyre as the evangelist. His messages were on the old-fashioned Bible lines, stressing the need of real vital holiness. About seventy seekers prayed through to victory. We thank God for a good assembly year with an increase in spirituality, membership, finances and aggressiveness on the part of the church.—John D. Thomas, Pastor.

Weiser, Idaho—Our church has recently closed a good revival with Evangelist Wm. Beirnes of Denver, Colo. The Spirit-filled messages brought conviction and some very definite cases of victory were won. The break came when a young man—a regular attendant at Sunday school for more than five years—stepped out and went to the altar without an invitation song, and fourteen others followed, all in the same class but three. This was a home mission church when we came here as pastor, but God has blessed in a wonderful way. In our third year this church raised the second largest amount of money for all purposes of any church on the district, also completing a nice new church building with an indebtedness of only \$150. The pendulum seems to be swinging toward deeper spirituality and as prayers are being answered, optimism and faith are rising. We close our work here at the coming assembly, assured that Weiser has a bright future.—G. H. Webb, Pastor.

Wurtland, Ky.—We have recently had one of the best revivals ever witnessed in this church, with Rev. D. D. Axline of Trinway, Ohio, as the evangelist. As a result of the Spirit-filled messages, there were forty-five seekers either for pardon or purity, most of whom found victory. The church was greatly helped. Rev. Axline and our pastor, Rev. C. C. Creamer, are now holding a revival meeting in Russell, Ky. The work of Brother Axline was greatly appreciated. We are now making plans for a new church building here; logs, money and work are being donated. Some new members were added to the church as a result of the meeting.—Sallie Cochran, Church Secretary.

## Two Unexcelled Books on Holiness

During this Crusade for Souls our people have been urged to emphasize holiness. This doubtless applies to their own reading and to their personal work with others. In co-operation with this excellent plan we offer the two following one dollar books for the price of one. One dollar for these two books delivered to your door.

### OUR LOST ESTATE

This volume endeavors to show that the experience of heart holiness as a second definite work of grace is the "estate" lost in Eden and made possible again to mankind by faith in Jesus Christ the Son of God. Holiness as a truth is important; as an experience it is essential. It should be proclaimed in sermon, song and by the printed page. We cannot have it presented too often or from too many different angles. Dr. Morrison writes clearly, interestingly and convincingly. We predict that this book will be accorded a place with Wood's "Perfect Love," Hills' "Holiness and Power" and other outstanding volumes dealing with the same blessed doctrine. (187 pages, cloth covers).

### A MORE EXCELLENT WAY

By Howard W. Sweeten. A discussion of the matter and manner of Entire Sanctification. This new book clarifies a number of the phases of the doctrine and experience of holiness about which many sanctified people are uncertain. It is an excellent book for inquirers after "the more excellent way." Rev. Sweeten is extremely logical in his arguments and definite in his statements. While he covers his subject thoroughly every point is made clear. (191 pages, cloth binding).

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Warren, Ind.—A few months ago Rev. T. J. Beam of Bluffton put on a home mission campaign here, and about eight weeks ago a new church was organized with thirty-two charter members. On April 7 we closed one of the best revival meetings ever held in this town with Evangelists Gilbert and Sylvia Anderson as the special workers. Interest and attendance were good throughout the meeting, and a number of people were saved and sanctified. Eighteen adult members were received into church membership, and fourteen subscriptions were secured for the HERALD OF HOLINESS. The Sunday school is gradually increasing. Our pastor, Rev. Beam, is working hard, and we anticipate a great future for this new church.—Reporter.

Mancelona, Mich.—Our church is glad to report victory under the leadership of Pastor Roy Sheehy. Both budgets are paid to date, also all local expenses. We have just recently purchased property for a parsonage. We are planning for a revival to begin June 1 with the Smith-Shirley Evangelistic Team.—Harriet Butler, Reporter.

Rev. C. K. Spell writes that after an absence of several months he is back at his home in Kirbyville, Texas. He is re-entering the evangelistic field, and will begin a meeting April 17 with Pastor Cox and church at Orange, Texas. Those desiring his services may reach him at Kirbyville, Texas.

## Mother's Day Supplies

**Mother's Day Helper.** A sixteen-page booklet of program material for Sunday schools—songs, recitations, exercises, etc. Also suggestions for decorations. This is not a complete program, simply material from which to build a program. **Price 25c**

Other sources of good program material for Mother's Day are: **Paramount S. S. Recitations**, priced at 30c, and **Special Day Program Book No. 2**, priced at 40c.

**Mother's Day Invitation Post Card, No. 786.** An attractive card printed in colors with appropriate verse and pleasing design on one side. The other side has space for address and an invitation to attend Mother's Day services.

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McKinney, Texas—We are glad to report victory in our church here. As a result of personal work on the part of Sunday school members, Sunday, April 7, was a red letter day with 33 new pupils in Sunday school, thus making an increase from 70 to 123 in four Sundays. On March 31 Sister Steelman, pastor of the Culleoka church, brought a group of her young people over for a special service with our N.Y.P.S. They gave a very inspiring program, after which Sister Steelman brought the evening message. Rev. W. E. Ellis and Brother Charlie Johnson have visited us recently and brought good messages. The W.M.S. is doing some home mission work in providing clothes for the poor. We are making progress under the leadership of Pastor Akin.—Mrs. J. T. Mooneyham, Deaconess.

Sigourney, Iowa—We have recently closed a two weeks revival meeting with Rev. A. K. Jones as the evangelist. God blessed the ministry of Brother Jones and several prayed through to victory. We are believing God for a strong church here in Sigourney.—J. Masterson, Pastor.

Somerton, Ariz.—We accepted the pastorate of this church last November. The work is moving forward, the folks are united and praying for a real revival. Finances are coming well; everything is paid to date, and paint and labor have been provided to paint our church building. We begin a Crusade for Souls April 14 with the Parks-Hawkins Quartet as special workers.—Ralph W. Walker, Pastor.

Brother P. M. Cox, superintendent of the People's Mission at Fort Worth, Texas, reports that they have recently closed a good revival meeting. Rev. A. L. Dennis, pastor of the Wesley Church of the Nazarene of Fort Worth, assisted in the meeting, and several were converted. During the months of February and March Brother Cox states they have held thirty-four services, beside making a number of visits and giving away food and clothing.

"God has blessed our labors in two revival meetings near Troy, N. Y., since March 1. We closed a three weeks meeting with a fine group of young converts. The pastor and people felt there was need of further work, so we reopened the meeting after three days of rest. This proved to be a profitable time. We are enjoying the blessings of God, and ready for further calls in the Master's vineyard, to preach, sing and take charge of the music."—Belle B. Burns and Myrtle H. Winchell.

A fine Missionary Rally was held on April 5 by the Pittsburgh Zone N.Y.P.S. at the newly organized church at Wilkesburg, Pa., with the zone president, Miss Vera Mae Lackman, in charge. Representatives were present from the Terrace, Lincoln Place, Sheraden, Corapolis and Wilkesburg Societies. Each society presented a musical program, and two good

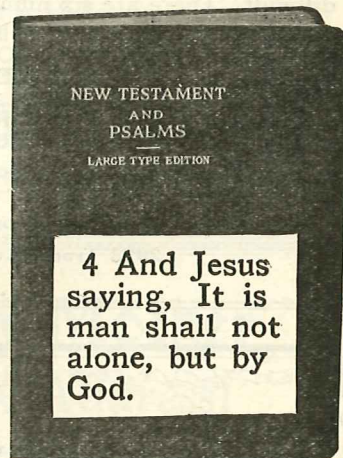
addresses were given; one on "Africa" by Miss Ina Mae Curry, and the other on "Home Missions" by Miss Hazel Koedel. Rev. L. Grant and his family, returned missionaries from China, were present for the evening service. Lincoln Place Society was awarded the zone banner. The next rally will be held with the Carrick church.—Mildred McGinley, secretary.

### Returned Missionary Tours District

Tuesday night, April 2, I started a missionary tour on the Northern Indiana District. We plan to spend the month of April on the district. Mrs. Lena E. Burch, the District W.M.S. President is traveling with me. From the very first service God has helped and His blessing has been upon the services. These loyal Nazarenes have given us a great welcome, and a wonderful response as we have tried to present the great need of missions.

We plan to spend the month of May with Brother Ira Hammer's people on the Nebraska District. During June and the

## A Testament for Mother



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first two weeks in July with Brother Welsh on the Missouri District. Part of July and August are free.

I was surely delighted when I received a letter from Brother Samuel Young, Superintendent of the New England District, asking me to come to dear old New England. It is my old home district, where I spent my early life, and where I received my call to dark India.

So I have planned to spend September and October touring the New England District. Sister Olive Gould, the District W.M.S. President, plans to travel with me on this tour.

In November we expect to be with Superintendent C. Warren Jones on the Pittsburgh District.

I believe "Prayer changes things," and I want to be a blessing to our people, so I am writing this asking all who read it to pray for me, that God may help me to stir the hearts of our people, not only for dark India, that I love, but for the whole program of our church, and especially at this present time, in our great Crusade for Souls.

I also believe that a mighty awakening along the line of Foreign Missions, on every district, in every church, will mean a revival of all other interests of our church program.

Our God is a missionary God, and the Church of the Nazarene was born with a mighty passion for a lost world. Beloved let us keep this passion and God will send us a world-wide revival.

AGNES GARDNER.

#### Arkansas District

The Crusade is really on in Arkansas and through the loyal co-operation of our sacrificing pastors and workers we are making progress.

We have had some splendid revivals on the district with a substantial increase in membership. March was HERALD OF HOLINESS month, when a number of our churches secured enough subscriptions to put them on the "star" list, but we are continuing the special effort to June 1.

Our Sunday schools and W. M. Societies are doing splendid work, and recent statistics showed that the N.Y.P.S. on the Arkansas District led our entire denomination in increase in membership last year; this makes us tenth in total membership as a district. We have a great host of fine young people in the "Wonder State" which affords a great opportunity as well as responsibility but we are answering the challenge with the Crusade for Souls.

Rev. N. B. Herrell is giving us a tour of the district, May 6 to 19; watch for his slate and take advantage of these rallies, as we plan to make them of special interest to every department of the church.

We have organized some new churches since the District Assembly, and have several building programs on now, but we are just getting started in our Home Mission Crusade for the summer months, which is the best revival season in this part.

We appreciate the kind words from our friends and brethren from various parts of the United States, and especially those wanting to come and help us. We indeed have a ripe field, and if a man can "shake the tree he will get the apples."

May God bless the Nazarenes and every friend of the Nazarenes, and may the Crusade go over with many thousands of souls recaptured from the enemy.

J. C. HENSON,

*District Superintendent.*

#### FISHER'S GROUP OF MOTHER SONGS

We offer herewith an attractive group of songs suitable for Mother's Day. These songs are very beautiful but not difficult. There are six numbers as follows:

SONGS MY MOTHER SANG TO ME  
THAT DEAR LOVING MOTHER OF MINE  
PRECIOUS MEMORIES OF MOTHER  
MOTHER, HOME AND HEAVEN  
'T WAS MOTHER WHO LED ME  
WHEN MY PRECIOUS MOTHER PRAYED

The regular price of the booklet is 35c, but we offer it at 25c each; two for 40c, postpaid

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#### Lillenas Touring in California

Mrs. Lillenas and the writer have recently returned from a very interesting and profitable trip to California. Leaving Kansas City on January 16 we drove to Coffeyville, Kansas, for a musical evening with our dear friends, Rev. and Mrs. N. B. Herrell, pastors at that point. We had a very fine attendance and a pleasant evening. Next day we drove on to Okmulgee, Oklahoma, where we had a large attendance in the First Baptist Church of which Harry Dixon Loes, is the efficient assistant pastor and choir leader. Mr. Loes is one of our best gospel song writers, being author of several hundred songs, including, "Ev'ry Body Ought to Love Jesus," "All that I Want Is in Jesus," etc. Our next evening was given at Norman, Oklahoma, with Rev. Milton Smith. Here a large and enthusiastic crowd greeted us and this was also true of the next two evenings which we gave to First Church, Oklahoma City and Bethany, Oklahoma.

Leaving Bethany we drove on through Texas, New Mexico, and Arizona to California. This was a very delightful drive especially through the state of Arizona where we passed by the Coolidge and Roosevelt Dams. These are marvelous engineering feats but there seems to be very little water in this arid section, it would seem not enough to justify the huge expenditures allowed for the building of these projects. The side trip from Globe, Arizona, to Phoenix is well worthy of the extra mileage required to make this tour. The road is beautifully engineered

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Rev. D. V. Johnstone, pastor of First Church of the Nazarene at Minneapolis, Minnesota, is loved by his many friends for his geniality, his humanness and his gift of versification. Seldom if ever is he with a group of fellow preachers that he does not entertain with several of his latest poems.

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through approximately seventy-five miles of as thrilling mountain scenery as one may find in many months of driving.

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During our stay in southern California I assisted Rev. U. E. Harding in a three weeks revival campaign at Pasadena East Side Church and besides this I gave music evenings in the following churches: First Church, Pasadena; Los Angeles Bible Institute; First Church, Los Angeles; First Baptist Church, Altadena; First Christian Church, Arlington; Hollywood Church of the Nazarene, Alhambra; Upland; Santa Anna; Riverside; Pomona; Redlands; the Second Friends Church at Long Beach and the Trinity Missionary Church in Los Angeles. Everywhere we were cordially received and the attendance was most excellent.

During our stay we had a reunion of the old Deets Pacific Bible College students and were surprised and delighted to be able to have 22 of these who were former students of this institution more than twenty-five years ago. It will be remembered that Pasadena College had its beginning in Los Angeles but was there known as Deets Pacific Bible College. The reunion was held at Pasadena College. We had a wonderful evening, recounting our experiences of the years that have drifted by so speedily. Rev. and Mrs. H. Orton Wiley and Mr. E. G. Eaton were much appreciated guests of honor.

Inasmuch as the early years of our ministry were spent in beautiful southern California, we greatly enjoyed our two months stay and were happy to meet such a large number of old friends, some of which indeed are living on borrowed time. May the Lord richly bless our many friends, both old and new, their kindness could not be exceeded. We hope to meet them again on this earth if the heavenly Father shall so order.

HALDOR AND BERTHA LILLENAS.

**DEATHS**

**Robnett**—W. F. Robnett was born in Delta County, Texas, September 5, 1876, where he resided as a pioneer until the time of his death on March 27, 1935. Thirty-one years ago he was united in marriage to Miss Iona Alley, and to this union nine children were born; one of whom died in infancy. He united with the Church of the Nazarene many years ago and remained a loyal member until his death, retaining his membership at old Shiloh Camp Church, six miles northeast of Commerce, Texas. At the annual campmeeting he was always on hand to make arrangements on the ground, entertain the workers, finance the campaign, pray the thing through, or whatever was necessary to be done. Brother Robnett was much loved in his home town, his home and his church. He had been falling in health for several years, and suffered greatly after being confined to his bed on February 25, but always had a victorious testimony. He leaves to mourn their loss his wife, Mrs. Iona Robnett of Klondike, Texas; three daughters, Mrs. Velma Murphy of Jonesboro, La., Misses Naomi and Myrtle, Littlefield, Texas; five sons, Nolan of Patricia, Texas; Hoyle, Carroll, Marshall and Edward, all at home; and two grandchildren. Memorial services were held in the Methodist Protestant church in charge of his pastor, Rev. Wm. Thompson, assisted by Rev. Luther Pryor of Cisco, and Rev. Davis, M. P. preacher; interment was made at Klondike, Texas.—Herschel Murphy.

**Ernst**—Phillip Ernst was born June 10, 1855, in Germany, and departed this life March 31, 1935, at Morris, Minn. His boyhood and early manhood were spent in Germany, coming to this country at the age of 27, and spending one year in Vermont, one in Kansas, and the remaining fifty years in Stevens County, Minnesota. On June 30, 1888, he was united in marriage to Johanna Busch, and to this union were born twelve children, four sons and eight daughters. In early life he was converted and later sanctified, and lived a devoted Christian life. He was a faithful attendant and generous supporter of the Church of the Nazarene. He leaves to mourn their loss his wife, three sons, seven daughters, and twenty-one grandchildren. Funeral services were conducted in the Church of the Nazarene of Alberta, Minn., by the pastor, M. M. Mockler, assisted by the former pastor, Rev. R. L. Hobza of Pergus Falls. Interment was made in Summit Cemetery, Morris, Minn.—Merritt M. Mockler, Pastor.

**Reder**—John Wesley Reder was born in Indiana February 13, 1850. He was the son of a Methodist minister. He was married to Sidney Fogelson on September 23, 1874. He became a charter member of the Church of the Nazarene in Luskland, Saskatchewan, Canada, in 1916. He was a man of prayer, and a liberal giver to the cause of mis-

sions, and to the church. Funeral services were held in the First Church of the Nazarene, Nampa, Idaho, on March 6, 1935. Rev. and Mrs. E. E. Martin, pastors, spoke at the funeral; Professor A. M. Paylor also assisted, and the Schnock Sisters Quartet of Northwest Nazarene College sang. As a father and grandfather, Father Reder led his family into the church and the work of God. Brother I. D. Good, his son-in-law, is a member of the Church Board of the Nampa church; Rev. Anthony of South Manchester, Mass., Rev. Herring of Jerome, Idaho, and Brother Penner of California, all married granddaughters.—E. E. Martin, Pastor.

**Roseberry**—Mrs. Margaret J. Roseberry was born August 25, 1864, near Madison, Ind., and died March 18, 1935, at Anderson, Ind. She was united in marriage to Wm. Roseberry in 1887. She moved to Muncie in 1906, where she was converted and became a charter member of the First Church of the Nazarene of that city. In 1918 she moved to Anderson, transferring her membership to the Church of the Nazarene here, where she remained a member until the time of her death. Surviving her are three sons, Orville, Earl, and Sam, grocers of Anderson; and Ernest of Grand Island, Nebr.; also nine grandchildren. Interment was made at Memorial Park, Anderson, Ind.—R. J. Kiefer, Pastor.

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## ANNOUNCEMENTS

NOTICE—to Licensed Ministers, Southern California District: The District Board of Examination will meet in First Church, Pasadena, Monday, June 3, at ten a. m. to give examinations to licensed ministers.—C. B. Widmeyer, Chairman.

NOTICE—I would like to correspond with sanctified colored singers, either quartet or soloist. Address me at 1212½ East 24th St., Kansas City, Mo.—Geneva Reese, Pastor, Colored Church of the Nazarene Mission.

NOTICE—Arkansas District: Tour by Rev. N. B. Herrell and the District Superintendent, May 6 to 19: Bentonville, Monday, May 6, all day; Springdale, Tuesday, May 7, all day; Ozark, Wednesday, May 8, all day; Fort Smith, Thursday, May 9, all day; Mena, Friday, May 10, all day; Amity, Saturday, May 11, p. m. only; Prescott, Sunday, May 12, all day; Hot Springs, Monday, May 13, night only; Morrilton, Tuesday, May 14, all day; Little Rock First Church, Wednesday, May 15, all day; Searcy, Thursday, May 16, all day; Batesville, Friday, May 17, all day; Beech Grove, Saturday, May 18, night only; Jonesboro, Sunday, May 19, morning only; Blytheville, Sunday, night only. Rev. Herrell will specialize on Home Missions and various phases of Steward-

ship. Let all our people plan to attend one or more of these rallies.—J. C. Henson, District Superintendent.

## NAZARENE RADIO ANNOUNCEMENTS

First Church, Pontiac, Mich., over WEXI, Royal Oak, Mich., (1310 kilo.), Sunday, 4:00 to 4:30 p. m., E.S.T.—F. W. Domina, Pastor.

Konawa, Okla., over KADA, Ada, Okla. (1200 kilo.), every Friday 9:45 to 10:00 a. m.—Jack and Ruby Carter, Pastors.

Southern Illinois churches every Friday 3:00 to 3:30 p. m. over WEBQ (1210 kilo.), Harrisburg, Ill., supervised by G. N. Mitchell, pastor Murphysboro, Ill.

Ballston Tabernacle, each Saturday, 6:30 to 7:00 a. m., over WJSV Alexandria, Va., The Columbia System (1460 kilo.)—Marvin S. Cooper, Pastor.

Little Rock, Ark., over KARK (890 kilo.) each day 10:00 to 11:00 a. m.; Sunday, 8:00 to 9:00 and 11:00 a. m. to 12:00 noon; 5:00 to 6:00 and 7:45 to 9:00 p. m.—Mrs. Agnes W. Diffee, Pastor.

Springfield, Ill., over WTAX (1210 kilo.), each Sunday, 2:30 to 3:00 p. m.—A. L. Parrott, Pastor.

Twin Falls, Idaho, over KTFI (1,000 watts, 1240 kilo.), each Sunday, 3:00 to 4:00 p. m. (M.S.T.)—L. D. Smith, Pastor.

Lexington, Ky., over WLAP (1420 kilo.), each Saturday 10:45 to 11:15 a. m.; each Sunday 5:30 to 6:00 p. m.—Madison F. Grose, Pastor.

Grand Junction, Colo., over KFXJ (1200 kilo.) each Sunday 4:30 to 5:00 p. m.—Olaf Sundal, Pastor.

Decatur, Ill. West Side Church, over WJBL (1200 kilo.), each Sunday, 10:45 a. m. to 12:00 m.—H. B. Jensen, Pastor.

Cumberland, Md., direct from church each Sunday 11:00 a. m. to noon; also Tuesday over WTBO, "The Voice of Cumberland" (860 kilo., 250 watts), 3:00 p. m.—J. H. Parker, Pastor.

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

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

Minot, N. Dak., each Sunday, 2:00 to 2:30 p. m. over KLPB (1240 kilo.)—H. A. Erdmann, Pastor.

Detroit, Mich., First Church, over WEXL (1310 kilo.), each Sunday 11:30 a. m. to 12:30; also 11:30 p. m. to 12:00 midnight.—Orval J. Nease, Pastor.

Arkansas City, over WBBZ, Ponca City, Okla., each Sunday at 4:00 p. m.—L. T. Edwards, Pastor.

Columbus, Ohio, over WAIU (640 kilo.), each Sunday, 3:00 to 4:00 p. m.—Raymond Browning, Pastor First Church.

Miami, Fla., First Church, each Sunday 5:15 to 5:30 p. m., over WIOD (1300 kilo.)—L. Lee Gaines, Pastor.

Kenmore, Ohio over WJW, Akron, each Sunday, 1:30 p. m. (1210 kilo. or 248 meters)—Charles Dye, Pastor.

Lansing, Mich., North St. Church, over WJIM, each Sunday 2:00 to 2:30 p. m., E.S.T.—J. C. Lambert, Pastor.

Zanesville, Ohio, each Tuesday 10:00 to 10:30 a. m., over WALR (1210 kilo.)—Floyd Gale, Pastor.

Elkhart, Ind., over WTRC each Sunday 6:00 to 6:30 p. m.—C. C. Chatfield, Pastor.

Wellsburg, W. Va., each Saturday, 9:00 to 9:30 a. m., over WNBO (1200 kilo.), Silver Haven, Pa.—John R. Henry, Pastor.

Northern Indiana District each Sunday 3:30 to 4:00 p. m., over WOWO, Fort Wayne, Ind. (1170 kilo.)—J. W. Montgomery, Superintendent.

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Malden, Mass., WBSO (920 kilo.), Wellesley, Mass., Friday 3:30 to 4:00 p. m.; Sunday, 9:00 to 10:00 a. m.—Selden Dee Kelley, Pastor.

Canton, Ohio, each Sunday 12:00 to 12:45 p. m., over WHBC (1200 kilo.)—S. S. White, Pastor.

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

Long Beach, Calif., over KFOX (1,000 watts, 1250 kilo.), each Sunday at 4:30 p. m.—J. E. Williams, Pastor.

Denver, Colo., First Church, over KVOD (920 kilo.), each Sunday 8:00 to 8:30 a. m.—Melza H. Brown, Pastor.

Blytheville, Ark., each Tuesday 10:30 to 11:00 a. m., over KLCN (1290 kilo.)—Eupha D. Beasley, Pastor.

San Antonio, Texas, First Church, each Sunday, 6:30 p. m., over KABC (1420 kilo.)—Basil W. Miller, Pastor.

Joliet, Ill., each Sunday 9:00 to 9:15 a. m., C.S.T., over WCLS (1310 kilo.)—J. W. Brown, Pastor.

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Southwestern Indiana Zone of Indianapolis District, each Thursday 2:00 to 2:30 p. m., over WDBF (630 kilo.), Evansville, Ind.—H. L. Kennedy, Secretary.

Norfolk, Va., over WGH, 10:00 to 10:30 p. m., each Sunday.—C. H. Strong, Pastor.

Portsmouth, Ohio, each Sunday 2:30 p. m.; each Wednesday 8:30 a. m.; each Friday 6:45 p. m.; over WPAY (1370 kilo.)—R. B. Frederick, Pastor.

Topeka, Kansas, First Church, over WIBW, each Sunday at 4:45 p. m.—J. Erben Moore, Pastor.

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San Antonio .....Oct. 15 to 18  
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Louisiana .....Oct. 29 to Nov. 1

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Colorado .....June 12 to 16  
Rocky Mountain .....June 19 to 23

**Summer and Fall Assemblies**

North Dakota .....July 3 to 7  
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Central Northwest .....Aug. 14 to 18  
Iowa .....Aug. 21 to 25  
Kansas .....Aug. 28 to Sept. 1

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.....July 31 to August 4  
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Indianapolis (Indianapolis 1st).....August 13 to 17  
Ohio (Columbus).....Aug. 28 to Sept. 1  
Missouri (Moberly).....Sept. 4 to 8  
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### DISTRICT ASSEMBLY INFORMATION

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

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

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

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

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

Northwest—At Spokane, Wash., May 29 to June 2. Rev. F. R. McConnell, pastor, W. 712 Nora Ave. General Superintendent Chapman.

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

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

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

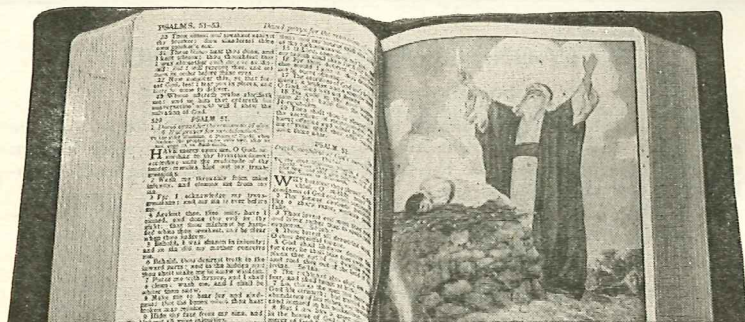
Colorado—At Canon City, June 12 to 16. Rev. J. W. Wells, Pastor, 508 River St. Assembly to be held at High School Building, 1200 Block East Main. General Superintendent Chapman.

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

Rocky Mountain—At Billings, Montana, Church of the Nazarene, June 19 to 23. Rev. Ross E. Price, Pastor, 506 1/2 North 30th Street. General Superintendent Chapman.

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  - Oskaloosa, Iowa. . . . . May 30 to June 9
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diligently what time the star appeared.

8 And he sent them to Beth'le-hem, and said, Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also.

life.  
21 And he arose, and took the young child and his mother, and came into the land of is'ra-el.

22 But when he heard that Ar-chē-lā'us did reign in Jū-dæ'ā in the room of his father Hēr'od, he was afraid to go thither: notwithstanding being

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- Jarrette and Dell Aycock, 2923 Troost Ave., Kansas City, Mo.  
 Akron, O. (Arlington St. Ch.) Apr. 25 to May 5  
 Niles, O. (Pittsb. Dist. Assem.) May 6 to 12  
 Ft. Wayne, Ind. (1st Ch.) May 13 to 19  
 Lansing, Mich. (North St. Ch.) May 21 to June 2
- F. B. Bacon and Wife, 3963 Second St., Riverside, Calif.  
 Wallowa, Ore. Apr. 14 to May 12
- Clarence and Thelma Bailey, Singers and Pianist, Portland, Ind.
- Leo Baldwin, Bethany, Okla.  
 Austin, Tex. (Central Ch.) Apr. 21 to May 12  
 Open date May 12 to June 28
- Bernice Bangs and Vivian Chaffee, 2122 North 128th St., Seattle, Wash.  
 Los Angeles, Calif. (Glassel Park) Apr. 14 to 28
- Hilman Barnard, Song Evangelist, 1433 Meadow Rd., Columbus, Ohio  
 Springfield, Ohio Apr. 15 to 28  
 Cincinnati, O. (Carthage) Apr. 29 to May 12  
 Portsmouth, Ohio May 13 to 26
- Barnes Sisters, Song Evangelists, 301 E. Washington St., Lisbon, Ohio  
 Jerome, Pa. Apr. 14 to 28  
 Cardington, Ohio May 2 to 19
- F. M. and Bertha Bates, Evangelist and Singer, Dover, Okla.  
 Liberal, Kansas April 7 to 28  
 Open dates for Spring and Summer.
- Wm. Belrines, 2301 Elliot St., Denver Colorado
- Ruth C. Bishop, Evangelist, Singer and Musician, 218 East St., Wadsworth, Ohio  
 Reserved Apr. 15 to May 5  
 Niles, Ohio (Pittsburgh District Assembly) May 8 to 12  
 Piqua, Ohio May 12 to 26  
 Chicago, Ill. (care Rev. A. B. Schneider) June 2 to 16
- C. G. Bohannan and Party (Morning Star Radio Quartet), 2923 Troost Ave., Kansas City, Mo.  
 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.  
 Chanute, Kansas Apr. 22 to May 5  
 Des Moines, Iowa (1st Ch.) May 6 to 19  
 Open Date May 20 to June 2  
 Peabody, Kansas June 2 to 16
- Horace A. and Florence Booker, 432-13th St. S. E., Canton, Ohio  
 Waltersburgh, Pa. Apr. 21 to May 5  
 Niles, O. (Pittsb. Assem.) May 8 to 12  
 Detroit, Mich. May 19 to June 2
- A. E. Boso and Wife, 101 Catherine St., Lockland Sta., Cincinnati, Ohio
- R. E. and Dorothy Bridgwater, 1014 N. Plum, Hutchinson, Kansas  
 Canon City, Colo. Apr. 28 to May 12
- C. C. Burton, Delmer, Ky.
- Harmon Calver, Song Evangelist, Musician and Artist, Nauvoo, W. Portsmouth, Ohio  
 Decatur, Ill. Apr. 11 to 28  
 Weaver, Ohio May 1 to 10
- A. B. Carey, 76 Prospect St., Beacon, N. Y.  
 Cambridge, Mass. Apr. 23 to May 5  
 New York City May 8 to 19
- A. L. and Myrta Cargill, Bethany, Okla.  
 Leedey, Okla. (Three Corners) Apr. 15 to 28
- F. P. Cassidy, 814 Idlewild Court, Lexington, Ky.  
 Ottawa, Ill. Apr. 22 to May 5
- Vernon Caywood, Singer  
 Kendallville, Ind. Apr. 24 to May 5  
 Wichita, Kansas May 13 to 26
- H. Chaney and Wife, 15 South 10th St., Duncan, Okla.  
 Milton, Iowa Apr. 21 to May 12  
 Open Date May 13 to 29  
 Knowles, Okla. June 2 to 16
- Jacob A. Cope and Wife, Larimore, No. Dak.  
 Grand Forks, N. Dak. Apr. 22 to May 5
- C. T. Corbett and Wife, 110 Edith, Dayton, Ohio  
 Lowell, Mich. Apr. 15 to 28  
 Flint, Mich. (521 McKeighan) Apr. 29 to May 12  
 Kenton, Ohio May 13 to 26  
 Durant, Okla. June 2 to 16
- Ernest Coryell, Viborg, S. Dak.  
 Idaho Falls, Idaho Apr. 21 to May 5  
 Nampa, Ida. (No. Side Naz.) May 12 to 26
- C. B. and Jewel Cox, 14 Hudson Ave., Franklin, Ohio  
 New Albany, Ind. Apr. 16 to 28  
 Lansing, Mich. May 5 to 19  
 Toronto, Ontario May 22 to June 2  
 Mansfield, Ohio June 9 to 23

# Books on Holiness

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

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

Order these books on holiness; read them for your own inspiration and edification; pass them around to your friends and neighbors.

**After Holiness, What?** By T. M. Anderson. Sound advice and safe counsel for those who have just entered into the experience of holiness, also very helpful to those who are older in the sanctified life. **1.00**

**The Beauty of Holiness.** By B. F. Haynes, D. D. A masterpiece on the doctrinal and practical side of holiness by the former editor of the Herald of Holiness. **.25**

**Bible Readings on Holiness.** By B. W. Miller. 108 Bible readings on holiness, many of which are actual sermon outlines. Very helpful for N. Y. P. S. meetings, prayermeetings, etc. **.25**

**Entire Sanctification.** By C. B. Jernigan. Questions and answers with Scripture quotations. Unexcelled for inquirers. **1.00**

**The Establishing Grace.** By A. M. Hills, D. D. A matchless exposition of Sanctification as taught in the book of Romans. **.25**

**The False Guide.** By T. E. Verner. Picturing the awful results of rejecting or opposing holiness. **1.00**

**Helps to Holy Living.** By E. E. Shelhamer. Plain, practical advice to those who desire a life of piety. **.50**

**Our Lost Estate.** By J. G. Morrison, D. D. Endeavoring to show that the experience of heart holiness as a second definite work of grace is the "estate" lost in Eden and made possible again by faith in Jesus Christ. **1.00**

**Sanctification, the Experience and the Ethics.** By R. T. Williams, D. D. A discussion of some phases of the experience not dealt with in other books on the same subject. Dr. Williams writes of the experience and of the life as related to each other. Apparent inconsistencies in eth-

ical standards and conduct as compared with the professed state of grace, uncharitable accusations against those claiming the experience, sincere questions of those just entering the life of holiness—all these are dealt with in this unique book. **1.00**

**A More Excellent Way.** By H. W. Sweeten. A discussion of Entire Sanctification. This book clarifies a number of the phases of the doctrine and experience of holiness about which many sanctified people are uncertain. It is an excellent book for inquirers after "the more excellent way." Rev. Sweeten is extremely logical in his arguments and definite in his statements. While he covers his subject thoroughly every point is made clear. **.50**

**The Life of Victory.** By Theo. Ludwig. A practical book written in clear, simple language so that all may understand the way of salvation. It tells how to be saved, how to be sanctified and how to be kept in a victorious Christian experience. **.50**

**Temptations Peculiar to the Sanctified.** By C. W. Ruth. The author's name alone would guarantee the book to be scriptural, logical and worthwhile. Evangelist Ruth's other volumes have been read by thousands and perhaps have done more to further the cause of holiness than the writing of any other one person of the holiness ranks today. 54 pages; paper covers. **.25**

**Wesley's Plain Account of Christian Perfection.** By John Wesley. A sixty-six page booklet in which Wesley answers questions concerning the doctrine of Christian perfection. A book that should be studied by every sanctified person and by every one inquiring concerning heart purity or holiness. **.25**

NAZARENE PUBLISHING HOUSE  
 2923 Troost Ave., Kansas City, Mo.

- Stella B. Crooks, 237 W. 61st St., Englewood Sta., Chicago, Ill.**  
Springfield, Ohio .....Apr. 14 to 28  
Frankfort, Ind. ....May 5 to 19  
Midland, Mich. ....May 26 to June 9  
Pontiac, Mich. ....June 16 to 30
- J. Paul Crowe, 17-year old Singer and Evangelist, Memphis, Texas**
- Russell V. DeLong, 2923 Troost Ave., Kansas City, Mo.**  
San Francisco, Calif. ....Apr. 21 to May 12  
Oakland, Calif. ....May 12 to 26
- R. A. Denton, 304 N. Emma St., Christopher, Ill.**
- M. E. and Nina DeVoll, 400 F Ave. West, Cedar Rapids, Iowa**  
Redwood Falls, Minn. ....Apr. 14 to 28  
Bloomfield, Iowa .....May 8 to 26
- H. N. Dickerson, 2608 Newman, Ashland, Ky.**  
Columbus, O. (Linden Ave.) .Apr. 15 to 28  
Ashland, Ohio .....Apr. 30 to May 12  
Coshocton, Ohio .....May 14 to 26
- The Dixie Radio Quartet, Box 616, Blytheville, Ark.**
- A. J. Doke, Preacher, Singer, Guitar and Banjo player, Clam Falls, Wis.**
- B. Orwill Donaldson, Preacher and Singer, Olivet, Ill.**  
Grand Island, Neb. (1020 W. 6th St., Care A. A. Smith) .Apr. 21 to May 5  
Open Date for Central States. .May 7 to 19  
Van Wert, Ohio. ....May 21 to June 2  
Open Date .....June 4 to 16  
Nelsonville, Ohio .....June 18 to 30
- Johnnie and Jackie Douglas, Evangelist and Singers, 2923 Troost Ave. Kansas City, Mo.**  
Oklahoma City, Okla. (So. Side) Apr. 10 to 28  
Malden, Mo. ....May 1 to 19  
Aline, Okla. ....May 22 to June 5
- Loren V. Duff, Song Evangelist and Guitarist, 257 N. Bellevue Place, Indianapolis, Ind.**  
Open Dates
- W. B. Dunkum, 1853 Hemlock St., Louisville, Ky.**  
Roxboro, N. C. ....May 12 to June 2
- Brance and Wynona Edwards, Song Evangelist and Pianist, Box 1206, Bethany, Okla.**  
Guthrie, Okla. ....Apr. 21 to May 5
- Edwards Evangelistic Ladies' Quartet**  
Salem, Oregon .....Apr. 21 to May 5  
Kalama, Wash. ....May 6 to 19  
Spokane, Wash. (Dist. Assem.) .....May 26 to June 2  
Spokane, Wash. (South Side) .June 9 to 23
- E. W. Elliott, Preacher and Singer, 503 Delaware, Denver, Colo.**  
Nebraska District (care Rev. Ira E. Hammer) .....April
- Harry Fagan, Singer, Pianist and Children's Worker, Carmichaels, Pa.**  
Worthington, Pa. ....Apr. 21 to May 25  
Open Dates .....After May 25
- Mildred and Lola Feldman, Song Evangelist, Children's Workers and Chalk Artist, Meade, Kansas**
- W. A. Fisher and Wife, Song Evangelists, 940 Strouse Ave., Nashville, Tenn.**  
Wellborn, Fla. (Leona Church M.E.C.S.) .....Apr. 28 to May 12
- G. C. Flannery, Ottawa, Kansas.**
- Bona Fleming, 2952 Hackworth St., Ashland, Ky.**  
Charleston, W. Va. ....Apr. 23 to May 5  
Mishawaka, Ind. ....May 7 to 19  
Toledo, O. (East Side—Tent) May 21 to June 2
- B. A. Fox, Lytton Springs, Texas**  
Open date .....Apr. 24 to May 19  
Lytton Springs, Texas .....May 21 to June 9  
Red Rock, Texas .....June 12 to 30
- Fred T. Fuge, 369 Perry St., Fostoria, Ohio**
- C. B. Fugett, 2613 Newman St., Ashland, Ky.**  
Columbus, Ohio .....Apr. 22 to May 5  
Inez, Ky. ....May 8 to 19
- J. E. Gaar, 2008 West 34th St., Des Moines, Iowa**
- Gaddis-Moser Evangelistic Party, Olivet, Ill.**  
Mt. Hope, Kans. (M. E.) .Apr. 16 to 28  
Meridian, Ida. (Naz.) .May 5 to 19  
Twin Falls, Ida. (Naz. Tent) May 20 to June 5  
Petrel, N. Dak. (Camp) .June 18 to 30
- Elmer Gandy, Preacher, Singer, Artist, 241 N. Harvard St., Lindsay, Calif.**  
Stockton, Calif. ....Apr. 28 to May 19
- Ben L. Gash, 813 Mentor Ave., Wichita, Kansas**  
Atwood, Kansas .....Apr. 25 to May 12
- Mrs. Morris Gill, Evangelist, 2923 Troost Ave., Kansas City, Mo.**  
Hobbs, New Mexico .....April 7 to 28
- The Gospel Team, 309 East 9th St., Wellston, Ohio**  
Open Date .....Apr. 22 to May 4  
Dayton, Ohio (Nazarene) .May 5 to 19  
Wellston, Ohio .....May 28 to June 16
- Otto M. Grace, 303 Barnhart St., Marion, Ohio**  
Wauseon, Ohio .....Apr. 28 to May 12
- Glenn Griffith, 510 W. Yampa St., Colorado Springs, Colo.**  
Delta, Colo. ....Apr. 18 to May 5  
Denver, Colo. (1st Church) .May 9 to 26  
Elphis, Colo. ....May 30 to June 9  
Canon City, Colo. (Dist. Assem.) June 12 to 16
- T. C. and Rhoda E. Gripsby, Piedmont, Mo**  
Annapolis, Mo. ....Apr. 7 to 28  
Open Date .....May 5 to 19
- Chas. E. Haden, 1112 Breckenridge St., Owensboro, Ky.**
- Lee L. Hamric, 1341 S. First St., Abilene, Texas**  
Hobart, Okla. ....Apr. 21 to May 5  
Custer City, Okla. ....May 6 to 19
- Whitcomb and Maridel Harding, Bethany, Okla.**  
Osage, Okla. ....Apr. 26 to 28  
Durant, Okla. ....May 3 to 5  
Lansing, Mich. ....May 21 to June 2  
Henderson, Ky. ....June 7 to 16
- H. J. and Vivian Hart, Bethany, Okla.**  
Eureka, Calif. ....Apr. 28 to May 19
- Harvey H. Hartman, Natoma, Kansas**
- C. L. Henbest, Rogers, Ark.**  
Fayetteville, Ark. (Tent) .Apr. 21 to May 19  
Clarksville, Ark. (Tent) .May 23 to June 16
- Mrs. R. Hinman, Pianist and Children's Worker, Waynesburg, Pa.**
- Roy L. Hollenback, Cambridge City, Ind.**  
Sacramento, Calif. (Care Dr. A. O. Henrieks) .....Apr. 24 to May 12  
Oakland, Calif. (1675 81st Ave.) .....May 15 to 19  
Olympia, Wash. (No. Pac. Dist. Assembly) .....May 22 to 26  
Klamath Falls, Ore. (2150 Orchard) .....May 30 to June 16
- The Hoot Brothers, Olivet, Ill.**  
Oakland City, Ind. ....Apr. 21 to May 5
- Misses Vera Howerton and Vera Carter, 2234 N. Arkansas, Wichita, Kansas.**  
Lamont, Kansas. ....Apr. 16 to May 5  
Wichita, Kansas. ....May 12 to 31  
Open Date .....June 1 to 16
- A. L. James and Wife, Evangelist and Singer, 621 W. Grand Ave., McAlester, Okla.**  
Sherman, Texas (1209 East Chaffin St.) .....Apr. 28 to May 12  
Stigler, Okla. (Gen. Del.) .Apr. 28 to May 16  
No. Little Rock, Ark. (110 West 21st St.) .June 2 to 23
- W. P. Jay and Wife, 2600 Gallatin Rd., Nashville, Tenn.**
- Howard W. Jerrett, 14883 Hubbell Ave., Detroit, Mich.**  
Michigan District Tour .Apr. 17 to May 5  
Saginaw, Mich. (1st Ch.) .May 8 to 19  
Minneapolis, Minn. (Rader Tabernacle) .....May 26 to June 9  
Winona, Minn. ....June 16 to 23
- Johnson Sisters, Preacher and Singers, 1022-13th Ave. So., Minneapolis, Minn.**  
Chicago, Ill. (Gen. Del.) .Apr. 25 to May 4  
Racine, Wis. (M. E.—Gen. Del.) May 5 to 19  
Stafford, Kans. (Camp) .May 30 to June 9
- Harold C. Johnson and Wife, 201 W. Cook, Springfield, Ill.**  
Chicago, Ill. 104 Intercoastal Ave., Chicago Heights, Ill.) .....Apr. 16 to 28  
Valparaiso, Ind. ....Apr. 30 to May 12  
Whiting, Ind. ....May 14 to 26  
West Chester, Pa. ....June 9 to 23
- Paul and Ruth Johnson, Singers and Musicians, 1615 S. Spring St., Springfield, Ill.**  
Georgetown, Ill. ....Apr. 22 to May 5
- A. H. Johnston and Wife, Song Evangelists, 800 Princeton St., Akron, Ohio**
- Lum Jones, Ada, Okla.**  
Barberton, Ohio .....Apr. 15 to 23  
Cincinnati, O. (Carthage) .Apr. 30 to May 12  
Ada, Okla. ....May 14 to 22
- Robert G. Jones, Tilden, Ill.**  
Kewanee, Ill. ....Apr. 21 to May 5  
Havana, Ill. ....May 9 to 26  
Pana, Ill. ....June 2 to 23
- Donna Key and Ila May Wooten, Evangelist and Singer, Ford Kans.**  
Cimarron, Kansas. ....Apr. 7 to 28
- E. W. Kiemel, Sylvia, Kansas.**  
Des Moines, Iowa .....May 5 to 19
- Harold Kiemel, 1425-7th St., Greeley, Colo.**  
Guthrie, Okla. ....Apr. 21 to May 5  
Portales, N. Mex. ....May 9 to 26  
Canon City, Colo. (Dist. Assem.) June 12 to 16
- B. M. Kilgore, Gospel Singer, 1117 West 7th St., Des Moines, Iowa**
- L. H. Kindred, 1117 W. 7th, Des Moines, Iowa**  
Marshalltown, Iowa .....Apr. 14 to 28
- Floyd W. Kline, Gospel Singer, Columbus, Ga.**  
Ohio and Indiana Districts. ....to May 1
- Knippers Brothers and Parker, Gospel Singers, Lawrenceburg, Tenn.**  
Texarkana, Texas .....Apr. 16 to 28
- Joy and Mary Latham, Wilmore, Ky.**  
Farmington, Iowa .....Apr. 16 to 28  
Columbus, Ohio (1st Ch.) .April 30 to May 12
- Mason Lee, 217 Division St., Huntington, W. Va.**  
Charlotte, N. C. ....Apr. 21 to May 5  
Portsmouth, Ohio .....May 12 to 26  
Lexington, Ky. (Kenswick) .June 2 to 16
- V. H. and Esther Lewis, 130 E. Campbell, Hutchinson, Kansas**
- LeRoy A. Lindsley, 230 Leon St., Syracuse, N. Y.**  
Syracuse, N. Y. ....Apr. 22 to 28  
Richmond Hill, L. I., N. Y. ....May 1 to 5  
Niles, Ohio .....May 8 to 11  
Lowville, N. Y. ....May 12 to June 2  
Fremont, Mich. ....June 4 to 16
- V. W. and Marguerite Littrell, 1007 Concord Ave., Akron, Ohio**  
Wadsworth, Ohio .....Apr. 16 to 28  
Niles, O. (Pittsb. Assem.) .May 8 to 12  
Indian Head, Md. ....May 16 to June 2  
Waynesburg, Pa. ....June 4 to 16
- Joseph L. Logsdon, Jr., 1212 Bresee Ave., Pasadena, Calif.**  
Woodville, Calif. ....Beginning May 1
- Holland London, 2923 Troost Ave., Kansas City, Mo.**  
Texarkana, Texas. ....Apr. 16 to 28  
Beaumont, Texas .....Apr. 30 to May 12  
Port Arthur, Texas .....May 14 to 26  
Coffeyville, Kansas .....May 28 to June 9
- Claude H. Long and Sisters, 3335 West 29th Ave., Denver, Colo.**
- H. H. McAfee and Wife, Box 534, Lakeland, Fla.**  
Macon Ga. (1st Church) .Apr. 14 to 28  
Atlanta, Ga. (1st Church) .May 1 to 19
- Lawrence J. and Mary E. McAilen, Preachers, Singers and Chalk Artists, 126 N. Beaver, New Castle, Pa.**  
Claytonia, Pa. (care Gen. Del. West Sunbury, Pa.) .Apr. 21 to May 5  
Niles, O. (Pittsburg District Assembly) .....May 8 to 12
- J. B. McBride and Wife, 2923 Troost Ave., Kansas City, Mo.**  
Port Arthur, Tex. (Grace Naz.) .....Apr. 28 to May 12  
Dallas, Texas (Gen. Del.) .May 19 to June 2  
Emporia, Kans. (Gen. Del.) .June 9 to 23
- R. H. and Edna McCart, Preacher, Singers, Pianist, 4100 Quitman St., Denver, Colo.**  
Kirwin, Kansas .....May 3 to 19
- McKinley Sisters, Song Evangelists, Route 1, Greenfield, Ind.**  
Bloomington, Ill. ....Apr. 12 to 28  
Stinesville, Ind. ....May 5 to 19
- J. A. McNatt, 2923 Troost Ave., Kansas City, Mo.**  
St. Louis, Mo., (1st Church) .Apr. 14 to 28  
Ossian, Ind. ....Apr. 30 to May 12  
Fredericktown, Mo. ....May 13 to 26  
Kirksville, Mo. ....June 2 to 16
- I. C. Mathis, 2923 Troost Ave., Kansas City, Mo.**  
Ashland, Ky. (1st Church) Apr. 28 to May 12  
Houston, Tex. (1st Church) .May 14 to 26  
Nashville, Tenn. (1st Church) .June 2 to 16
- Prof. Paul and Helen Mayfield, Singers and Musicians, 3510 Weisser Park Ave., care Rev. J. W. Montgomery, Ft. Wayne, Ind.**  
Muncie, Ind. (315 Columbia St.) .....Apr. 21 to May 5  
Niles, O. (Dist. Assem.) .May 7 to 10  
Open Date .....May 12 to June 9  
Marion, Ind. (1327 W. 3rd Ave.) June 9 to 23
- L. C. Messer, Gospel Singer, 2923 Troost Ave., Kansas City, Mo.**  
Lake Charles, La. ....Apr. 23 to May 5  
Brownsville, Texas .....May 7 to 19  
Raymondville, Texas. ....May 20 to June 2
- Russell and Leona Metcalfe, Song Evangelists, 539 Baker St., Lansing, Mich.**  
Barberton, Ohio. ....Apr. 15 to 28  
Niles, O. (Pittsb. Dist. Assem.) .May 8 to 12  
Newell, West Va. ....May 23 to June 9  
Onego, West Va. (Camp) .June 10 to 23
- E. Clay Milby, Song Evangelist, Greensburg, Ky.**  
Nashville, Tenn. ....Apr. 22 to May 5  
St. Louis, Mo. ....May 6 to 19  
Nashville, Tenn. ....May 20 to June 2  
Bentonville, Ark. ....June 3 to 23

- G. E. Miller and Wife, 1612 Lynn Ave., Turtle Creek, Pa.
- James Miller, 1114 King Ave., Indianapolis, Ind.**  
Champaign, Ill. ....Apr. 18 to May 5  
Ames, Iowa .....May 12 to 26  
Tulsa, Okla. (1st Church).....June 2 to 16
- J. C. Minglehoff, Douglas, Ga.**  
Wollaston, Mass. ....Apr. 24 to 28  
Sebasco, Maine .....Apr. 28 to May 12  
Cundys Harbor, Maine.....June 9 to 23
- W. H. Minor, Bethany, Okla.**  
Holdenville, Okla. ....Apr. 21 to May 5  
Dallas, Tex. (1014 S. Ervay) .....May 6 to 19  
Oberlin, Kansas.....May 26 to June 9
- Leah Belle Moon, 604 N. Ottawa St., St. Johns, Mich.**
- John E. Moore, Song Evangelist, 2923 Troost Ave., Kansas City, Mo.**  
Champaign, Ill. (510 E. White)  
.....Apr. 18 to May 5  
Anthony, Kans. (Gen. Del.).....May 7 to 19  
Olivet, Ill. (Camp).....May 23 to June 1  
Nashville, Tenn. (510 Woodland St.)  
.....June 2 to 16
- G. Chester Morgan, 445 McNally Court, Alliance, Ohio**  
Tishomingo, Okla. ....Apr. 14 to 28  
Shawnee, Okla. (Gen. Del.) April 29 to May 12
- J. Herbert and Pansy Morgan, Preachers and Singers, 1052 River Ave., Indianapolis, Ind.**  
Kurtz, Ind. ....Apr. 10 to May 5  
Open Dates .....After May 5
- Olliver and Ruth Morgan, Evangelist, Singers and Musician, 630 Division St., Indianapolis, Ind.**  
Huntington, W. Va. (Gen. Del.)  
.....Apr. 22 to May 5  
Niles, Ohio (Pittsburgh District  
Assembly) .....May 8 to 10  
Canton, Ohio (1st Church).....May 19 to 26  
Olivet, Ill. (Commencement).....May 27 to 31  
Kalamazoo, Mich. (1st Ch.).....June 2 to 16  
Mansfield, Ill. (Tent).....June 17 to 30
- Harry W. Morrow, 6342 Kimbark Ave., Chicago, Ill.**  
Dawson, Minn. ....Apr. 28 to May 12
- H. T. and Lillie Nyhus, Rosholt, S. Dak.**
- G. Frederick and Byrdle Owen, 1415 W. Pikes Peak Ave., Colorado Springs, Colo.**  
Marlow, Okla. ....Apr. 12 to 28  
Trinidad, Colo. ....May 3 to 19  
LaJunta, Colo. ....May 26 to June 9  
Canon City, Colo. ....June 11 to 16
- Parks-Hawkins Quartet, 3213 North 27th St., Tacoma, Wash.**  
Somerton, Ariz. ....Apr. 14 to 28  
El Paso, Tex. (1st Church).....May 5 to 19  
Duncan, Okla. ....May 26 to June 9
- R. O. Parry and Three Sons (Firebrand Trio), 922 N. New St., Bethlehem, Pa.**
- Daniel E. Patrone, Evangelist and Violinist, 119 E. Washington St., Lisbon, Ohio**  
Spencer, West Va. ....Apr. 15 to 28  
Niles, O. (Pittsb. Dist. Assem.)  
.....May 8 to 12
- Walter Patterson, Box 975, Bethany, Okla.**  
Ropesville, Texas .....Apr. 14 to 28  
Open Dates .....May
- Eddie E. Patzsch, 492 E. Main St., East Palestine, Ohio**
- B. H. Pockock, 133 Parkman Rd. N. W., Warren, Ohio**  
Greentown, Ohio.....Apr. 23 to May 5  
Niles, O. (Pitts. Dist. Assem.) May 8 to 12  
Open Dates .....After May 12
- Wesley Pruden, 4723 West 26th St., Little Rock, Ark.**  
Cincinnati, Ohio.....Apr. 22 to May 5  
Niles, O. (Pittsb. Assem.).....May 6 to 11  
Hobart, Ind. ....May 12 to 26  
Open Date .....May 27 to June 9  
Vivian, La. ....June 12 to 23
- H. G. Purkhiser, 2923 Troost Ave., Kansas City, Mo.**
- Hugh Putnam, 104 Douglas St., Pontiac, Mich.**  
Nashville, Mich. ....Apr. 17 to 28  
Cadillac, Mich. ....May 5 to 19
- Lewis J. Rice, 2406 Elgin Ave., Muskogee, Okla.**  
Wheeling, West Va. ....Apr. 15 to 28  
Marion, Ind. (Arcana Church)  
.....Apr. 29 to May 12  
Friendly, West Va. ....June 2 to 16  
Sligo, Pa. ....June 17 to 30
- Maurice and Virgelene Richardson, 309 N. College St., Spencerville, Ohio**  
Reed City, Mich. ....Apr. 28 to May 12  
Open Date .....May 14 to 31
- Clifford G. Rife, Singer and Chalk Artist, 1501 Madison Ave., Indianapolis, Ind.**  
Charlotte, N. C. (1st Church)  
.....Apr. 21 to May 5
- O. F. Ring, 409 Prospect St., East Liverpool, Ohio**  
Jerome, Pa. ....Apr. 15 to 28  
Niles, O. (Pittsb. District Assembly)  
.....May 8 to 12  
Open Dates .....After May 12
- T. N. Robinson and Wife, Singers and Musicians, 601 E. Third St., Charlotte, N. C.**  
Open Dates
- Clyde B. Rodgers, Song Evangelist and Chalk Artist, 535 N. W. 8th St., Miami, Fla.**  
Macon, Ga. (1st Church) .....Apr. 14 to 28  
Atlanta, Ga. (1st Church) .....May 2 to 19
- J. A. Rodgers, 484 W. North Ave., East Palestine, Ohio**  
Holidays Cove, W. Va. ....Apr. 22 to 27  
Columbus, O. (1st Church) Apr. 29 to May 12  
Indianapolis, Ind. (So. Side).....May 13 to 26  
Elkhart, Ind. ....June 2 to 16
- Perry Road, 948 Anderson St., Bristol, Tenn.-Va.**  
Sparta, Tenn. ....Apr. 22 to May 5  
Kingsport, Tenn. (Dist. Home Miss.  
Meet.).....May 8 to 26  
Columbus, Ohio (Home Mission Meet-  
ing) .....June 9 to 30
- E. L. Sanford and Wife, 533 Shelby St., Lexington, Kentucky**  
Glasgow, Ky. ....May 1 to 25  
Cincinnati, Ohio .....May 28 to June 6  
Sharpsburg, Ky. ....June 7 to 29
- J. D. Saxon, Greenbrier, Tenn.**  
Pensacola, Fla. ....April 14 to 28
- Otho and Billie Schwab, 2923 Troost Ave., Kansas City, Mo.**  
Cincinnati, O. (Lockland) ..Apr. 24 to May 5  
Marksville, La. ....May 7 to 19  
Shreveport, La. ....May 21 to June 2
- C. C. Sellards, Clifton Hill, Mo.**  
Glasgow, West Va. ....Apr. 21 to May 12  
Cedar Grove, West Va. ....May 13 to June 2
- Dave and Hellen Severin, Preachers and Singers, 601 E. Boulder, Colorado Springs, Colo.**  
Longmont, Colo. ....Apr. 7 to 28
- Richard and Dorothea Sharp, P. O. Box 364, Oshkosh, Nebr.**  
Las Animas, Colo. ....Apr. 14 to 28  
Anthony, Kansas .....May 3 to 19  
Scottsbluff, Nebr. ....May 26 to June 9  
Buffalo Lake, Minn. (Camp).....June 14 to 23
- C. E. Shumake, 2722 Eads Ave., St. Louis, Mo.**  
Esther, Mo. ....Apr. 21 to May 5  
Webster City, Iowa .....May 6 to 19  
Charleston, Mo. ....May 26 to June 9  
Lexington, Ill. (Tent).....June 10 to 30
- R. J. Smeltzer, 1353 Electric Blvd., Alliance, Ohio**  
Californi, Pa. ....Apr. 26 to May 5  
Niles, O. (Pitts. District Assembly)  
.....May 8 to 12
- Smith-Shirley Evangelistic Party, Preachers, Singers and Musicians, Otisville, Mich.**  
New Lothrop, Mich. ....May 1 to 19  
Detroit, Mich. (Bethel).....May 20 to June 2  
Mancelona, Mich. ....June 3 to 16  
Flint, Mich. (West) .....June 17 to 30
- Kittie Lee Simpson, Bethany, Okla.**  
Eldorado, Ark. ....June 2 to 30
- Burl Sparks, Song Evangelist, Seymour, Ind.**
- C. K. Spell, Kirbyville, Texas**  
Orange, Texas .....Beginning April 17
- E. H. Stillion, 31 Hone Ave., Oil City, Pa.**  
Decatur, Ill. ....Apr. 11 to 28  
Cardington, Ohio .....May 2 to 19  
Newell, West Va. ....May 23 to June 9  
Wilkinsburg, Pa. ....June 16 to 30
- Stofer-Bierca Evangelistic Party (Rev. and Mrs. T. W. Stofer and Professor Jack Bierce) Knox, Ind.**  
Terre Haute, Ind. ....Apr. 14 to 28
- Chas. A. Strait and Wife, 816 W. Lapeer St., Lansing, Mich. (Naz. So. Side)**  
Lansing, Mich. ....Apr. 23 to May 5
- Fred W. Suffield, 348 N. Robinson St., Los Angeles, Calif.**
- Howard W. Sweeten, Ashley, Ill.**  
Royalton, Ill. ....Apr. 26 to May 5  
St. Louis, Mo. (Lafayette Park Church)  
.....May 6 to 20  
Taylorville, Ill. ....May 21 to June 3  
Ashley, Ill. ....June 4 to 25
- E. C. Tarvin, California, Ky.**  
Bloomington, Ill. ....Apr. 12 to 28  
Corydon, Ind. ....May 5 to 19
- E. G. Theus, Box 982, Bethany, Okla.**  
Lake Charles, La. ....Apr. 23 to May 5  
Brownsville, Texas .....May 7 to 19  
Raymondville, Texas.....May 20 to June 2  
Austin, Texas (Central).....June 4 to 16  
Ft. Worth, Tex. (1st Ch.).....June 18 to 30
- Fred Thomas, 689 Milwaukee Ave., Elkhart, Ind.**  
Jacksonville, Fla. (1st Church 2301  
Gilmore St.) .....Apr. 18 to May 5  
Dayton, O. (110 Edith St., care Rev.  
A. H. Perry) .....May 7 to 19  
Ft. Recovery, O. (Gen. Del.)  
.....May 21 to June 2  
Cincinnati, O. (Fairfax, 3901 Lonsdale)  
.....June 4 to 16  
Lima, O. (1st Church) 408 W. Spring  
St. ....June 18 to 30
- John Thomas, Wilmore, Ky.**  
Mildmay Conference Hall, London,  
.....Apr. 13 to 29  
East London Tabernacle..Apr. 30 to May 12
- A. J. Tosti, 365 Carroll St., Youngstown, Ohio**  
Open Date .....Apr. 16 to May 6  
Cliftondale, Mass. ....May 12 to 26
- J. C. and Dorothy Tryon, 516 S. Lorraine St., Wichita, Kans.**  
Open Date .....Apr. 15 to May 5  
Sayre, Okla. ....May 6 to 26  
Alva, Okla. ....May 27 to June 16
- L. M. Tucker, 146 A So. 9th St., Cambridge, Ohio**  
Wellsburg, W. Va. ....Apr. 14 to 28  
Niles, O. (Pittsburgh District Assembly)  
.....May 8 to 12
- E. E. and Ora J. Turner, Greensboro, Ind.**  
East Chicago, Ind. ....Apr. 21 to May 5  
Olivet, Ill. (Camp) .....May 23 to June 2
- N. E. Tyler, Floyada, Texas**  
Open Dates
- G. D. and Agnes Urschel, Evangelists and Singers, Olivet, Ill.**  
Marietta, Ohio .....Apr. 16 to 28  
Olivet, Ill. (Camp (Home) May 23 to June 3  
Ashland, Wisc. ....June 7 to 23
- N. B. Vandall, Evangelist, 303 Brittain Rd., Akron, Ohio**  
Pueblo, Colorado. ....April 28 to May 12
- Basilio T. (Bill) Vargas, Filipino Evangelist, 376 W. Pine St., Canton, Ill.**  
Clam Falls, Wis. ....Apr. 14 to 28
- H. F. Vogt, 334 Pacific St., Camas, Wash.**  
Eagle, Idaho .....Apr. 16 to 28  
Open Dates .....May 1 to 26  
Winnipeg, Man., Canada (395 Beverly St.)  
.....May 30 to June 9
- Harold L. Volk and Wife, 550 Galapago St., Denver, Colorado**  
Augusta, Kansas.....Apr. 25 to May 12  
Great Bend, Kansas.....May 13 to 26  
Hewitt, Minn. ....June 3 to 23
- Allen H. Wagner, 3560-11th Ave E., Columbus, Ohio**  
Zanesville, Ohio .....Apr. 26 to May 12
- J. C. Walker, 921 Third St., Portsmouth, Ohio**  
Scott City, Kansas .....Apr. 8 to 28  
Lyons, Kansas .....May 1 to 18
- J. P. Wear, 2923 Troost Ave., Kansas City, Mo.**  
Cozad, Nebr. ....Apr. 11 to 28
- Wm. Werkhauser, 104 Kentucky Ave., Danville, Ill.**  
Nashville, Tenn. (Dixie Tab.) Apr. 21 to May 5  
Norfolk, Va. (Naz. ch.).....May 12 to 26
- K. S. White, Bethany, Okla.**
- C. M. Whitley and Wife, Box 413 E. Cleveland, Electra, Texas, care M. J. Swindall**  
Peniel, Texas .....Apr. 26 to May 12
- C. B. Winland, Mt. Vernon, Ohio**
- J. P. Wolpe, 7524 Kenwood Ave., Chicago, Ill.**  
Sioux City, Ia. (Gen. Del.).....Apr. 15 to 28  
Centerville, Ia. (Gen. Del.) Apr. 29 to May 12  
Charlton, Ia. (Gen. Del.).....May 13 to 26  
Muscatine, Ia. (Gen. Del.).....May 30 to June 9  
Atlantic, Iowa .....June 10 to 30
- Lon R. Woodrum, 3740 Bell St., Kansas City, Mo.**  
Pueblo, Colo. ....Apr. 28 to May 12  
Lubbock, Texas .....May 19 to June 2  
Sikeston, Mo. ....June 9 to 23
- George P. Woodward, Artist-Evangelist, 122 W. Barnard St., West Chester, Pa.**  
Woodbury, N. J. ....Apr. 21 to May 5  
Williamsport, Pa. ....May 6 to 19  
Pococo Lake, Pa. ....May 20 to June 2  
Muir, Pa. ....June 6 to 16
- A. C. Worden, 211 King St., Bay City, Mich.**
- E. E. Wordsworth, 536 No. 104th St., Seattle, Wash.**  
Wollaston, Mass. (New England Dist.  
Assembly) .....Apr. 22 to 27  
Augusta, Maine .....Apr. 28 to May 12
- Lucille Cox Younger, Chalk-talk Artist and Children's Worker, 401 W. North St., Winchester, Ind.**
- E. E. Zachary, Box 103, New Castle, Ind.**  
Greencastle, Ind. ....Apr. 28 to May 12  
Richmond, Ky. ....May 13 to 26  
Bedford, Ind. ....June 2 to 16

## BECOMES GREAT-GREAT-GRANDFATHER AT 75

H. A. Wiese\*

**A**ND what is more, Mr. Liu is in good health and very active and may live to see the birth of another generation in his family.

There are thirty in the family, counting his three sons with their children and their children's children to a fifth generation and all are at home except married daughters. Mr. Liu has no brothers, but has three sisters who were married off and when their husbands died of old age, came back to live with their brother who is fairly well-to-do. He has only fifty acres of land but this is a lot of land in China even for this large a family. We would not call him rich, but comfortably fixed.

Mr. Liu's oldest grandson, and oldest great-grandson were the first two of the home to repent. The great-grandson attended our mission school and was won to Christ there. While the grandson repented first, about three years ago he had to join the Red Spear forces, (a local home guard) and they had many heathen rites in which he took part and lost out in his soul. It was a restless time and each family had to contribute its share of men and money, to offer a protection from robbers. After this sin he went into other sins, but never to the point of opposing Christianity.

Others in the family in the meantime turned to Christ. When we were at Mr. Liu's village for a meeting several months ago this grandson came back to the Lord. His wife also followed him.

Mr. Liu is now 79 years old, his oldest son is 60, oldest grandson is 41, great-grandson is 20, and great-great-grandson is 4 years old.

\* Superintendent of China Nazarene Missions

The place or home that this family is now living in was purchased by Mr. Liu's great-grandfather. For some generations previous to that they had lived less than a mile from the present place. No history or record of the family is available to know how long they had lived there.

The missionary with his strange message finally came to his village and has meant a great change in all of their lives. The mission opened schools and three of the family were permitted to attend it until it closed. Six of the family now can read.

The oldest son and his descendants are all Christians. The youngest son has only two small children, but his wife is a fine Christian and was baptized while we were there for meeting. This leaves only the second son and his descendants out of the Christian circle. Some of his children expressed a desire to repent but felt it was their father's place to take the first step. However they all come to church and are earnest listeners.

All but five of the adults in the home are Christians. Seven have been baptized and are Nazarenes. These saved members are praying for the conversion of the rest of the family.

The first Christian wedding in this village took place in this home. I was in charge and I had a time to keep the bridegroom in place long enough to perform the ceremony; but that is a long story in itself.

Families with four generations are easy to find in China. But families of this kind are not so easy to find. The fact that 80 per cent die in childhood explains why we do not have many of such families.