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HERALD of HOLINESS

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WHOLE NO. 993

THEY CAME UNTO THE IRON GATE

WE HAVE read of a certain monk, who, having given his whole life to the redemption of captives, could never read the words, "They came unto the iron gate that leadeth unto the city; which opened to them of his own accord," without bursting into tears. He came himself on Lammas day to the iron gate, at the time when it was first mentioned in the history of that feast, and passing through, found himself in the city.

The experience of Peter thus finds its counterpart in the lives of Christians everywhere. How often when we think that the pathway is clear, a new difficulty intervenes—one which, though unanticipated, is so strong and formidable that past trials seem as nothing. Many times, when having passed the soldiers, and their chains have dropped from us; when after passing safely the first and second wards, we have suddenly been confronted by an iron gate, which blocked all further progress. We were seized by a kind of despair. The difficulties seemed insurmountable. But the pathway which we must tread is not always through rapturous visions and transports of delight—there is the iron gate also. Prisons, soldiers, chains, guards, the inner and outer wards, these are but a part of our experience.

But the iron gate opened to them of his own accord. How often, as the true-hearted Christian presses forward, difficulties vanish as if by an unseen hand. There is a time when every effort seems futile, when every attempt is foiled, when our imploring appeals are met with silence and the heavens seem like brass. We must learn to await the divine intervention—patiently wait for the fulfillment of the promises. Then it is that the swift descending angel flies to succor the imprisoned one, and the iron gate swings open of his own accord.

HERALD OF HOLINESS

Official Paper, Church of the Nazarene

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THE TWO WORKS OF GRACE

IN OUR leading editorial last week we published a list of questions submitted to us, challenging our position as a church on the "second blessing" and asking for a scriptural substantiation of our claims. "We would like to know," was the query of the writer, "where the doctrine of two works of grace is taught as such in the Scriptures? Where are two works of grace, rather than one, three, four or five works of grace taught anywhere in the Scriptures?" The second question is similar and may be treated with the first. "Where is the term 'second work of grace' taught or even named in Scripture, or where is the least evidence that Christ ever hinted that the burden of his prayer as recorded in John 17 was that the 'second work of grace' should take place in the lives and experiences of His followers?"

"There is a principal doctrine," writes Mr. Fletcher, "which like the first link of a chain, draws every other doctrine after it. This doctrine is that of sin." A right understanding of the nature of sin forever precludes such questions as above. Sin is the opposite of holiness and is twofold in its nature—disobedience to God, and internal enmity toward God. It is at once an overt act of disobedience, and an internal state of impurity and defilement. As an act, sin may be pardoned; as a state of defilement, it must be cleansed. Grant this twofold nature of sin, and the basis for the twofold work is established—justification dealing with sin as an act, and sanctification with sin as a state of pollution. The fundamental basis for our belief in two works of grace, rather than a third, fourth, fifth, or any other number, is found, therefore, in the twofold nature of sin with which grace is concerned in the redemptive work of Jesus Christ.

But a more critical analysis of our objector's claims shows that he is driven by his own logic to either one or the other of the horns of a dilemma; *first*, in order to deny the second work of grace, he must deny the fact of inbred sin or inherited depravity; or, *secondly*, he must maintain that Christ as Savior delivers men from their actual transgressions only, in this life—never from their original depravity. The former position has only rarely been held in the church, but the latter has been the battleground throughout the cen-

turies. Doubtless the reason that original sin or inherited depravity as a doctrine of the church has been so rarely questioned is due to the fact that such depravity is so patent to all that any attempt to deny it proves futile.

If we would lay a firm foundation for the belief of our people in a second work of grace, we must present in clear and unmistakable terms the twofold nature of sin. How this needs to be reiterated in our ears! The church needs to hear and declare the doctrine of indwelling sin. It needs to be taught line upon line, precept upon precept. Modernism has adopted the superficial positions of ancient Pelagianism to a large extent, and this false conception of sin has weakened the emphasis of the church on the necessity for redemption. In this discussion we shall therefore consider, *first*, the position of the church concerning inbred sin; and *secondly*, present scriptures showing the two works of grace as the divine remedy for the twofold nature of sin.

In every branch of the church, the fact of inbred sin has been acknowledged, the essential differences concerning the doctrine of depravity as held by the Calvinists and the Arminians being, that the former maintain that guilt attaches to inherited depravity; while the Arminians, more especially the Wesleyans, maintain that while men are depraved, they are not thereby guilty. "I believe justification and sanctification to be widely distinct works," says Dr. Adam Clarke. "I have been twenty-three years a traveling preacher, and have been acquainted with some thousands of Christians during that time, who were in different states of grace, and never to my knowledge met with a single instance where God both justified and sanctified at the same time." "These—sin and depravity—are coupled together," says Mr. Wesley, "as if they were the same thing. But they are not the same thing. The *guilt* is one thing, the *power* another, and the *being* yet another." "Sin committed and depravity felt are very different," writes Bishop Foster in *Christian Purity*, "the one is in action, the other a state of the affections. The regenerate believer is saved from the one, and he has grace to enable him to have victory over the other; but the disposition itself, to some extent, remains under the control of a stronger, gracious power, implanted, but still making resistance, and indicating actual presence, and needing to be entirely sanctified." "The spirit of sin, or inbred sin, technically called original sin, because it is inherited from Adam, is the state of the heart out of which acts of sin either actually flow or tend to flow. Until this state is changed, the conquest of love over the soul is incomplete. Regeneration introduces a power which checks the outbreking of original into actual sin, except occasional and almost involuntary sallies in moments of weakness or unwatchfulness."—DR. DANIEL STEELE. In this connection, the remark of William Bramwell is very much to the point. He says, "An idea

is going forth that when we are justified we are entirely sanctified; and to feel evil nature after justification, is to lose pardon. You may depend upon it, this is the devil's great gun. We shall have much trouble with this, and I am afraid we cannot suppress it." The subtle fallacy of the teaching that we are justified and fully sanctified as a single work of grace was thus detected by this pioneer preacher, who lived so much in the presence of God.

In our next week's editorial we shall present the teachings of the Scriptures concerning the two works of grace, but we trust we have made the foundation plain in this article—that we believe in two works of grace because we maintain the twofold nature of sin.

SMOTHERING THE WETS

The state capitol building at Hartford, Connecticut, was the scene of interesting dry demonstrations recently. From the newspaper accounts it appears that the hearing of the pros and cons on the prohibition amendment before the judiciary committee took on the aspect of a "glory hallelujah revival meeting." It seems that the dries outgeneraled the wets by appearing on the scene several hours before the time for the hearing and monopolized not only all the seats but all the standing room in the chamber and also in the corridors. When the antis arrived they were unable to reach the hearing room and the speakers for the wets were obliged to appeal to the police to gain entrance to the chamber. One newspaper in commenting upon the demonstration said that it was not so much a hearing as it was "an old-fashioned revival meeting with all the emotionalism that usually attends such demonstrations of zealotry." Another paper in commenting upon the same affair said, "The brethren and sisters whiled away the hours before the ceremonies began by singing salvation songs, listening to temperance speeches and eating their basket lunches. The only devotional function omitted was taking up the collection." Connecticut, supposed to be wet, seems to be developing dry sentiment rapidly. The Crusaders Bill for liberalizing the State Liquor Enforcement law was killed by a vote of 17 to 13. The newspapers have largely thrown their influence on the side of the wets in an effort to break down law and order, but if the dries arouse themselves to the old militant spirit which manifested itself in the pre-prohibition days, even the wet newspapers will be compelled to change front.

A SUGGESTION FROM AUSTRALIA

A letter from a minister of another denomination in Australia brings us the following cheering information. "For some months it has been my privilege and pleasure to receive your deeply spiritual paper. I am entirely in the dark on the question of my inclusion in the list of recipients, but I wish to express my gratitude and to acknowledge the profitableness of the articles appearing in its pages week by week. The ar-

ticle on 2 Kings 7:3-4 captivated me, and sent me to my pulpit with a burning heart. I frankly say I benefited by the helpful exposition and rich suggestiveness of the study. And now I have to make a confession. Until I received your paper I was ignorant of the existence of the Church of the Nazarene as an organized denomination. You will I am sure be patient with me in making this admission. Would it be possible for the sake of those in distant lands to give a column stating the founding of the church and some items of informational history?"

DEFINITE SEEKING

There are many unsatisfied hearts who, although assenting to the truth of entire sanctification, have never found their way beyond the veil where the Shekinah burns in the Holy of Holies. They are in a like position with the minister in Portland, Oregon, who was brought into the light of this experience under the preaching of the sainted Dr. Keen. In one of the afternoon praise meetings he arose and testified with much feeling, saying, "Yesterday at that mourner's bench, I received the Holy Ghost himself." Later he sent the following note to Dr. Keen. "I have been long persuaded," he wrote, "that there is a fullness of blessing in the reception of the Holy Spirit, that was my privilege, the privilege of all God's children to enjoy; but while I preached it to others, I did not know how to receive it myself. Under your direction I asked, 'definitely, urgently, expectantly, now,' and He came; not the blessing but the Blesser. Oh, it is wonderful! I have been looking for a blessing, and have been trying to prepare myself to receive it; but do you know it never occurred to me that I must first receive the Blesser? I need not tell you of the surging billows of glory that have been rolling over my soul. I have been fettered, and tied, and bound, for these many years; but I am free now. The blessing that has come to me has been wonderful, but oh, the presence of the Blesser himself is unspeakable! I had gone through hell to have Him."

JOURNEYING TOWARD CANAAN

The journey of the Israelites from Egypt to Canaan is used in the New Testament to symbolize the experience of a converted man, journeying from the land of bondage to his spiritual inheritance. There are many valuable lessons to be learned from this minutely chronicled event of Old Testament history.

1. God leads His people through the enlightened judgment of spiritual men. "They took their journey according to the commandment of the Lord by the hand of Moses." Those who throw off all human restraints and disregard all human wisdom are to be regarded rather as religious anarchists than members of the body of Christ—in which body the members are joined together "by that which every joint supplieth."

2. In the work of the Lord there are times of rest as well as journeying. To fail to see the hand of God in our recreations and pleasures as well as our struggles and sorrows, is to misinterpret the mind of Him who said to His disciples, "Come ye apart and rest awhile." Pleasure can be sanctified as well as pain.

3. Christianity is benevolent—it seeks the good of others. Moses invited his brother-in-law to go along with him—though of another people. Relatives, friends and strangers should be invited to make this journey from Egypt to Canaan—from the bondage of sin to perfect deliverance in Christ.

4. When Moses could not prevail upon his brother-in-law to accompany him for the blessings he would receive, he tactfully changed the basis of his appeal, and invited him to go for the good he could render Israel. Moses succeeded. Often we may reach men by making an appeal to what they can do for us, rather than what we can offer them.

5. Matters of true worship were always given first consideration. Israel would not remain in camp when the pillar of cloud and fire lifted from the tabernacle. Christians in selecting a location for a home should give first consideration to religious environment, rather than social and intellectual privileges.

EDITORIAL OBSERVATIONS

A number of patriotic citizens of Missouri have been seeking for the establishment of a "Jefferson day" in the state, believing it to be important and necessary to keep alive the spirit of government by the people, the principles of which were instilled by Jefferson. In the literature addressed to the members of the General Assembly of Missouri is the following interesting quotation from William Jennings Bryan: "There has recently been published a little book called the Jeffersonian Bible, and in the fore part of that book there is a letter, written by Jefferson in reply to an inquiry, in which he states his estimate of the teachings of Christ as compared with the philosophies of other religious teachers, and he pointed out the superiority of the philosophy of the Nazarene, in that, while other philosophies dealt with man's conduct, Christ's philosophy purified the fountain at its source—cleansed the heart." He recognized that our religion is a religion of the heart, that it is propagated from heart to heart; and he recognized too that the heart controls human life. Jefferson was great in his intellect. I know of no mind that our nation has produced that could express itself with more clearness, or with more logic; but I believe that there was in Jefferson that which was greater than his head. It was his heart. Greater than his intellect was his love for all mankind.

Rev. J. N. Tinsley of Moscow, Idaho, sends us a clipping from a Texas paper containing an article entitled, "Should a Young Preacher be a Machine Product?" by J. Frank Norris. The article contains

some good advice for young preachers, and is addressed to a young man of the writer's acquaintance just about to graduate from college. He says, "A young preacher is like the wasp when it is born, bigger than at any time afterward. Your conceit is admirable. It's your main stock-in-trade. I would not take one grain of it out of you—I don't need to. The brethren will see to that later. Hard-headed deacons await you just around the corner—Ladies' Aid Societies will attend to your conceit. At your age, only twenty-three, just as soon as you finish at college, you should forget that you ever saw the inside of a school. You need to go to another school. You need to go to that school that Jesus took His twelve apostles through—among the villages, out in the desert places, up in the mountains and by the seashore. You don't know yet, whether you are fit to preach. You are just in the sap age. When I was a boy father used to make mauls that you split rails with, used to drive an iron wedge in a big log and then a wooden glut. The most important thing about the maul was that it had to be seasoned. I have often seen two mauls standing up inside the fireplace and you could hear them sizzle all over the house and the steam would come out. The sap had to be dried out or the maul would split the first time it hit the iron wedge. You need the sap dried out or you will burst right half in two the first day you are out."

"Some of you have heard already about the fine letter that came to us from our Nazarene Headquarters thanking us for the *largest list of paid up* subscriptions that had come in since the drive started for forty thousand HERALD OF HOLINESS subscriptions. Ida Ross did some fine work on that list but it was made possible by the generous spirit of our church members, and Brother Gibson and I are happy over it. To any outside our flock who want the HERALD OF HOLINESS, remember you can get this great holiness publication a whole year for one dollar. Also bear in mind that you can get our fine monthly missionary publication, The Other Sheep delivered to you at the church for 15 cents, or mailed to you for 35 cents."—Bulletin First Church of Columbus, Ohio.

The New Haven Register recently published the following interesting paragraph on prohibition in Connecticut. "Sentiment in regard to the Eighteenth Amendment has veered even in Connecticut," said H. B. Brougham of the Irving Fisher Syndicate, in an address on the Wickersham report given at the Center and United Men's Clubs. "Governor Cross knows that wet agitation is becoming singularly unsuccessful," the speaker said. "Chairman Raskob of the National Democratic Committee has also been confounded by dry manifestations in his party which seemed all wet last fall. The change of sentiment as favoring a dry regime is nation-wide."

THE PSYCHOLOGY OF REVIVALS

By Evangelist P. P. Belew

IN THIS article the writer has no reference to those vitiated practices which sometimes pass for psychology. He simply wishes to deal with certain laws governing human thoughts and actions, which when rightly applied secure the best results in the salvation of men. These laws are divine. God himself ordained them, and they are methods by which He works. If they are discovered and followed, success may be expected; but if they are ignored failure is certain.

One of the most important factors in a revival is importunate prayer. It is sheer presumption to expect a revival without it. Much praying should be done before the revival and by all means continued through it. This supplies the church with strength and courage for the battle. It has been said that no sinner is converted until someone has prevailed with God for him. If this is true our position is a responsible one.

An illiterate and stammering man laid aside the duties of his humble occupation and prayed down a revival on his community. A little woman who had been an invalid for twenty years prayed down a revival in which a hundred souls were converted and she herself was definitely healed. Time would fail us in an attempt to record the holy achievements of prevailing prayer.

For several reasons it is desirable to use a special evangelist in revival campaigns. Our church recognizes the office of evangelist and rightly so. God has set the evangelist in the church as distinctly as He has the pastor or any other minister; and we cannot ignore this God-ordained ministry without marring the divine plan and retarding spiritual progress. The writer does not deny that some pastors have held their own revivals with good results, but as a policy he does not consider it commendable.

In the first place, it is not fair to the pastor. By holding his own meetings the pastor becomes old to his people prematurely. As another has expressed it he "uses up his personality." Then he draws heavily upon material which he should have for his Sunday evening sermons across the term of years that he may serve that church as pastor. Those who have made it a study know that the average preacher's supply of material that can be called strictly evangelistic is somewhat meager. This is necessarily so. The sources from which such material may be drawn are less plentiful than are those which afford material for pastoral sermons. I know that the argument is made that the evangelistic spirit must be in the preacher rather than in the material, and it contains much truth. But the fact remains that the same spirit breathed through a message whose theme is evangelistic will show greater results at the altar than it will if the theme is pastoral in content.

In the second place, the use of the evangelist is advantageous to the church. From his wide experience the evangelist should have a large vision and strong faith wrought out in many battles that will enable him to lead the church into deeper depths of spirituality and higher heights of grace. Then he would certainly be stupid if in his constant experience in evangelistic work he did not acquire considerable skill of revival technique. Because of these facts the best interests of God's kingdom demand the use of the evangelist.

Preaching has a distinct place in revivals. It is a divinely appointed means for the salvation of men. "It pleased God by the foolishness of preaching to save them that believe." A sermon to be effective must be practical in content and not too long. Especially is this true of evangelistic preaching. A line of truth that is appropriate for pastoral preaching may not be adapted to evangelistic purposes. Evangelistic preaching must contain doctrine to convict, truth to enlighten, pathos to move, and fire to burn.

Finally, the effectiveness of a service may be helped or hindered by the opening or closing exercises. Care must be taken not to continue the preliminary service too long. As a rule long seasons of prayer at this juncture are not wholesome. Do your praying at home and in the meetings appointed for that purpose. Good singing is highly important. It helps both to secure attendance and to create a revival atmosphere, but when time is limited, better far to leave off a song or two than to force the preacher to hurtfully abridge the message and jeopardize the possibility of an altar service.

Then the type of singing should have careful consideration. Possibly no hard and fast rule can be given, but for the most part, with the exception of Sunday mornings, the writer prefers that the congregational songs be lively for the preliminary service and solemn for the closing. Beyond question the conclusion is the most important part of the service. Failure here may counteract the efforts of the entire service. Hence the necessity for the most scrupulous concern. The singer and pianist should be in their places so that no lapse of time is permitted between the last word of the preacher and the first word of the invitation hymn. Delay here is fatal. And be sure that the appropriate song is used. Not all songs listed as invitations are adapted to the purpose. A song that produces a feeling of hilarity will, as a rule, dissipate conviction. Select a song that will retain the solemnity of the service, make the people think, and sway their feelings. And above everything else, "trust in the Lord with all thine heart and lean not to thine own understanding." On with the revival!



THE CHURCH OF THE NAZARENE IN TRINIDAD

By General Superintendent Chapman

Trinidad is a great promising foreign mission field for the Church of the Nazarene. And it has this special advantage: it can do considerable toward self-support right from the beginning—it is doing considerable right now—and will in time become altogether self-supporting. Now is the time for a genuine revival in this island, and there are many indications that such a revival is on already. Pray for our missionaries and native Christians and for the revival in Trinidad.

Dr. Chapman and our missionaries in Trinidad

THERE are two districts in our British West Indies work. One is the Trinidad District and the other the Barbados District, and the two islands from which the districts take their names are 270 miles apart. They are not even connected in their colonial governments, although both are integral parts of the British empire. Trinidad and Tobago are a colony, and the two are the southernmost of the chain of islands which extend from Florida to the mouth of the great Orinoco River in South America and separate the Caribbean Sea from the Atlantic Ocean. These islands were discovered by Columbus on his third voyage in 1498, were a Spanish possession until 1797, when they passed to the French, and since 1803 they have been British. Trinidad was visited by Sir Walter Raleigh, and Tobago is supposed to be the island to which Defoe refers in his Robinson Crusoe. Tobago is so-called because of its fancied likeness to the shape of the pipe used by the Indians, and the word is a form of the word tobacco. The aboriginals called the larger island Iere, which means "The Land of the Humming Bird," and Columbus called it Trinidad because of the three distinct mountain peaks which were visible from the point at which he first viewed the land. Tobago has an area of only 114 square miles, and its population is about 23,000. We have no churches there. Trinidad has an area of 1862 square miles and a population of about 350,000. This larger island is about forty or fifty miles wide east and west and about seventy-five miles long north and south. Its principal city is the Port of Spain, a city of seventy-five thousand. But San Fernando, the second city, has about 40,000. Look on your map and you will see Trinidad on the very coast of the Spanish Main, practically midway between Panama and the most eastern point of South America. Well, I am writing these lines right there in the Port of Spain on the 14th of March, 1931.

There are a great many races represented in the population of Trinidad, but the greater part are of African descent. But there are 125,000 East Indians, and a sprinkling of the various European and Asiatic peoples. Of the original Caribs who formed the population at the time the land was discovered by Columbus there remains only a tradition. We are here within a few degrees of the Equator, and there is here perpetual summer—much of the time too hot for comfort, at least to one from the temperate zone. Today is like August 14 in Kansas City, and yesterday and the day before were about like today. And my friends encourage me to believe that tomorrow and next week will be the same or more so.

But I came to Trinidad to see our Nazarene work and I do not ask that it be the same here as in the United States. If it were so we would not be here with our foreign missionary enterprise. I arrived here on March 9 and Monday, March 16, will be my last day on this island. On the night of that day we expect to depart for Barbados. Every day I have been here has been full indeed. The brethren say you cannot stand heavy activity here like you can in the United States, but they have me preaching every night and traveling hard most of the days—say they want me to see the field which they are called to cultivate for God.

Our missionaries in this district are Brother and Sister J. I. Hill, the District Superintendent and wife, who live at Bridgetown, Barbados, but who are of course with us here, and Brother and Sister George Surbrook who have charge of the church here in Port of Spain. All these have seen several years of service in these islands, and have given good account of themselves in building up our work from the foundation. And while all our churches except two are in Barbados, still Port of Spain, Trinidad, has been the seat of much of the five years' service rendered by our workers.

One of our Trinidad churches is located at Tunapuna, a town about eleven miles from Port of Spain. We have about fifty members there. Sister Graham, a native of Barbados, who took her theological training at our Eastern Nazarene College, is the pastor, and her report in the assembly yesterday was very encouraging. She is a strong preacher and is dependable and well prepared for the work. The assembly elected her to elder's orders and we are to ordain her at ten o'clock tomorrow. I am to preach at her church on Monday night, the Lord willing.

The church here in Port of Spain has almost one hundred fifty members. This is where I have been preaching all the week. The people are intelligent, responsive and spiritual, and it is a pleasure to work with them. They are splendid singers and say "Amen" out loud. We have had from five to twelve or fifteen seekers at the altar every night, and Brother Surbrook has taken over fifty into the church since last August.

We are in rented quarters here, and need a permanent building very, very much. Yesterday in the assembly a brother rose and told me of the disadvantage they have in holding services in a building with a dance hall right overhead, and asked me to do what I can to help them get into a building of their own where better work can be done. I promised to do that, although I do not know just what I can do to help in this matter.

There are in our church East Indians, people of African descent, and some of European extraction—just a cross section of the population generally. But they all make good Nazarenes when touched and changed by the grace of God. I have always found it difficult to distinguish one black face from another, but I am advancing on that line. In fact I have seen dark-skinned people so constantly during the last two months that a white face appears unusual.

Last Monday the native Christians took charge of the church building and decorated it with palms and vines and plants and flowers, in honor, they said, of my coming among them. And at the opening of the evening service they, with the missionaries, gave me quite a welcoming. During the proceedings two of the native preachers made addresses that were creditable to themselves and encouraging to me. There was a seriousness and sincerity about the whole affair that made me glad. The Christians here still pray in public for Dr. Reynolds, Brother Scott, and Sisters Fitkin and Cove, who have visited them in the past. And they pray for me so earnestly and say such encouraging things that I feel I must move up to a higher plane and a fuller, better service.

Besides the two churches at Tunapuna and Port of Spain, Brother Surbrook recently held a tent meeting in St. James, a suburb of Port of Spain. Here he had splendid success, and organized a Sunday school which during the three months of its existence has had an average attendance of eighty-six. And there is pros-

pect that this may soon develop into a church also. And because the Hindu and Roman priests refuse to let the children attend school unless they also attend the temple and church, it looks as though we may have to open a school for our Sunday school patrons in that locality.

I have not made an accurate estimate of the seating capacity of our hall, but I think I have not preached to less than three hundred any night, and there was a really good attendance at the business meeting of the assembly. Trinidad is a ripe and needy field. There are difficulties, of course, but there are also many things to encourage.

The East Indians who are not Christians worship in their Hindu temples and in the Mohammedan mosque. Well, there is even a Madras temple where they have their annual ceremony of passing through the fire. We visited it the other day and talked with the barefooted, ragged, unwashed man who seemed to be in charge. Then the Roman Catholic and Anglican churches are both quite strong, and a number of Protestant bodies, including several with headquarters in the United States are operating here. Among the holiness bodies, besides the Church of the Nazarene, there are the Pilgrim Holiness and Church of God (Anderson, Indiana).

Our missionaries feel that the securing of a permanent and properly equipped church building here is altogether imperative. There is not a call for building hospitals in Trinidad. There is no actual necessity for building schools for primary education. The program here is and should be primarily evangelistic. And in order to make a program like this effective they need evangelistic centers in Trinidad and in Barbados—a good church building in each of these islands in their central city. Then they need a better preparation for training their native preachers. They need a Bible school and an adapted course of study for preachers. The latter can of course be arranged, but the former is imperative also if we are to move on with an energetic and progressive program. Sister Graham, whom we are to ordain tomorrow, will be the first native of these islands to receive this honor in our church in the islands themselves. But while we



A NEW SUNDAY SCHOOL AT ST. JAMES, PORT OF SPAIN, TRINIDAD
ON MARCH 15 THERE WERE 91 PRESENT AND THE HOUSE IS
ONLY 10X30 IN SIZE

shall need our missionaries as directors and superintendents for some time to come, if we are to preach the gospel widely among the people and do creditable evangelistic and pastoral work in these islands, we must develop and install a strong native ministry. And to do this we must found and support a Bible training school. This need not be a pretentious proposition, and will not require much in the way of special buildings. But arrangements must be made for the carrying on of the work and we must train and develop dependable and competent preachers who can pastor our churches and evangelize our field. In fact this is the fundamental requirement everywhere. We cannot expect to send out missionaries from America, Canada and the British Isles to do the actual preaching necessary to the evangelization of the ten million people in our foreign mission fields. We can send out and sustain sufficient missionaries to direct and superintend the work. But we must pray that the Lord of the harvest will call forth laborers from among the peoples themselves whom we may train and equip to go with the message of salvation to their own people.

I have gone about over Trinidad quite extensively and have seen its towns and its country. I have seen its people in their homes, on the highways and about their work. I have beheld that their need of the gospel is great, and that their attitude toward it gives promise of a splendid harvest. And here, as elsewhere, there is just one direction to move and that direction is FORWARD. Our beginning is splendid, but it is a beginning for all of that. We have a good foundation, but a foundation is justified only by the building of a superstructure upon it. It is not enough to simply enter and "occupy" a field. We must plow it, and plant it, and cultivate it, and in patience wait for the ripening harvest which we must then gather for the Master's honor.

THE INFLUENCE OF THE SUNDAY SCHOOL TEACHER

By FLETCHER GALLOWAY

The Sunday school presents one of the most fruitful fields of service in the entire program of the church and gives the most effective means of reaching the unchurched masses. About 85 per cent of those who are brought into the church are first reached through the Sunday school. A well known holiness evangelist made tests in a large number of great campmeeting crowds as to the strongest influence leading to salvation. In every case the largest number gave the prayers of some near relative as the cause. Either a godly mother or father or other near relative. The second largest we should suppose would be those led to God by a pastor or evangelist. But not so. In every case, the second largest group gave a Sunday school teacher credit for exerting the greatest influence leading to their salvation. Teacher, have you been taking your work lightly? Have you felt that most anything was good enough just so you filled in the half hour?

THE CRY OF THE SAGE

By J. C. HAFLEY

Whither shall I go from thy spirit? or whither shall I flee from thy presence? (Psalm 139:7).

The philosopher has asked a thousand times, "Is God everywhere? Or is there a spot or whirling sphere in the vast infinitude of existence where He is not found?"

When the philosopher takes these words as his question, he assumes—

I. That God has a "presence." He at once leaves the stagnant marshes and mud geysers of so-called Modernism, and climbs above the stench of its moral miasma, where in the clear light of reason the fact of His personal existence is evident; that He is as distinct from the universe as the musician from his music, as the painter from his pictures; that though the heavens declare His glory and the firmament shows His handiwork, yet He is as distinct from these solemn and eternal witnesses as the soul is from the body.

The language assumes also—

II. That His presence is detected as far as his observations extend: from the minutest organism of life to Arcturus and his illustrious sons in their stately marching around the Pole. He discovers Him far up as the most powerful telescope can reach; and as he gazes in wondering awe upon Orion with his blazing bands, the Pleiades and glittering belt of Mazzaroth, standing in their places from century to century, withdrawn to an inconceivable distance from him in the silent and awful depths of space—he feels the awful fact that every star is a world, and many of them a million times larger than our earth, and yet there is no jar, no collision, no falling out of ranks, no friction, but all seem to go singing as they shine, "The hand that made us is divine." Enraptured, he waits through the long night until the flush of light in the east is seen resting gently upon the brow of the coming morn; as the sentries of night withdraw their glittering beacons and the animated vision of the sage is caught by the morning clouds swimming in a sea of fire around the rising sun, he is made to exclaim, "Thou art an ever present One, even though I ascend up into the heavens, thou art there!"

Since he discovers Him adorning with His presence the points which mark the ultimatum of his observations, he concludes that He is present where the eye has never reached, and where the imagination has never traveled.

He feels it impossible to assert the limitation of God; surely He who is in every finite thing must be infinite, and He who is infinite must be everywhere.

First: He cannot flee from His presence in his *reasonings*. All his scientific conclusions are based on principles that imply the all-pervading presence of God. As he enters the field of "Laws" he is cognizant that all law is of God, whether that law be written in the rocks, on the stars, through the amassed infinitesimal atoms, or upon the fleshly tablets of the heart. If he reasons of "order" of the universe or the swift-winged messengers of light, he can only concede the statement of Dr. W. R. Whitney, of the American Academy of Arts and Sciences, that the only answer as to cause and effect is, "It is by the will of God!" As he reasons of "Fate" and "Necessity," they are found when rigorously analyzed, to be simply the volitions of an all-present Mind.

Secondly: He cannot flee from His presence in his *moral feelings*. When his moral sense is disturbed, and an outraged conscience, excited over a known wrong, reaches forth a bony hand of remorse out of the black coatsleeve of the past, to stop the flow of the fountain of social felicity and snatch up by the roots the cherished flowers of laughter, leaving the soul a barren waste of blighted hopes and blasted ideals; He is again brought face to face with God. Yes, true philosophy says—God is everywhere.

ALTUS, OKLA.

STUDIES IN EPHESIANS

By T. M. Anderson

The Whole Family

Wherefore I desire that ye faint not at my tribulations for you, which is your glory. For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named (Ephesians 3:13-15).

WHAT a beautiful picture of the company of redeemed, "The Family." Much is implied in the term. Every member of the family is a blood relation; all are children of the one Father. Every member got into the family by birth, that being the only way one can get into a family. In this family are all of God's children made up of every nation and tongue under heaven. There is not a sinner in it nor a saint out of it. Let us now note several things about the family which the apostle mentions.

I. *The whole family bears but one name.*

"Of whom the whole family in heaven and earth is named." This refers to our "Lord Jesus Christ." Of Him the whole family is named. It is sometimes flip-pantly asked, "What is there in a name?" There are some names that mean nothing so far as power or honor, or reputation are concerned. But to be a member of God's family, and bear the name of Christ as a Christian, means a great deal. It implies class distinction. Such as bear the name of Christ are not members of the world family nor of Satan's tribe. It means much to be identified with the sons of God. Upon that identification shall eternal rewards be given. If Christ can say, "These my brethren," then God shall say "Come, ye blessed, enter into the joys of thy Lord." We receive the title of sons when regenerated. "Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God." Here is the calling of sons bestowed by the love of the Father. The love of God has also provided sanctification for the sons: "For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren." The Sanctifier and the sanctified are all of the same Father, hence they are brethren, and of the same divine family. Thus to be named in this family one must be born into it, and be sanctified in order to remain in it a member of whom Christ is not ashamed.

II. *The family is a unit.*

"The whole family in heaven and earth." Some are in heaven in the Father's house; others are on earth under the Father's care; but they are one family. Death has not divided them but for a brief time. Death has not separated them except in body, they are one in love, one in spirit, one in the Father and in the Son, and in the Holy Ghost. Death, then, is only a door through which some of the family have passed to go home. The grave may hold their dust for a season, but heaven houses their souls. This one passage for-

ever destroys the false doctrine of soul-sleeping. Heaven and earth holds the whole family of God, some are in one place, some in another. To be absent from earth is to be at home in heaven. How blessed the thought that we know where our loved ones are who died in the Lord. Likewise it is joy to think that when our day of toil is over on earth that we shall join the rest of the family in heaven.

III. *Someone must suffer for the family.*

"I desire that ye faint not at my tribulations for you, which is your glory." The tribulations suffered by the apostle showed his love for the whole family of God. There are many foes of the church; the flock of God is in constant danger from wolves. Beside this there are weak members of the family who must be cared for like a mother cares for the child. There are some who would become prodigals and leave the family and go among strangers. Someone must be willing to suffer for the care and protection of the weak and tempted. Someone must sacrifice his own pleasures for the "glory" of the family of God. If the whole family is to get home to heaven, then let us do our best to help those who are on the earth that they might make it home in safety.

IV. *The family needs someone to pray for them.*

"For this cause I bow my knees unto the Father of our Lord Jesus Christ." The cause mentioned by the apostle was for the "glory" of the Church of Christ. More prayer and suffering and no criticism and fault-finding is the purpose of the apostle. Shall we not make this our purpose and aim?

In every family there are persons of different likes and dislikes; persons of different temperaments and moods. No two members are alike in every respect. It requires much prayer to keep the glory of the Lord on the whole body of believers on earth. It is no business of the world to know the faults and failures of the believers. Let us keep these covered with the mantle of charity, and let us give ourselves to prayer that love may abound yet more and more. If any have grounds of complaint against another let us become a peacemaker, and work and pray for the peace of the church. If each one will do this the whole family will be preserved from schism, and the glory of the Lord shall rest upon the Israel of God.

"The work that is to tell in heaven must be that which is done on purpose, on purpose for heaven. The work that is done for earth goes down with us to our graves."

OUR DAILY DEVOTIONS

Sunday

SCRIPTURE READING: John 15:7-16

Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you (John 15:16).

If Christians only knew the meaning of the words: "He that abideth in me, and I in him, the same beareth much fruit: for apart from me ye can do nothing," then there would be in the Church a mighty, irresistible power which would sweep over every frontier, and possess every land in the name of Jesus Christ. They would realize that all the power of God was working through them, that all the forces of the universe were working for them, that the stars in their courses were fighting on their side, and that against the Church of God, glowing with His omnipotent Spirit, nothing could stand. It was in the power of the ever-present Lord, in the might of the Holy Spirit, that in the early days Christianity won its triumphs. There is no other way, and no other power, through which Christianity will win triumphs today. The conquering power will manifest itself when Christians again realize their personal obligation to Jesus Christ. A Christendom in which the followers of Christ are dead to the stirring of personal obligation, in which the mass of Christians view with indifferent eyes the enterprise of missions, in which only a small fraction of the Christian host take any thought of what the glory of Christ demands—such a Christendom will never win the world for Christ. . . . The work to which the Church is urgently called is to make the faith of Christ again live in the hearts and souls of men. Then will the power come which will win the world for Jesus Christ. Then will that spiritual power which once swept westward, anon sweep eastward, until every knee shall bow and every tongue confess that Jesus Christ is lord.—NORMAN MACLEAN.

Monday

SCRIPTURE READING: Matthew 2:13-23

When he arose, he took the young child and his mother by night, and departed into Egypt: and was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son. And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene (Matt. 2:14, 15, 23).

In a certain canvas belonging to the modern French school, "The Repose of Egypt," by Oliver Merson,

there is a piece of symbolism which fitly concludes the whole matter. Before our eyes stretches the limitless desert pervaded by mysterious half-lights; above it the monstrous basaltic figure that was quarried and sculptured in the depths of antiquity; then left there in the sand as a monument alike to the plastic powers and superstitions of primitive men. Its stony stare fills the desert with a sense of frustration and ancient death. Yet what is that lying muffled in a cloak not many yards away from the mammoth feet?—Joseph the carpenter perchance, who, flying southward to escape the murderous frenzy of Herod, here rests awhile! But Mary and the Holy Child—where are they? Yonder—in the very lap of the sphinx sleeps the mother—in her arms the Babe, a radiant spot of light in the deepening dark. Such is the artist's dream, and now what is the interpretation thereof? Surely this—that in the heart of the great enigma sleeps its Key! For, if that amorphous form with the inscrutable stare be but the emblem of blind yet questioning humanity, propounding riddles while unable itself to solve them, it shelters One who, when grown to man's estate, was to break the silence, appeasing all yearnings, confirming all hesitations, reshaping all faiths—One who, though paradox and parable, through doctrine, deed and death, was to inscribe over all altars erected to the Unknown God those words of infinite rest—*Jesus hominum Salvator*.—W. AYLMER-STARK.

Tuesday

SCRIPTURE READING: Luke 11:1-14.

And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened (Luke 11:9, 10).

Prayer is the way of approach to God, and the soul-winner keeps it open by constant use. It is the channel by which all spiritual blessings and power are received, and therefore the life of the soul-winner must be one of ceaseless prayer. The soul-winner must pray in secret; he must get alone with God and pour his heart into his heavenly Father's ear with intercessions and pleadings and arguments, if he would have good success. There is no substitute for much wide-awake, expectant, secret waiting upon God for the outpouring of the Holy Spirit, the gift of wisdom, strength, courage, hope, faith, discernment of times and spirits, and a glowing, burning, comprehensive message from Him to the people. If men fail at this point, they will in due time fail at every point.—COL. S. L. BRENGLE.

Wednesday

SCRIPTURE READING: Revelation 22:12-21

And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely (Rev. 22:17).

God pays His child no finer compliment than when He trusts him with his destiny. There must be something inexpressibly great in man to merit this surpassing confidence. True, God was held by the alternative of making a race of automats or a race endowed with choice; and He made the latter. It was counted that such a creature was worth all the cost of pain and woe, of evil and despair; worth the cost of Calvary. But God leaves us not alone: a highway of truth is blazed by revelation, sweet voices counsel us to walk thereon, an inner spirit offers holy motive, and a Savior takes the thrust of an avenging sword. Above, below, around, within us tender help is proffered; but no power may touch with lightest hand the scepter of the soul. There in the throneroom man is master. A thousand ministries from heaven wait his nod; a thousand demons from the pit attend his will.—C. G. DONEY.

Thursday

SCRIPTURE READING: Revelation 6:12-17

For the great day of his wrath is come; and who shall be able to stand? (Rev. 6:17).

The wrath of the Lamb must be a wrath that can be justified. It is not, like so much of the anger of this world, unreasonable, hasty and vindictive. It is the wrath of the Lamb, most gentle, most pitiful, most merciful, most long-suffering. Some have said that the wrath of the Lamb must be terrible because it is love turned to anger. There is no fire, it has been said, like the sheen of a dead affection; no enemy like one that has once been a friend. "To be wroth with one we love doth work like madness in the brain." But while this is true with men, we cannot affirm it in the same way about Christ, because this very excess of resentment and passion is often an infirmity and sin. We may say that in Christ, as the flame of love is purer and stronger, so the flame of anger may be; but we cannot say that anything in His anger is passionate or vindictive. The truth pressed on us is that we shall have no defender when the Lamb ceases to plead for us. No one is so abundant in the resources of mercy and patience, and when His resources are exhausted, on whose shall we fall back?—W. R. NICOLL.

Friday

SCRIPTURE READING: Psalm 119:97-112

Thy word is a lamp unto my feet, and a light unto my path (Psalm 119:105).

To me one of the surest proofs that the Bible is indeed the Word of God is the way in which it goes before us through all the changing experiences of life.

Other books we leave behind. They were before us once; they are behind us now. We have outgrown them. We have reached an hour when they were powerless to cheer and guide. But always as we battle through the years, and break through the thicket into another glade, a little ahead of us, with eyes of love, we descry the figure of the Word of God. It is before us in the day of triumph. It is before us in the hour of fall. In every new temptation it is there; in every joy, in every bitterness. We move into the shadow and the heartbreak, or into the sunshine with the play of waters, and yet the Bible understands it all, and is there to meet us when we come. We are not above it when we scale the heavens, nor beneath it when we make our bed in hell. It is always a little higher than our highest. It is always a little deeper than our deepest. And that to me is an argument unanswerable that God is in Scripture as in no other book. It is not so much that I find *Him* there. It is rather that there He finds *me*.—G. H. MORRISON.

Saturday

SCRIPTURE READING: 2 Timothy 2:4-26

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth (2 Tim. 2:15).

What makes the scholar's life a failure? What makes him sigh when at last the books grow dim before his eyes, and the treacherous memory begins to break and lose the treasures it has held? He has been studying for himself, willfully not humbly, taking the fruit from the tree of knowledge. What makes the workman turn into a machine? What makes us feel so often, the more his skill develops, that he is growing less and not more a man? What shuts the merchant up to his drudgery, making it absolutely ridiculous and blasphemous to say of him, as we watch the way he lives and the things he does from the time he rises till he goes to bed, "That is what God made that man for?" What makes every one of us sigh when we think what we might have been? Why is every one of us missing his highest? Why are we all shut out from our trees of life? There is one word, one universal word that tells the sad story for us all. It is selfishness—selfishness in the beginning. If we had not been selfish, if we had lived for God from the beginning, if we had been consecrated, we know it would have been different; we should have had our Eden inside and not outside; we should have eaten in God's due time of our tree of life; and have come to what He made us for—our fullest and best life.—PHILLIPS BROOKS.

One good mother is worth a hundred school-masters. In the home she is the lode-stone to all hearts and a lode-star to all eyes.—HERBERT.

The talent of success is nothing more than doing what you can do well without a thought of fame.—LONGFELLOW.

Our Young People

D. Shelby Corlett

RELIGIOUS BY HABIT

It is an easy matter to permit one's religious life to drift into a manner of habit. In some ways this may be a good thing, but in others it is extremely dangerous. When one's religious life has become a matter of habit it loses the aspect of compulsion and one does what a Christian should do because of the habits formed. The habit of daily reading of the Bible, of meditation and prayer for the developing of the devotional life, of consistent attendance upon the means of grace, of regularity in the paying of the tithes, of habitual righteousness in conduct, these and many other phases of life are among the good things gained by being religious by habit.

The dangerous element enters into this habit of religion when one loses the romance out of his religious life. There should be a reviving of the romance of salvation every time one engages in the habit of daily Bible reading and devotion. In fact that is what keeps the fires of devotion burning. When the romance is gone, the individual loses heart in his religion. Because of the habits formed he will continue to be religious in outward appearances. He will no more go to the places of worldly amusement than when he had real romance in his religious life. Nor will he engage in other practices which are questionable or sinful. His attendance at the church services will be as regular and consistent as ever. He may even teach his regular Sunday school class. But he has lost that romance that heretofore has brought real joy and satisfaction to him. The most attractive feature about the Christian religion is the romantic. As one continues to give his life to Christ and with all his heart serves Him he finds increasing romance and blessing in his life. It is a real delight to spend one's energy and service for Christ. One gets real satisfaction out of spending time in secret devotion. And it is the greatest joy to be able to contribute of one's means for the support of the cause of Christ.

To be religious by habit is merely the observance of a form of religion. It may nearly approximate the religious life in which there has been romance, for it is doubtful if one can carry on in religious life unless he has once known the real romance of salvation, but there is not the heart in it there should be. The individual has a tendency to become critical of himself and others. He will become pharisaical and demanding on the conduct of others. He will be inflexible in his opinion and judgment of others. He will build within himself a defense mechanism, by which, in order to defend his own lack of romance in religion he will be skeptical of the joy and romance that others obtain from their contacts with Christ. There is little hope for one in such a state unless he will use drastic measures upon himself, he must fight with all his might against the prevailing spirit of indifference, he must take time to "pray through" and often he will be quieted in his efforts to do this by the feeling that he is as good as those around him, so why be exercised so much. The most serious

phase is that one who has lost the romance in his religion has lost his contact with Christ, and it is doubtful if he will fully realize this until he stands before Christ at the judgment.

Let us be habitual in our religious life and by these habits keep the fires of romance burning; but let us not become religious by habit and thus lose this romance and joy out of serving Christ.

THIS WEEK'S BOOK CHAT

By P. H. Lunn

Our purpose in these book chats is to discuss books dealing with various subjects and with a general appeal. We would like to make our weekly contribution of interest to preachers and laymen, to old and young, to the erudite and to those less favored with educational advantages.

While many of our reviews have directed attention to books of other publishers written by individuals not connected with our denomination we believe it will be acceptable with our readers for us occasionally to present one of our own books or one written by one of our own people.

With the foregoing as a preamble it is a real pleasure to bring before you a most worthwhile volume, **BIBLE READINGS FOR CHRISTIAN WORKERS**, published by the Pentecostal Publishing Co. (Paper, 50c; cloth, \$1.00), and written by Rev. Basil W. Miller, now pastor of the Church of the Nazarene at Richmond Hill, N. Y. Brother Miller is quite well known among our people through his writings for the **HERALD OF HOLINESS** and **The Preacher's Magazine**. The Publishing House has brought out several of his books and just recently has issued "Fundamentals of Christian Beliefs," a book of Christian doctrine, condensed and simplified, especially for the laity.

This book of Bible Readings should have an appeal to every Christian, minister or layman. The title indicates that it is for Christian workers. The thought just occurred to me that were I a pastor I would recommend to my people that they secure this book and use it for their private Bible study or reading, taking one outline a day or one each week according to the time available. Looking up the references and noting the connection between the different scriptures would be a delightful and a most profitable assignment. Or the book could be used for the family altar, with each member of the family equipped with a Bible and someone calling out the references to be read. Again, this same plan could be used in a young people's service. Good Bible readings should constitute an important feature of young people's meetings—at least that is my humble opinion. Pastors will find in this book interesting and worthwhile material for prayermeeting talks. None of us does enough searching of the Scripture; a book like this will be an incentive along that line.

For reference in finding topics, a four-page index supplies this need.

I will give you one of the Bible readings selected at random:

PICTURES OF THE BIBLE

The Bible is pictured as:

1. Mirror—revealing (James 1:25).
2. Lamp—illuminating (Psalm 119:105).
3. Milk—nourishing (Heb. 5:12, 13).
4. Meat—developing (Heb. 5:13, 14).
5. Honey—delighting (Psalm 19:10).
6. Water—cleansing (Eph. 5:26).
7. Gold—enriching (Psalm 19:10).
8. Fire—refining (Jer. 23:29).
9. Hammer—breaking (Jer. 23:29).
10. Sword—fighting (Heb. 4:12).
11. Seed—sowing (Matt. 13:19).

N. Y. P. S. TOPIC FOR APRIL 26

Praying Men and What They Did

Scripture Lesson: Hebrews 11:32-40

This is the last lesson in the series on "Prayer and Praying Men." Special thoughts to be emphasized are:
I. Praying Saints (a) in the Bible; (b) outside the Bible.
II. Mothers' Prayers. For further discussion of this subject see April number of The Young People's Journal.

The Sunday School

Dr. E. P. Ellyson

LESSON FOR MAY 3, 1931

By M. EMILY ELLYSON

LESSON SUBJECT: Jesus in the Home of Zacchæus.

LESSON TEXT: Luke 19:1-10.

GOLDEN TEXT: *The Son of man is come to seek and to save that which was lost* (Luke 19:10).

INTRODUCTION.—We are to study in this portion of the word an object lesson regarding sin, repentance, and restitution, also the indispensable act of confession if one is to know the blessedness of pardon, for the promise is "If we confess our sins, he is faithful and just to forgive us our sins."

Jesus was on His way to His cross on this trip He was making. It was His last trip. The people of the towns and villages knew He was coming, for He had sent the seventy on ahead to visit "every city and place, whither he himself was about to come." We have no record that Jesus ever visited Jericho previous to this time. If not then this was that historic city's first and last chance, to hear a gospel message from the lips of the Savior of men.

THE MASTER AT JERICHO.—"And he entered and was passing through Jericho." Christ's walk through this, the largest city in the Jordan Valley, was one of note, it being characterized by two miracles. Both of these were performed for the benefit of persons whose extreme need made them outcasts from society and despised of men, and were performed at the extreme ends of His walk. The one as He entered the city was for a blind beggar, and the one as He was leaving it was for a much detested publican, who was known as the "chief publican." There was no monotony in the life and work of our Lord. Variety of place, persons, and conditions lent a richness, color and luster at every turn of the road. We note in this lesson how quickly the scene shifts from the most abject poverty and helplessness by the highway, to the elegant home of one of the wealthiest men in Jericho for the outstanding character of this lesson. Zacchæus by name "was a chief publican and he was rich." Jesus was "passing through Jericho," the city magnificent with its marvelous structures costly and grand, its gay and careless populace, the city of stately palms and other beautiful trees and shrubbery that bordered its streets and beautified its spacious parks and public gardens. But Jesus' interest was not in the location of the city, nor its luxury and beauty. He was a passing traveler and could not linger, for He was on His way to Calvary. The crowd was immense. The news that the prophet of Nazareth "was passing through" stirred the whole city with excitement. In the eleventh verse we read, "They thought that the kingdom of God should immediately appear,"

so with this expectation upon the people and the Passover feast close at hand we can understand the eager excitement that filled Jericho at this time. Every place was crowded, everybody who could manage to get where there was a chance of seeing Him waited for Him.

THE MASTER AND ZACCHÆUS.—"And, behold, there was a man named Zacchæus, which was the chief among the publicans." Zacchæus had heard of the fame of Jesus, which had filled all Palestine, and desired greatly to see Him. It is thought that Jericho was the regional headquarters for the regulation of exports and imports between the Roman empire and the dominion of Herod. In such a case Zacchæus was placed there to preside over the collection of revenues of state. This man as a "chief publican" agreed to give the Romans certain sums, and was permitted to gather from the people through under publicans as much more as he could, to make up their profit and his own. This was a bad system for while it enriched the publicans, it was a source of much misery to the poor. "And he was rich." This was the source of some of his wealth. He had accumulated much by this method of extortion. It was a wrong and sinful practice. "And he sought to see Jesus who he was." The idea is that he kept peering about to get a good look at the great Prophet, but could not single Him out from among the surging mass. Curiosity no doubt spurred him on in his request. But we are inclined to think that he was not sleeping well. His conscience was lashing him. This is not stated in the lesson, but is implied. But he kept on seeking. How often crowds get between a seeker and the Lord, and they are not always crowds of people, doubts, skeptical ideas, old habits, alluring pleasures, and many other things intercept the vision of seekers.

But Zacchæus found a way. And so can anyone who will set himself to find Jesus. He is never far from a seeking heart. There are many short people in the world, not all are short of stature, but hindered in some way. But though they may be handicapped, they need not despair when seeking Christ, just climb. He will see you. He is passing, but He will not pass you by. Jesus knew where Zacchæus was and as He approached the tree He looked up and saw the waiting publican. The passing Savior saw the waiting sinner. The Jews had poured their hostility upon Him and he never changed at all, but when Jesus spoke the effect was far different. The Jews would not under any consideration enter his house. But Jesus will enjoy his luxurious home and generous hospitality, and renovate his life.

"Today I must abide at thy house. And he made haste . . . and received him joyfully." How different from dining at

the Pharisee's house a few lessons past. Received Jesus joyfully. Blessed experience, rich, deep and lasting joy. In the fifteenth chapter of John's Gospel Jesus tells of a close union with Himself through obedience and the joy which will result. He says, "That I may have joy in you and that your joy may become perfect" (Weymouth). The chief publican instantly obeyed the summons of Jesus, and experienced the joy such an act would bring.

Would you not have enjoyed being present when Zacchæus stood in the presence of his family, and doubtless others who were guests together with our Savior, and have heard him solemnly declare his purpose? He probably did this at some time during the meal. He addressed Jesus directly, because the change that had been wrought in him was due entirely to Christ. What a contrast between the rich publican and the rich young ruler. The Lord said nothing to him about money matters. He had been a bad man and he knew it, and now that the load was gone from his heart, and joy filled it, he was more than willing to atone for the past. How much did he give to the Master? "I give half my property to the poor, and if I have unjustly exacted money from any man, I pledge myself to repay to him four times the amount." It was a magnanimous offering. The latter part of this statement is without doubt a confession. The "if" as in other Bible instances signifies "since." We have here a public confession of wrong doing, and a restitution pledge. What could a man do more? There was heroic stuff in Zacchæus. It was good that Jesus that day "went to be guest with a man that is a sinner." Zacchæus did not resign his position but he purposed in his heart and publicly announced his purpose to conduct business on different lines.

In Jesus' reply to the "chief publican's" speech he reproved the Pharisees and gave assurance of Zacchæus' salvation. But he also made known the fact that he "came to seek and to save that which was lost."

SUNDAY SCHOOL FUNDS

Is the Sunday school treasury a free-pitch-in for the meeting of all needs, to paint the church, buy a new carpet, a new piano, new pulpit furniture, the balance on the pastor's salary, etc.? It is our contention that we should teach our Sunday school pupils to support the church. But it would seem to us a misappropriation of funds to use that raised by the Sunday school for other purposes when its own bills for literature, etc., are not paid and no other arrangements made to pay for this. It has often been easy to slip a hand into Sunday school funds. It is no more than right that the Sunday school should help raise the general and district and local budgets, but this must not be done to the neglect of its own bills.

"Have just been reading the Herald of Holiness and find it so helpful until I just wanted to tell you of it. I think it wonderful that such a paper can be had for \$1.00 per year. I think the Home Sanctuary great! I am going to place it in every home I can."—F. O. Bell, Mobile, Ala.

The Home Life

THE PROPHET'S CHAMBER

By HILDA RICHMOND

Of course the original prophet's chamber was that little room on the wall with the bed and the stool and the table with its candlestick where the weary Elisha turned aside from his journey to enjoy the hospitality of the Shunammite woman. Although this woman's name has not come down to us she is described in the Bible as a great woman, and she was great both in faith and in hospitality. But there are men and women of the present age who can recall the prophet's chamber that their God-fearing ancestors had even in the humble pioneer dwellings, and the stall in the rude barn that was reserved for the preacher's horse. No matter what the denomination any minister was always welcome in those homes. There is a story still told in an Ohio family circle about the minister who fell ill and had to have a bed made on six hard chairs because there was no other place for him. The family slept on the floor, but it was not thought proper to let a minister sleep on the floor even in a half-finished cabin.

Many of the descendants of those sturdy pioneers now living in spacious dwellings boasting all modern conveniences have never had a minister of the gospel to sleep under their roofs. Many a dwelling has never known the presence of any minister except for a brief call. The old-time reverence for the calling of the minister has largely disappeared. Of course times have changed, and it is argued that the busy minister has not time now to know his flock as intimately as his spiritual forebears had. This is true, but there is another side to the story. There is no longer the feeling of honor and enjoyment and respect for entertaining the preacher that once existed. Ministers who go away from home to exchange pulpits, to work in special tasks and to assist in special meetings often tell of months when they have known nothing but the hospitality of hotels. In a very large congregation the modest request from the pulpit for entertainment for one night for five visiting pastors on a certain occasion was met with the unanimous response, "Let them go to the hotel." There is not much trace of the old-time, hearty welcome the ministry once received, and in a day when living conditions were much harder than now.

The cry everywhere is, "How can we hold the young people to the church?" Perhaps some day when the minister is once more the personal friend of every member of the family, and welcome even

to occupy the guest chamber in the home, or the living room couch where the home is small, then the young folks seeing how their parents value the services of the man of God will be constrained to cling to that organization which of all organizations we know can alone claim divine origin.

TREASURES RUST CANNOT REACH

By EDGAR L. VINCENT

A FATHER whom I know takes no pains to inculcate in the heart of his young son, the only child he has, a living knowledge of the truths of the Bible. I have heard him say, "Young folks have to work these things out for themselves. They will do it if it is in them to think for themselves." This boy is now nearly ready to go away to college, and I tremble for him, not having his feet planted on God's sure foundation, they may slip and plunge him into the awful whirlpool of atheism.

But what if a young man or a young woman does have right training in youth? Will that hold him from failing when life presses hard upon him? Or will he miss his way as so many do and be lost? Last night I heard of a young man who had known how to walk in the pathways of righteousness in his younger days. At college he let the early training slip away. He became the wildest of the wild. It was the fear of all who knew him that he was bound for ruin. Then suddenly he changed his course and started out to redeem himself. Someone asked him how he came to do this, and his answer is full of suggestion. "I just had to quit."

WORDS

By Mrs. M. E. Gardner

I wish I had a store room
Filled with words and words and words

I'd surely make my thoughts to bloom
And my heart sing like the birds.

I'd write about the springtime
So fresh and pure and sweet,
The glorious summer filled with flowers,
Dew sparkling at my feet.

I'd write about the autumn
So gorgeous, yet so sad,
And then about the winter months
When all the world is glad.

But most of all I'd like to thank
In words and thoughts and deeds,
The heavenly Father who we grant
Is manifest in all of these.

Something out of my Christian training rose up and seized me and I could not get away!"

Saved by the influence of what he had learned when a little boy. Have you ever wondered just what would come of it when you put your arms around your boy's neck and said, "Let us read the Bible together?" Or when you knelt down by his side and prayed with and for him, with your heart warm and tender?

When you do this, or in any other right way lead your children in the pathway of truth and righteousness, you are helping them to lay up treasures where moth and rust cannot touch them and where thieves do not break through and steal. And some day your loved ones will open this treasure house and find that the truths laid up there for them will lead them into the pathways of eternal life.

THOUGHTS FOR EVERYDAY USE

By FRANCES MCKINNON MORTON

1. We do not get anything worth while in this world without paying a price for it; and we attain leadership of any kind only through a respectful consideration of the rights and privileges of other people.

2. Most of the disasters of life arise from little things overlooked or ignored; the Chinese have a proverb that man stumbles over molehills but never over mountains.

3. The day on which there shall be no "rich or poor," no "bond or free," but men working together as brothers in God's world, is the day of a dream, but it is God's dream, and worth our best thought and effort to bring it to pass.

4. Things that live to become valuable antiques are things that served a useful purpose while they were new, and that had strength and endurance to hold them over from one generation into another.

5. If we look for the happiest people of our acquaintance do we find them among those who have the most done for them or the most given to them? Are they not rather of the royal order of the servants of humanity?

6. A spiritual treasure cannot be hoarded, and a joy shared is a joy doubled. "It is more blessed to give than to receive" is something more than an eloquent piece of rhetoric; it is the serious statement of a divine and everlasting truth.

7. Blessed is the man who believes in his work; and believing in it gives his highest and best endeavor to its accomplishment. A half-hearted worker is already assured of failure in whatever task he undertakes.

Our Boys and Girls

WHAT CAN WE DO?

By HILDA RICHMOND

SOME young folks seem to be poverty stricken for things to do on a rainy holiday or on Sunday afternoon. Others are veritable little mines of resources for all occasions and all demands, no matter what the weather. If the weather is fine a brisk walk on Sunday afternoon, cold or warm, will give the needed exercise and also furnish the opportunity to do some task that will fit in with the spirit of the day. A group of lively youngsters in one home deliver Sunday school papers regularly to shut-ins, they carry flowers in season to invalids, they act as church pages to carry letters or bulletins to the absent and in other ways get wholesome exercise while keeping the Sabbath free from work or idle play.

Of course there is always reading in the normal home, and letter writing to grandmother or some absent relative, but there must be more variety than that. In one home the children plan and serve the simple evening meal of sandwiches and milk and fruit so that the mother may rest. They do it daintily and well, and if anyone drops in for tea Mother is not ashamed of their food and the way it is served. It is a great pleasure to heap a tray with good food and have the paper napkins folded evenly and placed alongside the food with the well polished silver. Often paper plates are used so that no dishwashing is necessary.

On rainy week days there are games of various sorts and such pleasurable tasks as making taffy, roasting apples and marshmallows, working at such tasks as sewing for the dolls, making kites and birdhouses and arranging scrap books. Making scrap books for children in mission schools or pasting two picture post cards smoothly together for little children in hospitals is a fine occupation for a rainy afternoon.

One thing leads to another so the list grows with the days and weeks. Time drags when the hands and minds are idle, but it races along when young folks are pleasantly employed. Recently a group of girls made a whole outfit for a baby where the home had been destroyed by fire. The boys earned the money by helping clean attics and basements on rainy days so they could buy the goods, and the girls sewed.

So, boys and girls, do not get into the class of young folks who are always saying, "There is nothing to do," or that other class who say, "Mother, what can we do?" but join that gallant crowd that invent things to do and keep busy and cheery all the time.

A LITTLE LAD WHO HEARD

By EMMA GARY WALLACE

ALAN sat on the lowest of the front steps. He knew that before long his mother would call him to come in for his supper. People were going home from work and from business, and Alan expected any minute to see his daddy turn the corner in his shiny new roadster.

Alan knew just what would happen then. Daddy Loomis would draw up to the curb, stop the car, and by this time Alan would be there, climbing in. You see, he was getting to be quite a big boy now.

Sometimes his father would take him for a spin around the block, but if he didn't he could ride into the driveway and down to the garage. Frisky, Alan's little dog, enjoyed that ride, almost as much as his master. And Frisky could tell the sound of the Loomis car even before he saw it.

This evening Alan glanced down by the piazza steps, and there he saw Jimmy Clark's new toy automobile lying under the edge of the rose bush. Jimmy had been over playing in Alan's yard that afternoon, but he had not been willing to let anyone even wind up the little car so much as once. Now he had gone off and forgotten it.

Alan knew that this was his chance to play with it and to see how it worked. It would run nicely, he was sure, on the piazza floor or on the cement walk. He could even take it into the house and have a little fun with it after supper, and before bedtime. Of course he would give it back to Jimmy in the morning.

OUR FATHER'S PRAISE

By FRANCES MCKINNON MORTON



When all the happy birds of spring
Come back to build their nests and sing.
The grass grows green, the flowers are gay
And winter's chill has gone away.

O little birds, that sing so sweet
Our Father's praises to repeat.

I want to sing His praises true,
And do my best to sing with you:

As your sweet songs so glad and gay
Make music through the livelong day
I want all things I say and do
To make God's world more happy, too.

He looked across the street and up to where the pretty green and white house stood in which the Clarks lived. Maybe they were away. The front door was shut and Alan could see that their garage door was open. Yes, that was very likely the reason that Jimmy had not come back for his beloved toy.

Then Alan remembered what his Sunday school teacher had told her little group only the day before, as they sat in their little chairs in the half-circle on the pretty, gay, new rug.

"Avoid the appearance of evil," Miss Bessie had said. "Evil is doing wrong. Our conscience, the still small voice inside, will warn us, if we just listen for it, and to it. We should be careful not only not to do wrong, but of doing what may look to others as if we were doing wrong. Our influence and example may mislead them in that case."

Alan couldn't remember the exact words, but he knew perfectly well just what she meant. If he took that little automobile into the house or kept it awhile to play with it, he might break it. And who would know whether he was planning to keep it or not?

Frisky, who was snoozing beside Alan on the step, suddenly jumped up and scampered down the street. Alan knew he would miss his ride, but he didn't hesitate. He went right into the house.

"Muver," he said, "may I go 'cross the street, if I'll be very careful, an' take Jimmy's new automobile home to him? If I go right now, he'll know I didn't mean to keep it."

"Yes, dear," she said, giving him a loving pat. "Come right back, for Daddy is here for supper now."

Alan took the toy automobile home. Sure enough Mr. and Mrs. Clark and Jimmy were away, but Grandma Clark was there.

"Well, well," she beamed. "How pleased Jimmy and his father will be. They were looking for it and were afraid some child had picked it up and taken it home."

"I must be going," said Alan.

"Thank you so much, Alan," Grandma Clark smoothed his bright hair. "It certainly is nice to have neighbors like you."

Someway Alan felt that his dear Miss Bessie would be pleased too!

A caller of great social and professional prominence had arisen ready to go, remarking several times that he must be moving along. But he stood talking and kept on talking, remarking from time to time that he surely would be late for his appointment if he didn't go soon.

It was small Arthur who embarrassed his parents by piping up, "If you ought to go, why don't you go along!"

Rev. L. A. Bolerjack, pastor at Bartlesville, Okla., gives vent to his feelings as follows: "I earnestly believe you are giving us the best paper and the cheapest paper in the history of its existence."

Uncle Buddie's Good Samaritan Chats



BELOVED SAMARITANS:

I left you last week when we reached Shreveport on Monday night after coming in from Oil City. We spent from Monday night until Wednesday morning in Shreveport. I spent two nights with my old Peniel children, Will Cherry and daughter Lou. I had two fine days with them. On Tuesday we went to the parsonage for dinner with Brother and Sister Dillingham, our fine pastors at Shreveport, and we had a great service on Tuesday night and a fine crowd, and so many old friends. Brother Reginald Snyder and his little wife came over from Texarkana and were with us for the night service. We also had a lovely service on Wednesday morning and then Brother and Sister Snyder stayed over and preached for them on Wednesday night.

On Wednesday Brother and Sister Akin and I drove to Homer where we were to have a service on Wednesday night in the first M. E. Church, South. We had a fine crowd and we stayed in the home of Brother G. G. Nelson and his good wife and were taken care of in fine shape. I judge that Brother Nelson is one of the leading religious men in the state of Louisiana; he is a man of fine quality, a great brain and a great soul, and a Christian gentleman of the first magnitude. We enjoyed their company very, very much. Brother Nelson wanted a service in Homer and he secured the Methodist church for us to have the service in. May heaven smile on them for their kindness to us is my prayer.

We left on Thursday morning for the longest run that we had had so far on the trip, but we drove out some five miles from Homer and turned off of the highway and drove to the Old Spring Lake Holiness Campground but the old tabernacle is all decayed and is rotting down, and no services have been held there for many years. We went under the old tabernacle and had prayer and got blessed good and walked down to the beautiful lake and saw where the holiness people used to gather by the hundreds and where the glory of God was on the campground. My, my, but I did want to buy that old campground and start up a red-hot, second blessing, holiness meeting there on that old historic hill and hear the shouts of the saints one more time, but we drove out and turned our faces back toward Shreveport and stopped at the post office and got the mail and had lunch and then headed south for Natchitoches where we were booked to hold a service that night in the city hall.

We secured a splendid room in Hotel Mackintosh and took supper with Brother and Sister Mitchell, a most excellent couple of old holiness folks. For a number of years Sister Mitchell was the president of the old Fort Jessup Holiness

Campmeeting and a few years ago Brother Mitchell was elected to take charge of the management. I think for the past two years Brother and Sister Irick have been in charge but this year they have secured Dr. R. T. Williams.

We had a lovely service that night in the city hall and spent the night in the hotel and drove the next day to Friendship, one of our country churches about half way between Natchitoches and Many, where we were to be on Saturday night. Here Brother J. S. Wilson is our pastor and he is a fine farmer and also a holiness preacher. We got to his home on Friday for dinner and spent the afternoon with them and had a service that night in the country church. We had some rain but a fine crowd out any way and we spent the night with them. They are fine old farmers and saints, and good citizens, and mighty fine people. We had unusually fine singing. Brother Isgitt is the song leader in that section of the country and he is a brother to our fine pastor down at Alexandria.

We left Friendship on Saturday morning of March 1 and drove to old Fort Jessup, one of the noted places of Louisiana. This old fort was established in May, 1822, and was named for General Jessup. It was one of the strongest forts on the western front in those days and was one of the concentration stations of the West and the most important station west of the Mississippi River, but was abandoned after Texas was annexed to the United States. It is an interesting old fort and right near the fort is the Fort Jessup holiness campground that was established more than thirty years ago. On this old campground, I think, was where Dr. R. T. Williams was converted and sanctified under the preaching of that precious Brother Josh Sanders who is today in his eternal home. I have already told you that Brother and Sister Mitchell are in charge of the camp and they were brought up in the same community as Dr. Williams. We got out at the old campground and went under the tabernacle and had prayer and got blessed good, and then we drove on up to the old farm where Dr. Williams was born and raised and got out of our car and walked up on the farm and felt that we were almost on holy ground.

We then drove on into Many and spent a part of the day on Saturday. We have one Nazarene family in Many, Brother C. H. Williams, a grocery merchant, one of the finest men in Louisiana. He had arranged for a service on Saturday night and had secured the high school auditorium and had it well announced and we had a fine service and many hands raised for prayer. Some of my old friends from Pleasant Hill, some twenty or thirty miles away, were there, among them Dr. Armstrong and his good wife. We stayed in the home of a Brother Wilson while in Many and took our meals with Brother and Sister Williams. We also visited

the store of a Brother Williams, the brother of Dr. R. T. Williams, and his daughters were at the service that night. He seemed to have a fine business.

On Sunday morning we drove to one of our best country churches called Cenchea. Here Brother Ashby is the splendid pastor and has one of the best country churches on the Louisiana District. He had the meeting well advertised and we had a great crowd and a fine offering, and many hands for prayer, and one of the most beautiful services so far on the district. After preaching to that great crowd of fine people we drove on the highway several miles to the lovely home of Brother Knippers, and had as fine a dinner as a bunch of tired, hungry preachers ever sat down to. He has a lovely family. His oldest son graduates from high school this spring and it is his brother that has done such a fine work this year at Minden and also at Vivian, and we have no finer men in the Church of the Nazarene in Louisiana than the Knipper brothers. Also there are two other boys that deserve special mention and they are the Isgitt brothers; one our pastor at Alexandria, and the other a farmer at Friendship.

Well, this brings us up to the Sunday morning service on March 22, and it was one great day. After a fine dinner at the Knipper home and a fine season of prayer we were to drive to DeRidder, some fifty or sixty miles right on due south of Cenchea and preach that night in the First Southern Methodist church. This was one lovely trip and through a most lovely country and we enjoyed every minute of the trip. Our next letter will take up DeRidder.

In love,
UNCLE BUDDIE.

THE BANK NEVER BREAKS

The old German shoemaker had just sent his boy with a basket of garden stuff to a poor widow. He worked hard at his trade, and cultivated his little garden patch, yet nothing was more common in his life than some such deed as this. "How can you afford to give so much away?" I asked him. "I give nothing away," he said. "I lend to the Lord, and He repays me many times. I am ashamed that people think I am generous when I am paid so much. A long time ago, when I was very poor, I saw someone in want, and I wondered if I could give, but I could not see how. I did give, and the Lord helped me. I have had more work, my garden grows well, and never since have I stopped to think twice when I have heard of some needy one. No, if I gave away all, the Lord would not let me starve. It is like money in the bank, only this time the bank never breaks, and the interest comes back every day."

Rev. J. H. Parker, Reading, Pa., sends in list of 19 and writes as follows: "This is a small list and we are systematically combing our crowd for all we can get. Hope to have another list soon. Am delighted with the Herald. It has always been a real blessing and at its present reduced price is the greatest bargain in the holiness movement. Keep up the good work."



The Trail Of The Aguaruna

By Amy N. Hinshaw



Life Story of Esther Carson Winans

CHAPTER FOUR

HIGH SCHOOL—THE DARK AGES

HER first "gateway" passed, little Esther emerged into the nebulous period of adolescence. She entered high school at Shelby, Ohio, endowed with a precocious mentality and with a vivid little personality which was still fresh with the dew of life's morning and vibrant with a superabundance of vital energy. From her earliest childhood until the close of her life the outstanding feature of Esther Carson's personality was her *radiant intensity*. It permeated all of her activities, both physical and mental, but it was especially conspicuous in the fervor of her affections and in the depths of her religious life. Her spiritual nature was keenly sensitive, like a stringed instrument attuned to the will of her Lord, who had separated her unto Himself when she was only four and a half years old. During her childhood her emotional nature found its natural expression in ardent attachment to parents, grandparents and foster sister, Ilo, while her religious life was sustained by an implicit confidence in Jesus her Savior, and in the happy consciousness of His presence with her day by day. All was harmonious within; the child's spiritual sky was clear as a summer's morning.

But the clouds began to gather early in her high school career. Years later she wrote in reference to this period:

"Without doubt, the 'Dark Ages' of my history began with my freshman year in high school. My mother kept me as far as possible from association with my schoolmates. She dreaded for me the foolishness that is almost universally attached to the years between twelve and eighteen. Whatever I escaped of this was due to her restraint."

For the first time the youthful spirit began to chafe under the wholesome restraints imposed upon her. With a new outlook upon life came new emotions which struggled for expression. Being denied the stimulus of parties and young company, the child's restless spirit found vent in increased activity, both physical and mental. Physically, she describes herself as "a tomboy and amateur naturalist." Mentally, she assumed a new attitude by deliberately setting to work, first of all to win the highest possible grades, and

then to have as much fun during school hours as her wit could devise without bringing disgrace upon her family. She easily captured the coveted grades, while her brilliant imagination revealed in the production of verses and romantic prose, all more or less of a sentimental or frivolous nature.

During this hectic period little Esther clung to the outward forms of her religious life, especially attendance upon the means of grace. In the depths of her heart she still heard the whisperings of her "call" to special service for God. But her worship became perfunctory, while the joy of her salvation slipped away from her because Satan, the arch deceiver, had woven a subtle snare about the young disciple, for the purpose of diverting into another channel her heart's loyalty hitherto so sweetly centered in her Lord.

During her sophomore year Esther conceived a violent attachment for a young woman who was eight years her senior. Such sentimental friendships are not uncommon among girls of early teen age, especially those possessed of ardent affectional natures. Girls of the intellectual type, like Esther Carson, are more susceptible than others to this peculiar form of obsession, because of their intense love for the romantic in every form.

Esther's active imagination soon clothed her "dream-friend" with the graces and perfections of all the heroines of song and story, while she lavished upon her ideal a wealth of devotion which bordered upon idolatry. This hectic friendship was dangerously exclusive as well as abnormal, but on Esther's part it was entirely sincere. It was a volcanic eruption of the little lover's undisciplined affections at the most romantic period of her existence.

As might be expected, this emotional experience furnished the inspiration for the major portion of Esther's literary effusions during those months. In passionate numbers the young author's muse soared to the loftiest heights of eloquence sounding the praises of her beloved, and singing in musical cadence of the undying devotion of kindred spirits and of the pangs of unrequited love. Some of these early productions bore the marks of real genius couched in faultless diction, but all, with the exception of a few frag-

ments, were eventually consigned to the flames.

From the viewpoint of maturity these romantic episodes of adolescence are seen to be chiefly the creations of the imagination. Nevertheless, to the adolescent at the time, they are extremely real, and often they lead to serious consequences. But when successfully weathered, they frequently serve as schools of discipline from which the victor emerges sadder but wiser, stronger to meet the real testings of life. A nature like Esther Carson's which loves fervently is keenly susceptible to the extremes of both joy and sorrow. The disappointments incident to a friendship ardent on one side, and but feebly responsive on the other, together with the final throes of disillusionment, caused little Esther mental anguish as keen as her young spirit was able to bear, but she was learning some valuable lessons which were necessary to success in the work to which God had called her.

Her mind matured rapidly, and she began to vision greater possibilities in life than she had yet known. She discovered a profound truth which found expression in the following lines:

"In the eastern sky I see
Streakings of the dawn appear;
Gladsome thoughts they bring to me,
Fill me with new hope and cheer.

"There's a flash of morning dew,
Dawnings of another day,
Life more real and love more true,
Joy that will not fade away.

"Lost to me the child's delight
And its ceaseless gaiety;
But life's joys now are far more bright
Its pain of more intensity.

"I have loved the morning glow,
Early joys and friendships fond;
These were great; but now I know
There were greater just beyond.

"But among these gleams of light
Brighter than the midday's shine
Are intenser shades of night
Than have ever yet been mine.

"Not for me the joys alone;
Not all sweet, the cup I drain;
Side by side they will be known,
Wealth of love and depth of pain.

"Tiny brooks to rivers grow,
These flow on to meet the sea;
This the brook that now I know,
Ocean lies ahead of me."

How true that "wealth of love" and "depth of pain" are always closely associated.

The strange friendship continued unbroken for almost two years. Then Esther's father moved his family to the state of Washington, where they settled on a ranch in the mountains near the village of White Salmon. Esther was in her junior year in high school when they left Shelby, Ohio. She left as a legacy to her class the Class Song for Junior Day. But the separation from her idolized friend was the keenest sorrow she had ever experienced.

The change to life on a ranch was beneficial to Esther in many ways. Instead of attending school she became her "father's boy." For almost two years this

little slip of a girl, who weighed a scant ninety pounds, worked by her "Daddy's" side, helping to clear and cultivate the land. Quoting from one of her letters, she says:

"Together we plied mattock and ax, cross-cut saw and handspike and blasting fuse, the plow and harrow, and hoe and spray-pump and pruning shears, hayrake and pitchfork, for there were apple orchards to plant and care for, crops to harvest from the old trees, alfalfa to cut for the horses and cows, and new land to clear and 'grub' till the last trace of timber and brush was gone from the new field."

This was all a part of God's plan to bring His little "chosen one" back to Himself, and to train her for the pioneer mission field in riper years. Esther never failed to respond to the call of Nature. Her soul exulted in the glories of the sunset, and in the natural beauties of wood and vale and stream. Singing birds and dainty flowerets, fleecy cloud and majestic mountain peak all seemed to whisper to her of God. Suddenly she became aware that she had lost His loved presence out of her life. This experience can best be described in her own words:

"In the virgin wilds of Washington, away from the unchristian whirl of public school life, away from the fascinating contact with a strange, intense friendship, God found His opportunity to bring me back to Himself. Nothing gave me more pleasure than to explore the forested mountains and canyons, and there I was much alone. There suddenly came to me a sense of guilt and separation from God, with a shock of astonishment and acute distress. I had not dreamed that my Christian profession was false; but now the consciousness of sins utterly inconsistent with it overwhelmed me. These convictions came apparently unoccasioned by word or look from anyone. It was the direct work of the Holy Spirit. For an hour I battled, and suffered most intensely. The moral necessity that confronted me was all but irresistible, and I yielded. With convulsive weeping I prayed for forgiveness, and hastened to my mother to make confession of my past disobedience. In my Bible I wrote the date, August 24, 1907, with the reference Isaiah 54:4-8."

But the young penitent's consecration was still incomplete. The cherished friendship was kept alive through correspondence, and still continued to be an idealized force in Esther's life. Then, in less than a year, the friend herself returned upon the scene and became a member of the family circle. The old intimacy was resumed with even greater intensity than before, until it became an abnormal infatuation, a species of slavery which Esther herself described as "a crime against that sacred thing called *personality*." This situation was naturally the cause of bitter grief and anxiety to Esther's pa-

rents. The mother especially suffered during this period because of the wall of separation between herself and her only child. Her health was seriously affected.

But at this crisis the Lord interposed. Awakening came with a shock, then disillusionment with its attendant agony of spirit. But the shackles were broken at last. Esther Carson was free to serve the Lord with an undivided heart, and "Fair Hair o' the Setting Sun's" baby was her own again. The break was complete and final. A "friendship funeral" was conducted when the voluminous correspondence of three years was consigned to the flames, together with the sentimental verses and literary effusions addressed to her one-time divinity.

Her dream surrendered, Esther made a happy discovery to which her eyes had been blinded during the period of her infatuation. The Lord had already given her the perfect human friend that her heart craved—the friend who could respond in fullest measure to the ardor of her devotion, the friend who would understand and sympathize and be tender always, the friend whose love would never fail. What other friend could be so faithful and so true as the wonderful mother who bore her—"Fair Hair o' the Setting Sun"? From that time until life's journey was ended the beautiful comradeship between this mother and daughter deepened and strengthened with the years, and never again was the harmony of their fellowship disturbed by any outside element.

During Esther's high school years her facile pen produced some excellent work that was not of a sentimental nature. At one time during her sophomore year, when she was fourteen years of age, the good people of Shelby, Ohio, put up a vigorous campaign to make the town dry, but they were defeated at the polls. Esther was as deeply interested as her elders. She composed in verse a graphic description of the scene at the polls, and the disappointment of the campaigners when the town voted wet. Her poem was printed in the daily paper.

(To be continued)

ALBERTA DISTRICT ASSEMBLY

For some of us, the Alberta Assembly season began on the Monday morning preceding the opening of assembly proper. At 10:30 a. m. the Red Deer church was packed to the doors with Nazarenes and friends who desired to witness the first graduation exercises of the Northern Bible College. President C. E. Thomson presided and General Superintendent Williams gave the Commencement Address. Four young people were graduated from the course of study.

On Monday night another fine crowd met, this time at the Calgary church, the seat of the assembly, to meet Mrs. S. N. Fitkin, President of the General Council of W. F. M. S., and Miss Mary Gardner, of Walla Walla, missionary on furlough from India. Sister Fitkin brought us a

very descriptive message of her trip to the British West Indies.

On Tuesday, Sunday School and N. Y. P. S. Conventions were held and the problems of these departments were discussed with great profit to the delegates.

The Twenty-first Annual Assembly of the Alberta District was convened in the beautiful auditorium of the Calgary church at 9 a. m. on Wednesday morning, April 1, with General Superintendent Williams in the chair. What a feast we enjoyed as we sat under his ministry for those few days! The doctor's first address to the assembly was one on the theme of "God-Consciousness." This was followed each morning with heart-searching messages for both minister and layman. The business of the assembly was interspersed with his wise and mature counsel, words of encouragement, of exhortation and of Christian optimism.

Beginning on Tuesday night, Dr. Williams preached to us every night and three times on Sunday. On Sunday afternoon a large crowd listened intently to his great missionary address and at night God blessed his message with over thirty young people seeking and finding victory. The sight and sound of those fine young men and women praying through and praising God for victory was enough to make the courts of heaven ring.

The assembly was very hospitably entertained by Rev. C. E. Thomson, pastor of the Calgary First church, and his fine crowd of Nazarenes. Despite the economic stringency, we had an excellent registration. The spirit of the entire session was all that could be desired and the business was thereby quickly and efficiently dispensed with. The pastor's reports showed much sacrifice, great toil, unwavering faith and real achievement throughout the past year. There has been over a 10 per cent increase in church membership; a 13 per cent increase in Sunday school enrollment; and a 40 per cent increase in the enrollment of the N. Y. P. S.

The General Budget, according to the District Treasurer's final report was overpaid more than a thousand dollars, or 60 per cent overpaid. The District Budget, however was considerably underpaid. The feeling of the district seems to be that while we must not put any less stress on General Budget interests we must put much greater stress on our District Budget. The HERALD OF HOLINESS campaign is on and the pastors are working to make their quotas. The month of June has been specified for a more energetic drive toward our goal.

District Superintendent E. S. Mathews reported a very strenuous and successful year in the leadership of district affairs and the appreciation and confidence of the assembly for and in his administration was expressed in a very strong nominating ballot for re-election, this ballot being made the official ballot.

The pastoral changes were very few this year, only two of the smaller organized churches being thus affected.

A spirit of aggression characterized the reports of the various department leaders of the local churches and we believe that the future for the Alberta District is quite prospective.

PERCY J. BARTRAM, Assembly Reporter.

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

Rev. and Mrs. G. H. Keeler were visitors at headquarters last week. These splendid young people have only recently come to our church from another denomination, but they are enthusiastic for the work of holiness. They began a meeting at Louisburg, Kansas April 7th, and during the summer will engage in tent work. We trust that our people will keep these workers busy in the field.

J. W. Montgomery, Superintendent of the Northern Indiana District, spoke to more than 800 people at the close of the Sunday school in the Hammond, Indiana, church. There were 767 on time by class count. Watkin and Walker were two of the happiest men in town. Ft. Wayne First church had 565 on time the last Sunday of the revival. Huntington had 423 last Sunday and Mishawaka had 421. Six schools on this district reached an attendance of more than 400 this year, four recorded over 500, two more than 600 and one more than 700.

In the Aycock meeting at Ft. Wayne there were forty-two at the altar the last Sunday morning. As a result of revivals held on the Northern Indiana District 25 united with the church at Tipton, eighteen at Mishawaka—Rev. Rogers, evangelist, and eighteen at Churubusco as a result of the Baker-Morehead meeting.

Rev. Lee Everhart, of Louisburg, Kansas, has recently held a meeting at Hillsdale, Kansas. District Superintendent Herrell organized a church with twenty new members. Rev. Everhart will continue as pastor. In a brief call at the Publishing House recently he arranged for a number of the copies of the Home Missionary Number of the *HERALD OF HOLINESS* to be sent him for distribution in that section of the country.

Fessenden had a fine revival following the Preachers' Convention recently held in this North Dakota town. Rev. and Mrs. Stout were the evangelists in charge. There were sixty-eight different seekers and several added to the church. Rev. Ova is the pastor in charge.

Professor Walter W. Tink, song evangelist, is available for meetings during July and August with the exception of July 2-12. He may be reached at 1709-11th Ave. So., Minneapolis, Minn.

Dr. H. F. Reynolds, senior General Superintendent of the Church of the Nazarene, spent two days recently in Kansas City. He spoke at the chapel service to the edification of all present. He left for a meeting at Hammond, Indiana, and then goes to Nashville, Tenn.

Rev. R. A. Steely, pastor of the Centerville, Iowa, church writes in that they have a membership of forty and at their last prayermeeting had fifty-eight present. He also states, "Our prayermeetings are always well attended; the average has been forty for some time." He sends this information to encourage others.

Evangelist Fred St. Clair writes in from El Paso, Texas, where he states he is in the third week of a most blessed revival with Rev. Gunstream. Expects to close there April 12 and go to Dallas. He states he is well at last after a terrible siege of pellagra.

Mrs. M. C. Boswell of Ft. Lauderdale, Florida, has met her quota of subscriptions for the *HERALD OF HOLINESS*. The church membership is 22 and she sends in 14 subscriptions.

Rev. Hobza of Oakes, North Dakota, has also met his full quota of subscriptions for the *HERALD OF HOLINESS*. His name was unintentionally omitted last week.

The Coffeyville, Kansas, church under the leadership of Rev. and Mrs. Brandyberry is now broadcasting every Sunday evening from 9:00 to 10:00 (Central Standard time) over KGGF.

W. C. Shelton has had a slight stroke of paralysis and requests the prayers of God's people for his recovery.

We are receiving some excellent commendations of N. B. Herrell's pointed paragraph on "Evangelism Adrift." This brief article strikes directly at the root of the difficulty. Many a revival has been hindered because the real burden of the meeting was not for the salvation of souls. A good brother in Maine has also reprinted his poem entitled, "God's Pure Love," in postcard form and is circulating it widely. We are always glad to

have our people make the widest use possible of the *HERALD OF HOLINESS*.

An appreciation of the services of Rev. Joseph Hooker and wife rendered to the church in Richmond, Virginia, has just been received. They leave for their new charge in Columbia, South Carolina, with a record of a strong work built up in Richmond, and with the confidence and prayers of the people with whom they have labored.

TELEGRAM

The Sellwood W. F. M. S., Portland, Oregon, have raised eleven hundred and twelve dollars for foreign missions. Other departments will add a goodly sum. All departments working in unity. Go over the top raising both budgets. To God be all the glory!—Mrs. A. A. Reck, President; E. G. Johnson, Pastor.

EASTER REVIVALS

"Thou God the downpour came, the floodgates were opened, the tides rose higher and higher until the crowds came, and convicted of the Spirit, fell at the altar in repentance until night after night the long altar was filled, while others were seeking pardon or purity kneeling at chairs and church seats. There were a number of wonderful conversions, among whom were persons that had been prayed for many times. But in this revival they could resist no longer and prayed through to gracious victory."—O. L. Benedum, East Liverpool, Ohio.

"We had a wonderful day at Wichita, Easter Sunday. Souls at the altar in the morning and wave after wave of glory on the service in the afternoon until we could hardly get to preach. Fourteen at the altar in the evening service."—Theodore Ludwig.

Evangelist A. O. Henricks reports a great day in Toronto, Ohio, with Rev. G. Howard Rowe. "The altar was lined to overflowing the last Sunday. Old and young, rich and poor sought and found God."

"Greatest meeting Easter we have seen in twenty years. Little basement church filled to overflowing. 179 in Sunday school, twenty-two at the altar and day closed in blaze of glory."—Pastor Dobie, Cumberland, Md.

Rev. L. E. Grattan of Greeley, Colo., writes that Easter closed one of the most successful revivals their church has had in years. People prayed through to definite victory.

The Easter Sunday school reports are excellent. East Liverpool had 1,335 present March 29th during Holland London's revival, and lacked only 71 of having an average attendance of 1,000 during the meeting. Easter Sunday there were 866 present. The Toronto Sunday school is but two years old, yet had 316 present. Denver, Colo., had 458 present on Easter Sunday. Their Easter offering was over two hundred dollars. In Coffeyville, Kansas, the attendance reached nearly three hundred.

CONVENTION AND ASSEMBLY IN TRINIDAD, BRITISH WEST INDIES

It is impossible to describe on paper the visit of our General Superintendent, Dr. J. B. Chapman to Trinidad and the great blessing he was to the work. Dr. Chapman reached Trinidad on the morning of March 9, Brother J. I. Hill, District Superintendent of the British West Indies, and wife having come to Trinidad the week before from Barbados. A welcome service was held on Monday night in the Port of Spain hall. The hall was beautifully decorated with flowers and palms and at the close of the welcome addresses a bouquet of flowers was presented to Dr. Chapman.

Dr. Chapman preached each night during the week to an attentive audience and many people found God. The simple, though eloquent manner in which Dr. Chapman brought the messages was easily understood by our people and it seemed to us as we listened that so the Master himself must have taught the people.

The Second Annual Assembly of the Trinidad District convened on March 13, at 2:00 p. m., with General Superintendent, Dr. Chapman, in the chair. After a song and prayer, Dr. Chapman read the Scripture lesson from the first chapter of Philippians and briefly addressed the assembly in a manner greatly appreciated by all. Both churches on the district, Port of Spain and Tunapuna, were represented by delegates and twelve persons responded to their names at roll call.

The reports were very encouraging and showed real progress in work. The Port of Spain church reported a membership of 146, a Sunday school with a membership of 150, a N. Y. P. S. with a membership of 84, a W. F. M. S. with a membership of 35, and a Prayer and Fasting League. In connection with the Port of Spain work an East Indian Sunday school was reported at St. James with a membership of over eighty. Tunapuna church reported a membership of 18, a Sunday school of over fifty, and a N. Y. P. S. with a membership of 35. Both churches have a list of probationers.

It was recommended and passed that three persons be given license to preach and that Miss Carlotta Graham be granted elder's orders. It was also voted that a regular District Assembly be held each year in Trinidad.

The assembly closed with the night service of the 15th. On Sunday morning Sister Carlotta Graham was ordained to the ministry by General Superintendent Chapman. This was the first West Indian to be ordained in the Church of the Nazarene, British West Indies, and therefore it was a time of great interest as well as of great importance to the work. As Dr. Chapman read the scriptures and gave the solemn charge, a seriousness as well as a sacredness settled down on the people and there was hardly a dry eye in the hall. All felt the presence of God to be very real and that His divine approval was on the service. Both the morning and night services closed with the altar full of seekers.

On Monday night Dr. Chapman preached to a crowded hall at Tunapuna, and on March 17 left with Brother and Sister Hill for Barbados. The Lord willing, Dr. Chapman is expecting to be in

Trinidad again on Easter Sunday, and will bring the morning message at Port of Spain hall. The church is looking forward with eagerness to seeing and hearing Dr. Chapman once more before he leaves us for his long trip to Peru. The convention was a great uplift and inspiration to the church and to the missionaries, and its influence on the Church of the Nazarene in the island, of inestimable value.

MRS. GEORGE W. M. SURBROOK, Reporter.

BALLINGER N. Y. P. S. ZONE RALLY, SAN ANTONIO DISTRICT

The Ballinger Zone N. Y. P. S. Rally was held at Ballinger, Texas, on Sunday, March 29. The rally began at 9:30 with class enrollment for the Sunday school, then a prayer and praise service was conducted by Rev. Haley Messer, pastor of the San Angelo church. This was followed with the Sacrament of the Lord's Supper, after which Rev. Wm. H. Phillips, our District Superintendent, brought a soul-stirring message.

At noon a basket dinner was served which was much enjoyed by all.

The afternoon service opened with Zone Chairman Rev. W. Lawson Brown in charge. A short business session was held when Brother Brown was unanimously re-elected Zone Chairman and A. D. Freeman of San Angelo as secretary. The next rally is to be held at San Angelo on May 31.

The special singing was ably done by Brother Brown, Mrs. Haley Messer, Rev. and Mrs. Ford and sons. Misses Ruby Jennings and Lennel Ford gave a piano duet. A reading was given by Miss Lucile Smith. Brother Joe Harrison delivered a sermonette that was well received.

The San Angelo N. Y. P. S. gave a most beautiful presentation of the "Lost Coin." It was well rendered and brought tears to the eyes of many.

Rev. J. C. Henson, business manager of Bethany-Peniel College, was present and gave a short address on "Christian Education." We were glad to have him with us. We were also favored with the presence of our District Superintendent's wife, Mrs. Phillips, who preached Sunday night.

We did not have as large representation as we desired, but had one of the best meetings I have attended on this Zone. All carried out their parts well. Now for San Angelo on May 31.

I. L. FLYNN, Reporter.

ZONE NUMBER THREE, EASTERN OKLAHOMA DISTRICT

The N. Y. P. Societies of Zone 3 met at Davenport, Okla., the evening of April 3 for their quarterly rally. We were especially favored by having our beloved District Superintendent, Rev. Mark Whitney, with us and he brought a very good message on "Our Union With Christ," which was enjoyed by all.

The following day was filled with special music, readings, and special singing. Rev. Van Arsdell of Harrah brought us a very appropriate message at eleven o'clock which we all needed so much.

At noon a sixty-foot table was laden with good things to eat, such as most Nazarenes enjoy. At least every one ex-

pressed himself as having enjoyed it very much.

In the afternoon our District Superintendent spoke to us again, his main theme being "Home Missions." He also told us of his plans for the future on Home Mission work which we all felt were very good. All seemed to be greatly stirred and seemed to receive a greater vision of Home Missions. We, the young people of this zone, wish to endorse his plans and do pledge ourselves to stand by him with our prayers and with our support. May the dear Lord bless the work and we feel He will as we know God has put this on his heart.

The next rally was voted to be held at Chandler, July 4. We are all looking forward to that date.

MRS. W. F. HURST, Zone Reporter.

MANITOBA-SASKATCHEWAN DISTRICT CONVENTION

The Annual District Convention of the Manitoba-Saskatchewan District, Church of the Nazarene, was held in Saskatoon, Saskatchewan, April 3 to 5, 1931. It was very well attended. The local pastor, Dr. C. E. West, and his good people gave us a hearty welcome and generously opened their homes to accommodate the delegates and visitors.

The convention was in charge of our District Superintendent, Rev. A. J. Smith. The papers read showed careful thought and preparation. The discussions were inspirational. There was a good, spiritual atmosphere throughout the whole convention.

We wish to express our appreciation to Madam Karinska, the converted Russian prima donna, for the splendid service rendered in song.

We went home to our different places in the Master's vineyard with a greater determination to pray, believe and work for a Holy Ghost revival.

T. J. ELLIS, Reporter.

N. Y. P. S. RALLY

The N. Y. P. S. Rally of Zone Eleven convened Saturday, April 4, at the Church of the Nazarene, Kingfisher, Oklahoma, Rev. F. G. Stockton, pastor.

In the morning an Easter program was given which was made up of numbers from each society of the zone. Mrs. Ira E. Bray and Mrs. D. C. Reynolds gave some excellent object lessons to the Juniors and Intermediates.

The special music was well rendered and of great blessing.

At noon we all enjoyed what was called a lunch, but seemed to us should have been called dinner, for it was very fine and there was plenty of it.

The afternoon session opened with congregational singing and prayer. A business meeting followed during which a place and time for our next rally was voted upon. We voted to accept the invitation from Yukon, where I am sure we shall be well entertained by Rev. Ira E. Bray, his good wife and their loyal members. The next rally will be July 4.

We were delighted to have President A. K. Bracken, also Rev. J. Walter Hall in our midst. Brother Hall said some very important things concerning our Nazarene colleges. President Bracken and some of his talented and loyal students

gave us a wonderful educational program. Both male quartets of Bethany-Peniel College were present and gave us some very fine messages in song.

One of the greatest features of the day was the play, "The Terrible Meek," presented by Miss Carol Spruce, Mr. Hearne Spruce and Mr. Paul Garrett. The Spirit of the Lord was so manifested that when at the close of the play Rev. D. C. Reynolds arose to give the message, he made an altar call instead, and in a few minutes the altar was lined with seekers. God does mighty things for us.

ESSIE RIDINGS,
Secretary and Reporter.

N. Y. P. S. RALLY OF ZONE NO. 5

The N. Y. P. S. Zone Rally was held at the Church of the Nazarene, Hugo, Oklahoma, March 28, 29, 1931. Beginning at 7:30 p. m. Saturday, we were favored with some special songs. Brother Archer led the devotional, after which Rev. C. M. Whitley brought a wonderful message on "He that winneth souls is wise."

The service on Sunday morning was given to the different phases of the program prepared for this occasion. Rev. S. H. Owens brought the message at the morning service.

The afternoon session was given to a well prepared program made up of papers, talks, special numbers and special songs. Several minutes were given for discussion on "How to have variety in the Young People's Service." From 3:15 p. m. to 3:45 was given to the business matters pertaining to interests of the zone.

The next Zone Rally will be held at Broken Bow on July 3 and 4, 1931.

Mrs. M. L. WHITE.

EASTERN OKLAHOMA DISTRICT SUNDAY SCHOOL CONVENTIONS

We have just closed four very successful three days' Sunday School Conventions on the Eastern Oklahoma District. Out of the forty-nine schools there were thirty-eight of them represented. Believing this to be a good record attendance we are encouraged to do more for the Sunday schools than we have before.

Dr. E. P. Ellyson was the special speaker. His great lectures in the interest of our Sunday schools will never be forgotten. Beside the good attendance at each of the conventions there was a beautiful spirit prevailing in every service which makes us know that our God is pleased with the great work of the Sunday school.

Dr. Ellyson was not only a blessing to our church schools but was a blessing to every department of our church, and the beautiful spirit that he manifested was a blessing to all present.

The conventions were held at the following churches: Hominy, Shawnee, McAlester and Tishomingo. The Shawnee Zone carried the banner over the other zones for having the largest number in attendance.

We are glad to report that after the conventions are closed our churches are reporting a larger number in attendance than before, and not only in attendance but in other interests.

EASTER PRAISE OFFERING

Weekly Bulletin

Needed to prevent missionary retrenchment
on May 1st \$295,047.53

Receipts from all sources to April 15, 1931,
including \$19,298.59 for April 254,717.76

Balance needed by midnight April 30 \$ 40,329.77

Foreign missions, home missions, church extension and worn out preachers are heart-breakingly watching the report from YOUR church. What shall it be?

APRIL 30 IS THE DEAD LINE

You can depend on the Eastern Oklahoma District coming up with her part of the 200,000 by the General Assembly. Pray for us.

E. D. SIMPSON, Chairman,
District Church School Board.

CHURCH NEWS

CAMBRIDGE CITY, IND.—"March 22 brought to a close one of the greatest revivals in the history of this church. The special workers were in the person of Rev. C. B. Cox and C. G. Rife of Franklin, Ohio. Brother Cox is not only a great preacher but equally a soul winner for God. One hundred chairs were lent us by the undertaker and then on the last night several people were turned away. During the last week there were sixty or seventy that sought the Lord and seemingly all were happy finders. Many new friends were made for the church and we feel that this revival is the beginning of great things in the future for the church. On the last Sunday there were 204 in attendance at Sunday school, this going over a previous record attendance by 48. We are expecting in the near future to take in some good, substantial members that were saved in this revival. Rev. Cox pushed the HERALD OF HOLINESS and received 14 subscriptions; many more are going to take it as soon as finances will permit. We will do our very best to get the quota for this church. We are praising God for what He has done and what He is going to do for us in this place."—L. Richard Rahrar, Pastor.

son as pastors for another year. Montrose is a very difficult field and it is hard to get outsiders into the services but we are praying God to come to our rescue and show us what to do to get the unsaved people into the services where they can have the old-time gospel. We have outside speakers from time to time to preach for us. Rev. A. N. Cool of Glendale preached for us on a recent Sunday evening and Rev. Fortney of Los Angeles gave a talk at a recent Thursday night prayermeeting. Our Sunday school is doing some splendid work under the leadership of our superintendent, Mrs. S. V. Franklin. The Lord is also helping us in a financial way for which we give Him praise."—Doty L. Anderson, Reporter.

PEORIA, ILL.—"We have just closed a very successful and victorious two weeks' revival campaign at this church. Rev. Chas. H. Dye of Piqua, Ohio, was the evangelist and God's blessing was on him from the beginning. The attendance during the revival meeting was, we believe, the best average attendance we have ever had during a revival, and an excellent interest was manifested. Ninety-five souls, including twenty-seven, during the special Sunday school service, sought God during the meeting, in either the saving or the sanctifying power. A fine class has been received into the church as a result of this meeting and though the campaign itself has ended, the revival spirit is still strong in the church."—Reporter.

SOMERTON, ARIZ.—"We have just closed a gracious revival with Evangelists Will H. and Lillie B. Nerry. We did not see the whole community stirred, but we did see some pray through to definite victory. In the children's meeting conducted by Sister Nerry, 18 responded at one altar call and all were either saved or sanctified. Personally, we have a greater vision for our children and shall do more to see them saved. Brother and Sister Nerry believe in and practice the prayer life. We did not count numbers who prayed through, many were under con-

MONTROSE, CALIF.—"We want to let the readers of the HERALD OF HOLINESS know that the First Church of the Nazarene of Montrose, Calif., is still doing business for the Lord. We think that in Rev. and Mrs. Roy Whisson we have the greatest pastors on the Southern California District. They are always busy calling on people and trying to win them to Christ. At a recent Sunday morning service the members of the church voted unanimously to call Rev. and Mrs. Whisson

viction but would not pay the price. We have received a greater vision as a church; the young people have received new light, some new friends were made. Personally, we never enjoyed the light more, nor loved a lost world more. We have had over sixty in the young people's service. We are only twelve miles from Old Mexico, where they have a wide open bar the year round. It is hardly necessary to say that we can feel the curse of rum and the blight of Romanism in this border town, but by His grace we mean to press on forgetting the things which are behind and press toward the prize of the high calling of God in Christ Jesus."—G. N. Wickens, Pastor.

OSAGE, OKLA.—"The blessings of the Lord are upon this little church. We are still on the firing line and have victory. At the last assembly we were worshipping in a rented hall. Since then we have built a church building, one large enough for a town of this size. It is a tile building. We had it finished on the inside and moved into it the first Sunday in February and God marvelously blessed us and saved one soul the first service. We are not telling this to be boastful but to the glory of God. Rev. Leo Upton of Tulsa is our pastor; one of the finest young preachers we have ever listened to, and his wife is a sweet singer. They make a fine couple and the Lord is using them in his vineyard."—Mrs. Fred Davis, Reporter.

ROSHOLT, SO. DAK.—"The work here is going on with victory. Rev. C. T. Corbett just closed ten days of real blessing and revival with thirty-six different people at the altar. Wise, efficient and filled with holy fire and zeal would describe his ministry. We are determined to pay the budgets. We are being blessed by revival fires. Our outlook is better than any of the previous four years here. We praise and honor our God; to Him be the glory."—Lee C. Bates, Pastor.

LOS ANGELES, CALIF., FIRST CHURCH—"Our special revival effort with Rev. T. M. Anderson as evangelist and the Vaughan Radio Quartet as singers came to a close last Sunday night. For months the church had been praying and planning for this revival. The revival with A. E. Sanner last November was a John the Baptist to prepare the way for this special effort. Since that meeting our pastor preached a special series of sermons to further prepare for it. The advertising committee never did better work and the meeting was advertised through the medium of letter stickers, hand-cards, placards, local press and radio. Special prayermeetings on the part of church, young people, and days of fasting were observed. The revival opened in high on Sunday, March 8, with neither the evangelist nor the quartet present. Several wonderful cases of salvation the first day. The quartet arrived Monday and Brother Anderson on Tuesday. From the opening service there was an air of expectancy and the people were not disappointed. This was the quartet's first time with us but they drew the crowds and their singing blessed the multitudes.

They did not wear out though they sang several times a day in the regular services and many times over the radio and elsewhere. They were more popular the last day than they were the first. This was Brother Anderson's second revival with us in a little over a year but he preached with greater unction and tenderness than ever. There was not a barren altar call, and counting them as they came there were four hundred and eighty-seven seekers during the revival. The crowds were never larger and the co-operation was beautiful. The following churches were present as special guests one night each during the meeting: Garvanza, Hawthorne, Long Beach, Burbank, Riverside Drive, Boyles Heights, Anaheim, Pasadena First, Bresee Avenue, Compton, Glendale, North Long Beach, Alhambra, East Pasadena, Grace, Emmanuel, Graham, Hollywood, also Pasadena College; and one of the largest delegations was the North Los Angeles Group of the District Young People's Society. The church will receive a large class of members. We had great workers, fine co-operation, and God gave us a great revival. Under the leadership of Brother Hooker and Brother Rogers the church is constantly reaching out for greater things. The Sunday school has reached the seven hundred mark."—Wm. V. Taylor, Chairman Advertising Committee.

SPOKANE, WASH.—"We have just closed one of the best revival meetings we have ever attended. Professor and Mrs. A. S. London, and Rev. Holland London and Lela London were our evangelists. Holland London is a good preacher. He is earnest and not afraid to speak the truth. He is about the best to get people to the altar that we have ever seen. Professor London with his lectures and song leading, and the four with their singing, make a great party. There were over three hundred at the altar and more than two hundred professed to pray through to definite victory. We took 34 into the church and more are expected. Thirteen subscriptions for the HERALD OF HOLINESS were sent in and several more are now ready to be sent. The writer has been in the holiness movement for thirty-five years and as we remember, we have never seen a greater revival. The smallest crowd was 400 and the largest over 1,200. Our Sunday school has had an increase of over 100 in the last six months. We have a great company of people here at Spokane. God is good to us. The people are real workers. They make about 400 Sunday school calls a week. We have a wonderful corps of teachers and officers in our Sunday school, and our superintendent, S. W. True, is the best we have ever seen."—F. R. McConnell, Pastor.

EVANGELISTS C. T. CORBETT AND WIFE—"We are reporting two meetings this time; one at Fargo, N. Dak., with Rev. Berl Peterson and wife, and the other with Rev. Lee Bates and wife at Rosholt, So. Dak. At Fargo we had seekers almost every night and some wonderful times of victory. Had a good Sunday school rally; also took a fine class of new members into the church. The Peter-

sons are doing a great work in Fargo. We then spent a few days at the Preachers' Convention in Minneapolis. Oh, but we were blessed and had wonderful fellowship with our old friends again. At Rosholt the break didn't come until the last few services but we closed in a blaze of glory when 36 prayed through. Some are coming into the church soon; had a good Sunday school rally also. Rev. Bates has been at Rosholt for five years; has done a wonderful work and surely has the confidence of the people. Genuine holiness always works. Amen and Amen!"

MCCUNE, KANSAS—"Evangelist C. J. Garrett closed a successful revival meeting here some time ago. He is a man of God and has a heart full of love for everyone. There were five souls saved and six taken into the church. Our Sunday school and church services are growing in number. There were four souls saved at prayermeeting Wednesday night, April 1. Our little church is pressing the battle for the Lord. Just a few of us in number but we are of one accord, filled with the Spirit. We have organized a Young People's Society."—Reporter.

CONWAY, ARK.—"We are closing the half of our assembly year with the spiritual tide high. Our people here are a great people to pray, pay and shout, for which we praise God. By the time this reaches the press we shall have the District and General Budgets paid up to date and all local bills met. We are now in the drive for our part of the subscriptions for the HERALD OF HOLINESS. We are behind the whole church with a whole program. Our Sunday school and church services are increasing rapidly and we are now arranging for a building program. We will soon be in another revival with Sister Beasley of Hugo, Okla., and in the fall we will have with us Dr. C. H. Babcock for a great revival. We are expecting great things from God."—J. A. Russell, Pastor.

DRYDEN, MAINE—"The Lord is blessing here. The work is steadily progressing. We are praying for a revival and believing it will come. God does answer prayer! Early in the year the church enjoyed a visit from District Superintendent Gould; a splendid congregation greeted him and listened to his appealing message. The conference after the service was of mutual benefit. The church has extended a unanimous call to Pastor Wagner for next year. The preaching services are well sustained and new faces are seen in the Sunday school. The midweek prayermeetings are spiritual and well attended. The public missionary meeting planned for March had to be postponed on account of road conditions but a collection for missions will be taken on or before Easter. Our financial condition is improving; the employment situation is less acute. We thank God for open doors in Dryden and are praying for a harvest of souls in the near future."—Reporter.

"I certainly do enjoy reading the Herald. It is food to my soul and I love it and wish the whole force a grand and glorious year."—Mrs. Mary E. Sushey, Drumright, Okla.

MORRISTOWN, IND.—“If I know my church, I believe we have one of the best in the Nazarene movement. Here is my proof—our budgets are paid sixty days in advance, never been back a cent this year. Have paid \$200 on church property. We have organized a W. F. M. S. who are on the job to see the work move. We also organized a N. Y. P. S. They are making things move in Morristown; have fifty to sixty out to the Friday night prayermeetings—this is the N. Y. P. S. cottage meeting. Amen! Have a fifty per cent increase in church members this year. Have eighty per cent increase in Sunday school this year. Uncle Bud told us how to do the job. He said, ‘Shake the sand out of our socks about five a. m. and go after them.’ We are combing this country like we were looking for gold, and we are finding the lost sheep, Hallelujah!”—T. L. Terry, Pastor.

EVANGELIST CLAYTON KIDD—“The past three months were busy months with fine meetings: Elmira, New York, with Brother and Sister Strait. God surely blessed in a remarkable way. In Detroit at the Gospel Mission and First church we had fine meetings. We have just concluded a tour of the Detroit Zone in the interest of the N. Y. P. S. Had some very fine services with the Windsor Quartet and Miss Louise Blakeslee as singers. We want to give God the glory for all these fine services and thank Him for the privilege to just work in His vineyard. From here we go to Fostoria, Ohio, with Brother Vergil Few. Pray for us.”

WEST TULSA, OKLA.—“God has wonderfully blessed us in every way. Not many weeks pass but what some pray through at our altar, from one to eighteen, there were four Sunday night. I never served a more congenial, loyal and spiritual people in my life. The most of them are true tithers and good givers and that means so much. We are just closing our sixth year here. The N. Y. P. S. is getting along fine. Several young preachers among them. Our Sunday school was never better, 180 present Sunday. Our Sunday school superintendent is doing his best and succeeding. The N. Y. P. S. President is stressing spirituality as never before and it is having its effect. Our prayermeeting is well attended. We have about one hundred members and from fifty to one hundred in prayermeeting. Now, beloved, I come to you with my story; I am sick and have been since last July, but for the last three months I am not able to preach much more than half time. I am in Claremore now taking hot baths and drinking this water and it seems to do me good. I want to ask the HERALD OF HOLINESS family everywhere to pray for me and my healing. I have preached for nearly twenty-three years but I have done so little for God and the church, I feel so ashamed. Pray for me, for I am your brother to the end. Amen!”—F. R. Morgan, Pastor.

MINERAL CITY, OHIO.—“We feel that we have something new to announce, especially in this day. Here it is: A nine weeks’ revival without any intermission and God’s blessing continually on it in a

special way. More than two hundred and seventy-five bowed at an altar of prayer. From this meeting we took into the church 37 new members, making a total of 52 this assembly year, bringing the total membership of the church to 91 members, for which we give God all the glory. We began our revival using the various preachers of the local communities, which consisted of Methodists, Methodist Protestants, Reform United Brethren, Salvation Army Captain, some mission workers and Nazarenes. We conducted our services in this manner for two weeks, then we were especially blessed by having one of our consecrated Nazarene girls, Miss Laura Harbold from West Lafayette, Ohio (a student of Olivet College), who preached for us, and her ministry was wonderfully blessed of the Lord in the salvation of souls. Then we were blessed by having Rev. James McGowan, pastor of the Goodyear Heights Church of the Nazarene, Akron, Ohio, with us for two weeks; Rev. Clyde B. Winland of Mt. Vernon, Ohio, for one week, also had over one week-end Evangeline Reams from the Friends Rescue Home at Columbus, Ohio. Her ministry proved a great blessing to the church and community as well. The work is going well, the church is growing. All the needs are being supplied. Everybody’s happy, no friction in the church and we are believing God for greater victories in the future.”—John Guy, Pastor.

EVANGELIST AUG. N. NELSON—“We closed a revival for the Church of the Nazarene at Belvidere, Vt., a little mountain village ‘way up in the hills’ of this most wonderful and beautiful ‘maple syrup country.’ We have had a small church in this place for the last twelve years. During this time the four members have struggled along, praying and believing God to send a revival. Yet during this time, they only recall that some three people have been saved. Rev. Henry Stebbins, the present pastor, came here and began to preach last fall and since then there has been a constant increase of the congregation, until he finally felt that the time had come to put on another revival effort and engaged the writer to come and assist him. The fire began to fall and salvation came to penitent souls. Among the converts were children, married people, young people and among them a Roman Catholic, who was gloriously saved on the afternoon of the all-day meeting when Rev. S. W. Beers preached a wonderful sermon on ‘The Flesh.’ We thank God for the privilege of having been here. We were most beautifully entertained in the home of Brother and Sister Ed Potters. The pastor, Brother Stebbins, could not have treated us any better if he had tried. We came here voluntarily, knowing that they could not afford to have an evangelist, because the people were too poor to pay anything. We told Brother Stebbins that we would come for ‘our board and lodging,’ and got it, and beside, the dear people out of their poverty gave us \$25.00. O brethren, evangelists, don’t let us forsake the poor, little, struggling churches, but give them a lift, and as we do God will abundantly reward us on that day. We begin a revival at Burlington, Vt., next

Wednesday, then go from there to Union, Maine, May 6-24. Glory be to Christ. I also secured five subscriptions for the HERALD OF HOLINESS and organized a ladies’ weekly cottage prayermeeting.”

HAVANA, ILL.—“Just closed a very good meeting with G. D. and Agnes Urschel as evangelists. Good crowds and good interest with seekers at the altar. If not for the weather conditions I am sure we would have had many more seekers. Brother and Sister Urschel are excellent revivalists, good preachers and singers.”—Cora Ryan, Pastor.

TUCUMCARI, N. M.—“Our work is small but we are moving along nicely. We have doubled our membership since last assembly in June, also our Sunday school has doubled in attendance. Our prayermeetings are growing more interesting. We have had about ten or twelve saved in our regular services since last June and a few in our evangelistic services. We have organized a N. Y. P. S. with some of the finest young people in our little city. Miss Drucilla Hutchison, president of the Young People’s Society, makes a fine leader and has the work at heart. We have also organized a Junior N. Y. P. S. and they are making fine progress with Miss Georgia Thomas as president. This society meets at five o’clock each Sunday evening. They are having some interesting programs. When we came here a year and a half ago we had eleven members with about ten to twenty in Sunday school, six to eight in prayermeeting. Now we have forty to fifty in Sunday school and about twenty in prayermeeting. The church gave us a recall for another year. We trust to pay our budgets in full by the assembly.”—G. W. Long, Pastor.

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STREATOR, ILL.—“With the J. M. Huff Evangelistic Party of Olivet, Ill., we have just closed the greatest revival in the history of our church. With a total of seventy-three seekers, a well-filled house every night, and good interest taken by all, we feel well-pleased with the results. Easter Sunday morning brought us a record attendance at Sunday school with 125 present. The largest attendance before this had been 81. Then the Easter service seemed to be the crowning one of the entire meeting. Most appropriate and impressive was the picture of the empty tomb drawn by Miss Opal Huff, while Miss Marie Ferguson sang ‘Christ Arose.’ The message of Brother Huff was a real masterpiece. The altar service was followed by a most impressive communion service. This in turn was followed by a consecration service in which fourteen young people knelt at an altar of prayer to signify their willingness to answer a call from God to any field where He might deign to send them. At this point in the service a splendid class of five were received into church membership. The meeting closed with a healing service, with several anointed for healing of the body. The art work by Miss Huff, illustrating a gospel song each night, as well as the special songs rendered by Miss Ferguson was used of God to convict sinners and bless God’s children. These two young ladies conducted instructive children’s meeting which proved fruitful in leading to the salvation of a number of the boys and girls.”—J. B. Lansing, Pastor.

YOUNGSTOWN, OHIO.—“We have been in the Church of the Nazarene now about twenty months. Have spent all of our time here as pastor and have preached every Sunday since arriving in this city. On our arrival we found 17 saints holding the fort and doing all they could to hold the church together. The Sunday school had an average attendance of about sixty. Today we had 70 members in our church and last Sunday the attendance in the Sunday school was 337. We have had to fight hard to build up the work here but

feel God has well paid us. We have reached our goal in the campaign for subscriptions to the *HERALD OF HOLINESS* and working for more subscribers. Wife is an ordained elder and between us we accept calls for few revivals. Have appreciated the letters we have received from our old friends in regard to revival meetings.”—Warren E. Posey, Pastor.

AVON PARK, FLA.—“For the first quarter since the assembly in late November the church reports real victory. There have been added six members (two entire families). On a recent Sunday morning we had the largest morning attendance since our ministry here. All departments are on the increase. Among the most precious things is the increase in the young people’s work. Ours is now a standard society, the organization having recently been revised. The attendance to their Sunday services is large and increasing. The young people are very aggressive and insist on some means of venting their desire for souls. To this end they will commence Sunday, April 12, in Wauchula, a nearby town, with regular Sunday afternoon services, with a view to the organization of a church. The young people have also caught the spirit of missions, and this later effort is with a view to assisting the District Superintendent, Rev. J. E. Redmon. Dr. C. H. Babcock, assisted by Mr. and Mrs. Fred Davis of Rochester, and three instrumental musicians gave the church an intensive week’s meeting. It was a real blessing and the splendid preaching of Dr. Babcock was more than a treat. This campaign was preceded by a Missionary Rally, with Rev. Floyd Hitchcock, of the Oriental Missionary Society, as the speaker. The church looks forward to a revival campaign May 10 to 24 with Brother and Sister J. E. Redmon. Please pray and if possible come.”—Paul A. Southard, Pastor.

SEATTLE, WASH., CENTRAL CHURCH.—“Our services are increasing in attendance and the Sunday school is showing a healthy growth. In the providence of God

nine missionaries were with us for all day Easter Sunday. A party from Central church was at the wharf when the *Princess Charlotte* arrived from Victoria, B. C. The missionary party came from India on the *Empress of Russia* to Victoria and then on the *Princess Charlotte* to Seattle. Rev. George and Mrs. Franklin and five children with Rev. Maude Varnedoe arrived late Saturday evening at Seattle. A group of people from Central church also met the party at the boat and sang, ‘Blest Be the Tie that Binds.’ Brother and Sister Franklin and Sister Varnedoe spoke in the morning service. Mrs. Ruby Blackman, formerly a missionary in Eastern India, together with Sister Varnedoe and Brother Franklin, gave us a lively missionary service in the evening. Thank God for the missionaries and the missionary cause. A good offering was taken for missions Easter morning and our loyal people responded cheerfully and liberally.”—E. E. Wordsworth, Pastor.

EL PASO, TEXAS (809 N. Raynor St.).—“We are having a good revival. Rev. Fred St. Clair preaching the old-time gospel that saves from all sin. Our church has been revived in a wonderful way. Our budgets paid, our faith is in God. The fight goes on this week. The Iicks are to be with us in May, beginning the 15th. Pray for us. We are pushing 100 per cent for the *HERALD OF HOLINESS*.”—R. C. Gunstream, Pastor.

GREELEY, COLO. (Cor. 9th St. and 11th Ave.).—“Sunday, April 5, closed one of the most successful revival meetings that have been held in our church in recent years. There were quite a large number of seekers at the altar. People prayed through to real definite victory. The preaching of District Superintendent C. W. Davis and Mrs. Florence Davis was in power and took hold of the hearers. Rev. David Severin and wife had charge of the singing and did real work in the Sunday school. The Sunday school attendance was the largest in months. Our people are encouraged. God is with us.”—L. E. Grattan, Pastor.

ADA, OKLA.—“We are now at the close of our second month here with this church and after two months of very strenuous work and fine fellowship we feel that we can safely say that this is one of our very best churches for vision, culture, talent and spirituality. My predecessors have all wrought well and lived lives above reproach. Our Sunday school attendance for March averaged 252 per Sunday. We have just closed a pre-Easter meeting with the pastor doing the preaching. This was for just one week. There were some twenty-five professions. We had a good offering on Easter Sunday which almost paid our entire General Budget for the year. We are to have Rev. Lewis J. Rice with us for a meeting the last of May and first of June.”—L. Lee Gaines, Pastor.

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Edwin B. Buster, Argo, Ill., writes: “I am sending subscriptions to the *Herald of Holiness* to people that I think will profit by reading a few of the copies. I think this is a very good way to win souls and would like to try it for a year or so.” Included in his letter was five subscriptions.

EVANGELIST M. M. BUSSEY—"These are sweet days walking with the Lord. After closing at Plainview, Texas, with Dr. W. D. McGraw, I drove through Amarillo, Texas, and was with Rev. R. E. McCain and his people at First church for six services. God came in mighty power and gave us a most refreshing time with some souls in the fountain. We had a fine start for a revival and they wanted me to stay, but was slated and had to go. (Who invented evangelistic slates anyway?) Then I drove through Dalhart, Texas, and gave Brother and Sister Whitley one night, then drove over Raton Pass into Colorado just ahead of a snowstorm and reached Trinidad in time to begin on Sunday. The revival at Trinidad, with Rev. Z. H. Baxter and his flock, was of the old-fashioned kind. Whole families knelt at the altar together and found the Lord, raw sinners out of the world prayed through, women put sleeves in their dresses, and took off their jewelry. At one service the pastor passed the plates and ten pieces of jewelry were received to be sent to Missionary Headquarters, and the proceeds to Africa. Twenty-four members united with the church during the meeting. We ran three days longer than we had planned, then I came to Colorado Springs with Rev. J. A. Philips and his fine flock. God is with us and souls are praying through in every service. Please remember me at the throne."

CLOVIS, NEW MEXICO—"About the middle of March we came to Clovis to take charge of the work here. We are happy to say that God has been meeting with us and blessing in the services. The Sunday school is prospering—our average attendance for the last four Sundays was 94. On March 29 Dr. Goodwin came to us and spoke three times. His sermons were inspiring and in the evening service there was deep conviction among the unsaved. Our Sunday school took a great leap that day and reached 145, almost twice the previous record attendance. In the afternoon Dr. Goodwin spoke to a great crowd of about 225 on his trip through the Holy Land. We certainly appreciated this privilege of having him with us. We have only a small membership, but the congregations are excellent, and the members are a faithful, spiritual group of people. A pre-Easter revival campaign has just closed with Rev. A. K. Scott, the District Superintendent, and the pastor doing the preaching. The Lord came, and although we did not see the results we hoped for, yet we believe that the truth was applied to hearts, and thank God for the victory we had. Surely a great door of opportunity is open in this fine little city of Clovis, and by God's grace we plan, as pastor and people, to enter it. Pray for us."—Vernon L. Wilcox, Pastor.

HEMINGFORD, NEBR.—"This church has been seeing some victory. Folks are getting blessed in our services. In February Evangelists Gilbert and Sylvia Anderson were with us for a revival. Sister Anderson's preaching was of a high order and touched many hearts. Surely Hemingford people will have to answer for this light. The meeting was transferred to the Congregational church. All classes of people

came. In our own little building where we held the Sunday morning services we had some wonderful altar services. Quite a number received real victory. The impetus is felt in our services. Brother Gilbert Anderson's singing and ministry were much appreciated. Our proposed Church School Convention was snowed under during the blizzard of March 26. However after the storm Brother Cooper, our District Superintendent, came on in and we had a feast over Sunday. We are gaining ground and expect to be on hand at the District Assembly and Campmeeting at Hastings."—Frank Mayhew, Pastor.

EVANGELIST JAMES MILLER—"We had a most wonderful meeting in our Grace church at Nashville, Tenn. The front of the house was filled with seekers a number of nights and the last night some were in the aisles or anywhere they could get to pray. That night a young man and wife left the church at eleven o'clock for home but when they arrived there they were afraid to go in the house, turned around and came back to the church and made their way through the crowd to the altar and prayed. Soon the fire struck their hearts. That same night a deaf and dumb man was saved and gave me a good hugging and pounding in the back after peace had come. There was a young business man saved in this meeting that had been almost ruined by the drink habit through a period of years. One night while at home and before he attended the meeting he was saved and was on the verge of an awful collapse at the time. He never missed a night of the services after that. He told me he had not been inside a church for years, but he had a praying mother and others were praying earnestly for him. We had days of fasting in this meeting and one night of prayer. Beloved, it pays to pay the Bible price. It was a great pleasure to be with Dr. Hardy and the school and preach each day in the chapel services. Rev. J. E. Gaar, who is known so well over our movement, is the good pastor here. I had known him for years but this was our first meeting together. We enjoyed this privilege of being with him and his church very much.

Professor L. D. Shelton was the song leader at this place. We enjoyed the sweet fellowship we had with him as a coworker and the beautiful songs he sang in the meeting. These are busy days but thank God they are blessed days also. Pray for me that God will bless our efforts for His glory and the salvation of the lost."

CUMBERLAND, MD.—"Easter Sunday was one of the greatest days I have seen in twenty years of ministry. Crowded as we are in our little basement church we set out to make a new record. Revival meetings which had been running for three weeks came to a close. When the results were tabulated, we had 179 at Sunday school, a crowded house both morning and night at preaching, added five new members and closed in a blaze of glory with 22 at the altar at night. A Junior choir of about 30 and a 12-piece orchestra, together with a loyal Nazarene church singing as only they can sing, furnished the music. We close our year with General Budget nearly forty per cent overpaid, District Budget paid, all obligations met, a love offering of nearly \$43 for the pastor, and a net gain of 7 in membership. I came to Cumberland last November following that man of God, Rev. H. I. Basham, and found he had laid a good foundation and I am trying by God's help to build worthily. Pray that God will make it possible for us to have a building large enough to take care of the people who want to hear the old-fashioned gospel. There is only one holiness church here and that is our little basement."—R. E. Dobie, Pastor.

PITTSBURGH, PA., FIRST CHURCH—"Easter Sunday was a great day at our church. It started with an old-fashioned class meeting at nine a. m., followed by a very fine Easter program by the Juniors of the Sunday school, under the leadership of Mrs. Arthur Brooks. Following this a responsive song service, as follows, 'I Gave My Life For Thee' which was rendered as 'The Savior's Question' and followed by the congregation singing in response, 'All for Jesus! All my being's ransomed powers,' after

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which the pastor led a devotion and consecration service for about ten minutes, all of which was very impressive. Eight members were received into the church. Next was the observance of the Lord's Supper, the Holy Communion, at which three tables were served. With the eight members received Easter, we now have a total of twenty-four members received and about eight reinstated since we took the pastorate. Next Sunday our District Superintendent, Brother C. Warren Jones, is to be with us and preach in the morning and we are expecting a great time."—J. N. Hampe, Pastor.

NORMAN, OKLA.—"Easter Sunday was a fine day in the Lord for the Norman church. It was just two years ago yesterday that we began our ministry here at Norman. We closed a good meeting two weeks ago, with Rev. J. C. Hafley as evangelist. His messages were enjoyed by all. There were quite a few professions during the meeting. There were eighteen professions the week-end before the last revival began. The crowds are coming filling the house both morning and evening. There were eighty-three present one Friday night at the cottage prayermeeting and usually about one hundred present for the midweek prayer service. All departments of the church are making fine progress; Sunday school with

Mr. J. C. Horger, who is at present assisting in the zoology department of the University of Oklahoma, as the efficient superintendent; young people's work led by Mr. John Frank who is a professor in the University; W. F. M. S. with Mrs. Ola Gregg as its president; Boy Scout work headed by Mr. Stephen J. Carr who is connected with the military work of the University; Junior and Intermediate Leagues directed by Mrs. May Coffey and Mrs. Milton Smith respectively. Counting all that has been sent into Headquarters we have paid more than our General Budget with six months still before us. We shall keep paying the monthly apportionments however. There was about \$230 in the tithes and offerings yesterday; of that amount \$120 will be applied on the deficit of the General Budget. We pause to praise Him to whom praise is due for the increase He has given. We now have two hundred and twenty members in the church, with a Sunday school of about two hundred and twenty-five in regular attendance. There have been between fifty and sixty new members added since the assembly."—Milton Smith, Pastor.

NASHVILLE, TENN., GRACE CHURCH.—"We have just enjoyed a revival with Rev. James Miller as evangelist. He did some good preaching. His messages were uncompromising and forceful and no one was left in doubt as to where he stood on vital questions pertaining to the life, labors and influence of those professing the high experience of entire sanctification, as he made a very strong defense for the Manual of the Church of the Nazarene, declaring that we should live up to its requirements as Nazarenes or declare ourselves not in harmony with it and get out or line up with it. There were some great scenes of Holy Ghost power around the altar as well as in private homes. No definite count was made, however we think it very conservative to say that there were, counting as they came, at least two hundred seekers, but quite a few came a number of times. We gave Brother Miller a unanimous invitation to return for a second meeting. No Nazarene church will make a mistake in having him as your evangelist. Let's keep him busy."—J. E. Gaar, Pastor.

DENVER, COLO., FIRST CHURCH (10th and Kalamath Sts.)—"Over two hundred dollars in the Easter Praise offering. Four hundred and fifty-eight in Sunday school. Baptized seventeen adults and three babies. Received a nice class into church membership. A good revival spirit in our midst."—Melza H. Brown, Pastor.

FT. LAUDERDALE, FLA.—"Easter was a blessed day with us at First church. Our people came to worship in spirit and in truth with hearts filled with gratitude for the many blessings from our heavenly Father during the past year. We sang praises unto our God, then opened our pocketbooks and gave as the Lord had prospered—raised our budget in full and sent an Easter offering of ten dollars. Also we have sent in our quota of subscriptions to the HERALD OF HOLINESS. On March 24, sent a list of 8, then on March 25, sent one more, making a total of 9, making us a total of 14 subscribers and our

church membership is 22. I must say they are the most faithful loyal little band I have ever worked with."—Mrs. M. C. Boswell, Pastor.

EVANGELISTS M. F. AND ESTELLE REID LIENARD.—"It was our privilege to hold a meeting with the Phoenix, Arizona, East Side church from February 15 to March 8, inclusive. It was a most refreshing meeting. The supernatural power of God was upon every service and the victories were many. Nazarenes, Free Methodists, Wesleyan Methodists, Pilgrim Holiness folks and Friends worked hand to hand in the harvest fields. We closed, feeling confident that the church with her glorious vision and noble pastor, Rev. W. B. McAlpin, would be able to carry on her soul saving work and achieve great things for God in her regular program. We fell in love with Arizona and her people and her Nebraska District folks until we did not want to leave at all. On March 15 we preached for Brother Phillips in the Colorado Springs church, morning and night, with the glory of God on the saints. They are just like 'the old woman who lived in a shoe who had so many children she did not know what to do.' They are simply bulging out at every side. Fortunately they have bought more room and are going to spread out. We fell in love with them, too. God is so good! How we love Him!"

TORONTO, OHIO.—"Sunday, April 5, closed the best revival the Toronto, Ohio, church has ever had. The Spirit of the Lord was felt throughout and showers of blessing poured down upon the people as our evangelist, Dr. A. O. Henricks, preached and exhorted in his labors of love among us. The best crowds which ever attended were present and before the close the partitions separating Sunday school rooms from the main auditorium were thrown wide open. Brother Henricks won a fond place in the hearts of our people. His messages were forceful, timely and fruitful. About one hundred and fifty seekers bowed at the altar for pardon and purity and reclamation. A record attendance was reached in all three Sunday sessions of the Sunday school. The first Sunday there were present 240, the second Sunday 248 and the closing Sunday 316. For this we give God the glory. A fine class of members will be taken in as a result of this meeting and a number of subscriptions were taken for the HERALD OF HOLINESS. Our church is still broadcasting each Sunday afternoon at four p. m. over WIBR, Steubenville, Ohio. This church is only two years old. The present pastor has not yet been here a year but has been unanimously called back for another year. Capacity crowds are attending and the end is not yet. Some fine programs are being arranged for the coming year. We expect to report over a hundred members before the assembly, the Lord willing."—G. Howard Rowe, Pastor.

Charles H. Maunder, Everett, Mass., speaking of the Herald of Holiness, makes this remark: "Our Daily Devotions are good for thought; I am of the opinion we have the best church paper printed in the U. S."

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Kansas City, Mo.

MT. WASHINGTON, OHIO—"We have just closed a gracious revival with Rev. and Mrs. J. R. Edwards of Elmore, Ohio, as evangelists. Over fifty souls bowed at the altar for pardon or purity. The church took on new life. The fellowship with these godly people in the parsonage and in the church was a season of refreshing. We closed up Sunday night with a great day in all three services. Had a good Easter offering with 122 in Sabbath school; one child consecrated, six new members and more to come in later. The evangelist was instrumental in getting the pastor a lovely suit of clothes, an expression of the love of the congregation, also an increase in his salary. Brother Edwards preached under the anointing. Both he and Sister Edwards sang the glory down. Any church or camp in need of untiring, consecrated evangelists will make no mistake in giving them a call. They have an open date now from April 26 to May 10. Write them at Elmore, Ohio, Lock Box 29."—O. A. Singleton, Pastor.

EAST LIVERPOOL, OHIO—"We have just closed a remarkable and far-reaching revival. For several weeks our people had been praying for a mighty outpouring of the Holy Spirit on the church and community, believing that the days of revivals are not a thing of the past, and that God is still ready and able to bless His people. During this three Sundays' meeting our Sunday school reached high tide in attendance with 1,335 present on March 29. The school just lacked 71 of having an average during this meeting of one thousand. Last Sunday with no special effort our attendance was 866. Our folks believe in the Sunday school. Rev. Holland London, our evangelist, preached his last message of the campaign on Monday night, April 6. The church was filled to capacity at seven o'clock or thirty minutes before time for service to begin. Folks stood in the vestibule and on the outside of the church, among whom were several of our own folks who could not get in. Many were compelled to return to their homes. Rev. London was certainly used of the Lord in a very remarkable way. His preaching was under the anointing of the Holy Spirit and the large crowds were mightily moved upon until it was made easy to get the unsaved and unsanctified to respond to the altar call. In fact, folks were not coaxed to seek Christ but came without the usual pull. It was truly, truly wonderful! We have already received 48 new members and will receive another class next Sunday, making no less than sixty for this meeting. Have a list of subscriptions for the HERALD OF HOLINESS. Our District and General Budgets are paid in full; in fact, our General Budget is \$800 overpaid and we already have a nice sum to begin the new year with May 1. Yes, we know of the depression but this church has kept its eyes on the Lord who is greater by far, and can and does supply our every need. We purpose to keep our eyes on Him, it is so much easier to work when we do. Our faithful people, both old and young, are united and happy. We begin our 11th year May 1st. To God be all the glory!"—O. L. Benedum, Pastor.

EVANGELIST A. O. HENRICKS—"We closed a gracious revival at Toronto, Ohio, with Rev. G. Howard Rowe and his church on Sunday night, April 5. The second Sunday the real break came when it was said there were around a hundred in the altar. Old and young, large and small, rich and poor, sought and found God. Many sought during the week and the altar was lined and overflowing the last Sunday. The church took good care of the evangelist and gave the pastor a nice love offering. They are only about two years old, and yet they had 316 in Sunday school on Easter Sunday. Received many subscriptions for the HERALD OF HOLINESS and took in some members with more to follow. Glory to Jesus!"

ROSSVILLE, GA.—"An all-day service was held on March 29. In the morning service two were sanctified and one saved. Lunch was served at the church. The speakers of the afternoon were the Rev. Fowler of Alabama, Brother Rader, Mr. Herbert Rodgers, Mr. Hugh Davis, Mrs. B. E. Rozzell and Miss Louise Prince, the N. Y. P. S. president. Prayer services are being conducted each evening through Easter. Up until this time six have been sanctified and eight saved. We are entering an evangelistic campaign, the preaching to be done by our good pastor, Rev. J. H. Self. Pray for us."—Anna Mae Sims, Reporter.

JESTER, OKLA.—"Easter Sunday was a great day in our church. Our good pastor preached at the eleven o'clock hour and brought us a stirring message from Revelation 1:18. God mightily came on the scene; the saints shouted while others wept. An altar call was made and one lady was gloriously sanctified. All departments of our church are growing and the people are carrying a greater burden for the lost. Finances are coming easily. Almost all of our church members are tithers. We have a Prayer and Fasting League with about twelve members."—I. A. Cox, Secretary.

ANNOUNCEMENTS

NOTICE—To Central Educational Zone: May 28 is the closing date for receiving applications for Alumni Association scholarships in Olivet College.—Carl S. McClain, Alumni President.

NOTICE—To our friends in the Nazarene family who may wish to know our whereabouts on the great battlefield, we announce that we have transferred from the Nazarene Division to the Free Methodist Division but still in the Holiness Brigade led by the Captain and Bishop of our souls. In entering this open door of usefulness we covet the prayers and fellowship of our Nazarene friends with whom we have labored for seventeen years.—M. F. and Estelle Reid Lienard.

NOTICE—I have been given two months' leave of absence from my pastorate this summer to help in revivals wherever needed. Those interested write me at 1226 Tower Grove Ave., St. Louis, Mo.—Rev. Jim Green.

NOTICE—I have an open date from April 26 to May 10. Anyone desiring our services write me at Box 29, Elmore, Ohio.—Evangelist J. R. Edwards.

NOTICE—Our church is giving us a vacation this summer and we would like very much to hold a campmeeting or summer meeting somewhere. My wife and I both preach. Our son Paul, who has been saved in our recent meeting, plays the piano and sings solos. We sing together, also Ruth plays the violin. We have spent more than ten years in evangelistic work and several years in the pastorate. For reference, write any of our General Superintendents.—M. T. Brandyberry, 301 W. North St., Coffeyville, Kansas.

NOTICE—On account of meetings cancelled through storm damage, I have open dates April 19 to May 17. Have just closed a splendid campaign in City Hall, Hennessy, Okla., with Wesleyan Methodist church. Am now in great meeting with U. B. church at Barr, Okla. Can furnish singer if desired. Write or wire me at my home, 202 S. Meridian Ave., Wichita, Kansas, Phone 3-1653. I will go anywhere to any church or community.—Evangelist B. H. Edwards.

BORN, to Rev. and Mrs. Roderick E. Gray, pastors at Seminole, Oklahoma, a baby girl, on December 15, named Rodena Edna, weight ten pounds.

Herald of Holiness List from April 4 to 11

Edwin B. Buster, Argo, Ill.	5
Lon R. Woodrum, Hominy, Okla.	3
August N. Nilson, Belvidere Center, Vt.	5
M. E. Bouton, Tucson, Arizona	5
J. E. Williams, Long Beach, Calif.	5
Lucille Duncan, Hawthorne, Calif.	4
Elton Stetson, Beverly, Mass.	12
W. A. Minesinger, Los Angeles, Calif.	8
Riverside Drive Church	8
H. H. Stahl, Toledo, Ohio	4
Alice B. Lewis, LaJunta, Colo.	4
L. H. Dickerson, Grandfield, Okla.	3
F. H. Wasson, Bluffton, Indiana	7
E. Simmons, Cozad, Nebr.	4
W. M. Roper, Vona, Colo.	4
R. W. Visscher, New Berlin, N. Y.	3
C. E. Haworth, Mooresville, Ind.	9
F. R. McConnell, First Church, Spokane, Washington	6
John A. Cochran, Mansfield, Ohio	3
Vernon L. Wilcox, Clovis, New Mexico	6
C. E. Keys, Mohnton, Pa., Ephrata Church	3
Cora Ryan, Havana, Ill.	4
J. A. McNatt, Maplewood, Mo., Church	13
E. Coryell, Platte, South Dakota	3
Virgil Few, Fostoria, Ohio	5
Leater Miller, Orr, North Dakota	4
C. E. Pendry, New Castle, Ind.	3
L. Lee Gaines, Ada, Okla.	7
Ruth Oneth, Ava, Mo.	11
C. Warren Jones, Cleveland, Ohio, First Church	34
M. J. Jones, Sioux City, Iowa	4
R. C. Gunstream, El Paso, Texas	5
Aurelia Moore, Pavo, Ga.	3
Rev. J. R. Edwards, Elmore, Ohio	3
Etha Davis, N. Y. P. S., Hammond, Ind.	6
A. D. Marksbury, Albuquerque, N. M.	19
R. J. Kirkland, New Bedford, Mass.	15
C. C. Shaffer, Johnstown, Pa.	4
Tom M. Brown, Fitchburg, Mass.	5
Mrs. Chas. Strait, Elmira, N. Y.	5
Bertha A. Tieben, Pasadena, Calif.	3
Wm. Lambert, Beatrice, Nebr.	5
J. R. Swim, Newton, Kans. Second Church	5
John Guy, Mineral City, Ohio	7
G. E. Waddel, First Church, Phoenix, Arizona	4
Selden Dee Kelley, Malden, Mass.	7
James and Jessie Hundley, Pomeroy, Ohio	3
J. C. Lambert, Lansing, Mich.	4
C. P. Lanpher, St. John, N. B., Canada	6
Mrs. F. W. Carson, San Jose, Calif.	3
D. E. Palmer, Aline, Okla.	3
Chas. E. Smith, Chickasha, Okla.	3
M. M. Mitchell, Vandervoort, Ark.	13
J. K. Davidson, Mena, Ark.	7
C. L. Bradley, Muskegon, Mich.	13

Single subscriptions	342
TOTAL	709

Song Books for Your Revival and Campmeeting



HAVING acquired practically all the copyrights of songs that are popular in the holiness movement we are without a question in the best position to build high class books for our people. The books listed below have all met with wide spread approval.

GREAT GOSPEL SONGS



Compiled with the assistance of seventy-five evangelists, pastors and other Christian workers. Fifty thousand copies were sold the first year and this is not surprising when the content of the book is carefully examined. It contains 163 songs and hymns, the best of the old and the finest of the new.

Can be had in both Round and Shape Notes.

BINDING	NOT PREPAID	POSTPAID
Bristol	A Hundred \$20.00	Singly, 25c
Limp Cloth	A Hundred 25.00	Singly, 35c

NEW SONGS OF THE OLD FAITH NO. 1

This book has been on the market a few years but the demand continues. Many think it the best book of its size issued in recent years. A very serviceable book for your church, Sunday school and revival meetings. One hundred and seventy-five numbers, new and old. 185,000 copies issued.

In Round notes only

BINDING	NOT PREPAID	POSTPAID
Bristol	A Hundred \$20.00	Singly, 25c
Cloth Board	A Hundred 30.00	Singly, 40c



REVIVAL MELODIES

A serviceable and inexpensive revival song book of the better type. It contains many of the famous gospel songs and hymns now so popular with a good number of songs not issued elsewhere. 128 pages.

In Round and Shape notes.

Per copy, postpaid, 15c; a hundred, not prepaid, \$10.00

SONGS OF FULL SALVATION

A book containing 115 excellent songs and hymns. All unsingable and obsolete numbers have been excluded from this publication. It would be difficult to find a more satisfactory song book considering its size and price. Bound in durable manila.

One copy 20c, postpaid; a hundred \$10.00, not prepaid

FAVORITE GOSPEL SONGS



Particularly adapted to revival meetings, conventions, assemblies and Bible conferences. Sixty-nine familiar gospel songs and hymns with a goodly number of fresh, new songs. Bound in strong manilla covers.

One copy 15c, postpaid; fifty \$4.00, not prepaid
One hundred \$7.50, not prepaid

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

NOTICE—To those desiring to correspond with us relative to meetings we desire to announce that during the months of June, July and August we will have with us the Hoots Trio, consisting of Miss Mollie Marie Hoot, William Hoot and Woodrow Hoot. They are fine young people, now in our school at Olivet, and splendid musicians and singers. We will be in position to hold street meetings, shop meetings, children's meetings, beside the regular evangelistic services. Terms—entertainment and freewill offerings. Kindly write us at our new address—41 W. Frambes Ave., Columbus, Ohio.—Evangelist H. W. Welsh.

PRAYER IS REQUESTED for an unsaved husband who is demon possessed and treats his wife cruelly; by a sister that she may be sent where God wants her to go; by a mother that her two sons may be saved at any cost, and that her daughter may be guided in regard to a position; for a good Nazarene brother that he may be entirely healed of cancer of the stomach.

Rev. R. J. Kirkland, New Bedford, Mass.: "Tell Brother Bud that this pastor is out to reach the ONE HUNDRED mark in sixty days—only twenty-three more to get and we are pushing the job. Amen!" Brother Kirkland has already reached his quota of 74 subscriptions, but is not content to stop there.

DEATHS

JORDAN—Little Velma Jordan, age 4 years, whose mother is a member of the Church of the Nazarene of Gonzales, Texas, passed away on January 2, 1931. She was a member of the Primary Sunday school class, and was to have a part in the Christmas exercises but was seized suddenly with diphtheria a few days before Christmas, which developed pneumonia. She leaves a father, mother, two brothers, a twin sister, and hosts of relatives and friends to mourn her departure, but not as those who have no hope, for we know where to find all the lambs of the Good Shepherd's fold. In the absence of her pastor, the funeral service was conducted by Rev. R. C. McCullough, a Baptist minister. Her remains were tenderly laid to rest in the City Cemetery.—Mrs. Lucy Gafford, Pastor.

KAZEE—Minnie Ethel Kazee was born in Elliott County, Ky., November 10, 1890, and died at Ashland, Ky., March 12, 1931, at the age of 40. She is survived by her husband and three children, also, five brothers and three sisters to mourn her departure. She was bedfast about a year and we visited her many times and she always bore testimony that the blood cleansed from all sin. She was a real Nazarene and faithful in her devotions. She was kind, sacrificing and loving in her disposition and it was a real benediction to visit her sickroom, for one could always sense the aroma that came from the Rose of Sharon, who was always present. Her patience was marvelous and her faith in the Lord steadfast to the end. We expect to meet her on the resurrection morning.—R. J. Kiefer, Pastor.

HATHAWAY—Mrs. Lola A. Hathaway passed away at the home of her sister, Mrs. Homer Shaffer of 1017 Franklin Street, Johnstown, Pa. Mrs. Hathaway was a faithful member of the Church of the Nazarene of Johnstown. She was president of the W. F. M. S. and carried a great burden for the work of the Lord in foreign lands, and was faithful to her post to the end. The day before she passed away she told her brother who was standing by her bedside to go through with God. She said, "Buddie, go through with God; when you come to the end of the way, you will have no one but Jesus." When she passed away she waved both hands good-by and smiled.

so beautifully until the end came. The funeral service was conducted by her pastor, Rev. C. C. Shaffer, assisted by Rev. Wolfe of Blaneville, Rev. Brickley and Rev. Bloom of Johnstown, and Rev. Spicher of Jerome.—Her Sister, Mrs. Homer Shaffer.

SHELOR—January 17 marked the home-going of William D. Shelor, Jr., son of Rev. and Mrs. W. D. Shelor of Billings, Montana. He was born in Harrington, Del., November 7, 1921, and came to Billings with his parents in the summer of 1926 from Lansdale, Pennsylvania. While living at Lansdale he was stricken with spinal-meningitis and pneumonia from which he developed double mastoids and underwent a severe operation in Philadelphia. For eight years and a half he suffered with mastoid trouble, an acute attack of which resulted in his death. "Billy," as he was known from early childhood, was a happy, playful boy and seemed to be overcoming his lifelong affliction, and went to school the day before the acute attack came on which took him in nine days. His suffering was very severe and his doctors (four of them) and his nurses marveled at his vitality. When suffering most he would pray, sing "Jesus loves me this I know," and talk about Jesus. His sufferings are over and his end is peace. His funeral was held on January 20, in the city of Billings with Rev. Rufus Reisdorph, president of the Wesleyan Methodist conference, officiating and members of his Sunday school class were pallbearers. In the home William was a sunbeam; in school he was loved; in Sunday school he was looked up to as an example of Christian boyhood; to his parents he was an affectionate and obedient son.—His Father.

POTTER—Lewis Potter was born near Erie, Pa., July 25, 1845, and passed away January 21, 1931, at the home of his daughter, Mrs. Mabel Luman of Alhambra, California. At the age of nineteen he came with his parents to Iowa, where on January 7, 1871, he married Elsie Phillips. They made their home in Iowa many years, later residing several years in Colorado, and since 1929 in California. Besides the widow, and the daughter, Mrs. Luman, he is survived by three sons; George Sylvester of Denver, Colorado, Arthur Lewis of Alhambra, Calif., and Frank Harley of Breen, Colo.; two sons, Albert Ephraim and Ernest Floyd, have preceded him in death. Also there survive three sisters, Mrs. Harriet Betts of Richville, Iowa, and Mrs. Mary Pelton and Mrs. Eva Shoup both of McIntyre, Iowa; twenty-six grandchildren and thirty-one great-grandchildren. The deceased made his peace with God in his last illness and it is sincerely believed that he has gone to be with the eternal Father in that Father's home. The funeral service was held from the John A. Hunt Funeral Home in Alhambra, Calif., 2 p. m., January 23, 1931, the writer speaking the message from the words, "And God shall wipe away all tears from their eyes." Interment was made in the San Gabriel Cemetery.—A. E. Sanner, Pastor, Alhambra Church.

DUNN—Walter Dunn, Mt. Washington, Cincinnati, Ohio, departed this life January 17, 1931, age 34 years and 7 months. He was united in marriage to Miss Wyllis Huddleston June 17, 1919. To this union were born two girls, Caroline, age 8 and Violet, age 6. He was converted to the Christian faith July 23, 1928, and united with the Mt. Washington Church of the Nazarene, where he served faithfully as trustee and Sunday school treasurer until God called him home. Brother Dunn was a good husband and father, and earnest member of the Church of the Nazarene. We stood by the bedside and heard his testimony, which was inspiring. The Nazarenes die well and will live again. Funeral services were held at Mt. Washington Church of the Nazarene, the pastor officiating. The remains were laid to rest in Mt. Moriah Cemetery, while his soul is gone to be with God where parting never comes.—O. A. Singleton, Pastor.



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

We feel that special mention should be made of a pastor who has two churches and has succeeded in reaching the goal in both places. Rev. A. H. Elsey, Grafton, West Virginia, has attained this distinction; his church at Grafton has 37 members, with 19 subscriptions, while the Fairmont church has 20 members and 21 subscriptions.

A special place on the Honor Roll should be given to these churches who have gone far beyond their quota the past week:

Youngstown, Ohio, of which Rev. Warren E. Posey is pastor: 38 members, 33 subscriptions or 87%.

Ft. Lauderdale, Fla., Mrs. M. C. Boswell, pastor: 22 members, 14 subscriptions or 65%.

Cimarron, Kansas, Rev. H. D. Cole, pastor: 15 members and 15 subscriptions or 100%.

Albuquerque, New Mexico, Rev. W. J. Bell, pastor: 37 members, 25 subscriptions, or 68%.

We are glad to add the following churches to the list of those that have reached their quota:

Ft. Lauderdale, Fla.
(Florida District)
Rev. Mrs. M. C. Boswell, Pastor
Oakes, North Dakota
(North Dakota District)
Rev. R. L. Hobza, Pastor
St. Albans, Vermont
(New England District)
Rev. Stanley E. Brooks, Pastor
Oklahoma City, Oklahoma
(Capitol Hill Church)
(Western Oklahoma District)
Rev. E. G. Theus, Pastor
Albuquerque, New Mexico
(New Mexico District)
Rev. W. J. Bell, Pastor
Youngstown, Ohio
(Pittsburgh District)
Rev. Warren E. Posey, Pastor
Cimarron, Kansas
(Kansas District)
Rev. H. D. Cole, Pastor
Morristown, Indiana
(Indianapolis District)
Rev. T. L. Terry, Pastor

Clovis, New Mexico
(New Mexico District)
Rev. Vernon L. Wilcox, Pastor
Maplewood, Missouri
(Missouri District)
Rev. J. B. Ramsey, Pastor
Fairmont, West Virginia
(Pittsburgh District)
Rev. A. H. Elsey, Pastor
Grafton, West Virginia
(Pittsburgh District)
Rev. A. H. Elsey, 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
Homestead, Florida
(Florida District)
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
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. Steely, 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

MANES—Seth B. Manes was born in Missouri, January 2, 1852, and passed from this life to his home with the Lord on March 10, 1931, age 79 years, 2 months and 8 days. He was married April 2, 1882, to Martha E. Wilson, who, with the daughter, Mrs. Oma Clark, and the son Jasper G. Manes, two grandchildren and other relatives, and a host of friends remain, but these mourn not as those without hope. Brother Manes gave his heart to Jesus early in life. He was with the Salvation Army some years and came into fellowship with the Church of the Nazarene when Dr. Bresee was pioneering the holiness work. He was almost a charter member, joining when they were in the Tabernacle on Los Angeles Street more than thirty years ago. During his last illness he gave clear evidence that it pays to serve Jesus. He sang and praised God as long as his strength would permit, gave request for his funeral service which was carried out with Brother R. C. Rogers singing, Rev. H. H. Hooker, his pastor, officiating, and Mrs. G. L. Gardner assisting.—A Friend.

DISTRICT ASSEMBLY INFORMATION

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. Schloesser, 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.

NORTHWEST DISTRICT, at Yakima, Wash., May 27 to 31. Rev. L. W. Collar, Pastor, 409 N. Naches Ave. General Superintendent Williams will preside.

NORTHERN CALIFORNIA DISTRICT, at San Jose, Calif., June 3 to 7. Rev. E. E. Mieras, Pastor, 135 South 23rd Street. General Superintendent Reynolds will preside.

IDAHO-OREGON DISTRICT, at Twin Falls, Idaho, June 3 to 7. Rev. Paul W. Worcester, Pastor, 336 Fifth Avenue, E. General Superintendent Williams will preside.

SOUTHERN CALIFORNIA DISTRICT, at First church, Pasadena, Calif., June 9 to 14. Rev. W. W. Hess, Pastor, 530 North Holliston Street. General Superintendent Reynolds will preside.

NEW MEXICO DISTRICT, at Portales, New Mexico, June 17 to 21. Rev. Joe M. Tyson, Pastor. General Superintendent Reynolds will preside.

COLORADO DISTRICT, at Greeley, Colorado, June 24 to 28. Rev. L. E. Grattan, Pastor, 1302 Ninth Street. General Superintendent Reynolds will preside.

DIRECTORY

GENERAL SUPERINTENDENTS

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

Spring and Fall Assemblies
Southwest (Mexican) El Paso, Texas, May 18 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. 19 to 23
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
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
Office, 2923 Troost Ave., Kansas City, Mo.

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

FOREIGN SLATE
Chiclayo, Peru, Apartado 86, care Rev. Guy McHenry April 20 to May 24
Buenos Aires, Argentina, Ard. Gaona 2578, care Rev. Frank Ferguson June 1 to 8
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

District Assemblies
Dallas Oct. 14 to 18
Ablene Oct. 21 to 25
San Antonio Oct. 28 to Nov. 1
Louisiana Nov. 4 to 8

EVANGELISTS' SLATES

Mack Anderson and Wife, 139 E. 7th St., Hutchinson, Kans.

Lansing, Mich. (care Rev. J. C. Lambert) April 8 to 26
Columbia, Ky. April 28 to May 10
West Chester, Pa. May 17 to 31

T. M. Anderson, Willmore, Ky.
Henryetta, Okla. April 26 to May 10
Carthage, Ohio May 13 to 24

Jarrett and Dell Aycock, 2923 Troost Ave., Kansas City, Mo.
Lansdale, Pa. April 21 to May 3
New Bedford, Mass. May 6 to 17

C. H. Babcock, 1148 Victoria Ave., Los Angeles, Calif.
Detroit, Mich. April 12 to 26
Johnstown, Pa. May 1 to 10

Dwight Boice, Route 3, Celina, Ohio
Buffalo, Iowa April 1 to 26

Horace A. Booker, 452 13th St. S. E., Canton, Ohio
Wellsville, Ohio April 13 to 26

R. E. and Dorothy Bridgwater, 1014 N. Plum St., Hutchinson, Kansas
Ford, Kansas April 12 to 26
Ponca City, Okla. May 10 to 24
Hutchinson, Kans. (Home) May 25 to June 7

Mae Budd and J. E. Budd, The Dalles, Oregon
Brunswick, Ga. May 17 to June 17

C. C. Burton, Delmar, Ky.
Lafayette, La. May 10 to 31
Deridder, La. June 1 to 21
Leesville, La. June 22 to July 12

M. M. Bussey, 224 W. Palm Ave., Maceravia, Calif.
Lansing, Mich. (First Church, care Rev. F. W. Domina) May 3 to 17
God's Bible School (Campmeeting) May 29 to June 7

Jack and Ruby Carter, Bethany, Okla.
Duncan, Okla. April 19 to 26

F. E. Cole, 223 Jackson St., Winchester, Ind.
Pottsville, Mich. April 12 to May 3

Cooper Trie, Navas, Ohio
Roanoke, Va. May 6 to 24
Cardington, Ohio May 31 to June 14
Richmond, Va. June 15 to 28

C. T. Corbett and Wife, 723 Walton Ave., Dayton, Ohio
Walbridge, Ohio April 19 to May 2
Washington, Pa. (Gen. Del.) May 6 to 8
Piqua, Ohio (Gen. Del.) May 10 to 24
Olivet, Ill. (Camp) May 25 to 29

Ernest Coryell, Viborg, South Dakota
Fergus Falls, Minn. April 12 to 26
International Falls, Minn. May 3 to 24
North St. Paul, Minn. May 31 to June 14
Buffalo Lake, Minn. June 15 to 28

C. B. Cox and C. G. Rife, 14 Hudson Ave., Franklin, Ohio

Brazil, Ind. April 24 to May 10
Richmond, Ind. May 11 to 24

Prof. C. C. and Margaret Crammond, 815 Allegan St., Lansing, Mich.
Adrian, Mich. (350 W. Maple Ave.) April 26 to May 10

Stella B. Crooks, 237 W. 61st St., Englewood Sta., Chicago, Ill.
Jamestown, N. Y. April 5 to 26

Ray Davis, 2923 Troost Ave., Kansas City, Mo.
Lewiston, Idaho April 10 to 26

M. E. and Nina DeVoll, Mason City, Iowa
Falls City, Nebr. April 12 to May 10
La Moure, No. Dakota May 17 to June 7

H. N. Dickerson, 2608 Newman St., Ashland, Ky.
Collinsdale, Pa. April 26 to May 10
Washington, D. C. (Capital Heights Church) May 11 to 24
Bicknell, Ind. May 31 to June 13
Auburn, Ind. June 14 to 28

Johnnie J. Douglas, Song Evangelist, Box 7, Lindsay, Calif.

Ojai, Calif. April 12 to 26
Arlington, Texas (Bereah Anniversary) May 27 to 31

R. E. Dunham, 418 East 9th, Hutchinson, Kansas
Porter, Minn. April 19 to May 10
Mitchell, S. Dak. May 17 to 31
Page, Nebr. June 1 to 14

J. R. Edwards and Wife, Box 29, Elmore, Ohio
Canton, Ohio (Canton Holiness Association) May 17 to 31

Edwards Evangelistic Ladies' Quartet
LaJunta, Colo. April 10 to 26
Cleveland, Okla. May 1 to 17
Ottawa, Kans. May 22 to June 7
Arkansas City, Kans. June 12 to 28

A. L. Emmert, 2826 Indiana Ave., Ft. Wayne, Ind.
Farmland, Ind. April 15 to May 3
Tipton, Ind. May 31 to June 14

Bena Fleming, 2953 Hackworth St., Ashland, Ky.
Evansville, Ind. April 24 to May 3
Kanawha City, W. Va. May 8 to 17
Abilene, Ky. (Camp) May 22 to 31
Longford, Kans. (Camp) June 1 to 14

John Fleming, 2813 Helt St., Ashland, Ky.
Wichita, Kans. (First Church) April 13 to 26
Dayton, Ohio April 29 to May 10
Sapulpa, Okla. May 12 to 24
Cincinnati, Ohio (Camp) May 29 to June 7
Bentonville, Ark. (Camp) June 12 to 21

C. B. Fugatt, 2917 Moore St., Ashland, Ky.
Oklahoma City, Okla. (First Church) April 26 to May 10

Gaddis-Messer Evangelistic Party, 4806 Ravenna St., Cincinnati, Ohio
China and Japan April
Sault Ste. Marie, Ont. May 31 to June 14
Sault Ste. Marie, Mich. (Camp) June 16 to 28

C. J. Garrett, 835 Princeton St., Ottawa, Kansas
Meade, Kans. May 10 to 24
Olathe, Kans. June 7 to 21
Parsons, Kans. July

- Mrs. Morris Gill, Madill, Okla.
El Dorado, Ark.April 19 to May 11
Davenport, Okla.June 7 to 21
- J. L. Glascock, 1350 Grace Ave., Cincinnati, Ohio
Middleburg, Pa. (Gen. Del.) ...May 6 to 20
- M. A. Gregory, 2616 S. Ewing Ave., Dallas, Texas
Hooker, Okla.April 20 to May 3
Mineral Wells, TexasMay 10 to 24
- T. C. and R. E. Grigsby, Piedmont, Mo.
Eldon, Mo.April 12 to May 3
Yellville, Ark.May 10 to 24
- Chas. M. Harrison, 1025 Lexington Ave., Indianapolis, Ind.
Columbia, Ky.May 5 to 25
- A. O. Henricks, 1436 E. Washington St., Pasadena, California.
Belleue, Pa.April 23 to May 3
Washington, Pa. (Assembly) ...May 5 to 10
Pittsburgh, Pa.May 10 to 24
- J. M. Huff Evangelistic Party, Olivet, Ill.
South Bend, Ind.April 8 to 26
- Allie and Emma Irick, Box 918, Bethany, Okla.
Indianapolis, Ind. (First Church)April 26 to May 10
El Paso, TexasMay 15 to 27
Phoenix, Ariz. (District Camp)May 28 to June 7
Portales, N. M. (District Camp) June 11 to 22
- Cerena W. and Eula W. Jay, 1049 Congress Ave., Indianapolis, Ind.
Elmira, N. Y. (802 Holdridge St.)April 10 to 26
- W. P. Jay and Wife, 903 Schley, Nampa, Idaho
Idaho-Oregon DistrictApril, May
- Harold C. Johnson and Wife, 401 W. Wash., Springfield, Ill.
Flint, Mich. (care Ira R. Akers, 310 W. Wood St.)April 12 to 26
Cumberland, Ky.April 28 to May 10
Frankfort, Ky.May 11 to 24
Corydon, Ind.June 2 to 14
Wallingford, Ky. (Camp)June 18 to 28
- Lum Jones, Ada, Okla.
Grinnell, Kans.April 13 to 26
- Clayton Kidd, 14883 Hubbell Ave., Detroit, Mich.
Lansing, Mich. (Preachers' Meeting)April 21 to 23
Detroit, Mich. (Zone Rally)April 24, 25
Binghamton, N. Y. (Assembly)April 29 to May 3
New York District (N. Y. P. S.) May and June
- A. J. Kindred and Wife, 1117-7th St., Des Moines, Iowa
Des Moines, IowaApril 26 to May 10
Corsica, So. Dak.May 17 to 31
Minneapolis, Minn. (Camp Hennapin)June 1 to 5
Viborg, So. Dak.June 7 to 21
- Floyd W. Kline, 3001 Hamilton Ave., Columbus, Ga.
Dublin, Ga.April 26 to May 17
Columbia, So. CarolinaMay 17 to June 7
Columbus, Ga.June 7 to 21
- Mason Lee, 217 Division St., Huntington, W. Va.
Irvine, Ky.April 19 to May 8
Owensboro, Ky.May 10 to 24
Flemingsburg, Ky.May 31 to June 14
- C. H. Jack Linn, Oregon, Wis.
Japan, Korea, China (P. O. Box 1489, Shanghai, China)Feb. 15 to May 1
- Holland London, 2923 Troost Ave., Kansas City, Mo.
Nampa, IdahoApril 24 to May 3
- E. J. Lord, Dundee, Oregon
Hemlock (Tillamook), Oregon, April 12 to 26
- J. Warren and Maybelle Lowman, 1039 Clinton, Carthage, Mo.
San Benito, TexasApril 12 to 26
New Rockford, N. D.May 4 to 17
- Theo. and Minnie E. Ludwig, 773 N. Euclid Ave., St. Louis, Mo.
Newton, Kans.April 14 to 26
Freeman, So. Dak.May 5 to 17
Corsica, So. Dak.May 18 to 31
Centerville, IowaJune 4 to 21
- Mabel R. Manning, Nahant, Mass.
Nahant, Mass.April 1 to 30
Hampton, N. H.May 3 to 17
Providence, R. I. (People's Church)May 24 to 31
BillERICA, Mass.June 7 to 28
- Ernest B. Marsh, 2329-19th St., Cuyahoga Falls, Ohio
Jamestown, N. Y. (Nazarene Tabernacle)April 6 to 26
Binghamton, N. Y.April 29 to May 5
Washington, Pa.May 8 to 10
- J. A. McNatt, Box 533, Iberia, Mo.
Holdenville, Okla.April 19 to May 3
Lyman, Okla.May 10 to 24
Jefferson City, Mo. (Home Mission Campaign)June
- F. C. McPeck, R. D. No. 4, Mt. Vernon, Ohio.
Bradford, Pa. (care Ira George Mission, 10 Mill St.)April 19 to May 3
Washington, Pa. (Assembly)May 6 to 10
- L. C. Messer, Song Evangelist, 2923 Troost Ave., Kansas City, Mo.
Dewey, Okla.April 24 to May 10
Meade, Kans.May 12 to 24
- E. Clay Milby, Greensburg, Ky.
Wichita, Kans.April 14 to 26
Oklahoma City, Okla.April 28 to May 10
Bentonville, Ark. (Camp)June 12 to 21
- James Miller, 1115 N. Holmes Ave., Indianapolis, Ind.
Colorado District (714 W. Kansas, Trinidad, Colo.)April 15 to June 3
- W. F. Miller, 145 W. Grant St., East Palestine, Ohio
New Castle, Pa.April 8 to 26
Warren, OhioApril 27 to May 3
Washington, Pa.May 6 to 10
Fairmont, W. Va.May 17 to 31
Clarksburg, W. Va.June 7 to 28
- W. H. Minor, Bethany, Okla.
Seminole, Okla.April 19 to May 3
- C. C. Montandon and Daughter
Calumet, Okla.April 21 to 30
Hot Springs, N. M.May 1 to 17
Midland, TexasMay 22 to June 6
- John E. Moore, Song Evangelist
District Assembly, Wollaston, Mass.April 22 to 26
- Arthur Morgan and Wife, 519 E. 8th St., Hutchinson, Kans.
Boulder, Colo.April 19 to May 10
- G. C. Morgan, 315 E. Martin St., East Palestine, Ohio
Sharon, Pa.April 9 to 26
Washington, Pa. (District Assembly)April 29 to May 3
- R. L. Morgan, 1114 West 5th St., Anderson, Ind.
Nebraska DistrictMarch 22 to June 23
- Wm. O. Nease, Olivet, Ill.
Placentia, Calif.May 15 to 31
- Aug. N. Nilson, 3270 Madeline St., Oakland, Calif.
Wollaston, Mass. (Assembly)April 22 to 26
Binghamton, N. Y. (Assembly)April 29 to May 5
Union, MaineMay 6 to 24
- E. E. Patzsch, Song Evangelist, 624 Oak St., East Liverpool, Ohio
Pittsburgh, Pa. (Union Tent Meeting)May 3 to 24
Pittsburgh, Pa. (M. E. Church)May 31 to June 12
Lincoln Place, Pa.June 14 to 24
- Freeman H. Pearson, Peniel, Texas
Holdenville, Okla.April 19 to May 3
Greenville, Texas (R. F. D. 5)May 6 to 17
Ada, Okla.May 24 to June 7
- D. M. Peffley, R-6, Brookville, Ohio
Lima, OhioApril 13 to 26
- F. E. Putney, 207 S. Millwood, Wichita, Kansas
St. Francis, Kans.April 15 to May 3
Selden, Kans. (Sheblet Church) May 17 to 31
- Lewis J. Rice, 2923 Troost Ave., Kansas City, Mo.
Dewey, Okla.April 27 to May 10
Ada, Okla.May 24 to June 7
- Geren C. Roberts, Bethany, Okla.
Anaheim, Calif.April 10 to May 3
Wilmar, Calif.May 5 to 17
- J. A. Rodgers, 484 West North Ave., East Palestine, Ohio
Ironton, OhioApril 13 to 26
Lockland, OhioMay 11 to 24
Grafton, W. Va.May 28 to June 7
Richmond, Va.June 14 to 28
- Perry Reed, Box 268, Chesapeake, Ohio
Bluefield, W. Va.April 12 to May 3
Huntington, W. Va. (Personal Workers Temple)May 4 to 17
Chesapeake, OhioMay 18 to 31
Cincinnati, OhioJune 1 to 7
- Otho and Billie Schwab, 942 E. 7th St., Ada, Okla.
Marshfield, Ore.April 6 to 26
Houston, TexasMay 24 to June 6
- N. B. Shade, 561 N. W. 8th St., Miami, Fla.
Tampa, Fla.May 17
Plant City, Fla. (American Rescue Workers Chapel)May 24
Jasper, Fla.May 31
Charleston, S. C. (Star Gospel Mission)June 7
Roanoke, Va. (Nazarene Mission)June 14
Richmond, Va.June 28
- Richard and Dorothea Sharp, Box 364, Oshkosh, Nebr.
Kenesaw, Nebr.April 12 to 26
Grand Island, Nebr.May 3 to 17
Moberly, Mo.May 19 to 31
Hastings, Nebr. (Assembly)June 17 to 21
- F. K. Smith, 1212 East 3rd St., Sdoam Springs, Ark.
Gentry, Ark.April 26 to May 17
- Elsie Snowbarger, Solist, Sylvia, Kans.
Hooker, Okla.April 20 to May 3
Liberal, Kans.May 17 to 31
Hutchinson, Kans. (Camp)June 1 to 7
- Burl Sparks, 425 E. 3rd St., Seymour, Ind.
Flint, Mich.April 12 to 26
- E. H. Stillien, 31 Home Ave., Oil City, Pa.
Steubenville, OhioApril 12 to 26
Norfolk, Va.May 3 to June 7
- D. C. and Lizzie Stout, Box 555, Mitchell, So. Dak.
Ellendale, N. D.May 17 to 31
Corsica, S. D.June 7 to 28
- Howard W. Sweeten, Ashley, Ill.
Pontiac, Mich.April 26 to May 11
Hutchinson, Kans.May 28 to June 8
- E. C. Tarvin, California, Ky.
Mt. Sterling, Ky. (60 Queen St.)April 12 to 26
- John Thomas, Wilmore, Ky.
Cincinnati, Ohio (Camp) May 29 to June 7
Wilmington, S. D. (Camp)June 12 to 21
- Samuel Thomas and Mrs. Minnie B. Thomas, Lock Box 14, North Vernon, Ind.
Camden, N. J. (Wiley M. E. Church)April 19 to May 3
Pittsburgh, Pa. (Collier St. Mission)May 3 to 17
- G. D. and Agnes Urschel, Olivet, Illinois
Spencer, Ind.April 5 to 26
- N. B. Vandall, 303 Brittain Rd., Akron, Ohio
Toronto, Ontario (Alliance Tabernacle)April 8 to 26
Lima, Ohio (Grace M. E. Church)May 3 to 17
- Vaughan Radio Quartet, Lawrenceburg, Tenn.
Santa Ana, Calif. (1st Church)April 20 to May 3
- Harold L. Volk, 550 Galapago St., Denver, Colo.
Pasadena, Calif. (1252 N. Sierra Bonita)April 12 to 26
- H. W. Welsh, 41 W. Frames Ave., Columbus, Ohio
ReservedApril 13 to 22
Pittsburgh District (With Hoots Trio)June 7 to 28
- Earle F. Wilde and Wife, 809 Magnolia Ave., Pasadena, Calif.
Omaha, Nebr.April 26 to May 10
Des Moines, IowaMay 17 to 31
- Lon R. Woodrum, 633 Chestnut, Abilene, Texas
Tulsa, Okla.April 12 to 26
Poteau, Okla.May 3 to 17
- Geo. P. Woodward, Artist-Evangelist, 120 West Barnard St., West Chester, Pa.
Victoria, Va.April 6 to 26
Norfolk, Va.May 8 to 24
Springboro, Pa.May 31 to June 21
Wilmington, N. Y. (Camp)June 24 to July 5

WANTS

Experienced nurse wants work for the summer caring for an invalid. Am fifty and a Nazarene. Mrs. Edna Montgomery, Court St., Caro, Michigan.

WANTED to buy or borrow used copies of Binney's Theology or Elyson's Theological Compend; The Bible Christian and A Prince in Israel. Miss Lucille Varns, R. D. No. 9, Wooster, Ohio.

AN AGE DESTITUTE OF FAITH

ROGER BABSON in his November Letter says that England's courage and stability during the past centuries have been due to her religious faith. Although this faith has often exhibited an intolerance which is a blot on her history, yet even these acts were reactions from an abnormal and misled religious belief. This faith, however, crude as it was, provided the foundation for England's power, growth and prosperity. Furthermore, the lack of religious faith may be the real cause of England's present economic difficulties. Says a famous English correspondent, Albert Peel, in a recent article on England entitled, "An Age Destitute of Faith":

"The other day I listened to a group of public men discussing the religious outlook in Great Britain. They were all of them men with peculiar opportunity for observation, and all had some claim to speak with authority on the subject. Some of them held that Britain can still be called a Christian nation; some of them that we should be wise to recognize that Britain is now pagan. But all agreed that the masses of the people now have no place for organized religion in their lives, and have no real religious faith. Many personal experiences were offered to illustrate the view generally accepted.

"The churches still throw their doors

wide open, but the people pass them by as they rush to their pleasures. Car and *char-a-banc*, golf and other games, fill up the day of rest and meditation, and millions live through Sunday as they do through the rest of the week, and never think of God at all. Truly, we live in an age destitute of faith."

"Everywhere the same story is told, as every pastor could witness countless times over. One day it is a girl at college, who tells you that she is the only girl in her 'set' who ever thinks of going to church. The next it is a youth, who believes that prayer is but the projection of one's desires, and that life is controlled by instincts. The next two young married people, who ordered their married life without the slightest reference to considerations other than the physical and material.

"Twenty years ago Sunday schools were filled with children, whose parents, while perhaps making no religious profession themselves, yet believed that it was well that their children should be taught the elements of the Christian faith. Now, in British cities, at any rate, we are surrounded by children and by young people in their 'teens who have never been near either church or Sunday school." And what is true of England is true also of America.

