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HERALD of HOLINESS

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WHOLE NO. 992

ODE TO MY BIBLE

By D. RAND PIERCE

O Book divine! that childhood knew
And youth revered;
That light across my pathway threw
As manhood neared;
Thy promises brought pardon's kiss,
And purity's unfathomed bliss,
And all along life's way a song
In joy or stress!

I hold thee to my throbbing breast,
Dear Book Divine;
Though every earth-joy fade, I'm blest
If thou art mine;
I seek not gold that will decay,
Nor fickle fancies of a day—
My hungry heart could ne'er depart
From thee away!

Thy sacred pages men in vain
Burn or deny;
"Truth crushed to earth will rise again!"
It can not die;
Like flow'rs thy precepts burst anew,
And shine like stars in heaven's blue,
While dust and shame thy foes shall claim—
Dear Book Divine,
How I love you!

VANCOUVER, B. C.

HERALD OF HOLINESS

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H. ORTON WILEY, D. D., *Editor*

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MORE OBJECTIONS TO ENTIRE SANCTIFICATION

I HAVE read the tract handed me entitled, 'Sanctification' and in reply I would say that if I am to accept this as being a treatise at all safe to follow, or in accord with the divine teaching of Scripture, then the author must explain himself on the questions asked below, or must show us the Bible teachings from which he has built up his theory." The above was written in answer to a tract on the second work of grace entitled, "Sanctification," and sent to a member of the Church of the Nazarene who forwards it to us for reply. We are not the author of the tract, but believe firmly in the doctrine and experience of entire sanctification, commonly known as "the second blessing, properly so called." The questions submitted by this writer are as follows:

1. We would like to know where the doctrine of "two works of grace" is taught as such in the Scriptures? Where are two works of grace any more than one, or three, or four or five works of grace taught anywhere in the Scripture?

2. Where is the term "second work of grace" taught or even named in Scripture, or where is there the least evidence that Christ ever hinted that the burden of His prayer expressed, as recorded in John 17, was that a "second work of grace" should take place in the lives and experiences of His followers? If the author would argue true to his logic, why not call the experience of Jesus giving power to His disciples as recorded in Luke 9:1 the "second work of grace," the experience as Jesus prayed for in John 17 the "third work of grace," the giving of the Holy Spirit as recorded in John 20:22 the "fourth work of grace," and Pentecost the "fifth work of grace," etc. Certainly this would be just as logical, or more so, than the reasoning used by the author in his argument.

3. If the writer wishes to quote Paul's writings to the Thessalonians why must "sanctification" as he understands it be an instantaneous work, when Paul desires a progressive work, "The Lord make you to increase and abound in love one toward another. . . . to the end that he may establish your hearts unblameable in holiness before God" (1 Thess. 3:12, 13). Paul here is absolutely teaching a "holiness" which

is progressive, and the author says it is instantaneous. Who is right?

4. Why does the author follow man's definition when interpreting Scripture divinely inspired by God? How can the author say that "sanctification" is the "cleansing of the believer's heart from inbred sin or depravity, wrought in us instantaneously by the baptism with the Holy Spirit and fire, and filling it with perfect love," when the Bible disproves this definition? Either the author is wrong or the Bible is wrong for Paul writes to the church at Corinth and tells them at least twice that "they are sanctified." Note 1 Corinthians 1:2 and 6:11, "Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus." "Ye are washed, but ye are sanctified." Yet he had to correct these people, and speak unto them as yet carnal (Cf. 3:1). These *sanctified* people had to be corrected in their social life, about going to law, about love, about the devotional covering for women, about communion observance and other things. How can anyone say that these people who were sanctified were wholly purged from inbred sin and depravity, or at the least that they were filled with *perfect* love? I wish Paul were living today to teach sanctification as he then taught it. Paul taught holiness and sanctification as two different things, for to those who were sanctified he commanded them (not God) to "perfect holiness in the fear of God" (2 Cor. 7:1). Whom shall we follow, Paul or the author of this tract?

5. The author says that the verb "sanctify" in the Greek is in the aorist tense—why is he not honest enough to acknowledge that this verb is also in other tenses in the Bible?

6. The Bible emphatically teaches us to "grow in grace" (2 Peter 3:18) but nowhere an instantaneous "second work of grace" once for all.

It is our purpose to set forth in succeeding articles, the scriptural reasons for our position as a church on this important subject of entire sanctification.

CHURCH CONDITIONS IN EUROPE

"Renewed persecutions in Russia; renewed political disturbances in Spain; 4,000,000 unemployed in Germany; unemployment in Austria and in most other countries of Europe; the Huguenots of France compelled to adjust their church life to increasingly migratory labor conditions; poverty in Poland, Czechoslovakia, the Baltic and Balkan States, and everywhere anti-religious propaganda, being pushed by all the technique of up-to-date publicity methods and reinforced by world-wide economic depression." This is the report of the Central Bureau for the Relief of the Evangelical Churches of Europe, published in a recent bulletin entitled, "Over There with the Churches of Christ." This bulletin further states concerning con-

ditions in Russia, that "as far as we know, there is only one Reformed congregation left intact; the Reformed Church in Odessa, ministered to by Pastor Schaible. Some Baptist, Methodist, and Lutheran pastors are known to be still working within the Soviet boundaries, as well as workers of various evangelical missions." We ask your prayers for the above and for all those who suffer for their faith in Russia, remembering particularly the Orthodox, Catholic, Lutheran, Mennonite and Jewish refugees in the north.

THE CLOSING OF THE YEAR

When this number of the **HERALD OF HOLINESS** reaches the homes of its readers, there will be but two weeks remaining before the close of our fiscal year. The Easter Praise Offering will have been taken, and the results will be watched with anxious interest at the Missionary Board's rooms and in the offices of the General Treasurer. We believe that everything possible has been done to call the attention of the church to the important issues which confront us at this time. During these two remaining weeks are there not many who will spend time in prayer and fasting that God may work out His will concerning this great missionary cause? There will be worldly scoffers, cooled-off church members and self-righteous companies of pharisaical holiness people sitting in the seat of the scornful to rejoice over any apparent failure. But the God who delivered Israel from the armies of Egypt and brought them safely through the Red Sea, the God who delivered Joshua's armies from the taunting men of Jericho and laid its walls flat in answer to the shout of faith, will deliver the Church of the Nazarene and enable it to march on with conquering tread.

THE ARKANSAS PREACHERS' CONVENTION

Again we are on new territory—this time on the Arkansas District. What a stretch of country the Church of the Nazarene covers. Especially does it seem so when one is endeavoring to cover the entire church as quickly as possible. But north or south, east or west, the Church of the Nazarene is made up of heroic, enthusiastic men and women, young people and children in earnest to get to heaven and to take as many as possible with them. Their unity is not uniformity of thought or of action, but the deeper unity of the Spirit. They are members of the one body, into which they have been baptized by the one Spirit, and as such they claim relationship with every blood-bought, blood-washed soul in the universe. The doctrines which the church holds are such as are accounted essential to salvation, and in all other matters the Church of the Nazarene grants utmost liberty. We trust that it shall always be so. It is the spirit of liberty manifested by the church in non-essentials, and the rallying around the great essential doctrines, that has made the Church of the Nazarene

the haven of refuge for holiness people, and is destined to make it more and more a rallying center for the work of holiness. What some people regard as our weakness, we consider our glory. It is our glory that as an organization we allow people to be themselves with perfect liberty of thought and activity, while at the same time as an organized movement every member stands for the vital doctrines of true holiness.

At the invitation of District Superintendent John W. Oliver we visited the Preachers' Convention of the Arkansas District, held in the North Little Rock church of which Rev. J. Scott Blystone is the pastor. We were comfortably entertained in the home of District Superintendent and Mrs. Oliver and given a very hearty welcome by the members of the convention. The North Little Rock church was in the midst of a gracious revival with Rev. Blystone, the pastor, acting as evangelist. The attendance was excellent and the results most encouraging. Rev. Blystone has rapidly won his way into the hearts of his people. It is customary in this country, District Superintendent Oliver informed us, to begin a sermon, a testimony or any other form of address with the words, "Owing to the great financial depression," so we must run true to form and say, that "owing to the great financial depression" the preachers were not all able to attend, but those present were heart and soul in the convention. It was a pleasure to meet the pastors of this district. They are a heroic band, accomplishing great things in spite of the depression.

District Superintendent Oliver is pressing the **HERALD OF HOLINESS** campaign for new subscriptions on his district, and his churches at North Little Rock, Rev. Blystone, pastor, and El Dorado, Rev. Pace, pastor, were among the first to reach the quota. Others have since reached the goal and their names will be given in the list of standard churches. The pastors are responsive to the plan and are doing all that they can to put this campaign over. On account of the peculiar condition in which they find themselves, District Superintendent Oliver has been visiting many of the churches personally and presenting this matter. He informed me that he received fine response even in the worst drought stricken territory. He wants preachers and people to have a broad vision of what our church is doing for the salvation of the lost and the building up of its membership in holiness.

The Arkansas State Campmeeting is one of the important interests of this district. Before taking us to the depot for our luggage, Rev. Oliver drove us out to the campgrounds, about five miles from Little Rock. Here the district has purchased a beautiful five-acre tract and cleared the land—General Superintendent Reynolds with his own hand cutting out the first brush where the tabernacle now stands. They have built a

tabernacle that will accommodate about two thousand people, have a comfortable dining hall and a few camphouses. More of these camp cottages will be built as soon as the people are recovered from their present stringency. Last year, we were told, that sometimes as high as a hundred cars were not able to find parking space on Sundays. They came from Little Rock and the surrounding communities in great numbers. This is one of the encouraging features to the district workers. Many of the substantial members in the churches of the district are the result of the altar services in this great camp. The date for next year is July 23 to August 2, and the workers are Rev. and Mrs. Oscar Hudson, and Professor John E. Moore.

The Arkansas District now has 1,258 members. They are doing some home missionary work and are organizing some new churches. Rev. Smith recently held a meeting at Siloam Springs and as a result a church has been organized. Mrs. Matthews, who was so seriously injured in an automobile accident on the road to the assembly last year, has been carrying on home mission work in Yellville with some gains. The school at Vilonia has been sold to the local church. A small orphanage is maintained at Vilonia with about nineteen children in the home. The work is in charge of Mrs. Wilkerson, widely and favorably known on the district as "Mother Wilkerson." A beautiful feature of an afternoon session of the convention was the presentation by the District Superintendent of three deaconesses, Mrs. Wilkerson, Mrs. Williams and Mrs. Centers. They spoke to the edification and delight of all present.

It is difficult for us to refrain from commenting upon the great work which is being carried on in Little Rock by Dr. M. Edward Borders, but we are to visit this church later and see it in its operations, so will postpone our remarks until that time. However, we spoke each day over the radio, KGJF, at the kind invitation of Dr. Borders. They are well equipped as a station, and under the new regulations have no financial burden. Mrs. Diffie, the associate pastor, assists in the radio work as well as in the preaching and pastoral services. We were greatly delighted with the musical programs to which we listened. The solo and duet numbers, and the special instrumental numbers rendered by Mrs. Anita Turner, Mrs. Victor Gray, Mrs. Roy Bates, Mrs. Annie Hightower, Mrs. Sam Jones, Mrs. Thelma Wright, Mrs. Rudy Hendon, Mrs. Walter Parker and Mrs. L. M. Coleman were of an exceptionally high order. Dr. Borders allows nothing but the very best to go out over the air from the church, and as a result has built up a large radio church. The church reaches from 25,000 to 40,000 every day over the air. We witnessed the great number of responses received by wire and telephone, some of them over long distances. These responses are read

about the middle of the service, and the balance just before closing. Mrs. Gaston conducts a "promise hour" every Friday. Sam Curtis has a Bible class for "shut-ins." The choir and orchestra are in charge of Brother Reed. There are five services broadcast every Sunday, and one each week day at 10:00 a. m., except Saturday.

Mrs. John Almond, a gifted Southern lady connected with the W. C. T. U. of Little Rock, gave an intensely interesting address at one of the afternoon sessions of the convention. She is a gifted speaker and presented in a very pleasing and instructive manner the work being accomplished by this temperance organization in Arkansas. She told how they are returning to a re-emphasis of the educational phases of their work among the children and young people, and are making every effort to teach the children what the open saloon meant in the past and what it would mean again if the wets were to succeed in repealing the Eighteenth Amendment. She gave an interesting account also of some proposed legislation in the state to prevent the misuse of malt. This legislation is designed to prevent the turning of the home into "kitchen saloons" and by means of "home brew" turn the influence of parents against the best interests of their children. We hope that the proposed legislation will carry, and this matter is one which should be given attention in other sections of the country.

We found it necessary to leave Little Rock on Friday afternoon, but did so with the feeling that we had a better understanding of the problems which these good people have faced during the last few years, and that we appreciated the heroic manner in which they are meeting these problems far more after this brief visit than we did before. There seems to be a developing "church consciousness" in this section of the country which as it increases will greatly magnify their influence and aid them in building a strong holiness church in the South.

THE OTHER SHEEP

The Other Sheep, our missionary paper is out in a new spring dress. The size of the paper has been reduced to that of the HERALD OF HOLINESS and the Young People's Journal, making it much more convenient for filing or binding. The paper is filled with interesting missionary items, and is written in the terse and pointed style which characterizes Dr. Morrison's writings. With the beginning of this new number, we trust that there will be a larger increase in the subscription list. No one can keep abreast of the missionary work of the Church of the Nazarene without constant and thorough perusal of this important missionary magazine.

AT SCHOOL WITH CHRIST

By Robert Purvis

IN THE parable of the salt, the first purpose of Christ was that His disciples should come to self-realization, and the second intention of this lesson was that they should realize the importance of relationships. There is yet another point that Jesus had behind that lesson which was the realization of dangers—"But if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." Every particular power has its own peculiar danger.

Salt has a double function: to preserve and to flavor. These, too, are the Christian's relations to the world. But there is a danger: he may lose the power to do both, and be cast aside, fit for neither one thing nor another.

Scheele discovered for us that salt consists of two properties, chlorine and sodium, and that these have a strong affinity the one for the other. The savor property is the chlorine, and when this is gone the sodium is useless. Thomson, in his "The Land and the Book," tells us that it is no good even as a fertilizer; but rather, that when salt becomes insipid, it actually destroys fertility, and no man will allow you to throw it upon his field. Jesus must have known and referred to this when He said, "It is neither fit for the land nor yet for the dunghill."

The Christian's savor consists in the union of the Holy Spirit with his human spirit. These, too, have a strong affinity for each other, and together are marvelous for both their preserving and their flavoring qualities. But the soul minus the Holy Spirit is without these powers.

Among the most pitiful sights I ever witnessed was that of a Christian that had become powerless—and a church official. He tried his best one night at the altar to point a soul to the Savior. I presume he felt it his duty and simply drove himself to it. But oh! Enough to make angels weep! The seeker withdrew from him along the altar. He followed, and the seeker moved along again. Again he followed, and so on, until I really thought that the chase was going to end at the other side of the church. The poor man tried his best, but one could see he felt unwanted and wretched; and he looked so ungainly, and the unhappy seeker never found.

There are three things I should like to say in connection with this danger that Jesus would have us realize. The first is the difficulty of bringing the salt and the savor together again—"wherewith shall it be salted?" Or, as Moffat puts it, "What can make it salt again?" Only those earnestly engaged in the work, know how difficult it is for powerless souls to recover what they once enjoyed through the possession of the Holy Spirit.

The second thing is this: The bulk of the salt alters very little if indeed at all, by the departure of the savor. So the believer may figure as large as ever in the work of the church, as secretary or Sunday school superintendent, even when the "unction from the Holy One" is a thing of the past. But he feels the lack. And others see it. His most winsome grin is a poor substitute for his former glow. And, so far as his effectiveness is concerned, he feels to be fishing without bait, digging with a broken spade, climbing a ladder that is without rungs; in short, it all resembles the nightmares that most of us have had, when we tried to shout and no voice came, and to run, but failed to find our legs. Oh, the tragedy of a Samson shorn of his locks!—a child of God that has lost the Holy Spirit!

The third thing is the point that Dr. Thomson makes: That the insipid salt "destroys fertility." We have noticed how true this is, and indeed, how self-evident, so that there is no need to elaborate on the point. The soul that has sustained the loss of the Holy Spirit and His gracious unction—whose savor is gone, is only too conscious that his now frozen breath is only inclined to drop the mercury of any meeting; and his touch, his friendly touch, indeed the friendlier the worse, just damages the foliage, the flower and the fruit of the new convert. Many a man has gone home with this as his uppermost thought, and, only in other words, has murmured to himself, "No good for the land." "No good for the land."

And, it is almost literally fulfilled that such a man is "trodden under foot of men." That is to say, wherever he goes he finds himself the victim of a growing "inferiority complex." He feels beneath his duty, and unqualified to point the sinner to God, as also beneath the spirit of the meeting, and never can rise to the occasion. Nobody intends to do it. Nobody wishes to have it so, but here is a man being trodden under foot of men. Jesus foresaw the possibility of such a calamity, and so His earnest warning lesson.

Thus, with such a soul in mind, He asks "If the salt have lost his savor, *wherewith shall it be salted?*" or, to quote Moffat again, "What can make it salt again?" The point of the question is: If the Holy Spirit, being grieved, cold-shouldered, and insulted, takes His departure from the soul, is there any possibility to ever secure His return? Well, brother, if I were you, I should find out or die in the attempt. Get up and ask for the prayers of your pastor and your church right away. Be roused, honest heart, as Bartimeus got roused about his only chance, and determined that if he must perish, then he will perish pleading for mercy. But he got it.

MORLEY, ENGLAND

FIRST DAYS IN THE BRITISH WEST INDIES

By General Superintendent Chapman



The British West Indies District is our youngest mission field and is proving to be one of the most fruitful. There are eighteen churches in all and this is the result of less than five years of labor. The character of the people is an encouraging factor. They are serious, earnest, spiritual and intelligent.

The trip from the Panama Canal to Trinidad was made on a Dutch Line steamer and consumed ten days' time—much of it spent in the harbors along the Spanish Main where cargoes were to be had. And although I tried now and then to make some use of the time—really the days I spend on the ocean are almost a total loss so far as any useful work is concerned—I am a poor sailor.

But with Dutch all around and about I did so wish for my old true and tried friend, Evangelist C. W. Ruth. At our table the mate was of course Dutch. The big man at his left who took double servings of most of the meat dishes was German. The man between him and me was Swiss. The only woman at the table was French. Out of consideration for the woman most of the conversations were in French, and I could just listen or not according to my liking. Once the mate and the German carried on a lengthy and animated argument about the relative advantages of Dutch and German steamer service. And although I could not understand much of what was said, at the close they appealed to me. With such gravity as I could muster under the circumstances, I said, "This is a great question which has been debated by travelers for many years, and it is probably not possible for us to fully settle it at this time." They both seemed pleased with my arbitration. One day the subject of linguistic ability came up and each claimed to speak

from two to four languages. I said, "I speak only three." At once they wanted to know which, and I said, "Fair English, poor English, and very poor English." Right away the Swiss said he was anxious to learn the English language "perfectly," but that he did not have the time to spend in England or America sufficient for the purpose.

I seemed to be the only American aboard. A group from another English speaking country asked me what I thought of America's Prohibition law. I told them I believed it was a good thing. But they proceeded at once to outline the evils of this law to me and told me much more about conditions in America, although at most they had but traveled across the country once, than I knew myself. At last I said, "Well, since we in America have half the world's gold, two-thirds of its telephones, three-fourths of its automobiles and all its sky-scrapers, perhaps we shall be able to worry along somehow without beer." But I never seemed to be popular in the circles of that group after that.

And while I'm on the subject: I think it would do a wet American good to travel among the peoples of other countries and see what type of people agree with him in his defense of rum. Well, it would be enough for him to visit the Panama Canal and look in on Colon at the Atlantic end or into Balboa at the Pacific end. I have been in liquor ridden countries ever since I left the United States in January, and I can tell you that Prohibition at its worst is all but infinitely better than the saloon at its best. There are two things now that I don't have to be told. One is regarding the power of beer to make men drunk—for I have seen them by the scores drunk on beer. The other is whether there is more drinking in a place where liquor is easy to get. For it is not the mere prohibition of it that makes men and women love liquor, it is their depraved appetites that draw them on and bind them fast. Those who say that few people in liquor ridden countries get drunk, should, out of respect for truth, change their saying to the opposite—many of them are never entirely sober. People in liquor lands remind me of Brother Green's negro in southern Texas who claimed to be mortally afraid of snakes. Brother Green suggested that he probably kept whisky convenient in case it should be needed.



DR. CHAPMAN AND OUR MISSIONARIES IN GUATEMALA

To this the negro assented. "But," said Brother Green, "perhaps a snake will bite you some day and you will die before the whisky has time to take effect." The negro had already seen this danger, and said, "I've thought about that, boss, so I usually try to have a dram or two in me to make sure." We have a long, hard fight yet to establish our Prohibition law, and there must be much of education and agitation to back up our legislation. But the fight is worth all the gore. Let us not give up, let us not slacken our hand.

There is a strange hostility to America and Americans out over the world, and of course we are more or less to blame. Take for instance on our boat: a citizen of a small country sat and ran down America and boosted his own country to me at considerable length, and I expressed joy over the accomplishments of himself and of his fellow-countrymen. But at last he went too far, and said, "Why you take this island, right here: they used to buy American lard, but we butted in and took that trade away from America." I was glad for this victory on the part of his wonderful nation, but when I observed that ninety-nine automobiles out of a hundred which I saw on the streets were of American make, and that the sewing machines, typewriters, electrical supplies and the bulk of the manufactured articles were from "the States," he did not enthuse, and seemed to pass me up as impossible. But what else could a fellow do?

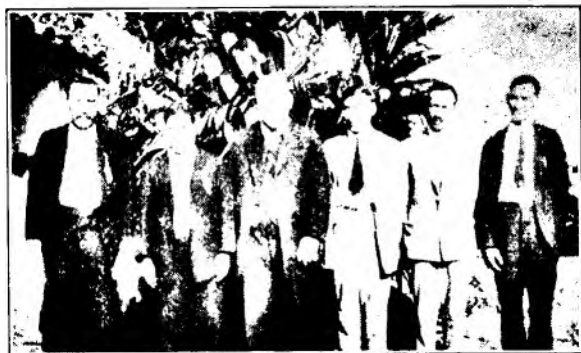
And another peculiar thing, at home I have become used to Americans deprecating our laws, our officials, our policemen, and our general way of doing things, but whenever and wherever I strike an American out this way he almost wearies me in telling me of the useless red tape which he encounters in business and in politics and in laws and customs out "this way," and in reminding me of how different and how happy it is in the United States. I am almost in that state of mind that the farmer was who listed his farm with the real estate agent and then said, "When you sell my farm, I want to buy another. Be on the look-out for a farm for me." And one day he came to the agent with a clipping from the local paper containing the description of a farm, and said, "I hope you will soon sell my place, for you have a farm on the list now that I want to buy." The agent read the clipping, and said, "Why, man, that is your own farm I have described there." "Then," said the farmer, "take my place off the list. I didn't know it was like that. I will just keep it myself." And I have been brought to this state of mind through the boostings of the few Americans I have met outside of their own land.

On the boat the other day a group of people who spoke polyglot languages, said to me, "Americans do not seem anxious to learn other languages. Whenever

they find anyone who can talk their language even just a little, they make him talk their language, they won't try to speak the language of the other man." I had never thought upon the subject much, but feeling that some sort of explanation was due, I ventured that America is such a great country that the average American, even though he be a great traveler, does not often get out of the boundaries of his own land, and therefore he just somehow feels that it is easier for others to learn his language than for him to attempt to learn so many. There was not a hearty response to this, but one did say, "Yes, it must be something like that."

And since I have reverted to the language question again, I must say that it seems peculiar to find that negroes in the Dutch West Indies are as Dutch as any. They remind me of the American negro who tried to converse with a black man from the French African possessions during the Great War, and was disgusted and said, "That is the most ignorant Negro I ever saw. He doesn't even know his own language."

But there are a few compensations in being a lone American among foreigners. One night I sat in the ship's library writing. A group of men gathered at a table behind me and proceeded to hold a drinking bout. At length they became absorbed in a friendly argument which was carried on in an "unknown" tongue with much animation and gesticulation. It did not really disturb me, but it struck me that since by now these men all knew I was an American and a Prohibitionist, it would be at least amusing to let them know that I considered their ways "unfamiliar." Then there was also little danger that any of them would undertake an argument with me, since in that case we should have to use English, and that would give me the advantage. So I turned about deliberately and looked them over critically and at some length. At once the ship's representative arose and left the room. The big, man with the heavy voice who was winning the argument principally by virtue of his superior lung power, cast his eye upon me and dropped his voice almost to a whisper. And in two minutes



DR. CHAPMAN AND THE FIVE PREACHERS HE
ORDAINED IN GUATEMALA

more the whole group arose and passed over into the smoking room and I resumed my writing in peace.

My thoughts turn again to Guatemala, and I am reminded that the people of Guatemala are masters of "trial marriage," only down there they do not call it marriage at all. And those who desire to see this hoax in the laboratory need not waste their time in the United States trying to work up enough instances of this practice to enable them to deduce conclusions. Just let them go down to Guatemala and see the practice on a wholesale scale. And if observers are intelligent, not to say religious, there can be no doubt as to the conclusion they will reach; for here one will see a degradation of human relationships and a deterioration of the human species that lifts the loudest voice possible against that silly "modernism" which would cast to the winds the standards of life and relationship which have required thousands of years for their establishment.

In many of the rural communities just being married entitles a couple to considerable distinction, and the children of such are exceedingly happy. A missionary woman said, "I never thought before to be glad that my father and mother are married." But merely telling the people that it would be better and wiser for them to get married has never seemed to do much good. It takes the gospel to give them motive. Robert Ingram, our missionary at Salama, Guatemala, told me this story: "Fidel and Concepcion Rojas, an Indian couple in a mountain town above Salama, were saved through the preaching of the gospel. At the time of their conversion they lived just as their neighbors did about them. In their small, stick-walled, thatched-roofed hut there were a few poles for a bed and two pots in which to boil their coffee and their beans. But the first move under the process of the gospel was for them to get married. The man left off drinking, lying and anger and became a considerate husband and kind father. He began to save his wages, and soon there was a change in the appearance of their humble house. A knife and spoon were added to the household equipment, a table and a bed were purchased, and two chairs found their way into the home. Now they are considering building a better house, and their changed lives are making a good impression upon their neighbors. Some who were once their enemies are becoming their friends, and the gospel is a more desirable thing in the estimation of their neighbors since they see what it has done for this family."

I arrived at Port of Spain, Trinidad, early Monday morning, March 9, and was met on board the ship by Revs. Hill and Surbrook, our missionaries. The ship had to anchor out a mile or more from the shore and we were taken to the pier in a launch. It was a wonderful joy to see these dear brethren, and their presence relieved me of all immediate care. Robert Ingram was late to meet me at Barrios when I arrived

in Guatemala, and I still feel a certain sense of chagrin when I think of that slender Guatemalan who carried my grips up to the hotel. It was hot and the grips were heavy, and along the way I fell to pitying the boy, and thought, "I will be liberal with him. I will give him fifty cents." Later I became generous indeed and handed him a dollar. But what was my surprise, when he turned his eyes far back in their sockets, and with the most woe-begone expression, refused the money, and said most plaintively, "Two dollars." I shiver to think of it yet. Nothing like this at Port of Spain. I have been here two days now and we are having splendid meetings. Big crowds and altars well filled with seekers.

The British West Indies District is our youngest mission field, and is proving to be one of our most fruitful. We shall not know the exact number of church members here until the assemblies—we have one in Trinidad and one in Barbados—are over. But there must be seven or eight hundred. There are eighteen churches in all and this is the result of less than five years of labor. And the character of the people is an encouraging factor. They seem serious, earnest, spiritual and intelligent. I feel decidedly like I am in a Nazarene meeting each night.

I am listed to sail from these islands on April 4, and every day from now until then is crammed with strenuous activities, according to the plans of Brothers Hill and Surbrook. Yesterday we drove out to a Christian home in the jungles, and today has witnessed a visit to "Blue Basin," and one to the temple of the Madras. But best of all our efforts are being crowned with outpoured blessings, and so with joy and faith and hope we press along.

WHY SIT WE HERE UNTIL WE DIE?

(2 Kings 7:3)

By RUFUS H. CLICK

THIS text came not from the mouth of God nor from Jesus, neither was it uttered by a prophet nor an apostle. It was the words of four starving, ragged, homeless and outcast dying leprous men who sat just outside the closed gate of Samaria. Within the city walls a famine was raging while on the outside the Syrian army camped, awaiting an opportunity to enter and capture the city.

Those diseased men began to reason among themselves as to what they should do. To fall into the hands of the Syrian host, though they perish, could be no worse than to sit still where they were and die of hunger. The food and clothing in the tents belonged to God but it was in the hands of the wrong bunch. He wanted His chosen to have the benefit of it but He didn't send an army after it. He used the weakest and those of whom the king would have last thought to rescue it (1 Cor. 2:27). They reasoned

among themselves. Oh, that lost souls might begin to reason; if they could see or care that in front of them awaits heaven or hell according to their choosing—death and the judgment! I imagine I see those hungry men trying to get up on their feet and begin their slow journey to the enemy's camp. Not going to fight. They had nothing with which to fight; nor were they able. Not going to compromise; there was nothing for them to compromise—just to beg mercy. They went, feeling perhaps they were nearing the end of life's last mile. Thank God for their reasoning. Hear them: "If we sit here we shall die." Thank God for such courage. See them go. What a picture for us! Lost men and women are dying without God because they have not courage to leave their sins.

Hear them once more, "If we say we will enter into the city, we shall die there." They realized how useless it was to enter a famishing city. Even though they might be admitted it would not help them. Hungry souls with a heart crying after God have gone to churches that were either dead or dying of spiritual famine only to meet with disappointment. Some have gone into such churches with a good experience, but soon lost the holy fire from the altar of their hearts. The church—the famine stricken church—the church in which hungry souls die for lack of spiritual food! A church can sit and die for lack of activity. A pastor can die spiritually and fail to feed the flock. Those men were face to face with a desperate situation. They would make one more attempt to save their lives. They started—that was enough—God did the rest.

He caused the Syrians to hear the noise of chariots and horses; they fled in haste leaving their tents to the four leprous men. They entered the tents and found plenty to eat and to wear. They began to feast. Hallelujah! Hungry, sin-sick soul, flee to Jesus. At His table our cups run over and "the more we eat is the more to spare." Pray through the mountains of sin. Satisfy God, whatever the requirement; tear down old walls and build the new; throw off your sin-stained garments and put on a robe of righteousness. If the way seems hard, look to Jesus. If you think your sins are too great, look to Jesus. If you think you can't hold out, look to Him. He can put the enemy to flight. If you fail in the attempt it will be no worse than it is. You must die in sin if you remain where you are. Thank God, He has never lost a battle. He will drive the invading enemy from your territory if you have courage to follow where He leads.

Once more these lepers used good judgment. Hear them, "We do not well; this day is a day of good tidings and we hold our peace—now therefore come that we may go and tell the king's household." They thought of the starving multitudes within the famine stricken city. They carried glad tidings back to the king. The enemy was gone and had left abundance of food, clothing and tents.

Redeemed child of God, with your sins all under

the blood and your name written in heaven, hurry, hurry the good news to those that sit in darkness, those who are afraid, those who have no courage. Go to them in the workshop, in the mines, on the highway, in prison, in the stores and schools. In every walk of life there is a cry for help and a longing for deliverance from the bondage of sin.

"Why sit we here until we die?"

EVARTS, KY.

THE POLLS CLOSE AT MIDNIGHT, APRIL 30

The leaders of the Church of the Nazarene are under a heavy burden. They are aware of the fearful missionary retrenchment that has smitten many of the older denominations. They have kept themselves informed of the mission fields of other churches, which have been closed. They know how the Methodist Episcopal church has closed several fields and a large number of missionaries have been ordered home. They realize that the Baptists are struggling with a huge debt, and the Presbyterians are making a frenzied effort to prevent a cut of over a third in their great missionary program.

All this time the General Superintendents, the General Treasurer and the Secretaries of Departments have been painfully watching our own falling finances. Would the same depression that has played havoc with others swamp the Nazarenes? Are our people, though blessedly Spirit-filled, sufficiently "different" to enable them to pray and give their way safely through the awful financial storm that has overcome some of the older denominations? This has been the desperate, heart-breaking question of the Nazarene leaders.

The Easter Praise Offering was nobly responded to. Every church that could muster an offering rose to the occasion. Easter witnessed much sacrificial giving. It makes one proud, in a godly way, to own kinship with our Nazarene movement when emergencies threaten and crises come. The amount received, tabulated to date, (April 9) is \$8,800.

But this heroic giving is not enough to prevent the threatened cut on April 30. We must have at least \$53,834.94 more, or the cut will go into effect. Shall we with still greater heroism come to the rescue of the mission fields, or shall we abandon them in the hour of their most desperate need. The whole church ought to fast and pray not less than a number of days between now and April 30.

If each can gather up a little more, it will still save the day. The General Treasurer's books will remain open till midnight on the last day of April. THE CHURCH IS BALLOTING. Each ballot is a financial offering. If enough ballots come in there will be no cut. Have you voted yet? In this election you may vote more than once. THE POLLS CLOSE AT MIDNIGHT, APRIL 30.

J. G. MORRISON, *Stewardship Secretary*.

OUR DAILY DEVOTIONS

Sunday

SCRIPTURE READING: John 15:13-21

Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you (John 15:14, 15).

It is a truism that we grow, slowly but surely, into the likeness of the people we admire and deliberately associate with. Even physical nearness seems to have the effect of making two people look alike, but those who are living in close spiritual fellowship cannot fail to grow into similarity of soul. And of course the stronger nature draws the weaker into ever closer touch with it. That is the reason why it is very important to be particular in one's choice of friends. One who lives continually in the sunshine of God's presence cannot fail to reflect as a mirror the glory of the Lord. To choose Christ as one's dearest Friend is to mold the whole life—not only consciously but unconsciously—into His image. The transformation is slow but sure; working as every life does, from within outward. No one can deliberately and consciously lean back on God for years, without being transformed by His Spirit. He pours love, joy and peace into a soul that is careful to keep the avenues of communication open. One who keeps in touch with God can go out into the world and inspire his fellows, for the very life of God is pouring through him into them. No one can walk with God, eagerly and persistently, without helping others to see His face more clearly. Those who see the King in His beauty of holiness cannot fail to gain some of His radiance, even as Moses came down with shining face from his long communion with God in the Mount.—DORA FARNCOMB.

Monday

SCRIPTURE READING: Romans 5:6-11

But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us (Rom. 5:8).

There is a fine Welsh poem in which the poet imagines the Sun, and all the attendant planets and satellites in his sphere passed before the Great White Throne of the Creator; and as each passed, He smiled; but when earth came to her turn, He blushed. We may couple with that a true story of human sin and crime. A girl was brought before a board of guardians for immoral conduct of a very gross and aggravated kind; and, instead of showing any womanly shame, she was hard and brazen-faced. A lady who was on the board sat amongst the guardians, and her face

was dyed crimson with shame. Though the girl showed no shame for herself, the lady felt it for her sin and her hardness; and as the girl caught sight of that pure, shame-cast face, she broke down in a flood of tears, and afterward asked to be permitted to speak to her unknown friend. The incident led to the girl's ultimate reclamation. And when, according to the poet, we are told that God blushed as the earth passed beneath His eye, may not his suggestion be coupled with this story, and may not the blush that suffused the face of Christ be also reflected from the face of the Earth?—MEYER.

Tuesday

SCRIPTURE READING: Galatians 6:1-10

Bear ye one another's burdens, and so fulfil the law of Christ (Gal. 6:2).

How many people cunningly and persistently contrive to shift their burden to the shoulders of their neighbors! They are not particular as to whom they saddle with their duty and care, but they determine to bear as little of it themselves as is possible. In youth somebody must fag for them; they treat their friend as a valet; their public life is parasitical; as husband or wife, they shuffle the whole weight of responsibility on their partner. The ingenuity of the ignoble to make themselves comfortable at other people's expense is no small part of the comedy and tragedy of human life. How different the spirit of Christ! Let me manfully accept my own burden; and then, by thought, sympathy and influence and substantial aid let me lighten the burden of my neighbor. My Master was the great burden bearer of the race. Let me drink in His spirit and follow in His steps.—W. L. WATKINSON.

Wednesday

SCRIPTURE READING: 2 Corinthians 8:1-9

For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich (2 Cor. 8:9).

Jesus, my Savior, at Thy entry into this life, poverty received Thee in the holy crib and in the manger, and during Thy earthly sojourn deprived Thee of everything, so that Thou hadst not even where to lay Thy head. While fighting the fight of our redemption, that faithful companion was ever at Thy side, and when Thy disciples deserted and denied Thee, she, Thy sworn attendant, never swerved. Nay, then it was that she clasped Thee the more fervently. Then, when even Thy mother, who alone still honored Thee in the

faithfulness of her heart, was unable to draw nigh Thee, owing to the height of the cross, then did victorious poverty surround Thee with all her privations, as with a train of followers pleasing to Thy heart, pressing Thee the more tightly and inextricably in her arms. She it was who, far from lightening Thy cross, gave to Thee one hard and rough. She apportioned not the nails to the number of Thy wounds, neither did she soften nor sharpen their point, but she fashioned three of a kind, rough, ragged and blunt, so as to increase Thy sufferings. And when dying parched with thirst, Thy faithful spouse was solicitous to deprive Thee of even a drop of water; nay, she it was who prepared for Thee at the hands of Thy cruel executioners so bitter a drink that, having once tasted it, Thou couldst not partake of it. Thus in the arms of Thy beloved didst Thou breathe forth Thy last. And, faithful to the end, she assisted at Thy burial, permitting Thee only a loan of sepulcher, perfumes and winding sheet. Nor was she absent at Thy resurrection, for gloriously didst Thou rise again in the arms of Thy holy spouse leaving everything behind Thee, both what Thou hadst borrowed and what had been offered Thee, and taking Thy spouse with Thee to heaven, leaving to worldlings the things of this world.—BERNARDINE OF SIENA.

Thursday

SCRIPTURE READING: 2 Corinthians 5:1-9

For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens (2 Cor. 5:1).

After referring to man being fearfully and wonderfully made—the body, “the tentlike habitation in which he journeyed through the wilderness which lay between the two eternities,” Dr. Robertson pointed out the fitness of the comparison of the human body to a house or temple; spoke of its flesh built walls being covered with skin, richly tapestried; he described it as colonnaded with bones, fitted with a framework, vaultlike, marble white, that bore up, and overarched the chambers of the hidden life within, and with conduits that sent forth red streams which ebbed and flowed from the heart’s cistern, and conduits of the subtle nerves, strung from side to side, from wall to wall, from lowest basement to the loftiest pinnacle, along which telegraphic messages were sent with more than lightning speed. It was, too, a house in motion, and pertaining to it, what dignity, what majesty! how exquisite in form and symmetry! so delicate and tender, like David’s harp of many strings, like the æolian lyre, vibrating to the wind’s slightest breath.—GUTHRIE.

Friday

SCRIPTURE READING: Romans 5:1-5

Therefore being justified by faith, we have peace with God through our Lord Jesus Christ (Romans 5:1).

Peace may be sought in two ways. One way is to seek it as Gideon sought it, when he built his altar in Ophrah, naming it, “God send peace,” yet sought this peace that he loved as he was ordered to seek it, and the peace was sent in God’s way. The country was in quietness forty years in the days of Gideon.

And the other way of seeking peace is as Menabem sought it, when he gave the king of Assyria a thousand talents of silver, that “his hand might be with him.” That is, you may either win your peace or buy it—win it by resistance to evil; buy it by compromise with evil.

You may buy your peace with silenced conscience; you may buy it with broken vows; buy it with lying words; buy it with base connivances; buy it with the blood of the slain, and the cry of the captive, and the silence of lost souls.

No peace was ever won from fate by subterfuge or agreement; no peace is ever in store for any of us, but that which we shall win by victory over shame or sin; victory over the sin that oppresses, as well as over that which corrupts.—RUSKIN.

Saturday

SCRIPTURE READING: 2 Corinthians 10:1-6

For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ (2 Cor. 10:4, 5).

If the story of Jericho be carefully read, there is found in it an amazing suggestiveness. First in the appearance of the invisible Leader, who called himself the “captain of the Lord’s host,” and from whom Joshua took the details of directions as to every step taken afterward in the siege and capture of the city. Then notice the march around Jericho. The armed men and priests going before; the ark in the midst; the blowing of the ram’s horns; the waiting for the divine signal; the shout of victory; then, without striking a blow with a carnal weapon, the fall of the walls. If this is not an exhibition, typically, of the way in which God’s work of missions is to be carried on—there is at least a remarkable analogy—the encompassing of the world field with its strongholds of error, under the invisible Leader, and exactly according to His directions; the carrying of the ark of God in the midst—jealousy for the truth and worship and service of God; the proclamation of the gospel, typified in the blowing of the ram’s horns; doing everything with prayer, typified in the waiting upon God for His signal; the abandonment of all carnal weapons for spiritual, and the anticipative shout of triumph. If the church had done all her work in that way, no one can tell what her conquests might have been at this hour.—A. T. PIERSON.

STUDIES IN EPHESIANS

By T. M. Anderson

Unsearchable Riches

That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel: whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ (Eph. 3:6-9).

THE "unsearchable riches of Christ" are revealed in the gospel. The apostle calls them "unsearchable riches" because such riches could never have been found by human reasoning or labors. Earthly riches are discovered by human efforts; to find them men have braved the dangers of the seven seas, made their way into remote places of the earth, suffered the rigors of arctic cold; faced the terrors of the tropical jungles; and risked their lives in the desert wastes. To reveal eternal riches Jesus suffered at the hands of His enemies; yielded His feet and hands to the nails, and His side to the spear; and died on the cross, that we through His poverty might be made rich. Yet how few persons seem to have any appreciation of the riches of Christ. Sin has so blinded men to true values that they devote a lifetime to gain gold, and perish everlasting in disappointment and dissatisfaction.

There is within every person a normal desire to possess wealth, not so much for what it is, but for what it can give. The independence, the power and the honor of wealth appeal to the nature of man. But God never purposed in the creation of the race that they should buy their hearts' desire with gold. God alone can satisfy the heart cry of man for freedom, and power and honor. If the man who has brains enough to make money will have sense enough to get salvation he will never have a day of misery, nor a moment of regret. Christ will not be a disappointment. We are told something of the nature of the, "Unsearchable riches of Christ," in this scripture.

I. *We are made heirs of God.* "That the Gentiles should be fellowheirs." The riches of Christ are received by inheritance, and not by labor. When we become children of God by grace, we become heirs of God by right of this relationship. God is all that any man needs spiritually, and God will provide all any man needs by way of temporal and material things. Thus to be made an heir of God is to be elevated to wealth. In such wealth one shall find the freedom from anxiety, fears, foes, and endless death. Gold cannot purchase these things, but Christ has given them to those who are fellow-heirs with Him.

The "unsearchable riches of Christ" become the possession of every child of God. God has no poor sons. They may be considered poor by those who measure wealth in terms of gold; but to possess such a relationship to God as sons, makes all His children

partakers of all God is by nature. They have rights that no other persons on earth have. They have foundation for a faith that can procure things from God no matter what conditions may prevail in the earth. To them nothing is impossible. God is for them, what matters who or what is against them? If He spared not His own Son, but delivered Him up for us all; how shall He not with Him also give us all things?

II. *The riches of Christ are given in the promises.* "That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel." Knowing that we have received the promise in Christ by the gospel, why should we hesitate to cash in on the promises made to us in Christ. The "promise in Christ by the gospel" is the promise of the Holy Ghost, which is the earnest and pledge that God gives to assure us of His honest purpose in fulfilling every promise made in the gospel.

There is the promise of power which we may claim. Power to conquer every temptation. Power to survive in the midst of trial that threatens life. Power to perform every duty enjoined. Power to achieve success in every calling of life. Power to suffer for Christ's sake. Power to take the sting out of death; and power to rob the grave of its victory.

The promises of God cover every need of the body, mind and heart. These promises are assets and not liabilities. They are yea and amen in Christ to all that believe. Through the promises every saint can secure a working capital with which to do business here in the world.

The promises are a book of signed checks on the bank of heaven; and every child of God has the right to fill out for any amount of grace, mercy and help he may ever need in any department of life. The unsearchable riches of Christ have proven to be an inexhaustible mine of wealth to which all the saints have free access. We have inherited God and His promises. What else can we wish to make us rich?

It is the narrowness of our lives that makes us proud. I should think you men and women would be proud of your splendid houses—if you could look no farther. But if you could see God forever present in your life, and Jesus dying for your soul, and your soul worth Jesus' dying for, and the souls of your brethren precious in His sight, and the whole universe teeming with work for Him, then must come the humility of the Christian.—PHILLIPS BROOKS.

Our Young People

D. Shelby Corlett

THE HELMET OF SALVATION

By CLAY CROSS

AS Jesus drew His picture of life from the people and scenes around Him so Paul gathered his illustrations from current incidents and life. From the Greeks he saw the Christian life as an athletic contest—a race, a wrestling match, a fight. From the Romans with their armies and shining armor he saw an illustration of the Christian life as a warfare, and also saw the necessity of the Christian armor.

Each part of this armor found its counterpart in the salvation of Jesus. The Roman soldier had the finest armor obtainable. The short sword of the Roman soldier was a terror to other nations. Their war was not to be compared in its intensity with the Christian warfare. Their weapons were carnal, ours are spiritual. Their war was for selfish gain, ours is for the good of others. They fought a visible enemy, we fight against invisible and spiritual foes. Their enemy killed the body, our enemy kills the soul.

The helmet is the particular portion which attracts our attention. Note a comparison between the helmet of steel and the helmet of salvation. The Roman's helmet was of steel or material substance, ours is spiritual. Theirs was furnished by their government, ours is furnished by the government of heaven. Their helmet was constructed so the wearer could see, hear and talk with his comrades in arms, ours is likewise constructed.

The purpose of the helmet is twofold: First, it is for protection. The head is a most vital part of the body. Some other members of the physical organism may be injured or removed without loss of life, but if the skull is pierced it means death. As the helmet or even the physical skull protects the brain, so the helmet of salvation protects the soul. John Bunyan in his "Holy War" pictures Satan as assailing the soul through the eye gate, the ear gate, and the mouth gate. Through the eye gate he first attracted Eve and brought sin into the human race. He tried this same method on Jesus, but without success. He uses the eye gate method to attract the child of God in these days. The helmet of salvation furnishes protection from this form of attack by Satan.

Through the ear gate Satan's attacks are numerous. These attacks come from other persons or from whisperings directly to the mind. They consist of doubts, insinuations against others, fears, worries and other similar agencies. The helmet of salvation, or a heart filled with perfect love, is the only defense against these attacks. Thus this helmet becomes our defense against infidelity and skepticism.

The second purpose of the helmet is to enable us to wage an offensive warfare. We are saved to serve. Too many people profess the name of Jesus; some even testify to being

"saved and sanctified" yet they do nothing in the way of winning others to Jesus. Jesus commanded, "Go ye into all the world and preach the gospel," and this command is to be carried out today. If the example set by the early church means anything, this command was not for the apostles or preachers alone, but it was for all, for those who believed and went everywhere preaching the Word. We must wage an offensive warfare and attack sin in an endeavor to win others.

*"Must I be carried to the skies
On flowery beds of ease,
While others fought to win the prize
And sailed through bloody seas?"*

*"Sure, I must fight if I would reign,
Increase my courage, Lord;
I'll bear the toil, endure the pain
Supported by Thy Word."*

The helmet itself is worthy of study. It was a helmet of steel and was sometimes decked with plumes. Our helmet consists in the indwelling Christ. It is called "the hope of salvation" (1 Thess. 5:8). And we are told of "Christ in you, the hope of glory" (Col. 1:27). Peter says, "Receiving the end of your faith, even the salvation of your souls" (1 Peter 1:9). Summing up these statements we gather: Salvation is brought to our hearts because Jesus comes to abide through faith. As long as we continue in this covenant relationship, He abides. It is this presence that forms the helmet to the soul. By remaining under this protection and by continuing in His fellowship we are not only saved from sin now, but we will receive "the end of your faith, even the salvation of your souls," or a final salvation, the heavenly inheritance. Hope may be likened to the plume which adorns the helmet. As we have now the helmet of salvation through Christ our closing exhortation is, "As ye have received Christ Jesus, so walk ye in him."

* Paper read at Grand Rapids N. Y. P. S. Zone Rally, October 11, 1930.

OVERCOMING TIMIDITY

On several occasions recently young people have asked the question, "How may we overcome timidity?" It is easy to answer that question by saying, get sanctified wholly and your timidity will be gone. But the difficulty with that answer is that it states only a partial truth. The tormenting, man-fearing spirit is taken away by becoming entirely sanctified, but the timidity born of inexperience still remains. There is really only one way to overcome timidity, that is, to have a firm determination to go on and do service for Christ in spite of your timidity. Do not think of your timidity, rather think of the service you are rendering to Christ; that you are not doing your own work; it is His work, that He has grace and power to enable you to overcome for His sake.

Some things die when they are ignored and timidity may be placed among that class. To meditate on one's timidity and lack of experience increases the problem. To ignore it and be determined to overcome for Jesus' sake will give you the victory. Every time one does service for Christ he has gained that much victory over his timidity and gathered that much more in experience. Some are troubled with timidity in the presence of those who they know can render more efficient service. This timidity may be overcome by recognizing that God and well thinking people expect no more of us than we are able to give. The person more efficient has only reached that place through practice and experience and there is nothing to keep the now timid one from reaching the same place. By determining to succeed and by taking advantage of every opportunity given to render service for Christ, one may overcome timidity.

N. Y. P. S. TOPIC FOR APRIL 19

Prayer in the Life of Jesus

Scripture Lesson: John 17

This is the second in the series of studies on "Prayer and Praying Men." Three special thoughts to be emphasized are: 1. Jesus Taught Prayer. 2. Jesus Urged Prayer. 3. Jesus Practiced Prayer Himself. For further discussion of this subject see April number of The Young People's Journal.

The Sunday School

Dr. E. P. Ellyson

LESSON FOR APRIL 26, 1931

By M. EMILY ELLYSON

LESSON SUBJECT: Prayer.

LESSON TEXT: Luke 18:1-14.

GOLDEN TEXT: *Lord, teach us to pray* (Luke 11:1).

INTRODUCTION.—How short was the life of Jesus on earth! He came to the tragedy of the cross while just a young man, but He had accomplished in that brief time the purpose of His coming. There was no waste of time or opportunity. He filled every minute with earnest labor for a lost race. But while so busy with a multitude of tasks to perform, He spent more time in prayer than any man living or that has ever lived. Let us get a lesson from this. The more time we devote to prayer the more we will accomplish. Undoubtedly our greatest weakness and hindrance may be found in our neglect of prayer.

EFFECTUAL PRAYER.—It is thought that these parables on prayer were spoken to His disciples, for they composed His audience in the verses preceding this lesson. An unusual fact about these two parables, not found in any others, is that Jesus announced the point of the parables before they were spoken. In studying this lesson on prayer we are impressed with the conditions of effectual prayer. There is an individuality about prayer. No exercise of the soul is more personal, or more solitary, than prayer. There are many spiritual exercises that one may enjoy in company with others, such as scripture reading, singing, teaching, preaching and giving, but each soul must look up to God for itself, and long for the blessings from above. Not that we may not pray for and in company with others, but in this upward look to God, this panting after God, even your dearest friend cannot feel it as you do. It is absolutely a solitary exercise of the soul. Just you and God. What we are, and what we become in the "trysting place" with God determines our degree of power in service. To neglect secret prayer means a weak ministry, a cowardly soldier.

Another condition of effectual prayer is constancy or steadiness of purpose. There is constant need, so there should be constant prayer. "Always to pray and not to faint." Live in an atmosphere of prayer. "Practice the presence of God." Often we expect answers too soon, and when they do not come we "faint," and do not realize the blessedness of answered prayer. Keep on praying. Keep on waiting. God hears and will answer in the fullness of time. Don't succumb to a fainting spell.

The effectual prayer is the prayer of faith. The woman in the parable "came oft unto him saying, Avenge me of mine adversary." Because she had faith she was persistent in her petition. "Without

faith we cannot please God." But with faith "all things are possible to him that believeth." God is pleased for us to come often to Him, and Jesus gives us, in this widow's cry for justice the assurance that we shall not be disappointed. What might be good for us at some future time, might not be best at the present time. So if He lingers "for a while," still keep faith in God for His reason is for our good.

THE SPIRIT OF PRAYER.—The spirit of prayer is defined by the publican's plea. As these two men entered the temple we note at once there is a wide difference between them. One of them is a boasting saint, the other is a branded sinner, a prided religionist and a tax-gatherer. You may be sure that they did not go to church together. The Pharisee stood erect "and prayed thus with himself." That fellow was not praying, he was just soliloquizing. There is no communing spirit in his reflections, he was talking to his own haughty, proud self. Pride is never so out of place as in prayer. Self-righteousness and supplication are not companions at all.

The publican trembling "stood afar off" with downcast eyes, and "smote upon his heart" and simply spoke his heart-break in a single burning, broken sentence. The spirit of real prayer is humility. The Pharisee set himself above others, the publican set himself below others. Weymouth translates the publican's prayer thus: "O God, be reconciled to me, sinner that I am."

The spirit of prayer is a repentant spirit. The publican had sorrow of soul as he stood in the presence of God, and his prayer was an outburst from a heart filled with penitential grief. "God be merciful to me a sinner," or *the sinner*. His downcast eyes betokened the guilt he felt. It was like a weight upon his breast. No wonder "he smote his breast." He felt the contrition that his smiting signified. The Pharisee soliloquized, the publican prayed.

"Two went to pray: or rather say One went to brag, the other to pray; One stands up close, and treads on high, Where the other dares not send his eye. One nearer to the altar trod, The other to the altar's God."

Jesus said the publican "went down to his house justified rather than the other." The spirit of prayer is one of confession. The publican made his confession of guilt and received forgiveness and his guilt was removed. What a burden rolled from his heart! His feet were lighter as he wended his way back home and no doubt but his heart was singing. But the Pharisee went back to his house the same haughty, self-righteous, sinful man that he was before he entered the temple. "For every one that exalteth himself shall be humbled; but he that humbleth himself shall be exalted."

THE WORKERS' CONFERENCE

There are two kinds of group meetings in the work of the Sunday school. One of these is a group meeting for the consideration and transaction of the details of business. The purpose of the other is for inspiration and education. The business meeting should always have in it as much as possible of inspiration and education, but where the details of business must be carefully considered there is usually but little time for any other direct work, any inspirational and educational work will necessarily be quite incidental, hence insufficient. The special inspirational group meeting is necessary. Our system provides for this first class of group meetings in the special meetings of the church school board, the Sunday school cabinet and the department councils; and for the second class of group meetings in the general conference meeting which should meet once each quarter or at least twice each year. This is a general meeting of all the members of the board, cabinet and councils presided over by the pastor. It is a discussion rather than a business meeting.

Of these group meetings, Dr. Vieth in his new book, "Improving the Sunday School," says, "Most Sunday schools which hold such meetings at all spend their time discussing the problems (in detail) of the school. Often business details are allowed to take so much time that the meeting has little educational value. Happily the situation is changing. More and more such details are left to smaller committees and the meetings of the larger groups are devoted to educational programs." "An effective workers' conference must be more than a meeting to conduct business. It must be more than a teacher training class."

No group meeting of the Sunday school can be of greater benefit to the work than this general conference if it be carried on as it should be. We will admit that they are sometimes a failure. But this is always somebody's fault; it need not have been a failure. Possibly Dr. Vieth reveals the fault. He tells us that no conference "will accomplish a great deal if it simply meets, trusting that problems and their solution will be thought of as the session progresses." No group meeting can run itself. Holding conferences without intelligently and particularly knowing what it is being held for, with no clear and definite purpose, with no arranged plan or program, has been the great cause of their failure and has led some to judge them to be a waste of time. "Whenever an outstanding piece of work is done by a group, one may rest assured that back of it stands an individual (or individuals) who has done some preliminary thinking and outlining the problem so that the group may have a definite task on which to spend its labor."

Another thing of much importance is a live and competent presiding officer. Often group meetings are killed by the way they are conducted. "The chairman should be the best person available, one who can lead a discussion without dominating it, get meetings started and stopped on time, keep them moving and interesting, and rally his coworkers in the common undertaking."

Who is responsible for this conference

meeting? We would say that there is a group of three who by virtue of their position have this responsibility. First is the pastor. Here is a strong place for him to touch the Sunday school, sharing the responsibility with him is the Sunday school superintendent and the chairman of the local church school board.

Let us urge you to hold these conference meetings regularly. Do not allow them to degenerate into mere business meetings. Have a well arranged program. Discuss the great vital needs, try to discover the best means of meeting these needs, and give a sufficient time to prayer. Create interest and enthusiasm and deep

desire among the workers. Help all to see their task and the importance of their task, and bring to them suggestions that will help them accomplish their task. In wholesome conference there is safety and strength.

You say you do not have time for this. Then you do not have time for the work to which God has called you. There is something wrong here. Possibly you are giving time to other things of less importance that should be given to this. Somebody is going to have to answer for this little time we have to give to the Lord and the imperfect work that results because of this.

a great crowd. The Methodist pastor dismissed his Sunday night service and brought his people and they stood by us in the old-fashioned way by helping in every way possible. That good Methodist pastor got right out in the crowd and helped Brother Akin raise a fine offering and worked just like he was in his own conference. My, my, but he is one fine old boy. Also, we had Brother J. W. Land from across the Texas line near Bivins, Texas, and J. W. Land is a whole team and one of the best known and best loved men in eastern Texas and northern Louisiana. He was sanctified here some thirty-one years ago and has been one of the most outstanding, untiring workers that has ever been in this part of the country. In some respects he makes me think of my good friend, W. M. Tidwell of Chattanooga, Tenn. Brother Tidwell holds more funerals than any dozen preachers of Chattanooga, and Brother J. W. Land is sent for as far west as up about Dallas, Texas, and as far north as Eldorado, Ark., and as far south as down below Shreveport, La., and is known as one of the straightest holiness men in the state.

Well, on Sunday night we had 55 hands raised for prayers. That shows you that we had on a high tide. Then on Monday morning we had a service at ten o'clock that was simply up to date. Brother Land and the Methodist pastor were both with us and the Methodist pastor was the pianist for us and gave us a fine boost. After preaching we made a run out some nine miles across the Texas line to the lovely country home of Brother Land and had one great dinner and then spent the afternoon with them. My, my, what a fine time we had. Brother Land and I took a walk over his nice farm and down to where he has three or four big fine springs and then got into his car and went to the old Community church where his son is buried, who was killed in South America while working for the Standard Oil Company, but he was a most excellent Christian. We saw his grave and then drove to the home of his oldest daughter and then back to his home, had an early supper and then drove down 18 miles to Oil City and had the little church packed to overflowing and there we had 28 hands raised for prayer.

In the five days we have had 168 hands raised for prayers. Thank the Lord, the revival spirit is on. At the Oil City church Sister Cora Westbrook is the pastor and this is a new church also. We had a lovely service on Monday night which was March the 16th, and here also we had the Methodist pastor to boost us. Sister Westbrook is giving up the work and is moving to Homer and the work will be carried on by two young preachers, both on fire for God; one will preach and the other run the Sunday school.

After preaching on Monday night at Oil City we drove in to Shreveport and I am stopping at my Louisiana home with Will and Lou Cherry and their fine children. Well, my next letter will be starting at Shreveport and on from here. May heaven smile on the Good Samaritans.

In love,
UNCLE BUDDIE.

Uncle Buddie's Good Samaritan Chats



BELOVED SAMARITANS:

I left you last week on the northwestern front. Well, Dr. Bates and I closed up the great campaign on the North Pacific District at Medford, Oregon. Dr. Bates made a run back to Portland and I started for California and stopped off for one day at the ranch at Richgrove to spend one day with my children and grandchildren and had twenty-four hours on the ranch. Well, it is surely refreshing to get out of an automobile and off the cement sidewalks and just get out one more time and feel the dirt under your feet. But the twenty-four hours were up and gone all too soon and so I had to make the next run to Pasadena.

I reached home at almost midnight on Tuesday and then I had five days at home, and to my glad surprise I found that our good pastor, Brother W. W. Hess, was in a revival and doing his own preaching and the Vaughan Radio Quartet was doing the singing and I had five days in a revival at my own home church. They were having a splendid meeting and I enjoyed every minute of it.

Monday came all too soon again and I had to pack up and hit the trail for Louisiana to join Brother and Sister G. M. Akin to campaign on the Louisiana District. I left home on Monday evening and reached Monroe on Thursday morning at 8:45. From Medford, Oregon to Monroe, Louisiana, is over three thousand miles and almost a week's travel, but I reached Monroe on Thursday somewhat rested up and we started the campaign on Thursday night at Monroe with a great crowd and the interest high. But sorry to say that I found Sister Ruthie Camp in a bad condition; she was taken to the hospital on Thursday in the afternoon and probably was operated on in the afternoon of Friday, March 13. I haven't heard since we left just how she is doing but trust that she is doing well. On Friday afternoon we drove to the hospital and had prayers with her and Brother Camp, then left for Jonesboro.

At Jonesboro Rev. John A. Kendrick and wife are the fine young pastors. We

had a record breaking crowd and fine interest, and we enjoyed every minute of the stay at Jonesboro. We have no finer people on earth than at Jonesboro. My home was with Brother and Sister Jeffries. On Saturday the pastor and his wife and Brother and Sister Akin and old Bud took dinner with the Clayton family. I first met Brother Clayton 33 years ago when I was traveling the Hubbard Circuit in the Fort Worth District of the Austin Conference of the M. E. Church. He was teaching a singing school and we have been work friends from that day to the present. To say that we had a great dinner is simply putting it tame. Sister Clayton had everything that old Louisiana can afford and when it comes to good eating and fine cooking, Louisiana is at the head of the procession. After dinner and a fine prayer-meeting and some good-bys and warm handshakes we had to separate.

We made a run to Minden, Louisiana, and here Brother C. C. Knippers is the fine pastor. We had folks to peddle. While in Minden I had a lovely home with Brother and Sister Mayfield and I had all the kindness that could be piled up on an old preacher. Brother and Sister Akin went out some six miles into the country with a fine family, and on Sunday morning we made a run to Blanchard. Here is a new church that has been organized since the assembly and Brother George S. Jenkins is the fine pastor and a most beautiful young man, and a little wife that is a credit and honor to any young preacher on earth. She was raised at South Bend, Indiana. We had a most delightful service and after preaching we drove on out on the highway a few miles to the lovely home of Brother and Sister Harding. This is one of the lovely spots in northern Louisiana and it was one delightful visit. When it comes to goodness and manhood and womanhood, I haven't met anybody in all of my travels that surpassed that home and family. They are sacks of salt for the hungry Nazarene sheep to lick at.

After a great dinner that no man can describe, we made a run to Vivian, and here also Brother C. C. Knippers is the pastor, but he could not be with us as it was his day in Minden, but we had

Our Boys and Girls

CHART YOUR COURSE

By MABEL BEALS

WELL, son, have you set your compass this morning?" Mr. Campbell queried as he picked up his Bible and adjusted his glasses.

"Have I—what?" David gasped.

"Have you set your compass?" his father repeated with a smile. "Last night I noticed that you knelt at the altar with a number of other young people and gave your heart to God. Your life has been spent inland, and now that you have set sail on the sea of God's love, you will need to know something about navigation. I remember you were quite interested in navigation the summer we spent at the seashore. You learned then that the sea has its fogs and rocks and lighthouses and buoys and treacherous shoals and safe harbors. But what you did not learn is that these same treacherous places that are the perils of the sea exist on the sea of life and many human crafts are wrecked for lack of proper navigation.

"Lighthouses, foghorns, and buoys have been set out by the governments of all civilized countries as aids to safe navigation. In the government of your own life you will undoubtedly need aids to navigate the safer, as well as the more dangerous waters.

"Contrary to the general opinion, a man with a seaworthy craft does not just put to sea and start some place. Being a good sailor means more than ability to sail a boat and be courageous in an emergency. Without a thorough knowledge of navigation and the use of established aids even the best of crafts and the most courageous of sailors would come to grief.

"Charts printed by the government are always available, and no sailor would try to get along without them. These charts are really a marine education, for they chart every inch of coastline, show the depth of every foot of water, the exact position of every rock and shoal, the spot where lighthouses and buoys and spars are stationed.

"A complete compass card is also printed on these charts, showing every degree and point. To plot a course and sail without a compass card would be dangerous guesswork. A compass sounds simple because almost everyone knows how to use it. But in reality it has to be corrected by an expert before you can safely sail by it. Many things on board a boat influence the compass, so the expert has to set magnets to counteract these influences and assure you that your compass is correct.

"It is important, too, to know the speed of your boat in case of trouble, and reliable instruments are also used for this.

"Tide tables must not be overlooked as they are one of the most important aids to navigation. The tide ebbs and flows twice in twenty-four hours throughout the ocean, but the strength and height of the tide is almost nowhere alike.

"Since you are navigating you must not fail to supply yourself with all necessary charts and appliances, and never neglect to study your charts and tide tables. In the course of life you will find many occasions to be glad you have done so. Occasionally you may find ground swells running, which, although very pleasant at the time, make keeping on the course a matter of muscle at the wheel. Your morning may break with bright sunshine and a lovely sea, then the fog will suddenly drop like an impenetrable gray blanket, or you may run into dangerous waters, but if you have your course plotted and the tide figured and know your speed you can keep going. You know where you are.

"Chart your course by this Book, son. Study it until you find the deeper waters where the Master Sailor can guide you safely past the treacherous rocks and shoals. Let Him set your compass. And like Columbus when he set sail across an unknown ocean, keep your own private log book, and each morning, after you have fixed your course by prayer, set down there your simple record, 'This day I sail due heavenward.'

"Your ship may be tossed by the tempest, and wastes of heaving water may be your only prospect. Those about you may quail and fear, but keep to the course that you have planned and in a firm and steady hand let your daily record be the

SPRING DAYS

By FRANCES MCKINNON MORTON

I love the trees and grasses
That grow so green in spring,
And love the birds that chatter
And fly about and sing.

I love the bright wild-flowers
That blossom everywhere,
And I am glad and happy
To see the world so fair.

But most I love the sunshine
That shines so clear and bright
And warms the springtime weather
Till playing is delight.

We leave our coats and rubbers
And run outside to play
While every heart is thankful
To have a bright spring day!

same until you bring your craft safely into the harbor of harbors."

"I think I understand, Father," David said soberly. "And I am going to chart my course and make my first entry in my log book this morning. I want my compass to be set by an Expert so I can be sure I am sailing in the direction it says and not one point off either way."

TO WHICH GROUP DO YOU BELONG?

By EMMA GARY WALLACE

The storm had come up suddenly and Katherine and John stood at the window watching it.

"Did you ever see it pour harder!" grumbled Katherine with a show of considerable impatience. "I certainly never did. I believe it just rained to spite me because I'd planned to do ever so many things this morning. Now everything is completely spoiled!"

John was studying the sky and his eyes were bright and his face alight.

"Look," he said, "the clouds are beginning to break away and the sun is coming out again. Isn't it marvelous how rapidly the change can take place. See, there's a clear space and already we can see the arch of promise. Isn't it a beauty! No man-made electrical effect could ever hold a candle to that!"

"The air will be delightfully clear and clean after this rain, and you know, Katherine, the crops needed rain very badly. The plants and the farmers will all be very happy. Let's remember that, and also that there will be food for animals and people this winter which wouldn't have been available if the moisture hadn't come just when it was needed.

"Over to the east it's raining yet. I suppose we should think of the larger good and not of our own particular selfish and petty interests. Just see that rainbow—how clear the colors are marked! Who was it who said 'My heart leaps up when I behold a rainbow in the sky?'"

John turned.

"This is the very time of times," he smiled, "to set out those plants which Mother brought home yesterday. She's busy upstairs and I'll surprise her by having it all done before she even knows I've begun."

And John was off to attend to this self-appointed task, whistling softly as he went.

Katherine was still pouting. She was thinking how much disappointed she was, and that it was too late to do this—too early to do that—too wet to play croquet—and too much bother to hunt up her box of embroidery silk and her embroidery hoop and to begin the new centerpiece which she had bought with such enthusiasm a few days before.

It is always that way. Some people see the rain and the clouds and the mud,

and are sour, and fault-finding and disagreeable; while others see the rainbows, and the smiling skies and blessed privileges of service—and live abundantly and happily.

Choose for yourself whether you prefer the group which is always seeing lions in the way, or the group looking for rainbows and an opportunity to bring happiness to others.

The Home Life

LET'S VACCINATE AGAINST SIN

By JEAN LEATHERS PHILLIPS

WHAT has become of the awful epidemics of diphtheria and scarlet fever that were common even after the opening of the present century? Fortunately and mercifully science has wiped them out by vaccination and kindred sorts of immunizations. It has made children able physically to resist them and the epidemics are gone forever. All medical practice has become more preventive than curative. It is not only safer but easier and surer to prevent these diseases than to cure them.

But what of the spiritual life? If we have our children treated against these deadly diseases why not also vaccinate them against the infections of sinfulness. Today the best earthly physicians are advising these treatments against dangerous contagions as early as six months and certainly before there is any opportunity to become exposed to the diseases.

The Great Physician has always advised immunizing our children against the contagions of the world, of self and the adversary of spiritual well-being. The perfection of the method of treating against physical diseases throws new light upon the age-old rules for making our children able to stand against temptation. But even as general physical health has not altogether warded off serious diseases and special immunizing has become necessary, so it is with spiritual training. An all-round sturdy spiritual nature is developed by the teachings of the law as advised back in the beginning of the history of Israel and by the teachings and chastisements recommended by Solomon and Paul.

But we are coming into the last times when the adversary makes tremendous assaults against the walls of spiritual Jerusalem. We need reinforcements upon the spots that are to be attacked. We need special immunizing against each special spiritual disease.

Recently mothers in almost every school everywhere have been advised strongly by health nurses, health departments and family physicians in the matter of immunizing. They were emphatic. They wanted every child to have vaccination against smallpox. They wanted every child to have toxin-antitoxin against diphtheria. They wanted every child to be made immune from scarlet fever.

But the Great Physician is also advising immunizations. Before the child can be exposed to the profanity disease we must give him a big dose of godly teaching that there are servants of the devil who take the holy name of God in vain, and he is likely to hear it. We follow this by a dose of his own personal responsibility. God holds him responsible and he must not do it, no matter how much he may hear it. He must also be ready to speak to another child and give the reason why no one should so use that holy name.

Then there is the mob-rule disease. Let children know in advance that where several are together they are likely to be carried away suddenly by temptation unless they keep very careful watch. But God is always watching. He holds His little children responsible for themselves and also for a good influence over the gang.

Then there is that infection of lying. Along with the more serious temptations to do questionable or forbidden things comes the temptation to save one's skin by denying. Here a large dose of personal responsibility before God who knows the truth from the beginning, is positively necessary. Our children must be cautious without being self-righteous or holier than thou, or even suspicious with other children. Taking things that do not belong to them is another trouble that must be treated against much as for untruth telling.

The natural desire to ask questions about and discuss sex may come early, too. This has to be met in advance with as much information as a child can understand. The parents' attitude is everything. No child should get the idea that there is anything shameful about sex. It is just God's plan that there be two sexes. They understand the need of two parents to care for children, one to keep the home and one to earn the living, long before the need of two sexes in generating offspring is either advisable or comprehensible. The fact that we do not discuss sex openly and with everyone, we may tell our children, is simply because God gives us certain information that He wants us to keep and ponder in our hearts as did Mary the things that were told to her concerning the baby Jesus. He likes us to tell other folks how much He means to us. But He also likes us to

keep some of the personal things secret. The child who catches this attitude is not going to be found around the corner of the garage or schoolhouse listening to obscenities.

Matters of preserving clean, healthy bodies need early to come to children's attention. Boys are often tempted when very young to try a cigarette. Either boys or girls may be tempted to spend their money for harmful foods when eaten promiscuously. No one knows, who has not stood before some little eat-shack of grocery store beside a schoolhouse how many pennies and nickels go for candy, dill pickles, cold weiners, bottled drinks and the like. Any of these things in moderation and on a schedule in keeping with meals, have their place. But we need to give our children two strong doses of immunization against these bad habits. One is that such promiscuous eating, like the use of strong drinks, or cigarettes, is damaging to the temple of the Holy Spirit and the physical strength and wholesome beauty He has given us for His glory. The other is that to waste pennies or larger sums so is bad stewardship of the money God has allowed us to have.

Let's think seriously about getting our children vaccinated against spiritual diseases before they have an opportunity to contract them. It was a foredrawn conclusion when an epidemic of scarlet fever or diphtheria come into a community in their days of terror that of two dozen children affected with them only half would live. And half of that group would be permanently injured, suffering deafness, partial paralysis, weak hearts or other troubles. But what of two dozen children that go into conscious sin. Will more than half of them ever return to God? It is more than doubtful. And of the half of them who do return many will have wasted years, health, opportunities. How many folks come up to the light on salvation and holiness then back down rather than mop up their yesterdays. May our children be so immunized that when they do come to our altars for salvation there will be nothing serious in the background to be made right, and their lives will be unmarred.

"NEVER! NEVER! BREDREN"

A venerable colored minister who had been pleading earnestly for foreign missions, closed with these words: "Bredren, I've heard of churches dat's dyin' of 'spectability, I've heard of a church where de souls of de people is all shrivelled up with selfishness, and I've heard of lots of churches, like a barren desert with no livin' waters, no waters of 'freshment runnin' in 'em, 'cause dey refuse to do de Lord's will. But, bredren, who ever heard of a church dat was killed cause it gave money to foreign missions? Whoever heard of a church dat died 'cause it did what de Lord said? Never! never! bredren!"—Sel.



The Trail Of The Aguaruna

By Amy N. Hinshaw



Life Story of Esther Carson Winans

CHAPTER THREE

THE CHILD IN SCHOOL

LITTLE Esther's definite conversion at four and one-half years of age was followed by rapid development of mental activity. From infancy she was original in her thinking and prompt in action; a spirited, impulsive little creature who was always springing surprises; interested in birds and flowers and trees and bugs; a little dynamo of nervous energy; lavishing the wealth of her affection upon her "dee Daddy Pank" and her Mamma "Fair Hair o' the Setting Sun" and her foster sister Ilo, a cousin who came to live with them to be Essie's "really own sister." Sometimes Ilo was called "Dargin" while Essie was "Voy." Dargin was three or four years older than Voy. She adored her little sister, although she found her rather "terrible" at times, always doing something shocking, such as making a playhouse of the coal bin and emerging therefrom with dainty starched dress all black and full of holes; or perching like a little squirrel on a wide branch of the cherry tree with Dargin's best doll in her arms; or, worst of all, bringing into the house a box of nice, fat caterpillars to play with!

One day some heavy object fell upon a pet kitten, breaking its leg. Mother and little girls were all in tears, not knowing what to do. Suddenly Voy exclaimed, "I'm going—to tell—Jesus!" Quickly she ran into the hall, and kneeling by the stairway, she prayed fervently:

"Jesus, Topsy's hurt. Topsy—has broke—her leg, and she cries—dreadful. Can't you hear her? Please make Topsy well, and do it quick! Amen."

Running back to Dargin, she exclaimed earnestly:

"Don't cry! I told Jesus, and He will make Topsy all right again."

At that moment a neighbor who was passing appeared at the door. Immediately he set the broken leg, while Voy danced about and clapped her hands with glee. Many times in later life she tested the same Jesus in greater troubles, and found Him the Friend who never fails.

At one time little Voy attempted to write a letter to her Grandfather X—. Her mamma persuaded the little one to read the baby hieroglyphics aloud while

she jotted the words on paper. The result was as follows:

"Dear Grandpa X—

"I want to see Grandma X—, Bessie and the ocean. I want to muddle with Bessie and ride in boat with Uncle George.

"I have a little Bible, and I read it this way. He that does right comes to the light; he that does not right cometh not to the light. Light brings peace in soul. My own way is not much right. God's way, and the good Papa's and Mamma's way is always right. It is right to mind and not say, 'Why?'

"Come to see me tomorrow, Grandpa. Is it possible you will go to heaven before you come to Big Prairie, Ohio? Oh! I hope not! Don't do it, Grandpa. Come to me first.

"C—C's little brother went to heaven the other day. The papa of it was no good.

"Now, Grandpa, don't you go and do that what I represented in my letter! Don't you do that—go to heaven before you come to Big Prairie, Ohio.

"Your loving Voy."

After a time the Carson family moved to Shelby, Ohio, where Esther entered school. Here she finished the grades and three years of high school. During her grade school years her grades were uni-



THE CHILD ESTHER

formly high, and she won the admiration and high esteem of her teachers. Years later, after her translation, one of her teachers wrote of her: "Esther's was a wonderful life, and the using of all her capabilities in the Master's work is what made it so. How I enjoyed her in school! And how happy it has made me in the years since to hear of her usefulness."

Esther's favorite study at this period was natural history. She loved to study insect and bird life at first hand, and was interested in all of God's living creatures. She also manifested an ability to express herself in verse at a very early age. When twelve years old she composed three poems, which appear on page 19.

On a bright summer day in August, the Mayor of Lancaster, Ohio, received the following missive written in a round, childish hand:

Shelby, Ohio

August 24, 1903

"To the Mayor of Lancaster, Fairfield Co., Ohio:

"Honorable sir, kind Mayor man

I'd like to hear from you as soon as I can:

While visiting down near your Lancaster town

We went to Carroll to see Dr. Brown; I told him my mind about rocks and hills, The tender birch, moss, ferns, springs and rills,

And wanted to read that romance of Rose

That they mention when nearing Mt. Pleasant's repose.

The good doctor said if I'd write I would find

The Lancaster mayor so nice and so kind He would send me the story of fair Forest Rose,

And I could read it as far as it goes.

I'm a little girl near twelve years old, Vacation is over in two weeks, I'm told; So please let me hear from you soon if I can,

And I'm much obliged to you, kind Mayor man."

"Esther Hazeltine Carson,
"47 E. Smiley Ave., Shelby, Ohio."

By return mail the reply was posted, written under the Mayor's letterhead.

"Lancaster, Ohio

August 25, 1903

"Miss Esther Hazeltine Carson,

"Shelby, Ohio.

"My Dear Little Darling:

"I received your kind letter this morning, and as soon as I read it I went out to find what you wanted, and I succeeded. I mail it to you under another cover. I hope you will enjoy it. If Mr. and Mrs. R— are still living in your city, please give them my kindest regards. I am well acquainted with them.

"Yours with the kindest of regard. Let me hear from you whenever I can be of any service to you.

"Respectfully,

"S. W. Rainey, Mayor."

The Mayor's attention had previously been called to Esther when she gave her testimony in a children's meeting at the Lancaster campmeeting. He made inquiries and learned of her purpose to become a missionary, also of her great interest in natural history.

During her grade school years Esther Carson's religious development kept pace with her intellectual progress. She was sanctified when eight years of age and enjoyed sweet fellowship with her Savior through those years. She enjoyed all religious services. The rapt expression of her spiritual countenance never failed to be an inspiration to the speaker. On one occasion the Evangelist Vandeventer made a drawing of her face on the reverse side of the blackboard which he had been using in a chalk talk. After service he called the attention of Esther's mother to the striking resemblance of the sketch to the Hoffman picture of the boy Jesus. Other people had noticed the resemblance and remarked about it.

In 1902, when Esther was eleven years of age, she undertook the support of a little famine boy in the Vanguard Faith Orphanage in San Jan, Thana District, India. The missionaries named the little waif Daniel Carson, and Esther worked faithfully wiring wicks for the stove factory in the early morning hours before school, and also after study hours in the evening, to earn the money for his support. She also made plaster of paris pictures and sold them, and during the summer months she picked and sold strawberries. During all her lifetime Esther Carson was passionately fond of little children. Daniel was the first one of these upon whom she concentrated her maternal affection, and the wealth of love she lavished upon the little waif would seem unbelievable to a temperament of less intensity. She was planning to educate the boy so that he might become a missionary to his own people. But Daniel was very frail, and after a few months he died. The news of his passing was a great shock to his little foster-mother. She received the letter just as she was starting to school. Turning deathly pale, she rushed to her room where she remained for several hours, struggling with her grief. When she at last returned downstairs the traces of tears were still on her face, but with an expression of sweet submission and heavenly victory. She cherished the memory of Daniel to the end of her life, and in later years clasped him with other dear ones who preceded her to heaven.

The golden days of childhood passed all too swiftly. After she graduated from college she wrote in her diary, "I have passed through three gateways to 'Grown-up-dom.' Each time I have thought, 'Now, am I grown?' But now I am wondering, are there more gateways still to pass? Can it be true that the Eternal Child dwells in Man?"

Little Essie's first gateway was reached when she graduated from the Shelby Grammar School at twelve years of age. Her graduating essay was a literary production of unusual merit, which evidenced a maturity of thought and a facility of expression most remarkable in one so young, as the following extracts will show. Her theme was "More Beyond."

"When the Creator laid His matchless plans for this beautiful world, and caused His Spirit to move upon the face of the waters, He wrote across every undulating wave, *More Beyond!* Every violent upheaval of the earth's surface, every period in the development of the world, brought out possibility upon possibility of further achievement.

"The mind of man finds its correspondence and follows out the command given

THE STARS

"O ye stars so beautiful,
Shining 'mid the blue,
Who placed you there in shining dress,
The heavens sailing through?"

"Is the moon your shepherd,
And ye its little flock?
And does he lead to pastures green,
And to the sheltering rock?"

THE WANDERER

"Once a man from home had wandered,
Groping in this world of sin;
Whil'st in anguish Jesus met him,
Asked him, 'Would'st thou enter in?"

"Though the gate is very narrow
It doth lead to pastures broad;
There is comfort, peace and shelter,
Sweet communion with thy God."

"Many men from home are wand'ring,
Groping in this world of sin;
Should we not, God's stewards, help
them,
Thus another star to win?"

These really beautiful lines:

THE MUSICAL BELLS

"Chime on, chime on, sweet musical bells!
Thy music is heard, sweet musical bells;
It is heard in dells
Where the violet dwells;
Chime on, chime on, sweet musical bells!"

"Ring on, ring on, sweet musical bells!
The sound of thy music I love:
Thy music it tells
The violet that dwells
Sweet music about thee, sweet musical
bells.

"O musical bells! sweet musical bells!
Why—oh, why do ye stop so soon?
Thy music is sweet,
The little birds 'tween'
To thy music, O musical bells!"

—Poems by ESTHER CARSON WINANS.

by the Creator to replenish and subdue the earth with a vigor that was never more apparent than in these later centuries. And in the freshness of this twentieth century we stand facing the future with this exhilarating inspiration—*There Is More Beyond!* . . . One day we will enter the more earnest part of life. Now is the time for thorough application, that we may not be found wanting when it is time for each one of us to step out upon the great arena of our special life work, where tact, skill, and the resources of a well-trained mind are needed to master the complicated problems of real life.

"The rich purple of the distant hills of the Eternal Beyond beckon us on through the heights and shadows of this present day, and we say with Upham:

"'Whate'er our thoughts or purpose be,
They cannot meet their destined end,
Unless, O God! they go with Thee,
And with Thy thought and purpose
blend."

"Keep time with God, and then the
power
Which in His mighty arm doth lie,
Shall crown the designated hour
With wisdom, strength, and victory."
(To be continued)

WOODLAND HOLINESS ASSOCIATION HAS SPLENDID CONVENTION

The Woodland Interdenominational Holiness Association met at the Esmond, South Dakota, Methodist church on Saturday, February 14, with Brother and Sister W. M. Redfield, pastors.

At ten o'clock Brother Redfield opened the sessions with the reading of John 17. Then a most profitable season of prayer was enjoyed, after which Sister Redfield led the praise service. By eleven o'clock there were nearly two hundred people of different denominations present. Some of these came from as far as a hundred miles. The billows of glory rolled as men and women, boys and girls, told of the power of God which had transformed their lives, taken them out of sin and formalism, and given them peace and joy in their hearts.

In the short business session the association was invited to the Wesleyan Methodist church in Redfield for a convention in April. The Cavour M. E. church asked for a convention at Pearl the first part of June. These invitations were accepted.

The afternoon message was brought by Rev. Arthur Calhoun, pastor of the Wesleyan Methodist church of Artesian. Nearly a score sought the second blessing at the close of the message.

A feature of the convention which was greatly appreciated was the presence of the John Fletcher College Male Quartet. These young men were present throughout the day and delighted all hearts with their splendid singing.

REV. J. W. PATTEE.

News From the Field

The constantly increasing volume of news makes it imperative that the amount of space available for reports be limited. Church reports should be 150 words in length or less—never over 200 words. Evangelists should report the last meeting only. District Superintendents and convention reporters will be as economical of space as possible. When reports are received from a church reporter and from the pastor, the pastor's report will be given the preference. No reports can be published without signatures, though the word "Reporter" may be used in print if desired. Type-written reports should be double spaced. Do not send reports on the same sheet with other items of business. Observances of the above will save an immense amount of labor in the office.—Editor.

NEWS IN BRIEF

We have just received some interesting bulletins of the Henryetta Church of the Nazarene in Oklahoma, sent to us by Rev. C. C. Rinebarger. These bulletins are filled with interesting material. We are glad to note the progress this church is making under Brother Rinebarger's leadership.

A telegram has just been received from Rev. W. G. Schurman of Chicago, bringing the cheering information that the Easter Praise Offering at First church was a thousand dollars.

The Home Missionary Number of the *HERALD OF HOLINESS* will appear May 27. Much attention is being given to the preparation of this number and the Department of Home Missions will have some interesting material to present. This edition will be a "magazine number," well adapted to circulation among those who desire information concerning the work of the Church of the Nazarene.

We have a letter of commendation concerning Rev. Ural T. Hollenback who is resigning his work at Plattsburg, N. Y. The letter expresses appreciation for the excellent work which Brother and Sister Hollenback have done in Plattsburg.

Brother Nyles Eaton, who was recently sanctified in a revival at North Billerica, Mass., is a trained musician and has been doing excellent work in revival meetings in New England. Evangelist A. B. Carey, with whom Brother Eaton was recently associated in a meeting at Lowell, Mass., speaks very highly of him. Since this brother is new among us, we are doing what we can to introduce him to the people. Rev. Roy L. Hollenback writes, "I know of no man who will add more fire to a meeting. He lives in prayer and sings with remarkable glory."

A fine local N. Y. P. S. was organized at the Jamestown Tabernacle, Jamestown, New York, with forty-one members. They will use the Young People's Journal and are already planning to form gospel bands for jail, hospital and open air work this summer.

Rev. O. A. Singleton, pastor of the Mt. Washington church, Cincinnati, Ohio, held a revival for the church at Madisonville, Ohio, from February 12 to March 4, with one hundred conversions and sanctifications. Nine joined the church.

In an announcement concerning E. Arthur Lewis published in the March 25th number of the *HERALD OF HOLINESS*, the word "guarantee" was unwittingly left out. The announcement should read "no salary guarantee." Brother Lewis and party also have an excellent tent 40x60 which they use in their evangelistic services.

G. E. Johnson and Party just closed a very successful Revival at Fort Lauderdale, Florida. Good attendance and unusual interest. Some very outstanding conversions. Several ministers from other denominations of Ft. Lauderdale and surrounding towns were present throughout the meeting. The Johnson Party's Florida address is 420 N. W. 51 Street, Miami, Florida.

TELEGRAM

Easter Sunday climaxed greatest revival in history of Malden church. Professor J. E. Moore of Los Angeles, Calif., singer; Rev. Bona Fleming, Ashland, Ky., evangelist. Over eight hundred people who have never been in our church before attended; crowd so large could not take care of them in some services. Four hundred thirty in Sunday school Easter Sunday; night the church was packed by six thirty.—Selden D. Kelley, Pastor, Malden, Mass.

TELEGRAM

"The greatest revival in history of the Church of the Nazarene at Bethesda, Ohio, is now in progress with Horace A. Booker, blind musician and evangelist. Church filled and folks turned away. Over fifty seekers thus far. Pray for us."—C. J. Reiff, Pastor.

ARKANSAS DISTRICT CONVENTION

The ministers, Sunday school workers, members of the N. Y. P. S. and W. F. M. S. of the Arkansas District met in an annual convention at North Little Rock, March 24-28. The pastor, Rev. J. Scott Blystone, was engaged in a good revival. Dr. Wiley, the special speaker, delighted all with his wonderful teaching ministry. He certainly has a great insight into the scriptures.

In spite of the drought and financial conditions, there is a noticeable spirit of heroism among our people. Rev. J. W. Oliver, District Superintendent, is determined to place the *HERALD OF HOLINESS* in every Nazarene home in the state and it looks as though he would do it.

With Brother Oliver at the head of the district, Mrs. Agnes Diffe directing the W. F. M. S. and Rev. W. O. Felts leading the N. Y. P. S. in a series of Home Mission campaigns, we predict that you will hear many more good things from this section of the country.

F. K. SMITH, Reporter.

MISSISSIPPI DISTRICT

Glad to report that God is blessing us down here in the Valley. We have had revivals at a number of our churches since my assignment to this district. Brother A. B. Anderson, our pastor at Gulfport, held his own meeting and a number were saved and there were eight or ten additions to the church. The Sunday school has reached over the hundred mark and the people seem to be encouraged much and the finances are coming along very well.

Brother Nabors, our pastor at McComb, has just closed a good revival with the Misses Smith and Dance, evangelists. There were a number saved and sanctified at this meeting and the church was greatly helped.

Our meeting at Jackson, Miss., conducted by the writer, was blessed of the Lord, a number of souls prayed through to victory either for pardon or purity. There were four good additions to this church. Brother Burge was so engaged that he could attend only on Sundays. This meeting was preparatory to a campaign which we are planning for the summer. There are but few members at Jackson but all are in harmony and unity prevails. We are looking forward for Jackson to be the hub of the district.

Brother Nabors, pastor of Davis Chapel, is moving on with a conqueror's tread. His Sunday school has increased from about twenty-five to more than a hundred.

Our meeting at Hattiesburg was not as expected, however there were a number of souls saved and additions to the church. The writer assisted the pastor in this meeting.

Our pastor at Laurel, Miss., Florence Thornton, is doing a good work and we are planning a revival in the near future and we are expecting big things of the Lord at Laurel.

Our pastor, Brother Gore, of Rosebloom, while he preaches but once and twice each month, has some very fine people there, and we are trusting the Lord to give us a real revival.

Brother M. S. Pate is our newly appointed pastor at Columbus. The work seems to be taking on new life and the Sunday school is increasing in number and the General Budget has all been paid in full and they are now planning a siege meeting for this summer. Our meeting at Columbia, Miss., has just closed with a few professions but the crowds were good and the interest high, and there were several additions to the church. Evangelist R. H. M. Watson did the preaching and Mrs. Ruth Camp had

charge of the singing. The pastor, Brother Vanmeter, is encouraged and is really doing things for God. They have a new concrete block church building; while not yet complete they are worshipping in it, and owe less than a hundred dollars on the building. They are few in number but of the finest people you can meet anywhere.

Miss Eva Carpenter has just recently returned from a tour of the district which was very successful. We are going in with a determination to pay all budgets in full and have revivals of old-time religion in this needy field. We are now in a home missionary campaign at Tylertown, Miss. Evangelist W. A. Terry of Bethany, Oklahoma, is doing the preaching and he is shelling the woods with old-time gospel truth. Floyd W. Kline, gospel singer of Columbus, Georgia, is doing the singing. Mr. Kline sings from the roofs of buildings occasionally, which is a big attraction. We are praying for and expecting an old-fashioned, Holy Ghost revival here before we close.

There are seventy-nine towns and cities in Mississippi with no Church of the Nazarene in them. The harvest is truly great but the laborers are few. The field is wide open in this state and any man of God who feels led to come here and preach the gospel, trusting God to supply his needs, will find plenty to do. We ask all who read these lines to pray much for us and the work in this district. Glory to God, on with the battle.

E. C. DEES, District Superintendent.

SOUTHERN ZONE N. Y. P. S. RALLY, WASHINGTON-PHILADELPHIA DISTRICT

The Southern Zone N. Y. P. S. Rally, of the Washington-Philadelphia District met at Ballston, Va., Friday night, March 13, for their last rally before assembly. The good pastor, Rev. M. Cave, led a rousing song service, assisted by a fine orchestra from the Ballston and Cumberland churches.

The entertaining pastor and N. Y. P. S. president, Brother H. V. LaQuay, gave a warm welcome to the delegates, also related the progress made in the society. The Smith Quartet of the Ballston Society sang a special selection to the delight of all.

The attendance was very good. In all there were about two hundred present, representing ten churches. Six society presidents were present, Sister R. Dobie, Cumberland, Md.; Sister Mary Taylor, Baltimore, Md.; Sister R. J. Conely, Capitol Heights, Md.; Brother Chas. Ma-teer, Park Lane, Va.; Brother Chester Williams, Washington, D. C.; Brother H. V. LaQuay, Ballston, Va.

Rev. D. Shelby Corlett was introduced, who spoke briefly concerning the general work, after which he brought the message of the evening from the theme, "Why We Have a N. Y. P. S." The message was centered about three main points: "To build up its members?" "Instruct them in the doctrines of the church," and "The salvation of others." The message was greatly enjoyed by all. All were encouraged to press the battle for God. Praise God for His presence and blessing.

H. E. HECKERT, Reporter.

EASTER PRAISE OFFERING

As all copy for the HERALD OF HOLINESS must be in the hands of the printer at least one week before publication date, we trust our friends will bear with us if, seemingly, we fail to report as promptly as they desire.

Many personal gifts have been received, ranging from a thousand dollars to smaller amounts. Our hearts have been stirred, as, reading between the lines, we are made to realize that many are doing without in order to extend the Kingdom of Christ.

Trinity Church of the Nazarene, of Kansas City, Missouri—a newly organized church—raised \$72.50. Of this amount \$35.25 was given by the Philathea Sunday school class of fourteen young women.

Brother Schurman, pastor of First church, Chicago, Illinois, wires that they are sending check for over \$1,000.

Kansas City First church reports \$437.64.

Phoenix, Arizona sent via air mail \$160. Rev. Waddle, their pastor, writes that the W. F. M. S. is also sending \$136 and that the offering came easy with great joy.

HOME MISSION CAMPAIGNS ON THE NEBRASKA DISTRICT

Realizing that the different churches on the district as well as our friends at large are eager to know of the progress that is being made in home mission evangelism, we hasten to report the splendid results which God is giving us. The first meeting which we, as a church, have held in Cozad is now in progress. Rev. and Mrs. Gilbert Anderson are the evangelists and Miss Edna Simmons, one of our consecrated deaconesses, is acting as pastor. Fifty-five different persons have prayed to definite victory, in so far as human beings are able to determine. Out of this number we received twenty-two into the newly organized church and there are several others to come in a little later, we trust.

Rev. R. L. Morgan, evangelist and Professor Kirby Fields, song leader, are now in a meeting in Holdrege, where we contemplate organizing another strong, self-supporting church. Rev. Marion and Nina DeVoll expect to begin a campaign in Falls City early in April. Rev. James Miller is now with our church in Kearney, where we hope to so reconstruct the work that we shall go on with the conqueror's tread, and receive into the church a goodly number of fine members. Our new pastor of Central church in Omaha, Rev. W. H. South, has arranged an extensive campaign with Rev. Earl F. Wilde as evangelist. They anticipate beginning at once. These revival meetings together with a series of Church School Conventions which have been held recently are some of the definite results derived from united prayer throughout the district for a district-wide revival. We shall greatly appreciate it if those who have friends or relatives living in the above named towns and cities will kindly

furnish us with their names and addresses in order that they too may have their share in the feast of good things so amply provided by our Father's hand. We wish to thank you all most heartily for your interest and prayers and humbly ask that you continue waiting upon God in our behalf.

MARVIN S. COOPER,
District Superintendent.

NEWS FROM OLIVET COLLEGE

Midsemester in Olivet College! We are unaware of how quickly the time is passing until abruptly we are confronted with nine weeks' examinations, and then we became too wide-awake! The honor roll is the largest we have ever known and our departments are growing in zeal and accomplishments.

The Aurora, our college annual, has just gone to press and we are very anxious to see our new book. Of course we know that it will be (as it is each year) the best annual ever published at Olivet College!

Thursday, March 26, the Olivet College Men's Glee Club starts on a concert tour covering more than a thousand miles. It is scheduled to give concerts in our Nazarene churches in Indianapolis, Ind., Columbus, Ohio, Detroit, Pontiac and Flint, Mich., and on the return at Hammond, Ind. The Glee Club hopes to be a blessing and give spiritual benefit to the churches as well as uphold the high standard of music in Olivet College. Professor Walter Burdick Larsen, director of voice, has given the Glee Club intensive coaching this year and it is doing very creditable work.

We are looking forward to Easter when our beloved General Superintendent, Dr. J. W. Goodwin, will be with us in a week-end convention beginning the Thursday night previous. Our pastor, Rev. R. W. Hertenstein, is planning a special day service Good Friday that will be a blessing to all and help us to more deeply appreciate the sacrifice our Christ made for us.

Rev. Clarence Erickson and wife, nationally known evangelists, have visited the college recently. Monday night Rev. Erickson showed us one hundred and thirty-five views of Japan taken during his tour there last summer. These stereopticon slides are beautifully tinted in natural colors. Rev. and Mrs. Erickson are now engaged in a series of meetings in Danville, Ill.

ELIZABETH NEASE.

MIDYEAR CONVENTION, KANSAS CITY DISTRICT

The Midyear Christian Workers' Convention of the Kansas City District was held in the Church of the Nazarene, Carthage, Mo., March 10-13, 1931, F. N. DeBoard pastor.

The convention opened on Tuesday evening, March 10, with a rousing song service led by Ira F. Stevens, pastor of Joplin church. After words of welcome by the local pastor, a message of welcome by Rev. C. E. Wagner, member of the Carthage ministerial association and a special song by the local male quartet, the message of the evening was brought by Rev. L. A. Reed, pastor of the First Church of the Nazarene, Kansas City, Mo. Brother Reed's message was based

on Col. 3:1-4. He presented his message under the following points: Crucified with Christ, Buried with Christ, Risen with Christ, Hidden with Christ and Appearing with Christ. This message was very much appreciated and enjoyed by all.

The convention proper opened at 9 a. m., Wednesday, with District Superintendent N. B. Herrell in the chair, who also had charge of the devotional service and gave us one of his stirring messages which was characterized by the usual spirit of optimism and the convention was off in full swing. This was considered one of the best, if not the best, conventions in the history of the district. There were about forty out of town delegates present for the opening service. The attendance was cut short on account of the financial condition over the country but the number kept increasing until about one hundred delegates were present. God's pres-

ence was felt to a marked degree and a wonderful spirit of unity prevailed throughout the convention.

Different speakers over the district appeared on the program, speaking on such subjects as "Prayer," "Evangelism," "Home Missions," "Sunday Schools" and "Making the Morning Services More Devotional." The speakers were as follows: S. K. Moxley, C. J. Howard, C. J. Garrett, B. F. Harris, P. H. Lunn, C. H. Wiman, and N. J. Hepburn. All took part in the discussions.

On Wednesday evening the service was given over to the W. F. M. S. for a Missionary Rally with Mrs. N. B. Herrell in charge. Rev. and Mrs. C. H. Wiman were the speakers of the evening. This was indeed a very good service. Brother Wiman's message on "Missions" was one of the best it has been our privilege to listen too.

Rev. L. A. Reed gave a paper on "The Relation of the Pastor to the Church, Local, District and General." This was a wonderful paper, expressing exactly what we believe and was what we wanted. Brother Reed also brought the message on Thursday evening, using Luke 16:19-31, "Five Positive Teachings of Jesus." (1) His teaching concerning future punishment; (2) His teaching concerning torments of hell; (3) Jesus teaches that personality is carried with us into the other world; (4) He teaches that the message comes through the prophets of God; (5) Memory shall be the scourge in eternity. This was a stirring, convincing message.

Rev. C. J. Howard, in the absence of Rev. L. A. Windsor, brought the closing message Friday at eleven a. m. This message stirred our hearts and we were made to rejoice that our God is still on the throne and will see us through. After lunch the delegates were off for their different fields of labor, feeling we had been brought closer to our God and to each other. Amen.

F. N. DeBOARD, Reporter.

REST COTTAGE, PILOT POINT, TEXAS

It has been upon our hearts for some time to greet our friends through the columns of our own beloved HERALD OF HOLINESS and to report that the good hand of the Lord still covers this shelter for the unfortunate among girls and women, and also brings protection and care for their nameless little ones. Our friends, both in the church and out, have rallied to our support thus far, and we have been going forward with faith in God to meet our recurring needs. God has smiled upon us and has moved upon the hearts of those to whom we are called to minister.

During January and February we had a very gracious work of grace wrought among us, and nearly our whole family could be numbered among those who really love the Lord. Prayer was answered, conviction which brought repentance was upon us and many received pardon and others who were converted pressed on into the place of cleansing. The presence of God was manifestly evident, for which we praise Him. This new seal of His favor so encouraged our hearts. Inasmuch as we have many who are

helpers together with us in this blessed ministry, we felt we should let you know how we fare in this part of the Lord's work that your faith might be increased and that your thanks might be offered to God with ours.

We make special mention of our good women of the W. F. M. Societies who have been our helpers in providing so generously for our little ones, and also other supplies which have been needed by our large household. Appeal has followed appeal in quick succession. We have been able to respond to the need of some. Our hearts were deeply moved by an appeal from a welfare agency, which was trying to place a child of twelve years, who had been so terribly wronged that we felt we must make room for her. She came, just a child in years, but oh, so far from the innocence she should possess, but her heart was soon moved to better things and a very encouraging response has marked her brief stay with us.

May we count on your prayers and co-operation for a successful contact in this life and in many others who are dear and precious to the heart of the great Shepherd and to ours also?

We are endeavoring to adorn the doctrine by helpful deeds and holy lives, giving opportunity for salvation to those who come our way.

Again we say, we thank God for this co-operation of our dear people and the opportunity to lift on the burdens of those who are in need.

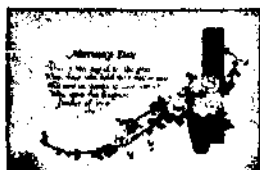
Your servants and His,
J. P. AND MRS. ROBERTS.

KANSAS CITY DISTRICT

The first six months of our assembly year have gone into history. The reports of our pastors at our Midyear District Convention revealed that we have made good, substantial gains all along the battle front. We overpaid our General Budget for the first six months. Our District Budget is well cared for and we are starting on our last six months of the assembly year with the best part of the year ahead of us. We have to date organized six new churches that bid well to become strong organizations. Our Sunday school, N. Y. P. S. and W. F. M. S. interests are on the increase. This may sound like we have no drouth or depression but our district lies in the drouth belt and the financial depression has hit us hard. We have been able to accomplish this in spite of the drouth and financial depression. As a church we cannot afford to yield to these earthly conditions that would in the end blot us out. "We must fight if we would reign." Today is our golden opportunity as a church to turn the drouth and financial depression into an asset for a mighty revival

W. G. Schurman, pastor of First Church, Chicago, is working hard on the Herald of Holiness campaign. Since March 20th he has sent in 73 subscriptions. This makes 109 since the paper was reduced to \$1.00 a year. First Church's quota is 268 and the pastor writes, "We'll make it." And he will. There isn't a harder working man in the church than W. G. Schurman and if he can find time and strength to boost the Herald of Holiness not one can be excused.

Material for MOTHERS' DAY Program



Invitation Post Card. Attractive design and Mothers' Day verse on one side; on the other space for address and an invitation to attend Mothers' Day program. Price 20c a dozen; \$1.25 a hundred.



Mothers' Day Souvenirs. Cardboard tags with string for attaching to garment. Three designs, each one in colors. Appropriate Scripture verse on reverse side. To be given to each one who attends Mothers' Day program. Price 1c each in quantity.

Mothers of All Times. A Scriptural service for Mothers' Day. Five songs and Scripture to be read responsively or in unison. Needs no rehearsing. Gives suggested tableaux if presentation by small group is desired. Price: 10c a copy; 50 copies \$2.50.

Mothers' Day Treasury. A book of Mothers' Day material—recitations, exercises, dialogs; also decorating suggestions. Arranged for primary, junior and senior scholars. Price, 25c.

NAZARENE PUBLISHING HOUSE
2923 Troost Avenue
Kansas City, Mo.

to sweep around the world. God is here seeking a Bride for His Son.

Our churches are having revivals. Souls are being saved and sanctified. While I am writing this report in my home at Carthage, Mo., I am listening to the Edwards Evangelistic Party singing over the radio that beautiful song, "He Prayed," in their campaign at Coffeyville, Kans. The Church of the Nazarene there, led by Rev. M. T. Brandyberry, the pastor, broadcasts every day over KGGF, the Coffeyville Journal Station. The Journal has well named the campaign, "The Holy Week Program." This is by far the best program of evangelism that has ever come in over our radio. The Edwards Evangelistic Party is the best radio evangelistic broadcasters that we have ever heard. Our pastors who have an opportunity to use a station should book this party at once and put on a campaign that will bring the Church of the Nazarene to the homes of your city and community. I hope our pastors and churches will follow the plan of Brother Brandyberry and get this party and get the gospel to the people by the thousands. It can be done. Brandyberry is doing the job. Go and do thou likewise. We are to get the gospel to the millions of earth.

Rev. Howard G. Purkiser, our pastor at Carl Junction, Mo., is assisting Rev. Roy Swim and church at Webb City, Mo., in a revival. The start was fine and it looks as if they will have an old-fashioned revival. Webb City church has her General and District Budgets paid in full. This is a remarkable achievement, for this church and city have suffered with the drouth and financial depression. Brothers Purkiser and Swim make a fine team. They are planning on putting on a home missionary campaign at Baxter Springs, Kans., out of which we hope to organize a new church. This is the way to do home missionary work.

Heaven

A Sermon By

Evangelist Earl F. Wilde

Our people certainly have not been surfeited with reading matter on this subject. It seems strange that more has not been written about Heaven, when so much is said about it in the Scripture and when it occupies such an important place in our thinking and in our Christian experience.

Brother Wilde has had numerous requests to print his sermon on Heaven and here it is. It seems to have lost none of its glow and sparkle by being transferred to type. This message really is inspiring and helpful. And it is worthwhile reading, for the sinner as well as for the child of God.

Price, 25c, postpaid

NAZARENE PUBLISHING HOUSE
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Evangelist Minor of Bethany, Okla., is assisting Rev. Frank N. DeBoard and his church at Carthage, Mo., in a revival. It starts off well and these men with a loyal church will doubtless have a great soul winning meeting. Our church at Carthage is going well but we hope to do better. On with the battle. Amen.

Rev. C. J. Howard has been helping Rev. J. J. Steele, at Neodesha, Kans. They accomplished a great work at that place. They have a new church building but were unable to finish the auditorium as it should be, so Brother Howard, our pastor at Pittsburg, Kans., assisted Brother Steele and they are now ready to finish the main room and go forward to greater victory. I understand that they also raised the pastor's salary. This certainly is fine for this church and pastor. Also Brother Howard is giving Rev. Dan D. Jones, and his church at Halktown, Mo., a week-end convention. It is a fine thing for the pastors of our stronger churches to assist the pastors of our smaller churches. We will all work together and see what can be done. Amen.

Rev. R. L. May and his church at St. Joseph, Mo., have moved the location of their church. They are now located one and one-half blocks east of the central post office. We have a good, commodious building, well arranged for our work, and it costs us only \$15 a month. Rev. R. L. May is a good, live, wide-awake pastor with a vision and burden for the work. They have a good opportunity to build a strong church. St. Joseph is a large city and we can have a strong church there.

The HERALD OF HOLINESS campaign is getting under headway. Greater Kansas City and her five churches have gone over the top in good shape. Who will be the next church on the district to report in full their quota? It can be done and it is being done by those who pray and work. We expect our district to go over the top with our full quota of twelve hundred one dollar yearly subscriptions. I have about fifty families who will be unable to take the HERALD OF HOLINESS. Who will send one or more to these families? We must win at any cost. On with the fight for the right. Amen.

N. B. HERRELL,
District Superintendent.

NORTHERN INDIANA DISTRICT, SOUTHWESTERN ZONE

Recently I visited the churches of the Northwestern Zone of the Northern Indiana District, and am delighted with their growth and progress during the past few months. In this zone we have only a dozen churches, but at least ten of them are in a prosperous condition, and have had fine revivals recently. A wonderful spirit prevails among our people in the Southwest Zone. During the past seven months two hundred members have been received into ten of these churches, and they expect at least one hundred more during the next five months. However, this includes the membership of the State Line church where Sister Marie Hoot is pastor. This church of thirty-one members was reported last year to the Chicago Central District and was transferred to the Northern Indiana District, having purchased property on the Indiana side.

Eight of the churches of this section have made a gain in the number attending Sunday school so far of 430, and at the rate they are going it looks as though they will gain an average of one hundred each before the year has passed. Interest in Sunday school attendance is running high in that part of the district.

We are going in for two thousand new Sunday school pupils during the next two months on the whole district, and the Southwest Zone is determined to contribute its full share to the success of the undertaking. It can be done through prayer and personal work on the part of every Nazarene in the district, and if we had sufficient quarters in which to house the people we could have twice that many. Our preachers and laymen want to preach and teach the gospel of full salvation to the people everywhere and are giving most loyal co-operation in an effort to accomplish the task. God bless them.

J. W. MONTGOMERY,
District Superintendent.

ABILENE DISTRICT ZONE RALLY

The N. Y. P. S. Zone Rally met with Brother Lewis Clegg in the Lynn Chapel church March 21. The rally opened with devotional service led by Brother Hocker, our District N. Y. P. S. President. Brother and Sister Holder sang a good special, which they are very capable of doing. God bless them. The morning was given to discussions followed by a soul stirring message from Brother Holder.

The noon hour was spent enjoying the good food prepared for us and the table did not look like hard times either, but it is wonderful how God provides for His people.

Following the afternoon devotions in which Brother Richie, Brother Hudnall and Sister Hodo took part, there was a

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testimony meeting. Brother Cagle, our District Superintendent, gave a good testimony, also reported for Sister Cagle who has been very sick and could not be with us. The congregation responded with love to Sister Cagle. Miss Jewel Bingham and others gave us some good special songs. There were some excellent readings and papers given. Among the subjects were "The Relation of the N. Y. P. S. to the Church," "What May We Expect of Our Young People," "Teaching Our Young People to Tithe."

Rev. H. B. White of Abilene was in a meeting at the time with this church. A good evening program was given by the N. Y. P. S. and Brother White brought the evening message.

Our next meeting, which will be in May, goes to the Post City church, Rev. J. C. Allen, pastor. God bless and prosper spiritually our young people.

MRS. FRENCH, Secretary-Treasurer.

CHURCH NEWS

DENVER, COLO., SOUTH SIDE CHURCH—"Perhaps some of our good folks did not know that Denver has a South Side church at the corner of Yale and South Sherman. We welcome visitors at any time and promise you a real treat. God planted a work in South Denver in 1926 in a little mission hall on South Broad-

way in answer to prayer, with Brother E. Burden as superintendent of mission work. Two years later we were organized into a church, calling Brother T. P. Dunn as pastor, who served in that capacity for two years. Last assembly the church unanimously called Brother Burden to again pastor the little flock and we thank God for his untiring efforts and prayerful life. We have just closed a two weeks' revival meeting with Brother and Sister H. McCart (our good Pilgrim Holiness folks). Their good singing and preaching were surely inspired and God wonderfully blessed in our midst with souls praying through to definite victory. We are expecting to add to our membership because of these meetings but are not putting members first. We know this community needs God and when that need is met, God will take care of the needs of the church. Our church averaged \$100 per capita the past year and we give God all the glory. The revival is still on!"—E. M. L., Reporter.

NEW BRIGHTON, PA.—"For two or three months God has been wonderfully blessing our church. The regular services have been scenes of great inspiration as well as times of heavenly refreshings. Souls have been praying through each Sabbath. Our winter revival opened March first with great victory. The church seemingly never was in a better condition for an old-time visitation of the Spirit. Our pastor, Rev. Arthur W. Gould, served as evangelist, and God's blessing was great upon the presentation of His Word. There were times of weeping when the Spirit would melt our hearts and also seasons of great joy when the shouts would make the church walls ring. His power was manifested in great conviction and many sought and found peace to their souls. Rev. O. L. Benedum and Rev. Samuel Howell, and Evangelist Morgan assisted each in preaching a night during the meeting. The Barnett Sisters' Quartet of Akron, Ohio, and the Double Mixed Quartet of East Liverpool, Ohio, and also other singers from different denominations supplied our music. The services were well attended and best of all definite results were obtained. The special meeting closed on March 22 with seekers lining the altar from one end of the church to the other. We go forward with the battle."—Miss Blanch Carver, Reporter.

LANSING, MICH., NORTH STREET CHURCH—"We have so much to praise God for these days. By His grace we are getting ahead. He has given us a wonderful people who love the Lord. I think I can truthfully say that for the last year and a half we have had someone seeking God every Sunday and many, many times the altar has been lined in our regular services. We more than doubled in our membership last year and have taken in a number of new ones this year. Our Sunday school has been going fine with the best attendance we have ever had. We are boosting the HERALD OF HOLINESS. I am sending in ten subscriptions this time with more to follow. How we do appreciate our good paper that should be in every Nazarene home. I am glad to report that our budgets are paid

up a month ahead. It has truly been wonderful how God has supplied our needs as a church during these times of depression. We humbly bow our heads and give Him all the glory. Pray for us."—J. C. Lambert, Pastor.

EVANGELIST CHESTER R. SMITH—"We just held a wonderful meeting at Guernsey, Wyoming. God did mightily come in regenerating and sanctifying power. It is a new place and the first revival. Eight or nine new families were brought in, and some whole families were saved. We could have organized with twenty-five members if a pastor had been available. Another meeting will be held soon by District Superintendent Hall with the expectation of organizing. They are nobly holding on to the work in Sunday school, Bible study and prayermeeting."

GALESBURG, ILL.—"It no doubt will be a surprise to many to read a report from this church, but nevertheless we never did give up the fight, and at last we feel that a real victory has been won and that from now on we will march rapidly up the road to greater things. We now have a membership of 41 and we had 104 in Sunday school March 22 which brought to a close the greatest revival that this little church has ever had. Every night we had big crowds and folks really got under old-time conviction for their sins and for the need of sanctification. Our workers were the J. M. Huff Evangelistic Party of Olivet, Illinois. They give God the best that is in them and do all their labors through real prayer and definite leadings of God. Miss Opal Huff, the pianist and chalk talk artist, is efficient in her work and inspired of God. Miss Marie Ferguson is unsurpassed as song leader and the two were blessed in the work with the children, having an average of better than 60, and 33 children sought the saving grace of God. Many adults were anointed for healing; 24 were beautifully sanctified, and 27 seekers for saving grace. I believe the most of them got the victory, making a total of 84 at the altar."—Anna Branch, Pastor.

SONG EVANGELISTS G. D. AND AGNES URSCHEL—"In this new year (1931) we have assisted Brother Purinton at Danville, Ill. The faithful saints there prayed and held on to God and there were but few barren services. We so enjoyed our labors with them. We then had a battle at Rockville, Ind., with some visible results. Had the privilege of assisting in song for two nights at our baby church at Fostoria, Ohio, where God was blessing the Sites Evangelistic Party and souls were finding God. Our next meeting was at Monroeville, Ind., with our good Brother T. H. Kampman. It was a good battle but God came on the scene and gave victory. Following the meeting thirteen were taken into the church. It is blessed to know all of these were some of the seekers and happy finders in the meeting. The Community Holiness Pilgrims of Marseilles, Ill., required our services for two weeks. There were some good features about this meeting. This was an independent work with but few to help but fine folks. Among those who

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sought the Lord was a family of three; the father was a Catholic. We rejoice in this, since ten years ago we found God and freedom from the Roman church. Here and there God gives us one of these (our own people) for God. We are now at Havana, Ill., where Sister Cora Ryan is the faithful pastor. We are trusting God for victory all along the way."

EVANGELISTS T. C. AND R. E. GRIGSBY—"We have recently held a meeting at Iberia, Mo., with Brother S. C. Hendley, pastor. Here we found a fine class of young people who knew how to pray and get blessed. A number were saved, reclaimed or sanctified. From there we went to Wheatland, Indiana, with the Methodist folks, Rev. Crider pastor. There was great interest shown among this people; could not accommodate the crowds at different times. Several were saved, reclaimed or sanctified. One lady who had been a school teacher was at the altar praying for the Holy Ghost and was struck down in the floor twice and then came up praising God for the blessing of holiness. We are now in a meeting at Mt. Pisgah, near Iberia, Mo., with Rev. Ezra Hendley, a recent graduate from Trevecca College. God is getting to us, conviction is on the people and restitution is being made. These godly pastors have done their best in every respect and deserve a word of praise. We go from here to Eldon, Mo., for our next meeting. Pray for us. Anyone desiring our labors, write us at our home address, Piedmont, Missouri."

EVANGELIST J. L. GLASCOCK—"We have recently held a meeting at Everybody's Mission in Detroit, Michigan, which has all the functions of a church organization and much better promoted than many church organizations. The efficient pastor is Rev. Robert Ramsey, whose efforts are supplemented by a competent corps of workers. The attendance was large throughout the whole meeting, extra chairs had to be put in and the platform was seated to accommodate the people. The altar was crowded many times with seekers, and extra chairs were necessary to accommodate all that came as seekers. Many people and some preachers from other churches attended the services. We have some open dates for spring and summer meetings not yet taken. Persons desiring to correspond with us regarding dates should address us at 1350 Grace Ave., Cincinnati, Ohio."

EVANGELIST I. G. MARTIN—"We left our home February 24th for an extended evangelistic trip through the Central West. Our first stop was at Phoenix, Arizona. Here we had a delightful five days' convention with Brother Waddle and his good people. Brother Waddle is a good pastor and has a loyal people. Met several of our friends of other days in this rapidly growing desert city. Saw less signs of unemployment here than any place we have visited. We had the privilege of praying with dear Brother Daniel Hess before he passed into the unseen. Brother Hess was one of the pioneers in Phoenix; helped to start the holiness work out of which the Church of the Nazarene grew. His passing was triumph-

ant. From here we hastened on to Centerville, Iowa, to attend the Iowa District Preachers' meeting. We had hardly got settled and ready to enjoy the services when one of those blizzards you read about, but seldom see, struck Iowa entirely unannounced, not even notifying the Weather Bureau of its coming. There we were snow-bound several days. The good folks were very kind and did what they could to make everybody feel at home. Finally after preaching the closing sermon of this eventful Preachers' Meeting on Sunday evening we boarded the eastbound Rock Island train for Chicago. When we arrived in that great city we found it wrapped in a mantle of snow—thought we never saw Chicago look so clean and quiet before. Not wishing to embarrass or burden any of our friends by blowing in on them unannounced we changed trains and hurried on to Mansfield, Ill., to visit one of the most beautiful mother-in-laws in the world. We then came on to Rock Island where we are at present in a meeting with Brother and Sister Milby. Brother Milby is a man who knows nothing about defeat. He keeps his church in a revival all the time; has a good work here. Had about 200 in Sunday school last Sabbath and the house well filled for the preaching service, and the altar lined at the close of the evening service. We close here Sunday, March 29, then on to Oskaloosa, Iowa, April 1-5."

LAONA, IOWA—"We have just closed what some say is one of the best revivals in the history of the church. God was with us in a marvelous way. Rev. A. K. Jones, pastor of Chariton church, was the evangelist, with Brother Merle Puderbaugh as song leader. About forty seekers bowed at an altar of prayer of which a goodly number prayed through to old-time victory. On the closing day we took eight adult members into the church. We came here at the beginning of the assembly year and God has been blessing in all departments. Our Sunday school and N. Y. P. S. have more than doubled. We have a fine group of young people who love the Lord. We believe we have some of the best people in the world here in Laona church. Our hearts are encouraged and every one does his part in helping to move the old gospel chariot along. We feel that there are great days ahead for us. We are giving God the glory for all victories. Pray for us."—Earl Wolfe, Pastor.

MARION, OHIO—"We are indeed grateful for God's blessings upon us. We have just closed, according to the people here, one of the best revivals that has been held in this church for a number of years. We were called to this pastorate November 1, 1930. Rev. and Mrs. Otto Davidson were called as the special workers for the meeting and from the very beginning God's blessing was upon the services. New people came in and a good interest was shown. On the last Sunday morning the Holy Spirit came upon the congregation in unusual power. Following the special song the altar filled with people, many of whom prayed through to victory. The evangelist did not get to preach but what a time we had when the

glory of the Lord struck us. A number of good, substantial members were taken in, finances came easily, the church was encouraged and we are looking forward to still better and greater things. The Sunday school and church attendance has nearly doubled in the past four months and we feel that better days are ahead. Pray that God may lead us on to greater victory."—J. E. Davidson, Pastor.

HAGERMAN, NEW MEXICO—"Last night we closed one of the best meetings that have been held in Hagerman in a long time. Rev. George Pierce of Artesia was our evangelist and though he has been saved only a few months he won for himself many friends in Hagerman by his simple messages and pleasing personality and obedience to the entire will of God. Some twenty-three bowed at the altar for

Herald Lists from March 28 to April 4

E. C. Martin, Frankfort, Indiana	3
W. C. Schurman, Chicago, Ill. (First Church)	6
J. S. Blystone, North Little Rock, Ark.	5
Estella Kinsey, Wadsworth, Ohio	19
Stephen C. Johnson, Connersville, Ind.	3
J. E. Davidson, Marion, Ohio	5
G. H. Shaffer, Muncie, Indiana, First	11
Thos. H. Goble, Anderson, Indiana	3
N. Y. P. S.	3
W. R. Gilley, Linden Church, Columbus, Ohio	3
Harold L. Volk, Denver, Colorado	5
C. B. Clark, Ashtabula, Ohio, First Church	11
R. J. Kirkland, New Bedford, Mass.	14
V. L. Nabors, McComb, Miss.	6
F. H. Bugh, Oklahoma City, Oklahoma	3
E. E. Russell, Cedar Rapids, Iowa	6
A. H. Elsey, Fairmont, W. Va.	17
C. F. Edwards, Canton, Ohio	3
Jarrette E. Aycock, Grand Rapids, Mich.	44
A. C. Metcalf, Regina, Sask., Canada	10
J. C. Albright, Warren, Pa.	4
Edward C. Oney, Ashland, Kentucky	8
F. Arthur Anderson, Ontario, Calif.	4
C. E. Keys, Mohnton, Pa.	4
V. P. Drake, San Diego, Calif.	15
R. E. Griffith, Hanford, Calif.	4
James N. Tinsley, Moscow, Idaho	8
Bud Robinson, Louisiana	14
E. T. French, Haverhill, Mass.	7
U. B. Arnold, Adrian, Mich.	3
L. E. Shaw, Elk City, Okla.	10
D. S. Corlett, Baltimore, Maryland	31
W. E. Zimmerman, Columbus, Ohio, Parsons Ave.	5
Mrs. A. F. Diffie, Little Rock, Ark., First Church	11
H. B. Schlosser, Washington, Pa.	5
C. H. Smith, Lansing, Mich., First Church	3
T. L. Terry, Morristown, Indiana	17
U. T. Hollenback, Plattsburg, N. Y.	4
Angeline R. Houston, First Church, Akron, Ohio	20
J. W. Oliver, Batesville, Arkansas	28
Lum Jones, Arnold, Nebr.	3
Luther Estes, Brea, Calif.	9
E. D. Simpson, Sapulpa, Okla.	8
Evert Baker, Churubusco, Indiana	4
Fay Ireland, California, Pa.	4
T. E. Dickinson, Oak Grove, La.	3
E. E. Johnson, Sharon, Pa.	3
O. F. Hatfield, San Antonio, Texas	8
R. A. Stealy, Centerville, Iowa	8
W. W. Perry, Santa Anna, Texas	3
C. E. Pendry, New Castle, Indiana	3
Mary Louise Jenks, Los Angeles, Calif.	21
Percy J. Bartram, Rimbey, Alta., Canada	4
Mr. W. J. Sistrunk, Downey, Calif.	10
Clark J. Forcey, Canton, Ohio	6
Bud Robinson, Louisiana	19
Mrs. Agnes W. Diffie, Little Rock, Ark., First Church	4

Singles 502
 TOTAL 1,000

prayer, several of whom found peace to their troubled hearts. Two united with the church. An unusual interest was manifested in the work of God. Only God himself can tell the real and lasting good done. Mr. C. J. Wilde and family rendered valuable service in their Spirit-filled messages and leadership in the song services. We feel very much encouraged over the prospects for the future of the work here. The church having called Rev. Walter Orr for their pastor for the coming year, under his wise and Spirit-filled leadership we expect great things."—Mary I. Hartline, Pastor.

EVANGELISTS THEO. AND MINNIE E. LUDWIG—"Closed a very gracious revival at Argo, Ill., March 22, where Rev. Elmer Nelson and wife are the fine pastors. God has wonderfully helped them in the past eighteen months to build up the work from a membership of 6 to 69 and build a nice brick veneer tabernacle seating 250. Ten fine people united with the church

and there are fifteen or twenty others looking our way. They have a fine opportunity to build a good church. Gave us a unanimous vote to return for another meeting. Mrs. Ludwig's crayon illustrated songs were a great attraction and God greatly blessed. On with the battle for God and the right."

CURTIS, NEBR.—"We just enjoyed a week-end convention with our District Superintendent, Marvin S. Cooper. The services were spiritual and blessed of the Lord. Brother Cooper's preaching each evening was a special blessing and inspiration to the church and produced a very gracious impression on the community. The Sunday evening service closed with an altar full of seekers and a victorious time of praying through. We also received a small class of good members into the church Sunday evening. Our church of late has been making some very splendid progress; also as much as twenty-five per cent increase in Sunday

school. Brother Cooper pronounced the church in the best spiritual condition since he has known us. He called for around \$100 during the last day of the convention on back salary for the pastor, which was pledged in a very few minutes by a ready and hearty response. We have proven this year what we have expressed several years ago, namely: that the pastor who will raise the General and District Budgets will be cared for by the Lord. We praise Him for His goodness and more still that the blessed Holy Spirit is working in our midst."—George Vogt, Pastor.

BIG SPRING, TEXAS—"The church here called Rev. C. M. Whitley, or Charlie Whitley, to hold a revival meeting. He came filled with the Spirit and preached for us March 6 to 18. The church was uplifted by his strong spiritual preaching and twenty-one souls plowed through to victory. Such shouts that filled the house! Rev. Whitley used to preach with Casey Grimes. He is a fine man and reaches the people in a wonderful way. We as a church highly recommend him. Rev. Thomas Ahern and wife have taken over the pastorate here. Pray for us."—B. W. Burgner, Secretary.

WINNIPEG, MANITOBA—"We just closed a splendid revival with Rev. J. O. Schaap, pastor of our church at Fergus Falls, Minn. By what I can learn of past revivals this was the best meeting this church has ever had. Brother Schaap brought us some great messages. He was born first in the United States but born again up in Calgary and he knows how to fit into our Canadian ways. We had some splendid altar services. The church prayed much and co-operated splendidly from start to finish. We are much encouraged as we start into another year with the church at Winnipeg. We had a unanimous recall and are going in for a great year of victory. Pray for us."—George Beirnes, Pastor.

PENIEL, TEXAS—"On March 15 we closed a most gracious revival in which there were some twenty-five or thirty professions and the church greatly edified. Rev. Lon R. Woodrum was the evangelist and we consider him in the very foremost rank among our evangelists although he is young, yet we find him safe, sane and deeply spiritual. Our own F. H. Pearson was our song leader and soloist and he can surely do the job. Then, too, we had to our help Mother Corbit of Marshall, Texas, known as 'The Praying Woman,' and truly she is deserving of the title. I believe she comes nearer improving every moment of time than anyone I have ever known. Our Sunday school and various departments of the church are making progress. To God be all the glory!"—W. F. Farmer, Pastor.

CORTLAND, N. Y.—"We have just closed a meeting in our church with Rev. Aug. N. Nilson as evangelist. This meeting was without question productive of the best spiritual results we have witnessed in the eighteen months of our ministry in this place. Getting our feet down in this place is a difficult task but our kind, loving heavenly Father has surely brood-

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ed over us in a remarkable way and is surely leading us on to victory. Brother Nilson's ministry among us was surely a treat. He knows how to stand by the pastor in his struggles, coming to us knowing there could be no fine offering awaiting him at the close of the meeting and carefully helping us up the hill, toiling as faithfully as possible. There were several saved in the meeting and the church feels encouraged to press the battle on to victory."—Oscar H. Williams, Pastor.

EVANGELIST J. E. BRASHER—"I have just recently conducted a meeting at Canoe, Florida, where the Lord blessed our labors with much interest manifested. The messages seemed to reach the hearts of the people and the majority came for prayer and I must believe that God heard and answered prayer and gave us souls saved or sanctified. I request an interest in your prayers. Home address, Crestview, Florida."

LAS VEGAS, NEVADA—"We are still in the thick of the battle here. The devil has surely been making it interesting for us. He seems to be determined that there shall not be a spiritual work here. There have been a number saved since we came here in October. Our street meetings are a great help to the work. We have great crowds of interested listeners, a number of them following us to the church for the regular services. As soon as someone can be sent here to take the work, we plan to enter the evangelistic field. Since coming here I have been married to Mr. Frank Fisher of the Salvation Army. We both sing with the guitar and also sing together. If any of my old friends would like to have us for a meeting just let us know. However we will not wait for calls but do our best to take the gospel message where they have not heard or called for it. We covet your prayers that God will use us in an unusual way in bringing the lost to Him."—Mrs. Verna Floyd Fisher, Pastor (626 A So. First St.).

EVANGELIST D. C. REYNOLDS—"We have just closed a very successful revival meeting with the Oklahoma City Union Mission. We were happy indeed to be so close to home base while in this meeting. Then too it was a very special privilege to have several of Bethany-Peniel College students to assist in the musical part of the meeting. Mr. Carlos Montandon and Mr. Dwight Yaresougle had charge of the music, and both of these young men proved themselves well able for their tasks. It was also a pleasure to have Mrs. Reynolds have a big part in this meeting in conducting children's services. There were about twenty children who professed to get definite help. It was a short meeting with about twenty adults who were either saved or sanctified. Bethany-Peniel College has splendid talent wrapped up in her students and many of them who assisted in this meeting really carry a soul burden for a lost world. We push all phases of our work and will go anywhere and do our best for the cause of God. Anyone desiring our services write or wire us at Bethany, Okla."

LEBANON, TENN.—"We accepted the work here in October, 1930. The Lord gave us a good revival at that time. Sister Helen Kilgore and Rev. S. W. Strickland of Nashville did most of the preaching. Since then our work has been moving on steadily. Indeed we have our problems and many difficulties to surmount but thanks be to God his grace has been sufficient. Rev. Strickland, our District Superintendent, came to us again for a few nights. His sermons were mostly for the church and were the best I have ever heard. Many hearts were encouraged and we all feel like pulling and pushing more in this great Christian warfare. Our membership at this place is very small yet we know that everything that has life was once small so we are encouraged to look up. We see God's dealings with the people here; not only those of our faith but of other denominations. We have a few members here that have stood by this church for quite a number of years. Their faithfulness to

the church has encouraged our hearts wonderfully. Our desire is to help get people established in the true vine, Christ Jesus."—Miss Emma Beaugard, Pastor.

SHAFTSBURG, MICH.—"This is our first year at Shaftsbury, having come here from the assembly. God's seal and blessings have been on our services. The unction of the Holy Ghost has been felt in pulpit and pew. The people enjoy strong truth and stand loyally by us in every way. I think last Sunday was the best day we have had. The burden for the lost about us is on our people greater than at any time since I have been here I am sure. The Sunday school attendance averages higher than last year and our record attendance for this year thus far was last Sunday. Financially we are doing remarkably well for a small church. This week we will send in money on the budgets, paying us up to date. Best of all, souls have been to the altar for pardon or purity in our regular services. We

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During Month of April



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humbly give God all the glory for everything that is being done."—R. F. Wilson, Pastor.

EVANGELIST A. O. HENRICKS—"We have just closed a very successful series of revival meetings in the Northwest, with Kennewick, Wash.; Union Gap, Wash.; Grandview, Wash.; and Moscow, Idaho. In all of these places God was very manifestly present and honored His truth with the salvation of souls. The pastors will doubtless report these meetings if they have not already done so, and for that reason we will not go into detail, but we want to say that God surely did give us some real revivals. Hundreds prayed through to God in the good, old-fashioned way. To Him be all the glory. Many subscriptions were taken to the *HERALD OF HOLINESS*. In all of these churches the pastors and people stood by us in the noblest way and we had several nights of prayer, which is one of the secrets of the real outpouring of the Holy Ghost. Beloved, we must have more real prevailing prayer if we are to have real heaven-sent revivals. Manipulation and organization may be good, but they can never take the place of the Holy Ghost. Shall we not as a church, and as evangelists, have more of the old-time, Holy Ghost praying through?"

EVANGELIST BESSIE M. STITES—"I have just closed a wonderful revival at Lowell, Michigan, in the Church of the Nazarene. God was in the meeting from beginning to end. The church had been asking God to give them something extraordinary and thank the Lord He answered prayer. Sixty-one souls knelt at the altar and we had some real, old-fashioned praying through to victory. Brother Earl Stevens is the pastor and God has marvelously blessed him in that place. He believes in the old-fashioned religion that gets men and women ready for heaven, praise the Lord. We closed with thirteen at the altar Sunday night."

EVANGELISTS MRS. DELLA SMITH AND JONNIE DANCE—"For two weeks we have been storming the enemy's forts in McComb, Miss. The God of battles has been with us and victory has been given. Souls have been saved, reclaimed and sanctified and the church blessed and encouraged. Rev. V. L. Nabors, the good pastor, and his wife, are greatly beloved by the church and community and have gathered around them a band of loyal men and women of whom the city and district have reason to be justly proud. Surely there are good things ahead for this church. We each have come from a much needed rest of a few months in our respective homes in Hillsboro, Ill., and Shreveport, La. God opened the door and led us back together, and back to this needy home mission field. We were never more satisfied with the leadings of the Lord, no matter the cost."

SONG EVANGELISTS JACK AND RUBY CARTER—"At this time (March 19) we are in the beginning of a good revival at Kingfisher, Okla., with Pastor F. C. Stockton, and Pastor-evangelist, J. W. Bost. God is blessing. We have had seekers in the altar every night. These are

the best days of our lives. Truly God is good to His people. We are enjoying full salvation now."

THOMASVILLE, GA.—"Our spring revival campaign with Rev. Oscar Hudson as the evangelist closed Sunday night. Much interest was manifest from the very first, and almost every service throughout the entire two weeks was crowned with a fruitful altar service. Mr. William Parrish, one of our local young men who plans for a life of song evangelism, did splendid work as director of music. The church has never known a deeper revival. Brother Hudson preached as he never preached before, and his messages, freighted with unction and power of the Holy Spirit wrought such conviction that many sought the Lord for forgiveness, reclamation or sanctification. Out of the number blessed during the meeting came a fine class of new members composed of some of the best people in the city."—Bruce B. Hall, Pastor.

GRAND RAPIDS, MICH.—"March 22 was the closing day of the revival campaign in this church with the Aycock Party of Bethany, Okla. The results of this meeting were very gratifying. The attendance was unusually large. There were many people at the altar and the work done there was definite. Twenty-one persons joined the church. This class of members does not represent a gathering together of professors from other places for all but three have just recently been converted. We received about fifty subscriptions for the HERALD OF HOLINESS. We also had 415 present in the Sunday school on the closing day. The Aycocks are splendid workers. They are sane, safe and spiritual. It is certainly a privilege for any pastor and church to be able to have them for a meeting. Truly the Lord is giving us some remarkable victories here this year. Praise His name!"—Oscar J. Finch, Pastor.

EVANGELISTS OTHO AND BILLIE SCHWAB—"We have just closed a good meeting at Newberg, Oregon, with Rev. L. E. Channell and his people. There were seekers and happy finders in each altar call that we gave during the last week. Not only were many children converted during the evangelistic Sunday school service but also a splendid group of young people and several so-called hard cases were brought to God in the meeting. This was our 26th revival in the Pacific Northwest since coming here a year ago last October. God has given us hundreds of souls and in His name we have won many victories. We have never worked with finer District Superintendents, pastors and churches. We are soon closing our work here and start our campaigns in the Middle West at Houston, Texas."

EVANGELIST F. K. SMITH—"We closed a good meeting with our church in West Helena, Ark., March 22. There were twenty-one seekers in all. The pastor received four subscriptions for the HERALD OF HOLINESS and will receive five new members into the church as a result of the meeting. Rev. J. W. Pruden is a fine young man and has done a fine piece of work in the few short months

that he has been with this church. All departments of the church are growing and we bespeak for Brother Pruden and the church a great future."

CARTHAGE, MO.—"Just a few words to the dear old HERALD OF HOLINESS family. It has been some time since I have written to the paper, but we are not dead or off the job. Our God has been with us; He has helped us to come through to date with our finances all up in full. The Sunday school, W. F. M. S., N. Y. P. S., in fact all departments are moving on nicely. Our regular preaching services are being well attended and above all, God's presence is with us. We are in a revival now with Rev. W. H. Minor as our evangelist. Sunday, March 29, was the first service. We are getting a good

start, expecting God to give us a good, old-time revival. The recent Midyear Convention which was held here was a great boost to our people, for which we praise Him and take heart. We are encouraged to press forward, preach against sin and the devil and preach and live holiness until men will get hungry for the blessing. When passing through stop over to see us. Yours in Jesus, saved to date and sanctified by the blood."—F. N. DeBoard, Pastor.

COOPERDALE, OHIO—"Just want to report that God is still on the side of His people at Cooperdale, Ohio, and has demonstrated that the day of revivals is not over. The farmers were discouraged by the drouth and as this is a church composed of farmers they were sorely tempt-



OUR GOAL A subscription list equaling 50% of the church membership

Morristown, Indiana, of which church Rev. T. L. Terry is the pastor, certainly deserves special mention; this church has 36 members and has secured 23 subscriptions to the Herald of Holiness, or 64%.

There evidently is no stopping place for the Washington, Pa., church. Their pastor, Rev. H. B. Schlosser, sends in another list of five subscriptions and makes this remark: "Only 14 more to go to reach our quota, and we are plugging away at it. This is one of the most worthwhile things we have done in a long time. Yours 100%."

The following churches and pastors have reached their quotas and it is a joy to add them to the Honor Roll.

High Springs, Florida
(Florida District)
Rev. Amos T. Eby, Pastor
Wadsworth, Ohio
(Pittsburgh District)
Rev. Estella M. Kinsey, Pastor
Fargo, North Dakota
(North Dakota District)
Rev. B. F. Peterson, Pastor
Centerville, Iowa
(Iowa District)
Rev. R. A. Stealy, Pastor

Flint, Michigan
(Michigan District)
* Rev. Ira Akers, Pastor
Broadwater, Nebraska
(Nebraska District)
Rev. C. O. Wisler, Pastor
Monroe, Washington
(North Pacific District)
Rev. J. S. Maddox, Pastor
Calder Church
(Alberta District)
Miami, Florida (North Side Church)
(Florida District)
Rev. W. H. Parker, Pastor
The following have been announced previously
North Little Rock, Arkansas
(Arkansas District)
Rev. J. S. Blystone, Pastor
Eldorado, Arkansas
(Arkansas District)
Rev. S. O. Pace, Pastor
East Side Church, Phoenix, Arizona
(Arizona District)
W. B. McAlpin, Pastor
First Church, Kansas City, Mo.
(Kansas City District)
Rev. L. A. Reed, Pastor
Grace Church, Kansas City, Mo.
(Kansas City District)
Rev. E. G. Blystone, Pastor
Quindaro Blvd. Church, K. C., Kans.
(Kansas City District)
Dr. H. O. Wiley, Pastor
Trinity Church, Kansas City, Mo.
(Kansas City District)
Rev. G. S. Owen, Pastor
Armourdale Church, Kansas City, Kans.
(Kansas City District)
Rev. L. H. Newcomb, Pastor
First Church, Hutchinson, Kans.
(Kansas District)
Rev. I. C. Mathis, Pastor
Mt. Vernon, S. D.
(Central N. W. District)
Rev. Earl Strong, Pastor
Ojai, Calif. (Southern California Dist.)
W. W. Myers, Pastor
New Bedford, Mass.
(New England District)
Rev. R. J. Kirkland, Pastor
Lafayette Park Church, St. Louis, Mo.
(Missouri District)
A. L. Roach, Pastor
(Florida District)
Homestead, Florida
Rev. W. E. Melton, Pastor
Cumminsville, Ohio
(Ohio District)
Rev. H. E. Watson, Pastor
Livermore Falls, Maine
(New England District)
Rev. Lloyd B. Byron, Pastor
West Brook Church, Indianapolis, Ind.
(Indianapolis District)
Rev. A. L. Kerat, Pastor

ed to cancel the call of the pastor and get along the best they could without, but God held them steady and as a result the church has taken on new life. In the revival just closed the pastor did the preaching with the exception of two nights when Rev. M. R. Fitch of Coshocton brought the message. A few of the saints stayed on their knees until backsliders could no longer stay away from the services and thus came and prayed through to victory. A number of these were saved to the church, fifteen new members added and the end is not yet. For the first time in our history we are keeping up with our budgets. Miss Gladys Elliott, of Gambier, Ohio, led the song service and brought the special messages in song and she did it to the entire satisfaction of all who heard besides being greatly used during the altar services.—Verlin E. Robison, Pastor.

MARSING, IDAHO—"Evangelist A. D. Preston of Birmingham, Alabama, has just closed the best revival meeting the Marsing, Idaho, Church of the Nazarene has enjoyed within the past six years. New people were reached and a large number were reclaimed, saved or sanctified. Others were led to a deeper and a more careful life. We feel deeply grateful to Brother Preston as the human agent of these blessings. He is a courageous man of much prayer and great faith and a practical life. He is a clear preacher of the 'digging' type. His preaching is very searching, but presented in such a sweet-spirited and winsome way that it attracts rather than repels, and men are led to obey its truth. I have known many evangelists but would rate A. D. Preston among the very best I have ever known. He came to the Church of the Nazarene from another denomination only a few months ago and has already held six or seven good meetings. I predict a great demand for his services as soon as he becomes known in the church."—J. Clarence Anderson, Reporter.

EVANGELIST CHARLES DYE—"Just closed my third meeting with the Chester, W. Va., church. God gave a glorious meeting with packed houses and 211 at the altar. We secured 20 subscriptions for the HERALD OF HOLINESS and took 37 members into the church. There were 471 seekers in the three meetings. Brother Hudrens and wife are fine to work with and they are doing a great work there. The first time I went there they had 80 in Sunday school and the last meeting they had 251 without any pull. Enjoying this grand work in God's vineyard. Pray for me."

ONTARIO, CALIF.—"We have closed a very fine revival meeting and the best in permanent results that the church here has seen in some time. Professor J. Russell Gardner of Pasadena College was the evangelist. Professor Gardner is a man of deep personal piety and delivers a message appealing in its human interest and spiritual power. Much of the music was furnished by students from the college and was of a high order. The church here is enjoying a steady growth in each department. God is with us. We have accepted a call to remain here another year."—F. Arthur Anderson, Pastor.

ANNOUNCEMENTS

NOTICE—After serving as pastor one and a half years at the Church of the Nazarene in Lawrenceburg, Tennessee, I have resigned on account of the financial condition of the church. I am now open for a call as pastor or will hold evangelistic meetings the rest of the assembly year. My terms are entertainment and freewill offerings. Address me at Des Arc, Mo.—John W. Irwin and Wife.

BORN to Rev. and Mrs. Don T. Spellman, Sidney, Montana, twins, on January 23, Gene T. and June L.

NOTICE—If you have old copies of the HERALD OF HOLINESS please send them to us for distribution, as we canvass the entire downtown business district. We could use a wagon load of old HERALDS OF HOLINESS and tracts that are lying around doing nothing.—John H. Oje, 1813 Poplar St., Casper, Wyo.

NOTICE TO EVANGELISTS—A new Menonite Brethren in Christ Mission has been started at Amity, Oregon. When out here close give us a revival if possible. This mission is not able to guarantee anything, but there is no other soul saving station here. Amity is a small town in a farming district—a wide open field for the gospel of holiness. Pray about giving us a meeting some time and let us know as far ahead as possible.—Mrs. Ray Green, Box 24, Amity, Oregon.

WEDDING BELLS—Miss Ruth Stevens, daughter of Rev. and Mrs. Ira F. Stevens, pastors of the Church of the Nazarene at Joplin, Mo., was married on March 15, to Mr. Eddie Well, the father of the bride officiating. At home at 601 Patterson Ave., Joplin, Mo.—Ira F. Stevens.

PRAYER IS REQUESTED, by a brother that his wife may be healed in body and that they both might be filled with the Holy Spirit; by a brother for a young man graduating from high school that God will send old-time conviction to his heart that he may yield to Christ.

"I think the Herald of Holiness at a dollar is evidence of the desire of our Publishing House to get the printed page to as many homes as possible. It is the most outstanding event in the holiness movement for the year. I think 50,000 would be a better goal than 40,000."—U. T. Hollenback, pastor, Plattsburg, N. Y.

DISTRICT ASSEMBLY INFORMATION

WASHINGTON-PHILADELPHIA DISTRICT, at Reading, Pa., April 15 to 19. Rev. J. H. Parker, Pastor, 327 W. Greenview Street. General Superintendent Goodwin will preside.

NEW ENGLAND DISTRICT, at Wollaston, Mass., April 22 to 26. Rev. E. E. Angell, Pastor, 198 Beach Street. General Superintendent Goodwin will preside.

NEW YORK DISTRICT, at Binghamton, N. Y., April 29 to May 3. Rev. Gene Phillips, Pastor, 143 Main Street. General Superintendent Goodwin will preside.

PITTSBURGH DISTRICT, at Washington, Pa., May 6 to 10. Rev. H. B. Schlosser, Pastor, 80 East Chestnut Street. General Superintendent Goodwin will preside.

NORTH PACIFIC DISTRICT, at Portland, Oregon, May 20 to 24. Rev. Floyd Johnston, Pastor, 6516-67th St. S. E. General Superintendent Williams will preside.

DIRECTORY

GENERAL SUPERINTENDENTS

M. F. REYNOLDS

Office, 2923 Troost Ave., Kansas City, Mo.
Home address: 61 E. Elm Ave., Wollaston, Mass.

Spring and Fall Assemblies

Southwest (Mexico) El Paso, Texas, May 13 to 17
Southwest Pacific (Border work) Los Angeles, May 20 to 24
Northern California (San Jose), June 3 to 7
Southern California (Pasadena 1st Church), June 9 to 14
New Mexico (Portales), June 17 to 21
Colorado (Greeley), June 24 to 28
Rocky Mountain (Laurel, Mont.), July 1 to 5
North Dakota (Jamestown), July 8 to 12
Manitoba-Saskatchewan (Regina, Sask.), July 15 to 19
Central Northwest (Redwood Falls, Minn.), Aug. 12 to 16
Iowa (Iowa Falls), Aug. 18 to 22
Chicago Central (Champaign), Aug. 26 to 30
Kansas City (Coffeyville, Kans.), Sept. 2 to 6
Missouri, Sept. 9 to 13
Arkansas (Little Rock), Sept. 30 to Oct. 4
Mississippi, October 7 to 11

J. W. GOODWIN

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

Spring Assemblies

Washington-Philadelphia (Reading, Pa.), April 15 to 19
New England (Wollaston, Mass.), April 22 to 26
New York (Binghamton, N. Y.), April 29 to May 3
Pittsburgh (Washington, Pa.), May 6 to 10

R. T. WILLIAMS

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Spring Assemblies

North Pacific (Portland, Ore.), May 20 to 24
Northwest, May 27 to 31
Idaho-Oregon (Twin Falls, Idaho), June 3 to 7
Nebraska (Hastings), June 17 to 21

Fall Assemblies

Michigan (Vicksburg), Aug. 5 to 9
Northern Indiana (Frankfort), Aug. 12 to 16
Indianapolis, Aug. 19 to 23
Ohio (Columbus), Aug. 26 to 30
Kansas (Dodge City), Sept. 2 to 6
Western Oklahoma (Bethany), Sept. 23 to 27
Eastern Oklahoma, Sept. 30 to Oct. 4

J. S. CHAPMAN

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

FOREIGN SLATE

Chiclayo, Peru, Apartado 85, care Rev. Guy McHenry, April 20 to May 24
Buenos Aires, Argentina, Avd. Gaona 2578, care Rev. Frank Ferguson, June 1 to 5
Pigg's Peak, Swaziland, So. Africa, care Rev. J. F. Penn, July 1 to Aug. 1
Brava, Cape Verde Islands, care Rev. John J. Diaz, Sept. 1 to 5

District Assemblies

Dallas, Oct. 14 to 18
Abilene, Oct. 21 to 25
San Antonio, Oct. 28 to Nov. 1
Louisiana, Nov. 4 to 8

WANTS

WANTED—Second hand folding organ. Write, telling condition of instrument and price wanted and whether prepaid. R. H. Husband, Kincaid, Sask., Canada.

FATHERS! MOTHERS! Our school boys and girls are being exposed to the fearful onslaughts of infidelity and modernism these days. Multitudes are being robbed of their faith in God and the Bible. You can help us safeguard them by giving them a copy of that book, "REMARKABLE SCIENTIFIC PROOF OF THE BIBLE," by M. M. Summers, Nazarene pastor. It is a 60 page booklet full of the most convincing scientific FACTS, FIGURES, QUOTATIONS, EVENTS, DISCOVERIES AND EXPERIMENTS which so wonderfully verify and prove the Bible to be the neverfailing word of God. Just the thing for young people. Every minister, S. S. teacher and Christian worker should have it. 25c per copy. Five for \$1.00. Special price in quantities. Send orders to M. M. Summers, 2210 Del Mar Ave., Wilmar, Calif.

June Seventh

June Seventh

Children's Day

First Sunday in June

THE MESSAGE OF CHILDREN'S DAY

A Children's Day and
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Combined

16 pages containing recita-
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for children of all ages
New Songs—New Material

We have looked over the
manuscript for the Chil-
dren's Day Program for this
year, and believe the com-
mittee is offering one of the
best programs we have had
for some time. We take
pleasure in commending it
to our Sunday schools every-
where and trust it will be
largely used.

Department of Church Schools

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Order early—take advantage of this offer—it will help raise your missionary funds.

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Please send.....copies of Children's Day and
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Please send.....Offering Envelopes, free of
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City and State

Write Name and Address Plainly

1931

THE CHRISTIAN HOME

THE great need of the modern home is the family—so reads a popular sign. The greatest need of the Church is Christian homes. Here is a refreshing account of one of our Nazarene homes. "For the glory of God I wish to tell you something of the home God has given us. We live in a little plank house that does not always keep out the snow and the rain. Of course it does not belong to us. When I said home, I had no reference to the house. Home refers to the writer, his wife and three-year-old Paul Wesley. So far as we know our home is one of the happiest in the United States. We arise at 4:00 a. m., if I am to work for my landlord, and a little later if for myself. Before starting the day's toil I read a chapter from the Bible while wife listens and she reads a chapter while I listen, then we both pray. How our souls are filled many times as we pray for the work of God. Our little plank house becomes a palace of the King.

GOD blesses us too in fasting from two to six meals a week. By abstaining from food we are able to save some and pray a lot more. We began this fasting in order to deepen our spiritual life, and that we might have something to pay on our budget. We honestly believed that unless God undertook for us we might grow weak in body, but we were greatly mistaken. We are enjoying the best of health.

We walk between one and two miles through terrible red mud in the winter time and dust and hot sun in the summer time, but we have not missed more than half a dozen services in two years—these when we thought our boy was coming down with the measles, or when he had the whooping cough. We sometimes go a week or longer without seeing a dollar, and seldom make more than two or three dollars a week, yet we belong to the W. F. M. S., pay our dues and also support the pastor and church program. We praise God because we can give as much proportionally as the rest of the Nazarenes.

GOD has called me to farm, but as yet has not seen fit to allow me to own one. Following the call of God, I walked nearly one hundred miles from my mountain home in Kentucky to Berea College where I worked my way through a two-year course in agriculture, and where I met my wife. I see now why God has not as yet given me a farm—I was not in a position to appreciate it. If I had received it before I was sanctified I might have lost my soul. My request is that those who read these lines may join with me in prayer that God will keep me in the center of His will and help me to use to His glory, the farm I know He is going to give me."

