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HERALD of HOLINESS

Official Paper
Church Of The Nazarene

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WHOLE NO. 937

BE SPIRITUALLY MINDED

HAVE every day lower thoughts of yourselves, higher thoughts of Christ, kinder thoughts of others, higher thoughts of your brethren, and more hopeful thoughts of all around you. Love to assemble in the great congregation, and with your companions in tribulation; but, above all, love to pray to your Father in secret; to consider your Savior, who says, "Look unto me and be saved;" and to listen for your Sanctifier and Comforter, who whispers that He stands at the door and knocks, to enter into your inmost souls, and set up His kingdom of righteousness, peace, and joy, with divine power in your willing breasts. Wait all the day long for His glorious appearing within you; and, when you are together, by suitable prayers, proper hymns, and enlivening exhortations, keep up your earnest expectation of His pardoning and sanctifying love. Let not a drop satisfy you; desire an ocean—at least a fountain springing up to your comfort in your own souls, and flowing toward all around you, in streams of love and delightful instructions, to the consolation of those with whom you converse; especially your brethren and those of your own households. Do not eat your morsel by yourselves, like selfish, niggardly people; but whether you eat the meat that perisheth, or that which endureth unto everlasting life, be ready to share it with all. Cast your bread upon the waters in a temporal or spiritual sense, and it will not be lost. God will bless your seed sown, and it will abundantly increase. Let everyone with whom you converse be the better for your conversation. Be burning and shining lights wherever you are. Set the fire of divine love to the hellish stubble of sin. Be valiant for the truth. Be champions for love. Be sons of thunder against sin, and sons of consolation toward humbled sinners. Let not the good ways of God be blasphemed through any of you. Let your heavenly mindedness and your brotherly kindness be known to all men.—FLETCHER OF MADELEY.

HERALD OF HOLINESS

Official Paper, Church of the Nazarene

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THE NEED FOR ANOTHER PENTECOST AMONG THE CHURCHES

HERE seems to be a general awakening among the leaders of the denominations as to the church's need for an infusion of spiritual life and power. As we approach the anniversary of Pentecost, there is being forced upon the attention of the churches the meaning of Pentecost, in its power both to deepen the spiritual life and to furnish an endowment for service. The attention being given to this anniversary will prove a great blessing if it serves to call back the church from its ceaseless round of programs and drives, its superficial ceremonial worship, its undue reliance upon numbers, wealth and education, to the hidden life of the Spirit which is righteousness, peace and joy. This abundant life alone can satisfy the heart cry of the church, and the immediate presence of the Holy Ghost is the only true source of the vital impulse which issues in effective service.

The editor of *The Baptist* makes the following excellent statement concerning the 1900th anniversary of Pentecost: "With misgivings and earnest appeal *The Baptist* approached the year 1930 as the 1900th anniversary of the first Christian Pentecost. Our concern was that the occasion should be made not merely a celebration of a historic event, or even an organized promotional campaign to increase the membership and functional efficiency of the churches, but that there should be a profound general seeking to realize anew in religious experience the dynamic spirituality which was so wonderfully released in the life of the world on that first Pentecost. It is with joy we observe the same ideal and wish bursting into full bloom in the current editorial columns of religious exchanges. The signs are hopeful. Now, give God a chance. Let the program makers and promoters keep their hands off. The organized activities of the kingdom cannot and need not stop. But Pentecost means something more profoundly significant. It means a refilling of the spiritual reservoirs of life. In heaven's name do not try to exploit it in the interest of millions for missions, or a million additions to the churches—desirable as such goals are. Today Christianity faces a strangely hostile world of scientific and philosophical misunderstanding,

of cults of wealth and pleasure, of humanism and atheism. On such a battle front organized promotional activities and statistical tables of religious growth and decline count for little. Things that count are a new realization of God, a new kind of men and women, a new flood tide of love. Will Pentecost, 1930, witness a new going forth of the Spirit of Christ in His people?"

The Presbyterian of February 20, 1930, carried an editorial which for a comprehensive view of the meaning of Pentecost is perhaps unexcelled. "The New Testament sets forth an ideal for a church empowered, not in special individuals as were the anointed prophets who were endued with the power of the Spirit in an eminent degree, but rather as an entire body of believers baptized, as were the entire one hundred and twenty at Pentecost, with 'the Holy Ghost sent down from heaven.' The apostles assumed that this gift of the Holy Spirit was a glorious promise 'unto you and to your children and unto them that are afar off.' The Epistles continuously reveal the standard of a spiritual church as a very unique and extraordinary experience, into which all believers are urged to enter—a 'life hid with Christ in God.' . . . The emphasis of the pentecostal endowment of power, of which the rank and file of the entire church is now bearing such definite affirmations, is not a uniform emphasis. There are two great facts to be accomplished by the presence of the indwelling Spirit of God, which we state often as a baptism for heart cleansing and a baptism for heroic effective service. Some teachers of the advanced Christian life lay the stress upon one of these essentials and a different group emphasize the other. Personal deep religious experience is the object of one message, and earnest, efficient service is the purpose in the other. If we see both sides of the teaching as set forth by the great Teacher himself, as well as by the apostles, we will be convinced that the baptism of the Holy Spirit is given both to cleanse from inward sin and to endue with power for service. They go together!"

Rev. Earle A. Baker, writing in the *Central Christian Advocate*, a Methodist official organ, states that, "There is further danger in attempting to celebrate Pentecost. It cannot be celebrated. It must be experienced. If June 8, 1930, means just one more great anniversary, when we call attention to a wonderful event of the past, we had better not proceed. It will be properly observed only as the church earnestly seeks an empowering experience. Pentecost should become a permanent possession and practice. Our aim should not be so much to reproduce a great experience of the past as to vitalize the church today with a new passion and power that will make it equal to the challenging opportunities right now before us."

"Best of all is it to preserve everything in a pure, still heart, and let there be for every pulse a thanksgiving, and for every breath a song."—GESNER.

FROM EASTER TO PENTECOST

The Commission on Evangelism of the Federal Council of Churches has prepared a series of sermon subjects covering the time from Easter to Pentecost. It has also prepared a booklet entitled, "The Fellowship of Prayer," which gives a daily program for each day from March 5 to April 20. This booklet will be sent free to any pastor sending his name and address to the Commission on Evangelism, Room 60A 105 East 22nd St., New York City. As a matter of information, we give the list of sermon subjects and texts suggested for Sunday services.

Easter, April 20

Morning subject—"Our Risen Lord" (Acts 2:32).

Evening subject—"The Way of the Burning Heart" (Luke 24:32).

Sunday, April 27

Morning subject—"The Meaning of Pentecost" (Acts 2:12).

Evening subject—"Can Pentecost be Repeated?" (John 14:12).

Sunday, May 4

Morning subject—"The Fellowship of the Upper Room" (Luke 24:49).

Evening subject—"The Christ of Pentecost" (Acts 2:36).

Sunday, May 11

Morning subject—"Pentecost and the Holy Spirit" (Acts 2:4).

Evening subject—"World Witnesses for Christ" (Acts 1:8).

Sunday, May 18

Morning subject—"Pentecost and Evangelism" (Acts 2:41).

Evening subject—"The Racial Fellowship of Pentecost" (Acts 2:5).

Sunday, May 25

Morning subject—"Peter, the Pentecost Preacher" (Acts 2:14).

Evening subject—"Pentecost and Personal Salvation" (Acts 2:21).

Sunday, June 1

Morning subject—"The Meaning of Church Membership" (Acts 2:42).

Evening subject—"The Personal Question of Pentecost" (Acts 2:37).

Pentecost Sunday, June 8

Morning subject—"Pentecost—the Birthday of the Church" (Matt. 16:18).

Evening subject—"Perpetuating Pentecost" (Acts 2:46).

**UNITED STEWARDSHIP COUNCIL
STATISTICS**

For the information and encouragement of the membership of the Church of the Nazarene we are giving the following table of statistics compiled for the United Stewardship Council by Harry S. Myers, Secretary, 152 Madison Avenue, New York City, and also the giving for the same year, 1929, as reported in our own statistical tables. It will be noticed that the highest amount for all purposes in the following table was that of the Baptist Convention of Ontario and Quebec, \$40.10 per capita, while our own reports show that the Church of the Nazarene gave in 1929 for all purposes a total of \$47.69. The highest amounts for benevolences were the following: Presbyterian, U. S. (S) \$10.53; United Presbyterian, \$10.07 and Baptist Con-

vention of Ontario and Quebec, \$8.76. The total amount paid for denominational benevolences by the Church of the Nazarene was \$8.47 per capita. For congregational expenses the highest amount was paid by the Protestant Episcopal church, \$35.32, while our own church raised \$39.22. However, it must always be borne in mind that the larger the membership of any denomination, the harder it is to raise larger amounts per capita. One thing we do appreciate in the statistical report of our own church, is that the amount we are giving to "others" is larger proportionally to the amount paid for our own congregational expenses than in previous years.

PER CAPITA GIFTS

| | Denom- national Benevo- lences | Congre- gational Expenses | All Purposes |
|---|---|---------------------------------|-----------------|
| Communion | | | |
| 1 Baptist Convention of Ontario and Quebec (3) | \$ 8.76 (8) | \$22.24 (1) | \$40.10 |
| 2 Baptist, North (15) | 18.42 (15) | 22.72 | 22.72 |
| 3 Baptist, South (26) | 8.78 (25) | 10.77 | 10.77 |
| 4 Brethren (23) | 10.18 (22) | 14.40 | 14.40 |
| 5 Christlan (10) | 3.48 (22) | 10.62 (23) | 14.20 |
| 6 Congregational (15) | 3.92 (5) | 23.12 (10) | 27.55 |
| 7 Disciples of Christ (19) | 2.02 (24) | 9.77 (24) | 11.83 |
| 8 Evangelical Church (12) | 4.21 (4) | 26.38 (8) | 30.07 |
| 9 Evangelical Lutheran Augustana Synod of N. A. (8) | 5.76 (14) | 18.85 (12) | 24.41 |
| 10 Evangelical Synod of N. A. (10) | 2.97 (9) | 22.03 (11) | 25.23 |
| 11 Lutheran, Other Synods (10) | 14.95 (19) | 19.03 | 19.03 |
| 12 Lutheran Synodical Conference (17) | 15.23 (18) | 19.66 | 19.66 |
| 13 Methodist Episcopal (14) | 4.06 (12) | 19.46 (14) | 24.16 |
| 14 Methodist Episcopal South (10) | 4.95 (21) | 12.11 (20) | 17.34 |
| 15 Moravian, North (4) | 7.43 (7) | 22.63 (7) | 30.55 |
| 16 Presbyterian, U. S. A. (6) | 7.04 (3) | 25.95 (3) | 34.89 |
| 17 Presbyterian, U. S. (S) (1) | 10.53 (10) | 21.38 (6) | 31.91 |
| 18 Protestant Episcopal (11) | 4.40 (1) | 35.32 (2) | 39.72 |
| 19 Reformed in America (5) | 7.32 (2) | 25.97 (4) | 34.42 |
| 20 Reformed, U. S. (18) | 4.11 (16) | 15.37 (17) | 19.82 |
| 21 United Brethren in Christ (17) | 3.21 (20) | 13.30 (21) | 17.00 |
| 22 United Brethren in Christ (Old Constitution) (9) | 5.42 (18) | 15.16 (16) | 20.59 |
| 23 United Church of Canada (7) | 6.35 (11) | 21.20 (9) | 27.96 |
| 24 United Lutheran (18) | 19.02 (13) | 24.21 | 24.21 |
| 25 United Presbyterian (2) | 10.07 (6) | 22.87 (5) | 33.81 |
| | \$ 6.72 | \$17.38 | \$22.04 |
| Church of the Nazarene | \$8.47 | \$39.22 | \$47.69 |

BRESEE COLLEGE

It was our privilege to meet with the Board of Trustees of Bresee College in their recent annual meeting held at the college building in Hutchinson, Kansas. Chairman Balsmeier presided at the sessions and the brethren gave earnest and careful consideration to perfecting the arrangements for the coming year. We were greatly impressed with the clear thinking on the part of several of the brethren, and their sincere desire to bring the institution to the highest possible plane of educational efficiency. Some changes were considered, especially the adopting of the new set of bylaws recommended by the General Board. They are also planning to install the new uniform system of accounting which will make possible the monthly reports which the last General Assembly ordered, without unnecessary expenditure of time in the reclassifying of accounts. We heard nothing but the highest

words of commendation for President Ludwig, who as one of the younger men in educational work is measuring up to all expectations and succeeding admirably. The institution is fortunate also in having able business administration on the part of the business manager, Brother Lang, of Sylvia, Kansas. The college has a fine administration building equipped with chapel, classroom, library, studios and offices. We were also privileged to meet faculty and students in a chapel service. The student body has increased from about sixty-five last year to over one hundred this year. The college has an excellent faculty and an especially strong music department.

We spent Sunday with Rev. I. C. Mathis and the Hutchinson church, preaching morning and evening to excellent congregations. This church is one of the first churches on the Kansas District, and is forging ahead under the direction of Brother and Sister Mathis. The Sunday school is growing and they hope to reach an enrolment of five hundred in the near future. Professor R. R. Hodges has charge of this work and certainly conducts his services in an able manner. Brother Mathis has a great congregation of between four and five hundred people at both morning and evening services. He is one of the stronger preachers in the Church of the Nazarene, carries an evangelistic as well as a pastoral message, and God is wonderfully blessing his labors. Brother Mathis drove us through the fair grounds which are rented every year for their campmeeting. These grounds are almost like a college campus as far as buildings and equipment are concerned, and they have the privilege of using as much space as they desire for services, children's services, dining hall and dormitories. They are building up one of the greatest campmeetings in the church, and have arrangements completed for a great camp this summer. We enjoyed our visit with the Kansas Nazarenes and appreciate better the great work that they are doing.

BLIGHTING IGNORANCE

In another column we are printing "An Open Letter" addressed to our people by the General Treasurer. This letter is intended to correct some false reports that are being circulated by misinformed or unprincipled persons. It seems strange in view of the fact that full and detailed reports are published regularly in the *HERALD OF HOLINESS* that such rumors should find place in any of our churches. And yet within a brief period of time the Treasurer has received letters from good and loyal brethren in different sections of the country stating that such rumors were being circulated and asking for data to refute these false statements. All honor to the men who love the cause of holiness and truth and will not be a party to unbrotherliness or dishonesty! Ignorance is always blighting, but it is especially so when it directs its shafts at those in responsible places. Satan would hinder the cause

of holiness and the work of foreign missions in a subtle manner by breaking down confidence in those who carry the burden of the work. We know a number of men at headquarters who are each carrying the work of two or three men, in order to make every dollar count the most for the kingdom of God. Study this "Open Letter" carefully and then earnestly pray for those who fill these responsible positions, not through any choosing of their own, but solely because God and the people have placed them there. We love the truth and stand ready to turn the light on the forces of darkness wherever we find them. We can do nothing against the truth but for the truth.

THE HOME MISSIONARY NUMBER

The second quarterly magazine number of the *HERALD OF HOLINESS* will appear in May and will be known as the Home Missionary Number. Much labor and thought are being expended in the preparation of this number by the Department of Home Missions and without doubt the number will be a credit to the department. Maps, charts, graphs, diagrams and other visual representations of the development of the church since 1907 will be an outstanding feature of the paper. There will be plenty of illustrations, and also material designed to aid the churches in their summer campaigns. An art cover is also being prepared. The Publishing House is planning on printing at least a 100,000 edition. It has been decided to keep the price on this number the same as that charged for the Foreign Missionary Number—two cents a copy. A number of the districts have subscribed for 5,000 copies and several of the larger districts have already subscribed for 10,000. Districts subscribing for at least 5,000 copies have the privilege of selecting their own material for the back cover page. The subscription manager would like to have the orders as soon as possible.

THE CHURCH AND CHILD LIFE

The situation in the Sunday schools is *critical*—the more so when it is recalled that the Sunday school has been the chief recruiting ground of the church. The heavy losses are not localized to a limited number of churches in different downtown locations. Three-fourths of all the schools in the Presbytery of Philadelphia are on the down-grade, and half of the Sunday schools in the more favored suburban area of the Presbytery of Philadelphia North are either losing or standing still. The condition is not only city-wide in one denomination, but is experienced by all. Eleven leading denominations registered serious losses in Sunday school enrollment totaling 33,000, or sixteen per cent, in the ten year period to 1929. Meanwhile the public school census showed an increase in the number of children from six to fifteen years of age."—*The Presbyterian Magazine*.

A PERFECT HEART NOT ALWAYS A PERFECT HEAD

By General Superintendent Chapman

SOME years ago, while engaged in educational work, I purchased merchandise in a town sixty miles away which required going there with men to load a freight car. The day before the one set for the trip and the work I engaged four of my neighbors, including a father and son, to accompany me. But late in the evening another neighbor came by and said, "I hear you are driving up to D— tomorrow. I would like to ride up with you. I have business near there and can take the train from D— at very little cost." I replied that the car would be filled with the men I needed for the work and that I was sorry I could not take him along. "Well," he replied, "I can work for you until that train runs in the afternoon and will not charge you anything." I made some calculations and decided that we would likely be pretty well done with the loading by the time he would have to leave us, so I told him I would leave out the young man from the party, as he had not wanted to go anyway.

We were off to an early start the next morning and the roads were good, so we made splendid time; and it thus happened that we were approaching a town through which another railroad ran straight into the town which my neighbor must visit to look after his business. While yet two or three miles from the town, my neighbor asked, "Don't you think that any man who is sanctified wholly will know what is right at all times and will always do it?" I explained that I did not believe this. My argument was that we have heads as well as hearts and that the baptism with the Holy Ghost eradicates all sin from the heart, but does not remove weakness and fallibility from our intellects, and that we must learn from the Spirit, from the Word, from the advice of others, and from experience and observation in the hard knocks of life. But my neighbor was unconvinced. He reasoned that if the Holy Spirit comes in in sufficient power to purge away sin and dross from the spiritual nature of man, He must surely also instantly and directly lead him into all truth. Therefore error in doctrine or faulty conduct is evidence that an individual has not obtained the grace and experience of perfect love. All members of the party were professors of the experience of entire sanctification, but, probably for want of opportunity, they were but silent listeners to the discussion, making no comments whatsoever.

Just then we crossed the railway near the station. Neighbor J— looked at his watch and said, "Ho, we are getting here much earlier than I expected. I can take this early morning train down to my place and get in a good day's work. So if you will just stop here, I will leave you now and take the train." But I said, "No, you must go on with me to D—. I

shall need you very much. There is a big day's work for us all up there loading that car of freight, and I brought you along only because you said you would help me until the afternoon train. I need you and I consider that I have hired you by bringing you so far on your way." But neighbor J— only laughed and said, "Oh, that's all right, you'll get along, and I'll have a full day down at my place." And while saying this, he was making his way out and was opening the door of the car. So I stopped and let him out and he walked across toward the depot, thanking me as he went for "giving him a lift."

We were silent as we drove on with our depleted party. Finally neighbor N— said, "What do you think of J—? Peculiar fellow isn't he? Do you think he has the blessing?" "O yes," I replied, "J— is all right. He's a good neighbor and a devout man." "But he did you wrong," neighbor N— replied; "I heard what was said yesterday, and he owed you the work up here today." "I know that is true," I answered, "but it's just as I was telling J— back yonder. A man can have a clean, perfect heart and yet make errors in judgment and these errors may sometimes lead to faulty conduct. But a man is judged by his own light, and not by the light possessed by his neighbor. Neighbor J— is unconscious of having done any thing unethical, and my presentation of the case was not clear to him as it was to you and to me. He will go on today with a clear conscience and God will continue to bless him. Some day, perhaps, when he has had time to grow and learn, he will be unable to repeat his present deed without condemnation. And until God condemns him, I shall not do so. I believe in Brother J— and I trust he will pray for me. Any time there is a service to perform—a service calling principally for religious sincerity and zeal—I shall be glad to have him undertake it, and I shall be glad to be associated with him in it. In fact I am so far from holding the present fault against him, that I shall try him again, as God has so often done me when I have failed. Anyway, human nature is so peculiar that a man can be slow on one thing and exceedingly bright on another. So it may be that on everything else upon which I shall try Brother J— for a whole year he will be bright and ethical and high principled. While you and I, who have so quickly discerned his error in the present instance, may be dull and slow to apprehend when matters of graver import are in the balance."

It is best, therefore, that we should "be not high minded, but fear," in order that our liberality for others may not become indulgence to ourselves. It is a commendable thing for a man to make allowances for others, but God have mercy on him when he gets to

having "charity" for himself. That liberality which is a virtue when applied to the conduct of others, seeing we do not know their hearts and their intentions, is a vice when applied to ourselves. Life's way is so full of snares that we need all the assurance the grace of God and our own watchful care can give us. The devil cares but little whether we judge others too harshly or ourselves too mercifully—for these errors are twins. We may educate the conscience downward instead of upward, so that absolute sincerity is essential before the possession of a "good conscience" can be defined. A man may have an unaccusing conscience only because his conscience is seared and dead, or he may have an approving conscience because he has lived up to its highest dictates. From the standpoint of conduct, we learn to live by living, and we must not insist on doing things just because we have done them before. For the "path of the just is as the shining light

that shineth more and more unto the perfect day." The thing we did not notice today may condemn us if we do it again tomorrow, and the duty we omitted yesterday may knock so loudly at the door today that we cannot refuse to let it in. The hope of any man for acquittal at future judgment does not lie alone in the fact of a forgiven past but also in a present, progressive, continual obedience. And we dare not hide behind our ignorance, for we are also responsible for our opportunities to know. If I can know and won't find out, I am accountable for the light which I refused to see.

As Christ has pardoned our past sins and cleansed our hearts from inbred defilement, let us now seek earnestly to perfect holiness by sincere and enlightened conduct becoming so noble and so scriptural profession. And God, even our God, shall bless us henceforth forever more.

VISITING HINDU TEMPLE IN INDIA

By General Superintendent Williams

HINDUISM is an old religion and holds sway over the souls and destinies of millions of people. For a number of years I have read something of its teachings and its influence over the lives of its followers. This is my first opportunity to see with my own eyes this religion in full operation and to study its results in the national life, the home life, the religious life of those who worship before the numberless gods that represent the unbelievable views of the followers of Hinduism. You cannot get a satisfactory understanding of this religion by a mere study of such of its teachings as may be in print. One needs to see it at closer range than books.

A few days ago I visited one of its temples, one of its most popular and sacred temples, one to which thousands make pilgrimages hoping to receive favor of the gods, and to escape some terrible disaster that might be brought upon them, or hoping to receive some help for a sad and sin-burdened soul. What I saw moved me with emotions such as I never had before—sadness, sorrow, disgust, amazement, pity, eagerness to help. Was I seeing things, was I out of my head, was I dreaming, was this real, could I believe the things that were right before my eyes? Here in this present time and stage of the world's advancement, in a world of truth and education, in a world where Jesus Christ has been preached for two thousand years, here is worship of idols that stand for some unintelligible pantheistic god. The souls of living people on the way to death and the judgment are groping in terrible darkness seeking an unknown god and a god that they can never know, a god that cannot forgive sin, that cannot cleanse the heart, that cannot hear nor answer the prayers of a dying man. But I am not dreaming. I am not dreaming, but I wish I were. Oh, if it were only a dream.

First, we secured the services of a guide, an educated man, a member of the priestly family. We had some discussion over the price, but this was adjusted and we proceeded. The guide led us to a tree that stands in the temple grounds. This tree is called a barren tree, as it has neither leaf nor fruit. To this tree women are coming, lines of them, worshipping. A woman walks up to this tree and places something red into the seams of the bark. This is vermilion, one of the sacred colors so much used by the women of India. You will see the married woman with some of it in the parting of her hair. This tells all men that she is not single, nor is she a widow. She is fortunate enough to be married. Her husband is living. She is a married woman. The trunk of this tree was red with this coloring. A woman that has no children has come here to ask the god to be merciful to her and give her a child, especially a male child. A girl is a liability. The boy is a great asset and will give her great favor with her husband upon whom she looks as her lord and master. She prays here, and if her prayer is answered, she returns after months to this same tree when the baby is eight months old and cuts all the hair from the head of the child and lays this hair at the root of the tree as an offering to the god that granted her heart's desire, her supreme desire. She is now the mother of a boy baby. Too, I noticed that there were scores of small stones hanging from the branches of the tree, tied there with strings, or the hair of the head. I was told that this was another way of praying to the god to give the woman a child. I took a picture of this tree and the guide motioned for us to proceed.

We next went over to the place of sacrifice. Here are some posts or standing timbers with slits for the

necks of the animals that are offered in sacrifice. The neck fits into the slit while the body is pulled back, stretching the neck out as far as possible, while a man with a huge knife with one mighty stroke severs the head and neck of the animal from its body. The blood pours upon the ground while women rush forward and sop up the blood from the ground with cloths and then put this blood on their heads as they worship. I took a picture while one of these animals was being beheaded and the drums were beating. I inquired of the guide the reason for beating this drum while the sacrifice was being offered. He replied that the beating of the drum indicated joy and happiness. I wondered who had the joy or the happiness. I saw no one there that looked happy and the last cries of the goat were anything but indicative of joyful emotion. This animal is now taken away from the temple grounds by the owner of the sacrifice while the head and neck are cleansed and the meat sold to support the temple's program. I noticed that the neck was always severed near the body of the goat for some reason. These goats are to be had right here on the temple property and are sold to the worshipers, and I was told that it is desirable that one buy these goats rather than offering his own should he have one.

Then I noticed that lines of men had all kinds of fruit and vegetables to sell inside the temple grounds, and asked about this too. The answer was that these were sold to be offered by the purchaser to the temple gods in sacrifice. I am told that these fruits and vegetables sold here by authority of the temple have special merit and bring special blessings. How many times did I remember the words of Jesus as He drove from the temple the people that made merchandise of the house of God. Here it is with emphasis.

We were then led to the door of a temple that was literally jammed with worshipers. They were crowding, pushing, scrambling, struggling, shouting wildly while they threw money, flowers, fruit, vegetables, water and possibly other things before the idol. The guide had the crowds pushed back for a moment while we looked at the idol before which this company of people were trying to worship and from which they sought favor and peace of soul. They found it not. There was no evidence of the spirit of worship as I understand worship. How sad. Oh, how can I help them? How? I do not know.

From there we went to the burning ghats. I had often heard of this but had not seen it. The ghat is also owned by the temple. Here the dead are burned, cremated if one desires this better word to describe the scene. Several bodies are now on the fire, or funeral pyre. Each is on a different pile of wood. The smoke nearly blinds us, but we enter and work for a position to take some pictures. Right there in front of me is a good opportunity and I take a picture of this gruesome sight. At this moment I noticed that at another

place a body was being prepared for the ghat. I wanted to see the whole process, so we went there and watched the entire procedure. The family in sorrow was a high caste Brahman family and very courteous and evidently intelligent. The corpse was that of a departed mother. The sons and grandsons and other relatives were there. The body was anointed, then sprinkled with holy water while the priest quoted poetry and chanted. The wood was placed and the body placed upon the wood—right on the wood. The family then stood back while I took a picture. After this the oldest son walks seven times around the funeral pyre and lights the wood as he goes. His other duty is to break the skull of the mother with a heavy bamboo to release the spirit from the burning body. This spirit must wander about for something like eleven days before being reincarnated in some other living being. During this time prayers must be said by the priest so that a proper reincarnation will take place. This is the reason why they will not kill animals.

We then went to the river where the people bathe in the sacred waters. They walk into it, wash their mouths and drink the water and bathe their bodies. This is all done in the name of religion and with a desire to get rid of sin and win favor with the gods. How my heart bleeds to see these sights! Do I accuse them? Do I make fun of them? Do I charge them with lack of intelligence? No. They are in spiritual darkness. They need Christ. They need the Bible. What have they? Only one hope is possible, that is the great salvation offered in, through and by the Lord Jesus Christ.

India needs what? She has land. She has natural resources. She has a people capable of a better destiny. Christ alone can save her. Will she accept Him? So far she seems satisfied with her religion and her three hundred million gods, or idols.

"There have been three notable periods in the history of the extension of the Christian religion—the time of the martyrs, the time of the monks and the time of the Methodists. In each of these periods religion spread phenomenally. The significance of each of these for our present purpose is that each of them was an era of lay activity. The Christian Church was begun by laymen; the apostles were all laymen. It has ever since owed its best growth to the co-operation of laymen. The monks were lay orders. The Methodists won their great victories by lay preaching. Not only that, but these laymen in every one of these three periods did their work in spite of the clergy, discouraged by the clergy, detested by the clergy."—DEAN HODGES in "Personal Evangelism."

THE SUCCESSFUL PASTOR AND CHURCH

By J. A. Kring

WHAT is success? Newton N. Riddell in his "Psychology of Success," pages 9 and 10 says, "Briefly, success is the accomplishment of anything attempted. But we must get larger concept of the subject. We must measure success first, from the viewpoint of the individual, and second from his relation to society. We must measure success in the individual not wholly by his objective achievements in the few years that belong to the earthly life, but in the light of the fact that the influence of his life extends far into the future. We must measure the success of the individual, not merely by his personal influence upon his family, his neighbors and his age, but in the light of heredity, race evolution and man's relation to God and eternity."

If Riddell's position is correct, then the success of any church or movement depends, (1) upon the message which they bear; (2) upon the character and conduct of the people that compose the church or movement; (3) upon the morale of the constituency; and (4) upon the vital touch and God consciousness that such a people and movement possess.

Since the Church of the Nazarene is a distinct holiness movement, our message is salvation from all sin, full and free, complete and for all, producing holiness of character and righteousness of conduct, as witnessed in a holy boldness and the daring to be and do in the face of threatening danger and hell-born opposition. Such an experience and life is secured by being brought into vital touch and tune with the infinite and it is maintained by a steady faith, an unbroken communion and fellowship and a holy walk with God.

As pastors of the Church of the Nazarene each of us desires to be successful and faithful in our day and generation. But in what does our success consist? How is it to be measured? By what standard? When have we succeeded? When have we failed? All of these are important questions and call for a sane and scriptural answer, and in the present paper I shall endeavor to point out what to me appears to constitute our success and suggest some means and ways by which we may reach our goal.

If we succeed there are at least three things that we must accomplish: (1) We must win the people to the cause we represent; (2) we must so finance the cause of the Redeemer's kingdom that the local, district and general interests of the church are taken care of in a sane, orderly and scriptural manner; and (3) we must keep the church intensely spiritual and deeply pious. No dodging the issue here! For if we do not win the people to our Christ, not ourselves, if we do not come up with the finances of the local, District and General Budget and if we do not keep the church spiritual, then just in that proportion we have failed.

If it be admitted that the three elements mentioned above must enter into our program and that they must be secured and maintained in order that we may succeed, then they at once resolve themselves into the form of three questions, namely, how can we win the people to the cause we represent? How can we finance it? and how can we keep the people spiritual? Confessedly it is much easier to ask these questions than it is to answer them. And yet there ought to be an answer to each of them. And now to the first, how can we win the people to the cause of our Christ? I offer the following:

1. By preaching the truth in love as it is in Jesus (see Eph. 4:20, 21; Gal. 2:14; John 8:32; 14:6). As pastors and evangelists we must ring true on the doctrine of ruin, redemption, internal regeneration and external adoption, entire sanctification by the baptism with the Holy Spirit, which through the efficacy of the shed blood of Jesus cleanseth the appetites, desires, affections, will and motives and making us clean throughout, and the soon coming of our Lord in his second advent. And we must emphasize the fact that this redemption is through Jesus, for as the Pulpit Commentary puts it, "Truth apart from Christ has little power; abstract doctrines have little influence. The very atonement may be a barren dogma. But the atonement taught in Jesus in connection with the living, loving, dying, risen Savior tells." And again, "Truth only can set the mind free from its bondage under ignorance and prejudice and evil."

2. By holding up Christ as man's only Savior (John 12:32; 1 Cor. 1:23 and 2:2; Acts 4:11, 12). In Paul's day there were "false apostles," who were preaching "another Jesus," manifesting "another spirit" and presenting "another gospel" (2 Cor. 11:4, 13), and many who call themselves ministers are doing the same today. But we must refuse to preach anything except Jesus Christ and Him crucified, and for the specific purpose of presenting every man, who yields to God, perfect in Christ Jesus (Col. 1:27, 28). For with Stanley Jones we not only believe that this poor, lost world needs "an adequate goal for character," "a free, full life" and "God"; but with him we believe that Christ and only Christ gives us that goal for character, that full, free life, and that revelation of the nature and will of God and the duty and destiny of man.

3. By having the blessed anointing of the Holy Spirit on all our efforts and in all our services of praise, thanksgiving and worship. An artificial flower may be made so to represent and resemble the real that at a distance one may be unable to detect it, but it lacks the aroma and anyone with a keen sense of

smell, when brought in touch with it and the real, can easily distinguish the one from the other. Celestial fire falling upon our own souls, liquid glory rolling over our congregations while we preach and worship the Lord in the "beauty of holiness" and holy power supplementing our efforts in this holy warfare are to our ministry and churches what the delightful fragrance is to the real flower. The beauty and glory of the stove to a freezing man is not found in its trimmings, color or form, but in the glowing fire and the radiating heat to which he will respond. Our direst need and greatest asset are not more beautiful church buildings and more church machinery, as good as these may be, but rather a fresh anointing of the Holy Spirit and a tongue of fire that will enlarge our vision, increase our burden, augment our passion and flood our souls with joy unspeakable and full of glory and make us victors on every battle field.

4. By each member of the church possessing negative and positive purity and living a holy, clean, consistent life in the midst of a "crooked and perverse generation." Inconsistent living among our people, hanging out more clothes than we wash and professing more in the church services than we put on exhibition in our daily life will do more to drive the people to

hell, like sheep to the slaughter pen, than all the statements of the blatant infidels and sneering skeptics that live in and about the church where you worship. Consistency, thou art a jewel. If you desire to win the people to Jesus then you must live a clean, godly and consistent life before them.

5. By mighty, prevailing prayer. We must prevail with God in our prayer life and for the following reasons: God commands it; we are dependent upon Him for the supplying of our spiritual, mental, moral, physical and temporal needs; He has laid on us duties that we cannot perform unless He helps us mightily; and it is prayer and communion that will develop our spiritual life, deliver us from the deadness and coldness about us, cause Him to pour His Spirit upon our souls and that will bring deep conviction upon the unsaved and precipitate revivals in our midst. If you would be intensely spiritual, deeply pious, have a conscience void of offense toward God and man, be lifted above the mists and clouds of fear and unbelief, enjoy rest and quiet of soul, lay up treasures in heaven and be ready when He comes then you must commune with God. So much for winning the people to the cause we represent.

OAKLAND, CALIF.

THE CHRIST OF THE UNCONDEMNED

By Lon R. Woodrum

Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us (Rom. 8:34).

THIS is a wonderful text. It is taken from a wonderful chapter of a wonderful letter that was written by a wonderful man. It was produced by one who had been striped and stoned and shipwrecked; who had been hungry and cold and naked; who had fasted and watched and died daily; but who was still persuaded that flaming angels or the pale rider or thrones or any creature that walked, flew, swam or crawled should not separate him from the love of God! He might mount to the highest heaven or descend to the lowest hell; the devil might tell him he had never been converted in the past or that he wasn't sanctified at the present; but he *knew* what he had committed to Christ and was persuaded that He would keep it against the day of judgment! "If Christ be for us who can be against us?" he demands. "Who is he that condemneth?" Then he gives four views of the Christ to whom he had committed his all.

The first view is that of a *crucified Christ*. "It is Christ that died." To Paul, Hebrew of Hebrews, there could be no remission of sins without the shedding of blood. He could never depart from the Mosaic declaration: "It is the blood that maketh an atonement for the soul." Somewhere between Jerusalem and Damas-

cus, the awful truth had burst upon his heart that the Messiah of his beloved prophets was a "Lamb slain from the foundation of the world." There in the dust of the highway he discovered that, "All the blood of beasts on Jewish altars slain, Could not give the guilty conscience peace or take away the stain."

He suddenly realized that creeds and convocations and formal rites and ceremonies could not make him clean; that neither,

"Bleeding bird nor bleeding beast,
Nor hyssop branch nor sprinkling priest,
Nor running brook nor rolling sea,
Could wash the dismal stain away."

But another great truth was borne upon his mind. Before him was revealed the cross. He saw that,

"There is a fountain filled with blood,
Drawn from Immanuel's veins;
And sinners plunged beneath that flood,
Lose all their guilty stains."

A second view is that of a *resurrected Christ*, "Yea, rather that is risen." Death itself could not bind the miraculous, matchless Son of God. He rent its age-old, long-dreaded shackles and rose to a life that nevermore should feel the swoop of its midnight wings. The Carpenter of Nazareth sawed a breach through the door of death and let in the light from above. The silent, suffering Lamb of Calvary became the thunder-

toned Lion of Judah, and the forces of hell scampered before Him like mice! Doubting Thomas staggered back with upstung hands and cried, "My Lord, and my God!"

"The rising God forsakes the tomb,
In vain the tomb forbids His rise;
Cherubic legions guard Him home,
And shout Him welcome to the skies."

A third view is that of an *enthroned Christ*. "Who is even at the right hand of God." Jesus ascended on high leading a glorious company of patriarchs and prophets. The great procession swept on across chasms of space, past moons and meteors and trailing satellites; beyond where Pleiades rolls his flaming suns; until the watch-angel on the tower of glory flung a challenge: "Who is this that cometh from Edom, with dyed garments from Bozrah?" And the Savior replied, "I that speak in righteousness, mighty to save." Again the angel cried, "Wherefore art thou red in thy apparel?" Then came the ringing answer from the Captain of salvation, "I have trodden the wine-press alone!" He entered the wide-swung gates! Past pearly portals, over hyaline pavements, through fringed palms, by silver streams with flowered banks, to the sound of cymbal-clap and trumpet-blast and seraph-song He marched through the Holy City, till He ascended the throne of His Father. And the acclamation of celestial voices was like a thousand Atlantics beating against a thousand Alleghanies!

"All hail the power of Jesus, name,
Let angels prostrate fall,

Bring forth the royal diadem
And crown Him Lord of all."

In the last view we see an *intercessory Christ*, "Who also maketh intercession for us." A great man has said, "Christ is both an Apostle and a High-priest. An apostle comes from God to man. A High-priest goes from man to God! The apostle must know the mind and will of God; the high-priest must know the sins and needs of man! In Christ we see the perfect Apostle and the perfect High-priest!" Ah, what consolation! Having come from God to us, now He goes from us to God. In His unchangeable priesthood He sits to intercede for the Church. And, thank God, He is not "an high-priest which can not be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need."

With such visions as these recorded in this small text, it is little wonder Paul was sometimes accused of being beside himself. No wonder many of his phrases are followed by an exclamation point. Look again at the text: Christ crucified for Paul's redemption! Christ resurrected for Paul's glorification! Christ enthroned as Paul's King! Christ interceding as Paul's High-priest! We are not surprised that the Tarsian (or anybody else redeemed) should give vent to a challenging shout, "Who is he that condemneth?" "Thanks be to God who giveth us the victory through the Lord Jesus Christ." "I can do all things through Christ that strengtheneth me."

THE KIND OF PREACHING NECESSARY FOR A REVIVAL IN 1930

By Rev. L. E. Grattan

THERE can be no doubt that every church, and every member of every church, needs the renewing of spiritual life, the refreshing of soul that comes in time of revival. The members of the church are pressed with business, they are excited over politics and sports; they are occupied with social life, encumbered with the cares of life; they have become lean in soul, doubts assail them and there are bickerings.

In the first place the kind of preaching necessary for this age must come from a man called of God to preach. Rom. 10:13-15 "For whosoever shall call upon the name of the Lord shall be saved. How shall they call on Him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent? as it is written, how beautiful are the feet of them that preach the gospel of peace and bring glad tidings of good things." This preacher must preach the entire word of the Lord. The Lord will bless the person that

does his best but I fail to find where God blessed those that cut the corners off of the truth to gain popularity or money. Such men are not blessed with an outpouring of the spirit of a revival. In the study of Bible revivals we have for example the preaching of Ezra given in the tenth chapter. He did not shun to declare the whole counsel of God. Even when he knew that it meant separation of wives and children, and would cut through the lives of those high in authority he was true to the souls of men and delivered his God-given message, leaving results with God who stands back of His word. God answered and gave a revival. The word of God is the spirit level and straight edge and it has always been used to show people their need.

In the second place we must have preaching that reveals to the sinner his need of a Savior and then reveals the glory that follows true repentance and the new birth. To preach the exceeding sinfulness of sin and fail to show the blessing that is to follow is a mistake. Dr. Godbey who at one time was called the Kentucky Flame of Fire, said he would go to a commu-

nity and take Sinai for his pulpit and cry out against sin until the whole community would get under conviction and then preach Calvary until they got saved. Dr. H. C. Morrison in an editorial of the Pentecostal Herald says that "nothing more unfortunate has ever occurred to Methodism than the substitution of 'Decision Day' and the bringing of thousands of children into the church without conviction for sin or regeneration of the heart by the Holy Spirit. An unregenerated congregation is not a church of God. Many a preacher who otherwise would have had a revival came to the unfortunate substitute, Decision Day, found he could get joiners thus keeping up the roll of members, has abandoned revivals, and has ceased to be a soul winner. He has not only deceived young people by bringing them into the church while they are not at all in the kingdom of God, but he has greatly suffered in his own personal experience."

In the third place we not only need preaching that results in the salvation of sinners but also meets the needs of believers. It is one thing to become converted but quite another thing to become established in the grace of our Lord Jesus Christ. An evangelist needs to realize that strong meat is not for babes but for mature Christians. New converts will not continue long in the faith until they will come to realize that they have a proneness to wander that was not removed when they were born again. Revival preaching should make it plain to the regenerated that the Comforter has come and that Pentecost may be repeated. The need of 1930 is the Holy Ghost power that came upon the early church in the upper room at Jerusalem. Many church people have become lax in their prayer life and have to some extent neglected their Bible but they still have faith and assurance of the presence of God. In other words they are spiritually dry. Preaching is needed that will revive that which is about to die, to pour streams of water on the thirsty and add fuel to the flickering flame.

In the fourth place we need preaching that will emphasize essentials and allow nonessentials a minor place. There are some things that all men must do in order to be saved and there are some things that people may or may not do and still go to heaven. It is necessary to repent and confess, to have faith and heart purity but it is not necessary for us all to be members of the same denomination.

In the fifth place we need preaching that makes the Bible the standard of Christian conduct. The word of the Lord tells us how to find peace with God, how to treat our brother, how to find contentment, where we will go when we die, what to expect in old age, how to have our temporal needs supplied and in fact it deals with every need of man. Too often people are made to feel that the phenomenon that attended the regeneration or sanctification of the revivalist is what should be expected of the seeking heart.

The year 1930 needs a type of preaching that is

nonprofessional. Too often we are confronted with preaching that is scholarly, homiletical, forceful and rhetorical but fails to reach the heart. There is no substitute for that peculiar something called unction. Some evangelists hold meetings for money. Their concern from the start is, how many dollars may I expect to receive. The preaching needed in 1930 is that which seeks to glorify God, backed by a faith that trusts God and the people for proper remuneration.

Finally we need a type of preaching that will reach young people and children. In a Sunday School Convention held in Detroit, Michigan, the speaker asked an audience of four thousand people how many had been converted before they reached the age of 20 and 2,500 people stood to their feet. Of those saved after the age of 20, 171 responded. Rev. Dr. Hastings was converted at the age of 8 years and so was Bishop McCabe. Jonathan Edwards was converted when only four. We need preaching that reaches all classes and all ages.

GREELY, COLORADO

MY TESTIMONY

By U. E. HARDING

I was converted under the influence of workers from God's Bible School, Cincinnati, Ohio, more than a quarter of a century ago, though the preacher himself was at that time a Wesleyan Methodist. There was such a change in my life that not only my folks knew it but the entire community and those who opposed real heartfelt religion as they called it, admitted that God had done something for me. And I stood alone in the country for some time as a young man. God cleaned me up from tobacco and worldly songs and amusements.

One year later, after reading and bearing preaching on the subject of holiness which found a response in my own heart, under the preaching of the Free Methodists I was gloriously sanctified, and later united with that body of people, was granted license to preach, joined the conference and was ordained.

For years the devil did not even tempt me in regard to my experience, but sometime ago I began to get my eyes on folks, the inconsistent preaching and teaching compared with the doctrine, and from that time until a few weeks ago I have been in confusion.

I went on preaching the doctrine and at the same time praying alone over the matter, and often tempted by the devil to believe that I would never have the experience of former years again.

A few weeks ago in a cottage prayermeeting, during our revival where I was my own evangelist, I talked out my heart to the saints, fell on my knees and cried to God for deliverance. He graciously heard my petition and wonderfully and powerfully sanctified my soul.

I have proved again to my own satisfaction that the devil is a liar. Jesus was never more precious. It seems to me I have a better experience today than ever in my life; such rest of faith, such assurance of hope, such tenderness of heart, such a burden for the lost I scarcely ever have known.

I don't give this testimony to confuse any, but if there should be someone in doubt about your experience and are battling along as I did, I found the best way out is not to seek gifts or a blessing but humble myself before God and the church.

AN OPEN LETTER

DEAR BROTHER:

Your good letter of recent date has been referred to the writer for consideration.

Not only were we surprised, but very much grieved to learn that someone has reported to members of your congregation that it takes fully 50 per cent of our receipts for overhead expenses. In other words, out of every dollar given for Foreign Missions only fifty cents reaches the field.

This is a misrepresentation and parties making such statements should at least receive definite information from Headquarters.

As a matter of fact each year we publish in the *HERALD OF HOLINESS* and often in *The Other Sheep* a complete statement showing all receipts, expenses and distribution of funds sent to the field.

Not only do we do this to keep our people informed, but we have stated in our publications that whenever any member of our church desires information in regard to the work at Headquarters it will be cheerfully given, and if they were to visit Kansas City, the books of our organization would be open for their inspection. In other words, brother, we are trying to render an account of our stewardship, not only to God, but to our church.

We have endeavored to reduce expenses to the minimum; and in so doing, different individuals have endeavored to take care of work which would ordinarily be distributed to two or possibly three men.

Some missionary societies state that the entire amount of their receipts are sent to the foreign fields. This is true, but then they have special funds to take care of their administration expense. We will leave it to you to decide whether it is the best method to frankly tell our people what our expenses are. On the other hand, some send their entire receipts to their foreign fields, but this necessitates having an office force on the foreign field. You can appreciate the expenses of postage, keeping the office records, etc. In other words, the missionaries, instead of engaging in evangelistic work, as our missionaries do, must of necessity devote much time to correspondence and keeping records and looking after the business in general.

I am sure that our people would not want our missionaries to be encumbered with the care of finances, etc., when it could be adjusted and handled to so much better advantage at home.

On the other hand, suppose you did not have a central organization which endeavors to equalize the amount allotted to the foreign fields according to their needs? Suppose each individual church, or individual, so far as that is concerned, should remit direct to our missionary field; you can readily appreciate the work that would be required, to say nothing of the cost of exchange on the checks and money orders that would be sent from the individual churches direct to the missionary field.

Again, some stations and mission fields would be well taken care of, while others, possibly on account of their missionaries not being so well known to our people, would suffer.

If I could personally talk the matter over with you, I am sure you would be convinced that our present method is best from an economical standpoint, and I am sure as far as the interest of the church is concerned, that much more can be accomplished by following our present method.

It is reprehensible that anyone should by such propaganda, intentional or otherwise, hinder the work of foreign missions.

If there is any other way to reduce expenses, we would be delighted to receive information in regard to it.

In order that you may correctly inform all who are interested, we have checked up our last year's expenditures and receipts, which, as stated, were published in the January issue of the *HERALD OF HOLINESS*.

We find that during the year 1928, we received:

For Foreign Missions\$178,280.91
Adding to the balance on Jan. 1, 1928.... 23,669.38

Makes a total of\$201,950.29

We sent to the field\$176,983.71

Administration Expense 17,437.47

Publicity Expense 1,668.70

Total Expense\$196,089.88

Balance on hand beginning of year\$ 5,860.41

As you will notice, our administration expense is somewhat less than 10 per cent of our actual receipts which were \$178,280.91. Even though we were to add the publicity expense of \$1,668.70 to the administration expense, the total would be \$19,106.15 or 10¾ per cent.

I am sure you will agree that this is reasonable as the ordinary business man figures his overhead at from 15 to 20 per cent, provided he has what is called a "Going Concern."

You will be interested in knowing that our administration expense includes the following items:

Auditing, carfare and express, entertainment expense, exchange (out of town checks), extra clerical help, freight and express, pension fund, incidental office expense, legal service, salaries, debt fund campaign expense, Nazarene corporation expense, taxes, office equipment, General Board meeting expense, traveling expense, General Treasurer's bond, insurance, office supplies and stationery, postage, office rent, telegraph and telephone, repairs, architectural work and depreciation office furniture and fixtures.

It has been reported that some of our people have been informed that only 10 per cent or ten cents out of every dollar reaches the foreign field, and you will be surprised to know that just about a month ago we received a letter stating that only one cent out of every dollar reached the foreign field.

Personally, we would not wish to assume responsibility for such reports. What of the judgment day, when our dark-skinned brothers appear before the righteous Judge?

Please do your best to counteract this report which is utterly false.

In case you want any further information, we trust you will at all times feel free to call on us, as we are placed at Headquarters in Kansas City to render service to our people.

Praying the Lord to bless you in your labor of love and give you victory, we are,

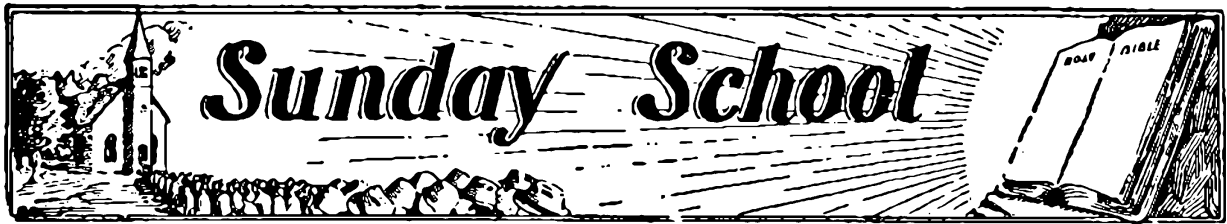
Yours in His service,

THE GENERAL BOARD

M. LUNN, *General Treasurer.*

Success in Christian life means vastly more than just getting one's self to heaven. Heaven rejoices, and all true Christians rejoice over the repentance of a soul—over those who have grace enough to maintain a Christian experience through life, and finally get to heaven. Salvation will get us to heaven but it will take that, plus our most strenuous and persistent efforts, and the most energetic use of all our powers to get us to the goal of success in our Christian lives. In order to reach this goal we will have to buy up the opportunities for secret prayer, for intensive and extensive Bible study; for the improvement of all of our powers, physical, mental, and moral, as well as spiritual; for the refining and cultivating of our affectional and emotional and volitional powers, for the building of strong symmetrical character, and the development of well-rounded personality.—H. O. FANNING.

Every man can be in his heart what he ought to be, unless God requires him to be something he can't be.



LESSON FOR APRIL 6, 1930

By M. EMILY ELLYSON

LESSON SUBJECT: The Law of the Cross.

LESSON TEXT: Matthew 16:13-26.

GOLDEN TEXT: *If any man will come after me, let him deny himself, and take up his cross, and follow me (Matt. 16:24).*

INTRODUCTION—We are beginning another quarter's lessons which will be a continuation of studies in Matthew's Gospel, which is more a story of saving grace than it is an account of Jesus' life, although we do get a pen picture of the most perfect life ever lived on earth.

The lesson before us is one of contrasts but each contrast has an objective, the full light of which would not be seen until the later tomorrows had established the fact that Christ's kingdom was a spiritual kingdom, the ideals of which would be at variance with the carnal ideas of the race at every point.

THE DIVINE SONSHIP DECLARED—We learn from this lesson that men cannot be indifferent to Christ. Whether they desire to do so or not the very nature of Christianity compels men to think and come to some conclusion as to the personality of Christ. We may listen to the opinions of men for a time, but sooner or later the question of Jesus becomes a personal query and demands an answer, "Whom say ye that I am?" We do not think Jesus was so desirous of finding out the opinions of the general public as He was of getting His disciples to commit themselves relative to His Messiahship. They were the nucleus of His kingdom, upon the testimony and preaching of these twelve men depended the establishment of His kingdom and a proper representation of Christ to the world. It was time they declared emphatically their belief in His divinity and His position in the Godhead.

This truth to which Peter gave testimony was nothing he had learned from men, for the nearest to knowing the truth concerning Jesus to which men had given any evidence was that He was a prophet, hence "flesh and blood" had not made this revelation to Peter, but the Father himself.

This revelation of the Father was made to a group who were living near to the Master. Flesh and blood could neither receive this truth, nor reveal the truth. It is a spiritual truth, and is supernaturally revealed, and spiritually received by men. Scholarship does much for the race in dispelling ignorance and superstition, but our loftiest conception of divine truth is by the Holy Spirit when we are in fellowship with our Lord.

Having witnessed to this very essential doctrine to the church, Christ has some further information to give His disciples concerning the kingdom—His Church. We note here how confession of truth will open the way for further revelation. It is ever thus in divine realities. Peter had acted as spokesman for the apostles, and in this further revelation his name, which signifies a "rock," is pre-eminent. This would seem a fulfillment of Christ's words at the time of His introduction to Peter (John 1:41, 42). Again, in Eph. 2:20 we have a reference which throws light upon the statement of our Lord at the time of Peter's confession, that Peter, and the others, were the foundation pillars upon which the Church would rest. They were "lively stones" or living stones in the foundation of the Church.

The key was given to Peter and on the day of Pentecost he placed it in the lock of gospel truth and opened wide the door of the Church—"my church"—to "about three thousand souls" (Acts 2:14-41). We note here that authority was given by Christ to His apostles to organize and direct His Church. They were assured that their sanctions would meet the approval of the "great head of the church" the chief "corner stone."

THE WAY OF REDEMPTION REVEALED—Christ now reveals to the apostles that the way of world redemption was by the way of atonement. This was a difficult task for it contained so much of mystery. It was hard for them to comprehend that such suffering should be included in the Messiah's program. It was offensive to Peter, who would shield the Master. But Jesus made it clear to him that any interference to keep Him from His atoning work was the work of Satan, who had not (though a conquered foe) ceased to hinder the work He came to do. But further, the cross bearing work would not cease with Him; it would go on. Not in the sense of atoning, but suffering for Christ—"for his body's sake, which is the church."

THE CROSS AND THE CROWN THE CHURCH'S INHERITANCE—Jesus further warns His followers that to hold back from serving Him when sacrifice or cross bearing is included is to lose that fullness and abundance of life in Him, which He intends all of His followers to enjoy. "I am come that ye might have life . . . more abundantly." So to enjoy fullness of life in Christ one must invest his life in service for Christ and others. He must have the mastery of our lives.

Cross bearing, according to our lesson, is a pledge of discipleship. We may know a follower of the Lord in the great world crowd, for he is the man who carries a cross. There is a great procession of them, headed by the greatest Cross-bearer

the world has ever known, and following closely after Him is a company of martyrs and sufferers, "of whom the world was not worthy." They are marching by toward the celestial city, at the gate of which the cross will be exchanged for a crown, for "they who suffer shall reign with him."

THE CANARY METHOD

Did you ever watch a wild canary fly? He darts through the air, first up and then down, then up again and down again, and on he goes. This is about the way the church raises the General Budget. At one time we are ahead or at least up even, and the next thing we know we are falling behind. Then we get alarmed and put on the pressure and try to come back up again. Usually we come out quite well at the end. Just now the slump is on and Easter Sunday is suggested as the day to bring this up for the current year, which ends ten days later. The Sunday school is especially interested in the raising of the budget. First, because the large portion of this budget, 69.6: out of every dollar, goes to foreign missions and we are deeply interested in foreign missions. Second, because the support of our own general Department of Church Schools comes through this budget. Third, because we are interested in the whole of the church work and want to do our part in helping each department. Let us do our part as a Sunday school on Easter Sabbath and give a large offering for the General Budget.

Shall we not then start in to correct this up and down method by arranging for a regular monthly offering to this cause? Some have been giving their collection the first Sunday of each month for foreign missions. If all of our schools will adopt this method and give the collection one Sunday of each month to the General Budget, with all doing this, we will then give much more to missions and will also be giving to all of the other general interests of the church. This will also be training our pupils to be interested in all of the work of the church.

If all our 160,000 Sunday schools would give just one penny in this once-a-month offering we would give \$19,200 for the year for the General Budget. This would mean nearly \$15,000 for foreign missions. But a large majority could give 5c, or 10c; many could give 25c, and some could give \$1.00. If the average was 5c a pupil each week this would raise the whole present budget and some over. If the average was 5c a month, or 60c for the year, then we would have \$96,000, and \$76,000 for foreign missions, which would be half as much more as we have been raising for this purpose. When anything is as easily done as this, it does look like we should do it. Shall we try?



Foreign Missions

OUR FIRST WEEK IN INDIA

By REV. L. S. TRACY, Superintendent

As is generally well known throughout the church, we sailed from New York December 7, and after planning to visit the British Isles and Palestine were due in Bombay the 3rd of February. While in London we received a cablegram from India indicating that the General Superintendents had been able to speed up their schedule and would arrive in Western India considerably earlier than we had thought and it would be necessary for us to hasten on if we were to arrive before they left. We therefore canceled our Palestine detour, engaged another steamer and arrived in Bombay January 17, and were met at the wharf by General Superintendent Goodwin and Brother Beals. It was a unique privilege to be welcomed back to India by one of our General Superintendents after an absence of more than ten years.

Quite naturally we are inclined to compare what we find now with what we found on our first arrival in this country over twenty-five years ago and it is safe to say that no other period can record so many changes, most of which are in the line of progress. At that time we made the twenty-eight mile trip from the railway station to Buldana, our headquarters, in an ox cart, now there are about twenty automobile busses and several cars on the run. Then, there were no iron plows for several hundred miles in each direction and I later brought in the first one, now there are thirty-five in only one village a few miles away. Then Jesus Christ was not known throughout our district of about three-quarters of a million people, now we have mission stations and outstations in a number of places and about two hundred and fifty baptized Christians. Then the people were quite opposed to our work, now they are very friendly everywhere. Then a convert stepped out from heathenism only very rarely, but now such is quite frequent and the first Sunday after we arrived here Brother Beals baptized two men, one from the highest and one from the very lowest caste, both kneeling together at the same altar side by side and receiving baptism at the same time. It was comforting to us to learn that the low caste man was one of the boys whom Mrs. Tracy had taught in a little class in Chikbli about twenty-five years ago. Wages and prices of many materials are about double what they were ten years ago. These are some of the things that indicate the tremendous changes that have taken place since we first came.

We were very much pleased with the condition of the property, the schools,

the church, the results and the prospects. All reflect much credit on Brother Fritzlan, the retiring superintendent, and the missionaries and Indian workers. The results indicate that God has been answering prayer and the missionaries have been wise and faithful.

The sending of General Superintendents Goodwin and Williams to the field is the best thing that the church has ever done for us. We cannot enter into a description of their beautiful spirit and their wonderful comprehension of our problems but we can say that their visit was just what was most needed. They helped us to solve some important problems that no one else had the authority to deal with and to block out plans covering many future years that will bring great blessing to this field.

Our problems are not all solved, our needs will continue to increase as the work develops and there is still much to suffer, but we feel that our work in Western India is fully justifying the confidence placed in it. We are not just entering success but we are well along on the road of results which perhaps we have all been delinquent in tabulating and reporting. Through the blessing of the Lord and the continued confidence and prayers and support of our church in the homeland the prospects are brighter than they have ever been. We feel this so definitely that we are content to invest the remainder of our lives in the advancement of the cause of holiness in this part of the world.

BULDANA, BERAR, INDIA

OUR PART IN GOD'S PLAN FOR AMERICA

Someone has said, "North America is God's last chance with man." The thought is, if in this country the Church becomes cold and formal, if civil government becomes corrupt, if the spirit of selfishness and greed prevails so that the natural resources of the land are seized upon and utilized for the enrichment of the few while the multitudes sink into poverty, ignorance, disease and vice, the history of other nations will be repeated in America. In a word, if civilization fails here in the midst of provisions so abundant and opportunities so great, upon what grounds can we base reasonable expectations for the success of the race in some future age and in some other country?

God created this vast continent and fenced it in with an expanse of ocean waves, and kept it in reservation throughout the centuries, waiting for the development of a people loving and demanding civil and religious liberty. He evidently desired a place in which he could grow

a larger and better manhood and womanhood than it is possible to produce under the shadow of kings and popes. God created this country for an open Bible, for the evangelical faith, for a larger and better freedom than mankind had known in the history of the world. It was His plan that Christopher Columbus should be born before John Wesley. He discovered this vast and goodly land, and as it began to be peopled with a free, liberty-loving people, John Wesley with his message of a free and full salvation was to kindle the flame of spiritual awakening and revival fire; and God would warm the heart of the American people, which would create a spiritual light to illuminate the entire world. What then is the duty as well as privilege of the people called Nazarenes with regard to this vast, this wealthy heritage? Does not our nation already show signs of the awful assaults of sin upon it? Shall we as a holiness church sit idly down, thanking God for our own salvation, and let this wondrous nation putrefy? Forbid it, almighty God! Rather let us start holiness missions in every city, village and country place; let us indulge importunate prayer night and day in order that we may precipitate an awakening that will recover our nation from destruction. Pastors, start revival meetings in the town next to your church. Two of you may join hands and evangelize, evangelize, evangelize! Let us hurry. The time is short. Soon our opportunity will end. Would a Nazarene be slothful? Would a preacher of the gospel of Him who sweat blood ever be found lazy? Up, up, let us precipitate a great revival. There are enough of us to do it. We can if we will! God demands it, and the judgment day approaches for us all.

No man can be truly great who is not a great lover. To express that love one must spend and be spent for the salvation of those one loves—that is, for missions, home and foreign!

SHARE AND SHARE ALIKE

True marriage is a partnership. Each contributes to the joint arrangement all one has. Each gives and receives. They share and share mutually. If one rises in honor, fame, income, the other shares it. Salvation, declares the New Testament, is the marriage of the human with the divine. Then each must contribute *everything* to the other. If Jesus, your heavenly Bridegroom, desires to win heathen souls to His kingdom, you must help Him, sustain Him, back Him, with all you have. Failure to do so will dissolve the union. Beware!



Home Life

DEAR YOUNG READERS:

The times in which you are living are different in many ways from what they were twenty or even ten years ago.

Take the Bible and its teachings. It used to be that you heard about this subject from the pulpit, in Sunday school and in church papers. People were decidedly shy of discussing religious questions in an ordinary gathering.

Not so now. A few people may meet in a social way, and it is more than likely that before they separate they will have had some discussion about religious matters.

Each fellow has his opinions and is frank to tell you what he thinks. You hear it on the street cars; you find it in the secular press, in magazines and novels. School boys and girls, the college professor, the man who goes to church and the one who does not—all have views of their own and want others to listen to them.

Well, you ask, isn't this a good sign? Isn't it better for people to be frank and free about these things than to be as they once were—slow and timid in talking about religious questions as set forth in the Bible?

That depends upon two things: First on the spirit which leads a person to speak unreservedly of these things. A man who has tested the teaching and promises of the Bible and has found them true, often loves to talk of his experience of God's faithfulness. Others are always helped by such testimony. But when a person merely wants to dissect the Bible, that he may argue about and give his opinion of what he thinks—then he helps neither himself nor anyone else.

It seems to me that this is the spirit which prompts much of the free discussion of Bible questions today.

The second thing is whether the speaker or writer really knows much about the Bible. That is what impresses me most about it all—the fact that so many men, even learned ones, are so ignorant of the Scriptures, and yet do not hesitate to try to teach others.

I want to give you a few illustrations, all of them true ones, which will help you young people to see that you cannot afford to believe every statement you hear or read about the Bible.

The first one was told me by a minister who is known as one of the great Bible teachers of our country. He is a scholar, holding the highest degrees which can be given by our universities. He not only has a profound knowledge of the Bible, as a scholar, but he has an experimental knowledge of its truths, for he has been trusting them through many years of a devout Christian life.

At one time, when he was a pastor, he

became much attached to his next door neighbors, who were members of his church. He was particularly interested in the school girl daughter of the home, who was the age of his own daughter.

This girl was converted under his ministry and gave every promise of a bright, useful Christian life.

He was called to other work soon after and moved to another city and did not see her again for four years.

He found her much changed, and sought an opportunity to talk with her about it. "What is the matter, Mary? I left you a spiritual girl, with a bright testimony for the Lord. I do not believe you have that now. What has happened?" he asked.

This was the story she told him. She had entered college and in this college was a professor who taught the Bible in connection with the English course. "Professor M— does not reject the Bible; but he does warn us that much of it is not inspired or even trustworthy. He says that all sorts of errors crept in because the copyists of the earlier manuscripts made mistakes, or changed words. And that this has led to contradictions which even a child can see. He says that we must use our intelligence in reading the Bible, so that we will accept the parts which can stand the strong light of scholarly investigation, and reject the other parts. But how am I to tell? I am no scholar, with high degrees such as Professor M— has. I sometimes wonder if all of it will not have to go as man learns more and more about it."

"Did this Professor M— point out any of the contradictions?" asked Dr. E—.

"O yes. There is one about the feeding of the multitude. Now I had always thought that Christ fed a great throng of people miraculously on two different occasions. But Professor M— says this is a mistake; that there was only one happening of this sort, and that the writers of the Gospel, who were ignorant and unlearned fishermen, got mixed up in their account of it, so that one said there were five thousand men and twelve baskets of fragments, and another stated that there were four thousand men and seven baskets of fragments."

Dr. E— reached for a Bible on a nearby table and turned to the sixteenth chapter of Matthew.

"Read from the 14th verse through the 21st. What does Matthew tell you Mary?" he asked.

"He says that Jesus fed five thousand men, besides women and children with five loaves and two fishes, and that twelve baskets of fragments were left," she answered.

"Now in the next chapter, begin with

the 32nd verse and read to the end, and tell me what Matthew says," said Dr. E—.

"He says here that they had seven loaves and a few little fishes—that four thousand men besides women and children were fed and seven baskets of fragments were left," answered the girl.

"Let me speak to you for just a moment of this man Matthew," said Dr. E—. "He is often referred to as one of the tax gatherers so despised by the Jews, and many people who know no better, jump to the conclusion that not only the nature of his work, that of collecting taxes for the hated Roman government, was despicable, but that the office itself was a small, contemptible one. Not so. Matthew's office was one of trust and responsibility in the Roman system. He was stationed at Capernaum, which was an important customs port, and his work would require a knowledge of figures and an ability to keep his records straight.

"Do you think it likely that a man who could successfully hold such an office, would be so stupid when he came to write his Gospel, that he would tell the same incident twice, put the two accounts as close together as they are, and then get his figures hopelessly muddled and contradictory?"

"No, it seems clear to me that Matthew is describing two separate and distinct miracles," said Mary.

"Of course. But to make it still clearer that Matthew is telling us of two separate, distinct miracles, I want you to read these three verses from the 16th chapter of Matthew." And this was what Mary read: "Which when Jesus perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread? Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up? Neither the seven loaves of the four thousand, and how many baskets ye took up?"

"Why," exclaimed the girl, "it is perfectly plain that Christ is talking about two different times when He fed a multitude."

"Certainly," answered Dr. E—. "And the trouble isn't that Matthew was an ignorant man, getting things mixed up. Your Professor M— is the one who is troubled with ignorance. Now Mary, you are a girl with considerable courage. Are you willing to go back to this professor, show him these passages, and ask him if he thinks he should attempt to teach a subject of which he is evidently so profoundly ignorant?"

"I shall do that very thing. And after

(Continued on page sixteen)

Uncle Buddie's Good Samaritan Chats



BELOVED SAMARITANS:

I am still on the western front and the revivals are still continuing on this district. Brother W. E. Ellis and Miss Smith and Miss Ewell have just closed a fine revival at Torrance, California,

which is just another suburb of Los Angeles. They organized a good Church of the Nazarene with about twenty-five members. Miss Alice Smith was called as pastor and Miss Alice is the daughter of our beloved Brother Frank B. Smith on the Northern California District.

Brother Lee Hill is still in the revival at Placentia with Brother Dutton, Brother and Sister Ludwig are still at Brea with Father Corlett and the Lord is with them and they are making a fine showing out in that lovely valley. At this writing Brother Fred Suffield is in a good revival at Pomona with Brother Keys. Also Brother Harry Joseph Elliott is in a good revival at Van Nuys with Brother Gunn. Brother Seals from Escondido has just closed a fine revival at Hemet with Pastor C. E. Toney and wife.

O'd Bud has just closed a two weeks' meeting at Fullerton with Pastor Horst. We had a fine meeting and yet not so much was done, only a few saved. We had record crowds and our little band there is as fine as walks the earth. They have bought the old Methodist church which is just across the street from the big new M. E. church so we have as good a location as can be found in the city of Fullerton. The property is very splendid; the building was built some twenty years ago out of the finest quality of red pressed brick and as far as you can see the building is as good as when it was built. It was listed in the minutes of the annual conference at fifty thousand dollars but they built a two hundred thousand dollar church and sold it to us for \$14,000, on easy terms. It was indeed very kind of the good Methodist people to sell us such a fine piece of property at such a low price. It is easily worth twice as much as we paid for it. Well, may heaven smile on them and may our heavenly Father watch over and bless them for their kindness to us as a new and small church.

Well, after Brother and Sister Ludwig close at Brea they move on to Albambra and open with Brother Melza Brown. After they close there, they move on to Burbanks and join Brother Frazier. When Brother Lee Hill closes at Placentia he goes on to his home in Arkansas. When Brother Harry Elliott closes at Van Nuys with Pastor Gunn he goes on to Hermosa Beach and joins Brother and Sister Baker for a four Sundays' meeting. Brother Elliott is now well and strong and is doing as fine preaching as he has ever done in his life. The readers of the

HERALD OF HOLINESS will remember that three or four years ago Brother Elliott broke down and had to cancel all of his work but he did not lie down on the job. He got out and sold Bibles enough to support his wife and children and selling Bibles is the next best job to preaching the gospel of the Lord Jesus Christ. I am sure that all of his old friends will rejoice at the fact that Brother Harry Elliott is well and strong again and doing such fine preaching.

We have just had a great Sunday school convention on the Southern California District with Dr. and Sister E. P. Ellyson at the Bresee Avenue church of which Brother D. I. Vanderpool is the great pastor. I understand that he was called back by every vote. That speaks well for him, or well for the people, or maybe both. But it is a real pity that some good people feel called on to vote against the best men on the face of the globe. I think I know of some good people that have voted in a way which displeased the Lord. They have gotten themselves into the habit of voting against their pastor merely because they have the right to vote. They may have grace enough to be saints but not wisdom enough to be wise. If I belonged to a church with three or four hundred good members and knew that from ninety to ninety-five out of each hundred were going to vote to recall our pastor, I would not put my judgment against four hundred good people. I believe four hundred people know more than one good man. And if there are some in the church that are not good people they ought to go to the altar and get right or be kind enough to get out and let the good people have the pastor that they really want.

At this writing I am down at Wilmar with Pastor Summers and we are having a fine convention and some of the good old soldiers are helping us push the battle; such men as Brother S. H. Rhodes and Brother James Black and Brother W. E. Ellis, and we have the promise of some of the good singers during the week. Sister Margaret Reed and her daughter Ruth are to be with us one night. They are from First church of Los Angeles and are beautiful singers.

We are also looking for my old friend and neighbor of thirty years home this week, the Rev. J. B. McBride. After living next door neighbor for twenty-five years to J. B. McBride and in the same city with him for thirty years, I don't hesitate to say that there is not a finer and cleaner and better man in this nation than Brother J. B. McBride. He is the one man that you do not have to guess about, he is as true as steel and as good as the blood can make him. He hasn't rounded off the corners to make himself fit into the other fellow's program to my knowledge in thirty years. He has preached the whole Bible for a

whole world and a salvation from all sin for all men, provided through the flowing blood of Jesus Christ.

In a few days Rev. W. E. Ellis goes to Colorado. There is another old boy that is a preaching machine. We have but few his equal as a Bible preacher. W. E. Ellis is a revivalist and a soul winner and a church organizer and leaves a good church just about every place where he puts on a home mission campaign. He is to be back by the first of May and put on a campaign at Wilmar with Pastor Summers where I am now, in a short convention. Brother Summers is nothing short of a miracle worker. He went down in the valley and started a work two or three years ago without anything or anybody and now he has a church that would do credit to a congregation of several hundred members. He owes hardly anything on that fine property. It is almost clear.

UNCLE BUDDIE..

HOME LIFE

(Continued from page fifteen)

this I shall pay little attention to his statements," said Mary.

"What you need to do, my child, is to read your Bible prayerfully and read it daily. Then you will know for yourself," said the minister.

Here is another instance:

A high school student had listened to a sermon on Daniel. On the way home from school he walked for several blocks with a cousin, a young lawyer. "Our minister is a very earnest man," said the young lawyer. "It is a pity that he doesn't keep up more with modern scholarship though. Scholars of today know that the book of Daniel is made up mostly of Jewish legends. Belshazzar is purely an imaginary person; no such name is mentioned in profane history anywhere and therefore the scene in which he figures, with the handwriting on the wall must be imaginary as well."

The boy, troubled in his mind about it, mentioned it to his Sunday school teacher. She laughed and said, "Tell your cousin that he is entirely too bright a young fellow to allow himself to get so far behind the times as all that. He must have been reading some very old musty writer on Daniel, for that is how they used to write. But not now, since men have been digging up the ruins of Babylon. When I visited the London Museum last year, I saw clay tablets taken from the royal archives of ancient Babylon. They wrote their records on these tablets, you know, and among these I saw were little deeds to property made out to Belshazzar, the king's son. One was a public edict from the king that the people should pray for his son, Belshazzar.

"Tell your cousin that he owes it to himself to subscribe for a good magazine

on archæology, and bring his information up to date."

Now you might not be so fortunate in getting help as this boy was, but at least you can decide that you do not have to swallow at once every criticism of the Bible that you hear.

MRS. JOHN T. BENSON
(To be continued)

**ANNUAL N. Y. P. S. CONVENTION
NEW ENGLAND DISTRICT**

The Annual N. Y. P. S. Convention of the New England District opened its first service on the night of February 21st in our West Somerville church, and continued throughout the 22nd, closing with three services on Sunday. The convention speaker was Rev. Gene E. Phillips of Brighton, N. Y., who preached at the opening service, the Saturday night service, and Sunday afternoon and evening. His messages were serious, sincere, and penetrating, dealing with these subjects: "The Value of a Soul," "Personal Responsibility," "Unction," and "The Results of Failure in Realizing Personal Responsibility."

Saturday was given over to the reports of the district officers, the reports of the societies, the election of officers, the formulation of plans and objectives for the coming year, and papers on pertinent topics related to our young people's work.

The district officers of the past year were all re-elected, Rev. Lloyd B. Byron, President; Edward S. Mann, Vice President; Ethelyn B. Peavey, Secretary; and John E. Riley, Treasurer.

The papers presented were the products of prayer and thought—a paper on "Christian Stewardship and the Young People's Society," by Rev. J. W. Ames; one by Rev. D. Swarth on "Personal Work as an Aid to the Young People"; and one on "Bible Characters," by Rev. S. D. Kelley.

The reports of the societies, informal and spontaneous, showed a growth of interest, fervor, and spirit in our societies on the district. Proper emphasis was laid on District Dues, General Dues, the Penny-a-Day Plan for Home Missions, and the subscription to the Young People's Journal.

The convention went on record in favor of the continuance of the Fall Camp at North Reading, Mass., as the Young People's Camp, in charge of the district organization. Also action was taken to organize a District Book Committee and local book committees and stimulate the reading of literature, spiritual, inspirational, devotional, beneficial. Credit is to be given for each book read that is included in the list of the District Book Committee, and the society with the highest average credit is to be presented with a set of books at the next Annual Convention. The convention voted in favor of holding a series of week-end group conventions for the increase of interest and efficiency among our young people.

Sunday was the closing day of this feast of good things. Rev. Lloyd B. By-

**GOOD NEWS FROM EAST-
ERN NAZARENE COLLEGE**

Our people everywhere will rejoice in the good news which has just been wired us by F. W. Nease, President of the College.

"On March twelfth His Excellency, Governor Allen, signed bill confirming power to grant Bachelor of Arts Degree. With all our hearts we thank God and call upon the friends of true Christian education throughout the nation to rejoice with us. We break ground for the Fowler Building April first. Hallelujah!

F. W. NEASE.

ron, the District President, delivered the message of the morning, bringing a stirring sermon on "Right Attitudes Toward the Delivered Faith." He showed that it would be unwarranted to give that faith a purely intellectual emphasis, or unduly stress the emotional or social phases, but the faith which we are molding and upon which we are stamping our personalities should be full-orbed, well-rounded and symmetrical if we as custodians and molders of the faith are to be approved administrators of that faith."

Preceding the afternoon message of Brother Phillips on "Unction," President Nease of Eastern Nazarene College brought us a timely address on "Emotions and Missions." God blessed the address and the sermon which followed and seekers bowed at the altar of prayer.

The last sermon of the convention was preached in the power of the Spirit and witnessed a goodly number of seekers and victory for nearly all.

The attendance at the convention was splendid. The spirit was deep and devotional. It was one of the most spontaneous, spiritual and helpful conventions held by the N. Y. P. S. of the New England District. The church through its pastor asserted its joy at the convention. The District President announced his satisfaction. The convention speaker assured us of his delight. And we believe the Holy Spirit was honored. Certain we are that He was present to seal the truths proclaimed. For this convention we give thanks.

Convention Reporter.

**NORTHEAST IOWA N. Y. P. S.
ZONE RALLY**

The N. Y. P. S. of the churches of the Northeast Zone of Iowa met in Cedar Rapids on February 7, 8 and 9. One service was held on Friday evening with three services on both Saturday and Sunday. The following churches were represented: Waterloo, Davenport, Muscatine, Iowa City and Cedar Rapids.

The rally was held in the Sunshine Mission at the close of a two weeks' revival which was conducted by Rev. Russell, the pastor at Cedar Rapids.

Papers were read on the subjects:

"What Do the Young People Have a Right to Expect of the Pastor?" "What Does the Pastor Have a Right to Expect of His Young People?" "How Should Old People Act in N. Y. P. S. Services?" and "What Constitutes a Call and How Much Time Can Be Given to Preparation?" These papers were all followed by open discussions on the floor.

Our District Superintendent, J. W. Short, was with us and brought a very inspirational message to the young people on Sunday morning.

A jail meeting was held at the county jail in the afternoon on Sunday prior to the afternoon session.

The rally closed Sunday evening with a broadcasting program from 9:30 to 10:30 over Station KWCR. A number of special songs were sung and the program closed with a selection by the choir.

The next rally will be held in June, possibly at Waterloo, pending definite information from pastor, Rev. M. C. Campbell and District Superintendent, Rev. J. W. Short.

IRIS EGER, Zone Secretary.

N. Y. P. S., DAYTON, OHIO

The N. Y. P. S. of Parkview Church of the Nazarene can report victory in our souls and we want to praise the Lord for all He has done for us. We are a group of young people that love the Lord with all our hearts and are doing all within our power for the up-building of His kingdom. We had such an extra good service last Sunday night I thought I must write about it. We put on the Fireside Conference Home Mission Program which was very good and it seemed to stir the hearts of our young people and they caught the vision of home work as they had never before. The program seemed so real to many of our lives. We took an offering for Penny a Day for Home Missions and received \$10.13, which we praise the Lord for. There was such a wonderful spirit in the meeting and two were sanctified and one saved. Praise the Lord! We as a group of young people want to do our best to help raise our \$25,000 which the N. Y. P. S. as a whole has pledged this year for Home Missions. Pray that the Lord will keep the fire on our hearts and a burden for the lost and dying.

ALMA ANTROBUS, President.

**REPORT OF SUNDAY SCHOOL
CONVENTION OF THE
ARIZONA DISTRICT**

The first Nazarene Sunday School Convention of the Arizona District was held at the Glendale church, February 27. Nearly every Sunday school on the district was represented and a goodly number of the pastors were present. Some drove a distance of 150 to 200 miles and were present for the opening at 9:30 a. m. About 125 persons were present for the day's session.

Dr. and Mrs. E. P. Ellyson were the special workers. Each delivered timely addresses and made helpful suggestions for the work of our church schools.

Arrangements were made by the Dis-

tract Church School Board with Dr. and Mrs. Ellyson during the week of the convention for a service in most of the churches of the district. The results of these meetings were very satisfactory.

The papers given by members on the program were well prepared and free and interesting discussion followed.

The interest was splendid; enthusiasm ran high; a beautiful spirit of harmony and Christian fellowship prevailed.

Plans for a Teachers' Training Class were made and requests for another convention in the early fall.

The Arizonians are catching the vision. Watch our Sunday schools grow.

M. E. BOUTON, *Chairman.*

REST COTTAGE, PILOT POINT, TEXAS

Spring has surely come at last—the sun is shining, soft winds are blowing, flowers are looking up to the blue sky, the grass is green and shining; fresh paint everywhere, screen doors being put on, everybody making garden, and best of all, everybody happy.

The winter was long and hard, frozen water pipes, ground covered with ice, many bad falls, heavy colds and mumps all over the house; but all forgotten now in the excitement of welcoming another beautiful spring. Not only spring outdoors, but indoors as well; curtains being turned and cleaned, new sheets being embroidered for bedspreads by willing hands, new dollies and tablecloths getting made. Winter clothes being carefully packed away for next winter.

But, in spite of the excitement of spring and all the happiness it brings; we are confronted with the same old problem—what shall we do with all these girls? Our quarters are so crowded, no room anywhere, dormitories crowded, hospital crowded, nursery far too small.

The washhouse so inadequate and inconvenient; the treatment room just a makeshift and all other parts of the house in the same proportion. Applications are pouring in every day. Father Roberts has to keep one girl waiting until he has another girl ready to be sent away, to make room for the new girl—a place at the table, a bed for her to sleep in. They come from everywhere: Texas, Oklahoma, Louisiana, Colorado, Washington, and so on. Where will they go and what will become of them? What an awful thing it will be to meet them at the great judgment day and have to listen while they say, "There was no room for me at Rest Cottage; I had to keep on with the old life. I had no chance."

EDITH SOLROE.

No church calendar day is more significant and joyous than Easter. Christ then gave Himself back to us from the grave. Instead of a dead Founder the church has a living Lord. What an appropriate time for His thankful people to lift the church from the tomb of missionary arrearages, and confer upon it resurrection power. Remember the Easter Sacrifice Offering April 20.

NEWS IN BRIEF

Rev. E. E. Mieras is planning a home missionary campaign in the state of Nevada beginning the first of April and continuing until June. The campaign is being sponsored and financed by the W. F. M. S. of the Northern California District. There being no Church of the Nazarene in Nevada, Evangelist Mieras requests that if any readers of the *HERALD OF HOLINESS* have friends or relatives living near Reno, that the names and addresses be sent him. His address will be Reno, Nevada, General Delivery.

Rev. C. S. Swallow writes that they had a great time at the Central Northwest District convention. He says, "The glory was on. It was the best convention we have had for a long time. It was a disappointment in not having the editor with us, but Brother Fleming turned the disappointment into a great success."

Rev. J. W. Montgomery, District Superintendent of the Northern Indiana District was a pleasant caller at the Publishing House recently. He was on his way to the Preachers' Convention at Dallas and Houston, Texas. Brother Montgomery is greatly encouraged over the work in his district and the work at large. One of his Sunday schools, Anderson, Indiana, last year had an average attendance of 188; for the last six months they have made an average attendance of 456. They are using the busses and doing a lot of personal work. He reports a great Preachers' Convention on his District with General Superintendent Chapman, and Rev. Schurman of Chicago as the special workers.

Miss Myrtle Sherman who for a time served as pastor of our church at Lebanon, Ohio, is entering the evangelistic field as a "Junior Worker." Her next meeting will be held in the Nazarene tabernacle in Detroit, Michigan. Miss Sherman is an excellent worker among children and young people and those needing special help along these lines will find her capable and efficient. She is a graduate of one of our colleges and is well prepared both intellectually and spiritually for this important service.

Brother P. Dresch, who is not a member of the Church of the Nazarene, desires to express his thanks for the friend who so kindly sends the *HERALD OF HOLINESS* to him. He says, "I am very much indebted to the ones who have been so kind and thoughtful as to have your valuable paper sent to me, for I surely enjoy it and also receive spiritual food from it. I have thanked my God on more than one occasion for those who are devoting their lives to such splendid work."

While at the Preachers' Convention in Kansas City, Brother and Sister Herrell received a telegram that their son Junior had taken the scarlet fever during their absence and the home was under quar-

antine. Mrs. Herrell left immediately for Carthage. Just previous to this, Brother Herrell and Brother Howard, pastor at Pittsburgh were in an automobile accident which damaged Brother Herrell's car considerably, the occupants escaping without serious injury. Let us remember Brother Herrell's family in this time of stress and especially pray for the recovery of Junior.

Telegram: Mrs. Lena Adams, District President Eastern Oklahoma W. F. M. S., died March ninth, Cushing, Oklahoma—Elbert Dodd.

CHURCH NEWS

Professor A. S. London—Just recently closed a wonderful Sunday school convention with Pastor B. F. Griffith, First church, Wichita, Kansas. The convention embraced two Sundays, and the large auditorium was well filled every night, with more than a thousand people present on some special occasions. The Sunday school record in attendance was broken on the second Sunday with three hundred and sixty-two present. There were one hundred and thirty strangers in the classes during the class period. There were many professions during the week, and at times it seemed as if we were in an old-fashioned revival. Brother Griffith is now on his sixth year as pastor. Our church building in Wichita is one among the finest in our connection. The pastor and people have gone through many struggles in these years of their building program. It was a happy privilege to us to hold this convention. It is our thought relative to the Sunday school work of our church, that within a short period of time Sunday school conventions will be one of the great avenues of every district in promoting the future welfare of the Church of the Nazarene."

EVANGELIST JOHN T. HATFIELD—"We have just closed a two weeks' meeting at Olive Branch Mission, Los Angeles, California. We had good crowds and a real good meeting for a mission. It is not like a church. A mission has so many old missionized fellows that spend their nights loafing in the mission. Some of them are not hard to get to the altar, especially if they think they can work you for a quarter. Some of them have been forward so much and rubbed their nose on the altar until it looks flat, but once in a while God gets His hook in their jaw and lands them and they prove to be shining diamonds from the rough. This mission did not have so much of that. They were largely members of some church and some of them were old burnt out dynamoes. You might rub the word of God under their nose until it would bleed and you wouldn't get a spark. They had their place where they set and they sat. An old setter is about the hardest thing to break up that you ever tried. We have filled the nest with cobs and chips and still the old setters would stick to the nest. We have filled

the nest so full there was no room for the old fusser and he would set by the side of the nest. But the dear Lord got a move on some of these and we had a real good meeting. We are planning on going east this summer and our slate is far from being full. But we are trusting God to fill it. Our sickness two years ago impressed the people that we would not be able for duty any more. But at present we never were in better health for many years. Our address is: 726 North Maraposa Ave., Los Angeles, California."

HOLLIS, OKLAHOMA—"The Church of the Nazarene here is getting along fine these days. Souls are being saved in almost every service. Our crowds are excellent and new people are coming all the time. Our Sunday school is moving along fine under the leadership of Brother William Kirby. Our N. Y. P. S. is doing well under the leadership of Vaneta Adair. We are to entertain the N. Y. P. S. Convention in May and are looking forward to it as a great time in the Lord. There have been a number of our saints sick this year and some are at this writing confined to their beds. We ask that you remember them in prayer. Our dear Brother Hall, the District Superintendent, visited us about two weeks ago and we had a fine time. The Lord blessed us. We had only one service but there were seven or eight in the altar. Thank the Lord. We want to say to the glory of our Lord Jesus Christ, that we preached sermons every Sunday in February in both morning and night services on 'Stewardship,' which were wonderfully blessed of the Lord. The crowds were fine and the people enjoyed the messages. I want to say I truly enjoyed preaching these messages. Jesus seemed to lift me up with Him and gave me a new vision of Himself and the work. Almost all of the people both young and old signed the Stewardship Cards, for which we thank the Lord. There is a fine spirit of unity among our people at Hollis. Pray for us. I want to testify that Jesus has healed me and I have better health than I have had in over a year."—E. L. Looman, Pastor.

NEWTON FALLS, OHIO—"God is helping us and we are making progress. We took the pastorate at the time of organization last September. We feel that we have a fine class of people who have a vision for great things. At our annual recall meeting we received a unanimous call to return for another year. We recently closed a successful revival with Rev. G. C. Morgan as the preacher and Ernest B. Marsh of Cuyahoga Falls, Ohio, as the singer. God blessed these men to us. Brother Morgan did good preaching and won his way into the hearts of both the church and the many strangers who kept coming to the services. The attendance throughout was unusually good with a full house at practically every service. Many found their way to the altar. The music under the leadership of Professor Marsh was an asset to the meeting. Each night special programs were given during song service which met

OLYMPIA, WASHINGTON, CHURCH



Five years ago Brother L. B. Woodard came to Olympia as a home missionary in our Church of the Nazarene. He had no home missionary money to support him and no church organization to sustain him, so he commenced holding services as best he could, and for a support he worked in a sawmill.

Time went on and the church was organized. It grew and continued to grow. Finally they purchased a church property, and are now paying for it in monthly payments. This church affords a commodious and comfortable place to worship. The property has increased in value since the purchase and is a valuable asset to our church.

Now, after five years of faithful service, Brother L. B. Woodard has received and accepted a call to become the pastor of our church at Bellingham, Washington, and expects to move to that city about the middle of May.

Rev. Roy L. Nolt of Beaverton, Oregon, is called to the pastorate at Olympia. We ask the church to pray for the blessing of God on our work in Olympia.

During the absence of Brother Woodard I have been preaching for this church in Olympia, for about a month last past, and I take this opportunity of sending this bit of information.

H. D. Brown.

with the applause of those in attendance. The church board made great progress during the campaign. The closing Sunday Mr. Marsh took charge of the school and at the close of his object lesson there was a beautiful scene of those seeking God around the altar. At the closing service a class of twelve was received into membership. Both Rev. Morgan and Mr. Marsh have been called for another meeting in the near future."—Helen and Dan Wilson, Pastors.

EVANGELIST W. E. ELLIS—"We recently closed a great meeting at Alhambra, California, with Brother M. H. Brown, pastor. My collaborer in this meeting was

Professor L. C. Messer, who is one of the great singers of our church. I just hope we can be together more in the future. Melza Brown is a great pastor and has a wonderful church. What a fine class of young people he has! The orchestra is one of the best on the district. More than one hundred professions of salvation and heart cleansing took place around the altar. Next I began a home mission campaign at Torrance, Calif. Here God gave us the victory. The District Superintendent, Rev. J. T. Little, organized the baby church of the Southern California District. Miss Alice Smith is the pastor. Miss Smith and Miss Ewell were my singers and helpers in this battle. They are great, and they will continue the work until assembly. Miss Alice Smith is the accomplished daughter of our District Superintendent, Frank B. Smith of the Northern California District. Miss Iva Ewell, the daughter of our pastor at Cucamonga, California, is an excellent singer and one of the most congenial and lovely characters I ever met. You will hear good reports from these girls at Torrance. I go from here to Colorado and back for two more meetings in California, and then on to the great Southland. Pray for me as I give out the message of God's love for a lost world."

CURTIS, NEBRASKA—"Sunday, February 23, closed a most gracious revival in our church here, with Richard and Dorothea Sharp as evangelists. Special prayer-meetings were held previous to the revival in which several of our people were sanctified. The revival was on in the early part of the meeting with seekers at the altar praying through. Some sixty-five different seekers were at the altar during the meeting. Although another church in Curtis was holding meetings at the same time, our church was well crowded nearly every night. The last Sunday of the meeting was a day never to be forgotten. From the first song the presence of the Holy Spirit was so manifest that regular order could not be followed. Before the opening prayer could be offered the altar was filled with weeping penitents. By the time the first seekers got through others came; with eighteen forward. There was indescribable scenes of confession, burdens of prayer and shouts of victory. The meeting lasted until 3:30 in the afternoon without preaching and very little singing. Of course the offering for the evangelists came easily. The entire amount asked for being raised without a pull before the last Sunday of the meeting. Early in the meeting at the call of Brother Sharp a 'pounding' of large proportions and a few dollars was brought for the pastor and family. Stewardship month was unquestionably observed by the evangelists. A number of our people signed the titing chart which we have on our church wall. A good list of subscriptions were taken for the *HERALD OF HOLINESS* by Evangelist Sharp during the meeting. Brother and Sister Sharp spoke alternately to our young people and Sunday school which was a special blessing to these departments of the church. We cannot speak in too high terms in expression of our appreciation of both

Brother and Sister Sharp as evangelists. They spend much of their time in prayer and bring God's message with telling effect on the congregation. Their special singing interests and draws the people as well as producing conviction. These efficient workers ought to be kept busy among us. Since coming to Curtis as pastor about two years ago, we have emphasized tithes and offerings as God's financial plan for the support of the church, one-tenth of our income being the minimum for any Christian. We now have a loyal band of tithers. Our church has come out of financial handicap. All our bills including District and General Budgets and pastor's salary are being regularly paid. God is blessing us in every way. To Him be all the praise."—Geo. Vogt, Pastor.

CORYDON, PA.—"A very successful mid-winter picnic was given last evening in the Community Hall under the auspices of the Corydon Nazarene Sunday school. Over one hundred pupils, parents and friends enjoyed a varied program of music, readings and games. An address of welcome was given by A. M. Kraft, superintendent of the school. The picnic was a celebration feature of the Sunday school contest which has been in progress during the winter months, and which was won by the blue team after a close race. Some of the results of the contest as given by Rev. Ralph Schurman, who conducted it, are the doubling of the school attendance over the same months last year, a fine increase in the enrollment, offerings doubled, the organization of a new men's class with fifteen members, and the education of the pupils in the interests of the mission stations visited during the world tour. Corydon Sunday school now has six classes, a large cradle roll, and a thriving home department. A teacher training class is held each Wednesday evening following the prayer hour in the church."—Ralph D. Schurman, Pastor.

PASTOR FRIESE, NEWELL, W. VA.—"February 10 closed one of the greatest revivals of old-time religion that Newell church has ever witnessed. It was Rev. Edward C. Oney's fourth consecutive meeting with us and many think it was the best of the four. The church is surely on fire and many, perhaps a hundred, counting them as they came, bowed at the altar and sought God. A fine class of twelve were received into the church and many already members were definitely blessed. The crowds were there from the very first and continued to pour in night after night. The last four services we had with us the Barnett Sisters Quartet of Akron church. Their singing drew many to the services. All the workers were well paid and Brother Oney was called for another meeting next winter. Nothing needs to be said of this record concerning Brother Oney's work. Rev. F. F. Friese, the pastor of the Newell church, was recently recalled for his fifth year and we believe the prospects are for the greatest year yet. Tuesday night there were fifty at cottage prayermeeting and seventy at the Wednesday night

PLANS TO RAISE ENTIRE BUDGET

In view of the strenuous effort now being put forth by the Stewardship Committee to raise the entire amount of the General Budget before the close of the fiscal year, April 30, we appreciate the following telegram addressed to General Treasurer Lunn:

"Chicago Central District Preachers' Meeting in session pledge General Superintendents, you, Dr. Morrison, Brother Fleming, Dr. Wiley, our whole-hearted co-operation in raising entire General Budget by last day of April."

E. O. CHALFANT,
W. G. SCHURMAN,
J. E. WILLIAMS.

prayermeeting. The last Sunday of the meeting there were 277 in Sunday school with a collection of \$26.01. The revival closed with twenty-one at the altar Sunday night and the Spirit is still mightily upon the people. Glory to God in the highest and to Him be all the praise!"

MONTEZUMA, INDIANA—"Just closed our revival here March 3, with a goodly number at the altar. Some for pardon, others for sanctification and some for healing of their body. We had Rev. R. P. Rood of Middleport, Ohio, as evangelist. He brought forth the Word with power. Brother Rood is a Spirit-filled man and loved here both by saint and sinner. If the Lord wills we will have him with us again in October for another meeting. Anyone wishing a real man of God for a meeting will make no mistake in securing Brother Rood. He is an able preacher and a blessed man to work with. He leaves now for Sellersburg, Indiana, to begin a meeting where there is no Church of the Nazarene. But we feel Brother Rood will be able to start a new work there. He leaves Montezuma with the prayers of God's people for his success."—W. H. Lowe, Pastor.

MIAMI, FLORIDA, NORTH SIDE CHURCH—"God is with us. The District Assembly met with us this year in November and since that we have had three revivals; the first a week-end meeting with our District Superintendent, Rev. J. E. Redmon, and wife. He gave some most helpful messages to the church. Sister Redmon brought good messages to all. She is our district evangelist. Rev. George E. Johnson and daughters also gave us a three weeks' meeting. They were on the field, having attended the assembly. Freddie Thomas next came to us for a meeting February 18 to March 2. His wife, mother and father and two sisters came with him from northern part of the state. Freddie is a great soul winner. The results were good after several difficulties were overcome in the meeting. The last night, March 2, witnessed the greatest altar service of the meeting.

There were twenty seekers forward and several happy finders. The meeting closed with a real spirit of victory. It was blessed to see the ease with which the workers could work at the altar as the Spirit moved upon the congregation. The meeting had just begun properly when it was time to close. Miami has been full of revival effort all winter. Some churches that have not been accustomed to revivals have tried it this winter. Some of the best speakers from everywhere have been here. The North Side church is moving toward a goal of stabilizing. New, constructive thoughts are entering into the plans. The District Superintendent, Rev. J. E. Redmon, is full of faith and hope for the Florida District. Every church on the district is behind him. We have hopes for a real definite forward movement over the state. The district is no better than we are individually and no stronger than we are collectively. Onward and upward with this great state."—J. L. Roby.

PASTOR G. N. MITCHELL, MURPHYSBORO, ILL.—"We have just closed a very successful revival with C. I. Deboard and wife of East St. Louis, Illinois, as evangelists. Sister Deboard's messages in song proved a great inspiration and blessing to the meeting. Rev. Deboard is a great evangelist and his intense interest in all departments of the church is an asset to the church in general. His messages are safe, sane and scriptural and were much appreciated by all. Crowds were good. A goodly number sought the Lord either for pardon or purity. A nice class shall be taken into the church in the near future. We are glad for the beautiful spirit that prevails, for the steady increase of every department of the church and we covet the prayers of the HERALD OF HOLINESS readers for the Lord to bless our labors in this needy field."

CLIFTONDALE, MASS.—"I think there is no one that enjoys reading the reports of the different churches in the HERALD OF HOLINESS better than I, and surely few if any that contribute so little toward them than this writer. However we are glad to be in the battle and equally as glad to be on the victory side. Last November we held one of the best meetings Cliftondale ever saw. Rev. Stella B. Crooks was the evangelist and she truly was used of God in this place in arousing a tremendous revival interest both in the church and town. We feel that we have advanced since the meeting and by the end of this assembly year we shall have a number of additions to the church. We have spent three happy years with the Cliftondale church but it seems in the providence of God that we end our ministry with them at this time. We are seeking daily to know His will for us and have left our future in His hands. Should any church feel led of God to call us we shall be glad to correspond with them. Address: 25 Johnston Terrace."—Rev. L. J. Alley.

PASTORS RENE AND VERA McCORMICK, ORANGE, TEXAS—"We thank the Lord for His great blessings upon us here. He has

given us a great revival which closed Sunday night, February 23, with a wonderful service of victory and joy. The meeting was a great blessing to the church as well as sinners being saved, backsliders reclaimed and believers sanctified. We are especially glad because of the men who were touched and for those who were saved. This was one of the best meetings that we have ever been in. Rev. C. C. Knippers and sons, Cecil and Otis, of Natchitoches, La., were the evangelists and singers. Brother Knippers surely preached with unction. His sons are song leaders and special singers and are fine young men. If you want a real spiritual awakening of old-time religion get these people to help you. They have done us good. We received six members into the church Sunday night, March 2. We praise the Lord for His many blessings."

TULSA, OKLA.—"Recently we held a meeting for the Holiness Mission at 1429 East Sixth Street. This meeting was not only a season of grace in encouraging the work and bringing quite a number into the kingdom but the evangelist enjoyed almost the best time of his life. For nearly thirty years his labors have continued in parts of the country remote from his relatives but in this meeting all but one brother were enabled to attend and help us push the battle. My song evangelist brother, Rev. C. G. Spindler, of Tulsa, was at home and what time he could be in the meeting led the singing, and my only sister, Mrs. F. H. Groves, played the piano and her daughters Irene and Esther, both musical and enthusiastic workers, helped with their shining faces and musical voices and my youngest brother, Professor H. J. Spindler of Tulsa. They all attended the meeting quite regularly and helped me wonderfully. Best of all, the Lord was with us and gave us some real blessed seasons of old-time revival power when souls were genuinely saved at the altar and a few interested in holiness. Brother and Sister Kelly are the superintendents of the mission and the Jones' sisters, Misses Ina and Mae, are assisting in the work."—F. L. Spindler.

St. LOUIS, MO., LAVAYETTE PARK CHURCH—"We have just closed a very successful revival March 2, with Rev. J. Warren and Maybelle Lowman as evangelists. They certainly did good work. Crowds were good from the first night and most of the time we had to raise the folding doors into the chapel to make room for the people. After the third service the altar was filled every service. Part of the time twenty-five and thirty hungry souls lined the altar. Nearly one hundred found God either for pardon or holiness. We received thirteen good members into the church with a great number to follow. Twenty or more stood up expressing their desire to unite with the church in the near future. The evangelist was well cared for and the pastor's salary was raised five dollars on the week. The Lowmans are fine workers. Their singing is the best. Brother Lowman can get more folks to the altar than anyone I

CABLEGRAM
Miss Eltie Mues Dead
(Signed) L. S. Tracy

Let us pray much for our missionaries at this time of sorrow also for her loved ones here at home.—J. G. Morrison, Missionary Secretary.

have ever seen and they do not leave them until the work is done. He knows how to put over the program of the church. We bought our church building and moved into it last July. As soon as we moved in God gave me a vision of lost souls and the possibility of a great harvest. Since then God truly has blessed us. Over two hundred have found God at our altars. Thirty-one have been received into the church and scores of good people are looking our way. Our Sunday school has increased almost one hundred. Last Sunday we had 255. We have been making the house to house solicitations for the Sunday school. One evening the workers made 250 calls. We had a fine revival in November with the Chryslers as evangelists. They did fine work and got the interest of the people. The meeting was greatly hindered on account of sickness of the pastor but we reaped good results from the meeting. We have never seen a greater opportunity to win souls and never had a greater vision and burden and more faith in God. Our crowds have been good all winter, even in the cold, snowy month of January. The people came and hardly a Sunday night passed without someone in the altar; sometimes as many as ten. We are in a fine location and have a good class of people to work with and a church with a vision. Our General Budget is paid in full and the District Budget is up to date."—A. L. and Margaret Roach, Pastors.

EVANGELISTS C. T. AND GLADYS CORBETT—"We began 1930 with victory of the old-fashioned caliber and a renewed vision of the 'Go ye' command. Our first meeting was with Rev. Susie Adeline at St. Louis, Michigan. We fought the fight of faith for three weeks and God blessed and gave increase. About thirty people bowed at the altar of prayer for definite help. A few became Nazarenes. We also took subscriptions for the HERALD OF HOLINESS. We enjoyed having a three days' convention with Rev. E. E. Wordsworth at the Central Church of the Nazarene, Flint, Michigan. What a pleasure it was to work once more with this man of God. Then we had an evening service at Elkhart, Indiana, with Rev. I. P. Moore. The weather was too bad for many to get out, but nevertheless God gave us a precious time. On January 26 we began a revival with Pastor Harold Small at Roseland Church of the Nazarene, Chicago, Illinois. This is one of the best churches we have ever worked in; services were held every night for three

weeks with seekers at practically every service. The people prayed, shouted, got blessed, sacrificed and gave until we truly felt that we were in the midst of an old-time revival. After this meeting we started for home after having been gone five months. Thirty miles from home we had an unavoidable automobile accident. Mrs. Corbett was hurt but not seriously; the Lord is strengthening and rebuilding her. Praise His name. Our new Ford which we bought last spring was so badly damaged that we were forced to trade it in and buy a new one. However, we have not questioned His dealings for 'the Lord giveth and the Lord taketh away.' After having had a short rest at home, we are going on in evangelistic work. Our slate is rapidly filling and we are going on in the battle. Thank God for clear cut, second blessing holiness."

BOSWELL, OKLAHOMA—"We of the Boswell church praise the Lord for His presence with us under the leadership of our good pastor. We are enjoying the presence of the Lord, the one who does so much for us. We have the best pastor on the District, we think. The church is moving along nicely. Everything is paid up in full to November. We have a good N. Y. P. S., also a lively Junior N. Y. P. S. The W. F. M. S. is getting a broader vision of the work and it is moving on nicely. We covet the prayers of the other churches that we might stay on fire for God and in the center of His will."—Mrs. Olivia Bryant, Reporter.

WOOSTER, OHIO—"We recently closed a most successful revival with Rev. D. M. Peffley as evangelist. God marvelously sustained Rev. Peffley who had recently undergone an operation. He preached with power and unction which brought great numbers to their knees with the realization of their need. Brother Peffley puts his whole heart into the work. He is loyal to pastor and to the people. The church was greatly blessed and gained ground. Ten have been added to the church and others are coming. Interest was exceedingly good throughout the meeting. The church was filled to capacity nearly every night. We are going forward praising the Lord."—Clarence W. Perry, Pastor.

PLATTSBURG, NEW YORK—"Revs. Ural and Alma Hollenback have been unanimously recalled as pastors. The work is in a very flourishing condition. Sunday school is largest in history of church. Brother Hollenback is one who discovers and develops every talent among his members. He has been instrumental in helping some young people into the Lord's work. The local church misses these people but are glad to know other churches are being blessed with those who went out from us. Now that Brother and Sister Hollenback have become acquainted and are so thoroughly in the hearts of the people, we expect a still better year next year."—Reporter.

EVANGELISTS E. E. AND IVA DUNSTON—"We have just closed a three weeks' revival meeting at MacDowell's village where they have never had the full gospel preached. We felt the blessing of God from the first meeting. We had good crowds and a wonderful spirit prevailed. I did the preaching the first two weeks and husband led the singing. We were favored with many special songs. We had many bands for prayer and a number at the altar for salvation. The last night of the meetings we had our District Superintendent with us. God blessed his messages and we all enjoyed having him with us. He is a very able man and is putting his best into the work of the Lord. There are a number that want to join our church and we will have an organized church here before our next assembly. We are holding a two weeks' meeting farther out. Pray for us. We are also pastors of our work at Donny Brook and God is blessing us there. Some souls have been saved since we came here in August."

EVANGELISTS THEO. AND MINNIE E. LUDWIG—"Since last reporting we closed a good meeting at New Rockford, N. D., with their good pastor, W. I. Gough. While laboring under many disadvantages during the meeting, God nevertheless was present and gave some good fruitful services with souls praying through to real victory. The pastor being quarantined for smallpox during most of the meeting made a serious handicap. We were glad the quarantine was lifted and he could be in the services for the last four days of the meeting. We closed our tour of meetings in North Dakota with our good pastor and people at Jamestown. We had labored together on the Nebraska District in many battles, where Brother H. N. Haas was our District Treasurer, for several years, and by the way he is the best treasurer we have ever had. We enjoyed meeting them again and reminiscing over the past battles and victories. We were glad to see that Brother Haas was gradually improving from his recent affliction and believe God will completely restore him. While we had much stormy and below zero weather, yet God came in our midst and gave some good victory. God has blessed the labors of the pastor and given him the hearts of the people. We were privileged to hold several services in the Jamestown Holiness Academy of which Professor Wiley is the principal and had a number of seekers. Brother Wiley and the students were good help in the meeting. From this meeting we motored home through cold, stormy weather and snow-bound highways. After a two weeks' rest at home we began the new year with a good meeting at Woodbine, Kans., where Alfred Poole and wife are the good pastors. Their people love them and they are doing their best and God is blessing their labors. Quite a few young people found the Lord and from last reports were doing well. After this meeting, held in below zero weather, we started for Arizona through very badly drifted roads in Kansas and Oklahoma. Many places had only one way roads through drifts

of snow from six to seven feet high. We were glad to get into Texas where we found good roads and made better time and arrived in Glendale Saturday night at midnight and began their meeting on time the next morning; having autoed 620 miles the last day. We praise God for His protection and guiding hand. We were sorry to be compelled to miss a service, with Brother Huffman at Roswell, New Mexico, on account of the snow storm. We were happy to labor with our old friends from Nebraska District, Rev. N. D. Essley and wife, who are the good and faithful pastors at Glendale, Arizona. We were pleasantly entertained in their home and recounted many battles and victories of yore. Brother and Sister Essley were both sorely afflicted with the flu, but were able to attend most of the services. A goodly number sought and found the Lord. We praise the Lord for the victories won. Our next meeting was with the new East Side Phoenix church of which W. B. McAlpin is the pastor. Within the past year they have organized a nice class of about thirty members and built a nice brick church on their lot. They had just moved into their new building and a beautiful spirit of harmony prevails. God gave gracious victory; 109 in Sunday school and twenty-two at the altar after the object sermon. Thirteen united with the church. A good list of subscriptions for the *HERALD OF HOLINESS* were taken. We go next to California for three meetings."

PASTOR C. C. MONTANDON, CLOVIS, N. MEXICO—"Our revival with Evangelist M. M. Bussey, closed last night (March 2) with victory and a large crowd. Brother Bussey is a fine preacher and a good evangelist. The Lord is with us in mighty power and we are having the time of our lives. Our next meeting will begin April 10, with Rev. Casey Grimes and Rev. Geo. Moore. Fifty-two subscriptions for the *HERALD OF HOLINESS* were secured in this meeting."

LANSING, MICHIGAN—"For the glory of God we would report victory for the Lansing church. The Lord is blessing us in an unusual way. We are seeing souls at the altar nearly every Sunday night; fourteen a week ago Sunday night, and ten last Sunday night. Our people are getting down to prayer; our women are holding prayermeetings five afternoons a week, and we are feeling the effects. We held the best N. Y. P. S. Zone Meeting over the week-end that I ever attended. Our young people surely did the job up right. They had a wonderful musical program; a chorus of sixty voices with a splendid orchestra, under the able leadership of Sister Aline Gilbert. Our congregations are increasing, and the tide is coming in. In spite of financial depression, our expenses are fully met including budgets, for which we are very grateful. We are planning for a great revival campaign the first of May with the Elskners. Pray for it!"—F W Domina

PLATTSBURG, NEW YORK—"We are now closing the first year of our work in this city and last Sunday was a victorious day in the church, being the last day of a three weeks' campaign for God led by Rev. A. M. Babcock of Wilmington, N. Y., as evangelist and Prof. Frank C. Smith of Portland, Maine, as singer. Both had the blessing and rendered efficient service. The preacher tried to build up the work of God, and to tear down nothing but sin. There were about twenty professions, most of whom were backsliders, but nevertheless precious in the sight of the Lord. We may get some members from this meeting. At the annual meeting just closed there was reported as raised for regular expenses of the church, not counting missions, a total of sixty-four dollars a member and about four hundred and fifty dollars for foreign missions beside District Budget and other benevolences. And this is but a drop in the bucket to what they would have given if they had more. The last day of our meeting I succeeded in getting pledges of six hundred and twenty-five dollars on the parsonage debt to be paid this year, and we are aiming at a thousand. Our members have started another church and Sunday school and two others have saved one from death that was ready to die which is mentioned quite truthfully in Brother Jernigan's book, 'From a Prairie Schooner to a City Flat.' There are many holiness people of all kinds in this north country and some assisted and attended our meetings. The pastor was called for another year, and expects to make it hot for split-hoof in these parts. We have the best bunch of preachers around here that you will find anywhere. Population is thin, and winters are thick but we are pushing the battle."—U. T. Hollenback.

SAN JOSE, CALIF.—"We have just closed a very successful meeting with Rev. E. E. Mieras. There were quite a number at the altar as seekers and the church was much blessed and lasting results will no doubt follow. Brother Mieras is a very successful evangelist and is contented with a freewill offering and leaves a good impression among our church members and outsiders. It is hoped that he can be persuaded to return. We are now closing up our pastorate here after nearly three years of a very successful and pleasant pastorate. We have a fine membership, although small. They are aggressive. We have one of the best and most spiritual Young People's Societies we have found in our ministry and our Junior Society is no mean factor to our work. We also have a very splendid Woman's Missionary Society which holds meetings once a week and helps the spirituality of the church as well as helps pay the budget. We built a new and well arranged church about a year and a half ago which means that our work has come to stay and since we have moved into our new building there has been a steady increase in attendance. We have recently taken in some new members and others are intending to join soon. We take courage and are moving along and keeping best, for which we praise the Lord."—C. W. Wells.

EVANGELIST CHAS. M. HARRISON—"We have not reported to the **HERALD OF HOLINESS** since we resigned the Superintendency of the Carolina-Virginia District last October 15. We moved at that time to Indianapolis, and have been in the evangelistic service since. Our first meeting was with Brother Harry Carter, South Side church, Indianapolis. God gave us a good meeting. Brother Carter has a fine band of Nazarenes and he is, to my mind, the right man in the right place. We next assisted Brother Clinton Templin of Ossian, Indiana, in a few days' meeting. Brother Templin is a fine young fellow and is one of our coming preachers. He also has a good class of people who love God and the church. From here we went to Walters Chapel, Ind., a country church where Brother Edward Paul is pastor. Brother Paul is a fine young preacher, but being in the country during two weeks of rain and snow made it difficult to have any success. Our next meeting was in January with Brother E. E. Robinson at Science Hill, Ky. We had a good meeting there. Brother and Sister Robinson are doing the job and the church is standing by them loyally. Many young people prayed through to a definite testimony. This is the home of Brother L. T. Wells, Kentucky District Superintendent. He and his family stood by us and pushed and boosted their best. Their fellowship was sweet. I then came back to Indianapolis for our next meeting with Brother Grover B. Wright at the Ray Street church. We had the best all around meeting of our life, praise the Lord. I have never seen a church in finer condition for a revival in my life. Brother Wright had everything in order and organized and blessed of God. Here is a case of love for love between pastor and church. It constantly reminded us of Psalm 133:7, the fire fell from the beginning and many were the 'slain of the Lord.' One deaf and dumb man was saved, one old man around seventy prayed through, quit his tobacco and joined the church. Many hard sinners found the Lord, and quite a few young people also found God. About twenty adults who had prayed through easily and quickly were made members of the church. One night an altar full of seekers rose to their feet, saved in a couple of minutes. The fire fell on every service; God blessed, the saints shouted, sinners wept, angels rejoiced and God was glorified. I am now in a meeting at Bluffton, Ind., with Brother Frank Wasson. God is blessing here. Brother Wasson's church is in good shape and under the burden. Souls are coming every service, a real revival is on and the end is not yet. We now bow head and heart and give God all the glory and praise."

PORTLAND, MAINE—"We were called here January first, to fill the pastorate for the balance of the year. This pastorate was made vacant by the resignation of Rev. C. P. Lanpher who was called to the pastorate of our church in Rochester, New York. After supplying two months we were given a unanimous call to become the pastor for the coming year. We found the church in good shape

in every respect and were told by the retiring pastor that Portland, Maine, was probably about as close to paradise as we would ever get. Well, however that may be, we are surely following a faithful pastor, a good preacher, and a man whose life is above reproach. At present we seem to be making progress along all lines. Mrs. Bennett has organized a fine choir and is doing good, faithful work with the young people and in every other line of activity. Our attendance has increased gradually since our coming and we are now having seekers at every Sunday night service. We plan to begin a protracted meeting soon in which Mrs. Bennett has been engaged to do the singing and I will do the preaching. We wish to add our testimony to a present experience of entire sanctification. We received it by faith as a second work of grace; it were there when it happened; we have not compromised in the past, we are not now doing so; we do not expect to let down in the future and have fully decided to go through on this line."—W. G. Bennett.

CANEY AND TYRO, KANSAS—"God has been here and has greatly blessed us in our field of labor this year. We found a fine people to serve, both at Caney and Tyro; more devoted people could hardly be found anywhere. God has wonderfully helped us to fit into the work at both places. Brother R. L. May, our predecessor, did a great work and may God bless him in his new field. Both of our churches are small but we are growing. Twenty-three have united with us here in Caney since our coming last September and quite a number are looking our way and we expect to receive them as soon as convenient. On January 29 we began our revival at Tyro, doing our own preaching and wife in charge of the singing. God was coming upon the scene and souls were seeking the Lord when the very severe weather came and hindered. God is with us in Tyro; souls finding Him in the regular services. We have had a glorious revival in Caney. Our church board stood by us unanimously, calling the Edwards Ladies Quartet. They came to us January 26. God wonderfully used these specially anointed handmaidens of His in this place. Mrs. Edwards is a powerful exponent of the Word. The crowds came. Many were turned away night after night. Many sought and found the Lord. The children's services in charge of Miss Lewis and Miss Gilbert were wonderful and a number of children were saved. The Quartet remained three nights over time; yet the revival did not close. Rev. Elbert Dodd, pastor at Dewey, Oklahoma, and his male quartet came and for one more week we continued the battle. The crowds continued to come and about thirty more professions were gained. Praise the Lord! Another special feature the last week was the beautiful chalk drawings by Mrs. McCollough of Copan, Oklahoma. She drew some beautiful pictures each night with instrumental and vocal accompaniment. All departments are enjoying a fine increase. When we came the Sunday school was very small; highest attendance before the revival was fifty-seven. Today we had 112

and a number of our regular scholars are away. When we came the prayer-meeting crowd could very easily sit on two benches at the most. Last Wednesday night there were about seventy in attendance. We are organizing a N. Y. P. S. and W. F. M. S. and hope to be functioning normally soon. Our cottage prayer-meetings at Tyro on Tuesday nights and at Caney on Friday nights are well attended and souls are seeking the Lord. Since the revival we give full time to Caney. We were giving just half time before. Mrs. Moxley preaches every other Sunday and I go to Tyro. Praise the Lord for His poured-out blessings. Pray for us."—S. K. Moxley, Pastor.

CARTERVILLE, ILL.—"We have just closed what is considered the best revival the local church has had for years. Rev. D. C. Reynolds of Bethany, Oklahoma, was the evangelist and Professor L. C. Messer was the singer. The meeting ran a week before Professor Messer arrived and continued a week after he left. During the first nine days we conflicted with another meeting in town and did not push our advertising very much. But by the time Professor Messer arrived we had an overflow crowd. There were between four and five hundred people crowded into our small building. The house was packed from the rostrum to the vestibule. There were about forty professions. Not all, however came to the altar; for many prayed through at home. We expect to reap many souls yet as a result of this meeting. Just this evening a young lady called to tell us she had prayed through at home. Reynolds and Messer make a great team. They were used at various places while here. On one occasion a crowd of over six hundred came to hear them. The majority of those praying through were people of mature age; most of whom have families. As a result we have already received a nice class into the church and expect others soon. We feel confident of about twenty additions to the church. The revival reached every department of the church. Our Sunday school has been on the upgrade but reached its zenith on the second Sunday of the meeting when Brother Reynolds told his life story. The attendance was 217."—D. W. Simpson, Pastor.

PASTOR J. R. FRANCES, CARUTHERSVILLE, MO.—"These are good days for the church at this place. Sunday, February 25, the glory was on in the morning service so we were unable to preach. Two were saved in the morning and three in the altar in the evening service and one prayed through. Yesterday March 9, one fine fellow was gloriously saved in the morning service. Four were at the altar in the evening with three saved. We feel that our Prayer and Fasting League is one of the main causes of our success for God still answers prayer. By the time this is in print we will have our General Budget for the entire year overpaid. God is helping us keep the missionary spirit on our people. If we do something out yonder God will do something for us here. Praise the Lord it works."

EVANGELISTS OTHO AND BILLIE SCHWAB—"Just closed a good revival recently with Pastor Henry B. Wallin and his fine people at Spokane, Washington. The meeting was sponsored by the N. Y. P. S. and was only a twelve days' revival. Conviction was on the people from the beginning and the first Sunday night witnessed a fine altar service with seventeen seekers praying through to victory. At each altar call during the entire meeting from one to eight persons came forward for prayer. An unusually large percentage of the seekers prayed through. The last Sunday night altar service was a time of unusual victory. The long altar was filled and chairs placed at each end and others who could not find room there began to kneel elsewhere until the entire front part of the church was turned into an altar of prayer. People continued to pray through until after midnight and the final count showed that over forty had gotten through to victory. Such scenes rejoice the heart and inspire one's faith. God still answers prayer in the old-fashioned way. Brother Wallin is a wide-awake, aggressive pastor who has things moving all the time. The Lord has enabled him to almost work a miracle during the eight years he has been pastor there. Our fellowship with pastor and people was most pleasant. We are encouraged in our hearts and continue the battle with our church at Connell, Washington. Pray that God will give victory."

EVANGELIST J. G. DEMORET—"I am at Moline, Kansas with our Mt. Olive Church of the Nazarene. Rev. Harry Anderson is the good pastor. The battle is hard but God is with us and giving us victory. Much conviction is on the people; some are seeking God and we are expecting great things from God. Join us in prayer. From here I go to Grinnell, Kansas, March 23 to April 13, with our

Nazarene people. Rev. Paul Snyder is their good pastor. We are praying that God will give us a real revival with our people at this place. I have some open dates in April and May I would like to give some church up in the Northwest part of Kansas. Also I have some open dates for summer and will go anywhere God opens the door. Brethren, pray for me."

PASTOR J. C. LAMBERT, NORTH STREET CHURCH, LANSING, MICH.—"We feel like rejoicing in what the dear Lord is doing for us on North Street. These are good days to our souls. We are favored with the refreshing presence of the Lord in our services. Truly we are unworthy of the goodness of the Lord to us. There has not been a Sunday since before our last assembly, which was in August, that we have not had seekers at the altar. Then they have not only been to the altar and found God but many of them have united with us. We have taken in fifty-two members since our assembly in August and this is twelve more than doubling our membership in eight months. We celebrated our first anniversary February 23. Our church was organized a year ago with twenty-four charter members and today we have ninety-two members. Our attendance in Sunday school has reached as high as 145. Our prayermeeting attendance is fine. We had seventy at prayermeeting last Wednesday night and three souls found God that night. Then we have a wonderful class of young people and they are moving up the road for God. I can truthfully say they are blessed of God and go out every Sunday afternoon to hospitals, jails, county home and other places and sing and give out tracts and tell the glad story of salvation. They have a wonderful cottage prayermeeting every Friday night. Just last night there were twenty-eight at the young people's prayermeeting and a num-

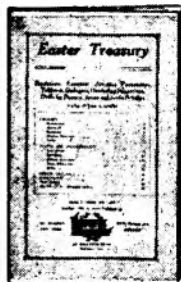
ber were unsaved, but how God did bless. The Lord is sending in strangers to our services and they are finding God. He has helped us to pay our budget up in full to this time and to pay our other bills. We feel like bowing our heads and falling at His feet and giving Him the glory. He is all and in all to us."

SONG EVANGELISTS JACK AND RUBY CARTER—"Since we reported to our good paper the last time we have been to the following places: Lufkin, Nacogdoches, Childress, Blossom, Sulphur Springs, Texas; and Antlers, Oklahoma. At this time we are in a good meeting at Rotan, Texas, with Lon R. Woodrum as evangelist. God is wonderfully helping Brother Woodrum to preach the old-fashioned gospel. Brother Woodrum is one of our very best evangelists. Brother Ingram and wife are the efficient pastors. We worked with these faithful people about nine years ago in the evangelistic work and we can truly say that they are God's people. Jesus saves, sanctifies and keeps us during these awful days when people everywhere are concerned about everything else but salvation. He keeps us busy singing the gospel until we have no time to complain and grumble. We rejoice to know that we can have a place in His great vineyard to work."

PASTOR C. W. GRIFFIN, GLENDALE, CALIF.—"We have just closed one of the most spiritual and helpful revival meetings of our ministry with Rev. John T. Hatfield, the national Hoosier evangelist. Our church was certainly blessed under the wonderful preaching and teaching of this man of God. We are delighted to report victory in the name of Jesus. God certainly blessed us good during this meeting. There were not so many saved but a number got the blessing of holiness and the whole church was revived and quickened. Wrongs were made right, letters written, forgiveness asked and to God we give all the glory. We believe that we are in a good condition now to accomplish something for God here in this beautiful city. We would like to recommend Brother Hatfield to any church needing a revival and especially one among its members. Brother Hatfield is the man. We came here last June at the close of our District Assembly, being appointed by the District Superintendent, Brother Little. We believe that if God can have His way among the Nazarenes here a mighty work can be done and a great church established."

EVANGELIST A. O. HENRICKS—"We have been on the Pacific coast since the latter part of November when we held a revival with Rev. Alpin M. Bowes of Central church, Seattle, Washington. God gave us a good revival and we raised \$1,500 to meet the payments on their beautiful new church. Brother Bowes has a fine church and is doing splendid work in Seattle. Our next meeting was at the Community church in Inglewood, California, with Rev. Marian Addy and her fine people. This is a young church but God is bless-

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ing them and they are getting their feet down. God gave us some precious souls in this meeting. After three days at home with the family over Christmas we went to Mukilteo, Washington, with Rev. Hollis Grubb and his loyal band. This was a hard battle, and bad weather interfered some but in spite of it all God gave us some real cases of old-fashioned salvation. Our next meeting was with Rev. W. B. Godfrey at Tillamook, Ore. The greatest snowstorm in years raged for almost two weeks but in spite of it all God gave us a goodly number of earnest seekers and finders in the fountain. From here we went to Portland, Oregon, East Side church with Rev. W. B. Tait, where we had about seventy-five in the altar and raised about \$275 to bring up the budget and other local expenses. This young church has a great field of opportunity and is doubtless destined to have a great future, since the large population of the city of Portland live on the East Side. Rev. A. G. Crockett of New York has been called as their pastor for the coming year and with this aggressive man as their leader they will doubtless march on to victory. We are now with Rev. Willard Ingram and his excellent people here in Stockton, California. Already souls have been in the altar and there is every indication of a revival. This young pastor has done a great work in this city the past six years. He has recently purchased the large, commodious Congregational church, a stone edifice in the heart of the city. The plant could not be duplicated for \$50,000 and they owe only about \$14,000 on the whole thing. Brother Ingram is one of our own boys from Pasadena and he is surely making good. This meeting ends our revivals on this coast until next December, as we go East for our summer and fall campaigns. Remember us in prayer."

on to see greater results in the name of our coming King. At this writing we are in Ironton, Ohio, trusting God for a landslide of victory. Five nights have passed by and God gave us seekers every night with twelve at the altar; last night closing with the greatest demonstration of divine glory that I have seen for months. They have a real pastor here, Rev. H. C. Little, who is greatly loved by his people."

EVANGELIST RHODA E. GRIGSBY—"After closing our meeting with the M. E. folks near Wheatland, Indiana, the good people of the Hamlin Chapel M. E. church, where God gave us a good meeting last winter, invited us to come and open fire on the enemy in that place, which is located about five miles from Monroe City, Indiana. God truly came; from the third night on there were happy finders. We never wanted for crowds and could not accommodate the people several different nights. Folks came in from all around. The country was stirred under the mighty power of God and God gave us about fifty souls; saved, reclaimed or sanctified. Several old people were wonderfully saved and sanctified who had almost given up hope of ever being saved. One backslidden preacher was reclaimed. We found people hungry for holiness."

WAREHAM, MASS.—"The church here is alive and every department is working. Our people are the very best, self-sacrificing and willing to give and do the very best they can. Our members are just ordinary, hard-working people, when there is any work to do. When asked by

pastor or officers of the different departments for anything special they have never failed. The pastor is well liked by his people and they stand by him with their prayers. His sermons are directly from the Word of God and preached in a tender spirit. Our Nazarene Young People's Society has charge of our Sunday evening praise service and start it off with a swing. Quite often our meetings are changed from the ordinary order and someone gets blessed and we have a great time in the Lord. Our Sunday school is growing in every way. The pastor teaches the Bible class and his wife the young people's class. All of our teachers are well saved for which we are very thankful. Our Sunday school superintendent is a worker and is a great help in every way. Our N. Y. P. S. has a fine president, Mrs. Laura Walker, daughter of Brother and Sister T. W. DeLong of our West Somerville church. The young people take full charge each week of our Tuesday evening prayermeetings as the pastor is unable to attend. The W. F. M. S. is doing splendid work. Have paid a good part of our General Budget. Our meetings are never dry or stale. We get blessed in giving and doing for our missionary work. The President is a great believer in missions, both foreign and home and has worked hard with the help of our sisters to keep things moving along this line. We are planning to pay the remaining portion of our budget through our W. F. M. S. In fact we have all in sight and will soon send it on to headquarters. Thank the Lord. We are more determined than ever to march on with victory on our banners. Our leader never knew a defeat."—Mrs. M. W. Tripp.

EVANGELIST J. A. RODGERS—"We have just closed two of the best months of our evangelism, conducting three revivals, two in our churches and one pioneer meeting. We began this year January 5, with our good pastor, Rev. C. C. Shaffer, at Johnstown, Pa. He came to us in the pioneer meeting I conducted there in 1927 and saw this church born into the great Nazarene family with about thirty members and has shepherded it for three years, having now around one hundred members. Our next meeting was with Rev. D. D. Palmer of Warren, Ohio, and the Lehmans of Canton, Ohio, as singers. The Lehmans did their work well. God gave us another great revival here. From Warren we went for a pioneer meeting in Peru, Indiana. This meeting ran hard and heavy; no advertising was done until we arrived which gave us a very poor start. Nevertheless God came in time and saved the day and gave us our objective which was a new church with about eighteen members. In these three meetings from January 5, to March 4, we have seen over 400 seeking God for either pardon or sanctification of whom seventy joined the Church of the Nazarene, dug out a new church and got a fine list of HERALD OF HOLINESS subscriptions. For this we give God all the praise and press

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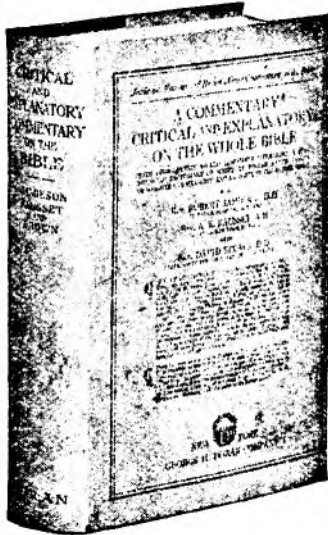
WEST TULSA CHURCH OF THE NAZARENE—"We have just closed a very fine meeting with Rev. Arthur Morgan of Pethany, Oklahoma. Some real work for the church was done; numbers knelt in the altar. I did not keep account of them as they came but something like twenty-five or more prayed through to victory and nine joined the church. Brother Morgan is surely a strong, earnest preacher and one that gets results. He is one of the most earnest, untiring workers I have ever seen in my twenty-one years of experience as a minister. God bless him; we will not forget his service among us for years to come. Our church work is doing fine. All departments of the Sunday school are coming on well. Prayermeeting is well attended. We have an assistant pastor who is one of the best visitors I have ever had the privilege of meeting, not only a good visitor but a good mixer and knows how to meet the different classes of folks, from

the hovel to the brown stone mansion. Our W. F. M. S. is doing excellent work. It is surprising how they can raise so much money and do so many good things on the side. We would not be without them for love or money. Our N. Y. P. S. is growing and about to out-grow our place of meeting. We are very sorry that our former president had to leave us, Sister Cora Stapp, who has been our president for a long term but has moved back to Little Rock, Arkansas. We have elected Miss Irene Kirkpatrick, a very fine young lady, who came to us a short time ago from one of the large city churches, and she is doing well. We are planning some revivals in the church for spring and summer and fall. We are expecting Rev. C. B. Fugett May 26 to June 4; Huff-Barnes Evangelistic Party the first three Sundays in September and Rev. John Fleming the first three Sundays in December."—F. R. Morgan.

STONEWALL, OKLA.—"The Lord has wonderfully blessed us since the beginning of the new year. We called Brother Deltor Martin of Tishomingo for our pastor and a real pastor he is. The church and Sunday school are both going over the top since he took the work. Brother Martin's wife, who is a blessed good woman, with the help of her husband has organized a N. Y. P. S. which is going fine. We also have a Junior N. Y. P. S. with about twenty-five fine children who can sing, pray and testify for the Lord until it makes the older folks ashamed of themselves. Our Sunday school is the largest in town by far and is growing. We feel as though we have one of the best pastors in Oklahoma and one of the best preachers in the country. He and his wife can sing the glory down on the folks till they shout with joy. We are looking for great things to happen down here. We covet the prayers of the HERALD OF HOLINESS family."—T. W. Stratton, Reporter.

MARCH SPECIAL

March Special



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NAZARENE PUBLISHING HOUSE

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MARCH SPECIAL

EVANGELIST B. F. PRITCHETT—"We have just closed a very fine meeting with Rev. A. W. Blackford, pastor of the Methodist church at Paden, Oklahoma. I consider it one among the better meetings I have been in during my ministry. I noted seventy-three in the altar at three services after a sermon on sanctification. Monday night the sermon was from 1 Cor. 3:1-3. There were thirteen in the altar; Wednesday night from Eph. 1:4, twenty-five in altar. Saturday night from Eph. 5:25-27, with thirty-five in the altar. There were among the number several high school teachers, some received the blessing, two bankers and their wives, one of them a Catholic, were converted and united with Methodist church. There were four professions in one afternoon at the ladies' prayermeeting, in one, two converted and one sanctified, one converted at the other place. We had a great men's meeting on Sunday afternoon which was attended by men from Prague and Centerview. Many high school students were converted and several sanctified. Rev. Blackford stood faithful and loyal to the evangelist and the preaching of holiness. What a pity that this is the exception and not the rule. This brought to a close our ministry as conference evangelist in the Methodist church, having united with the Church of the Nazarene here on last Sunday. Rev. W. A. Carter is the efficient pastor. We preached for him at the evening hour; the presence of God was evidenced with sixteen in the altar for pardon or purity. We are continuing with him this week. Very little of my time is slated for the spring and summer. Any pastor or committee desiring my services may address me at 656 N. Broadway, Shawnee, Okla."

EVANGELIST P. P. BELEW—"Several months have passed since the writer has attempted a report of his labors, but he has been constantly busy. During the past six months I have received more than twice as many calls for meetings as I could conduct in that time. At this writing (March 12) I have three or four

Sundays open between this and the last of June. My most recent meetings were in Richmond, Va., Auburn, Ind., Youngstown, Ohio, Oil City, Pa., and I am now in a meeting at Cleveland, Ohio. The fire is falling, souls are finding God, and others are having sleepless nights. We anticipate still greater victories before the meeting closes. God is giving me revivals and richly blessing my own soul for which I give Him all the glory. Brethren, pray for me."

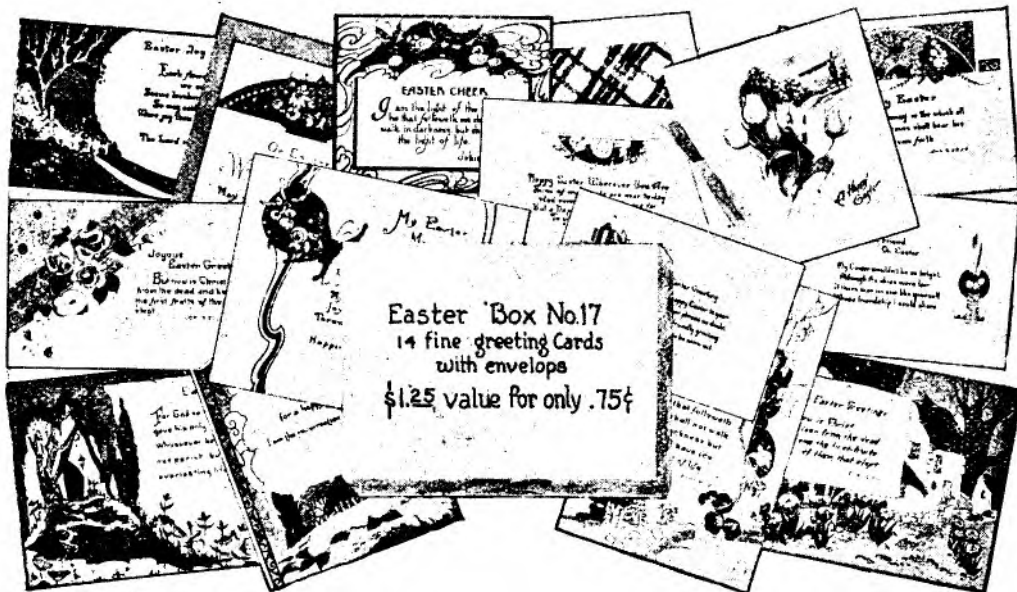
MADILL, OKLA.—"The Madill church is marching on victoriously. God comes on the scene and gives us wonderful services for which we praise His great name. Rev. Walter M. Carter is our able pastor. Sister Carter is a lovable and consecrated woman. Brother and Sister Carter are faithful servants of the Lord and are doing a great work here. A number of souls were saved during our revivals last year and we have had several additions to the church. We are expecting some special good news to write perhaps before long."—Mrs. M. O. Cardin, Reporter.

EVANGELIST C. C. BURTON—"These are the best, busiest and most blessed days of my life. Since last reporting I have held revivals in the states as follows: Illinois, Indiana, West Virginia, Kentucky and Louisiana. I am now in Tipton, Indiana. God is blessing in many ways and we are expecting greater things yet. My next meeting is at Canton, Illinois, with Rev. David E. and Grace Milby and their good people. We are trying to keep four things before the people: salvation, the Church of the Nazarene, HERALD OF HOLINESS, and our schools. Pray that success may be ours."

MINERAL WELLS, TEXAS—"At the close of the assembly on the Abilene District last fall, we came to this city, our new field of labor. We found a great band of Spirit-filled Nazarenes ready to stand by the pastor and the work. Since we have been here the services have been well attended; the interest good and souls have prayed through to victory. On February 7, we began a two weeks' re-

vival campaign with Rev. Lon R. Woodrum and wife as evangelists, and John L. Knight and wife as song evangelists. These four make a great party. Brother Woodrum gave some wonderful messages that gripped the hearts of the people. Something like thirty-five prayed through in the old-time way. At the close of the meeting we received ten new members. Another class will follow which will increase our membership considerably. We are believing God for a great work here at Mineral Wells. When we came the N. Y. P. S. had disbanded. Soon after we came the work began again with only a few in number at first, but now we are glad to report a good enrollment and a class of young people that are on fire for God. The Sunday school and W. F. M. S. are also pushing ahead and God is giving victory. We have a good church, a great people and God is with us and we are making progress. We covet the prayers of all of God's children everywhere that He will give us the desires of our hearts here at Mineral Wells."—J. B. Gatlin and Wife, Pastors.

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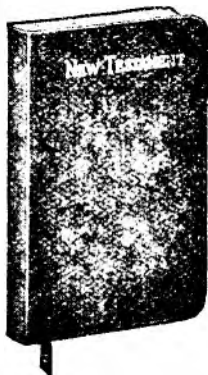
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Specimen of type

| | |
|---|---|
| <p>AND seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him:</p> <p>2 And he opened his mouth, and taught them, saying,</p> <p>3 Blessed are the poor in spirit: for their's is the kingdom of heaven.</p> <p>4 Blessed are they that mourn: for they shall be comforted.</p> <p>5 Blessed are the meek: for they shall inherit the earth.</p> <p>6 Blessed are they which do hunger and thirst after righteousness: for they shall be filled.</p> <p>7 Blessed are the merciful: for they shall obtain mercy.</p> <p>8 Blessed are the pure in heart: for they shall see God.</p> | <p>he soever shall do and teach them, the same shall be called great in the kingdom of heaven.</p> <p>20 For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.</p> <p>21 Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment:</p> <p>22 But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca,</p> |
|---|---|

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NAZARENE PUBLISHING HOUSE
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ANNOUNCEMENTS

NOTICE—Unforeseen circumstances make it necessary for me to move my family back South where our little girl who has been sick three months, will have the advantage of the warmer climate. This necessitates my closing my pastoral relations with the church at Maplewood, Missouri! Our plans now are to re-enter the evangelistic work and if there are any churches that would give us a call we will appreciate it very much. Some calls are already in and some meetings already slated but would like to get our slate filled as soon as we can. For references write Dr. J. G. Morrison, Rev. H. H. Hooker or any of the General Superintendents. My address: 2637 Lyle Ave.—C. J. Frost.

RECOMMENDATION—Rev. Mrs. DeLance Wallace who has been serving the pastorate of our First church in the city of Seattle is giving up her pastorate and is entering the evangelistic field. She will be available for meetings after the North Pacific District Assembly, May 21 to 25. Sister Wallace is one of the outstanding women preachers of the denomination, an excellent evangelist and a soul winner. Her work in the great Northwest during these years will last through eternal day. We bespeak for her a wide field in evangelism. God bless her. This is written without her solicitation.—J. E. Bates, District Superintendent.

PRAYER IS REQUESTED for a revival at Missouri Valley, Iowa; by a mother in Pasadena for the conversion of her four children; by Evangelist James Miller for the recovery of Mrs. Miller; by a sister in Oklahoma for the salvation of two brothers, a niece and nephew; by a sister in Pennsylvania who desires to be saved.

CHANGE OF ADDRESS—The address of Jas. E. Hunt, Treasurer of the Northern Indiana District is now R. 3, Box 108, Muncie, Ind.

AN APPRECIATION—To my many friends: You have sent me many beautiful greetings. I take this means of expressing my appreciation. The shower of same came unexpectedly and was so large that it would be impossible to answer all direct, but I can say from my heart that I do appreciate this token of love and confidence.—Chas. A. Gibson, Superintendent Ohio District.

MARRIED—Mr. Walter Williams and Miss Elizabeth Rice were united in marriage on March 8, at the home of the bride at Olive Hill, Ky. Rev. Amos R. Meador, pastor, officiating.

NOTICE—We have moved from Bethany, Okla., and our address is now 1039 Clinton St., Carthage, Mo.—J. Warren and Maybelle Lowman.

BORN to Rev. and Mrs. Earl J. Stevens of Lowell, Mich., on March 6, a nine-pound boy.

NOTICE—We will conduct a revival campaign covering the last three Sundays in April in the First Church of the Nazarene, corner Sixth and Wall Streets, Los Angeles, California. Will be glad to have our friends and acquaintances of Los Angeles and Southern California attend these meetings.—Jarrette and Dell Aycock, Evangelists.

NOTICE—I have open dates for spring, summer and fall meetings. Anyone desiring my services for an old-time revival please write me at once at Trenton, Ga., Star Route. I am an elder on the Alabama District and will consider calls from Georgia and Tennessee.—Rev. A. L. Fowler.

OHIO DISTRICT

Honor Roll Churches

February Budget

Table with columns: Church, Pastor. Lists churches like Chillicothe, Cincinnati, Cincinnati, Mt. Washington, Coshocton, Franklin, Gallipolis, Greenville, Hamilton, Lima, South Cunaan, West Lafayette with their respective pastors.

Gold Star Churches

March Budget Paid in Advance

Table with columns: Church, Pastor. Lists churches like Cardington, Christiansburg, Cincinnati, Norwood, Fayette, Felicity, Fresno, Logan, Manchester, Middletown, Mt. Vernon, Newark, New Richmond, Portsmouth, St. Paris, Shelby, Sidney, Springfield, Sunrise Chapel, The Plains, Walbridge, Wauseon, West Liberty, Woodstock, Wooster, Xenia, Zaleski with their respective pastors.

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H. F. REYNOLDS

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

Table listing various locations and dates for H. F. Reynolds, such as Washington-Philadelphia (Darby, Pa.) April 9 to 13, New York (Rochester, N. Y.) April 10 to 20, etc.

J. B. CHAPMAN

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

Table listing various locations and dates for J. B. Chapman, such as Alberta March 28 to 30, North Pacific May 21 to 25, Northwest May 27 to June 1, etc.

DISTRICT SUPERINTENDENTS

Table listing district superintendents: ABILENE—H. C. Cagle, 1326 Peach St., Abilene, Texas; ALABAMA—J. A. Manasco, Nauvoo, Ala.; ALBERTA—Chas. E. Thomson, Red Deer, Alta.; ARIZONA—P. B. Jarrell, Peoria, Arizona; ARKANSAS—J. W. Oliver, 621 Olive St., N. Little Rock, Ark.

BRITISH ISLES—George Sharpe, 8 Buchanan Gardens, South Mount Vernon, Tallcross, Scotland. BRITISH WEST INDIES—J. I. Hill, P. O. Box 253, Bridgetown, Barbados, B. W. I. CENTRAL NORTHWEST—B. C. Taylor, 1308-8th St. So., Minneapolis, Minn. CHICAGO CENTRAL—E. O. Chalfant, General Delivery, Danville, Ill. COLORADO—C. W. Davis, 920 E. Williamette, Colorado Springs, Colo. DALLAS—I. M. Ellis, 615 N. Carroll Ave., Dallas, Texas. EASTERN OKLAHOMA—Mark Whitney, 923 S. Osage, Okmulgee, Okla. FLORIDA—J. E. Redmon, 4830 Beach Way, Beach Park, Tampa, Florida. GEORGIA—Rev. Oscar Hudson, 135 Moreland Ave. S. E., Atlanta, Ga. IDAHO-OREGON—Rev. A. E. Banner, 103 Juniper St., Nampa, Idaho. INDIANAPOLIS—C. J. Quinn, 1631 E. Raymond St., Indianapolis, Ind. IOWA—Her. J. W. Ebert, 1318 W. 8th St., Des Moines, Iowa. KANSAS—A. F. Balmater, 39 W. 18th, Hutchinson, Kans. KANSAS CITY—N. B. Herald, 1600 E. Main St., Carthage, Mo. KENTUCKY—L. T. Walls, Box 183, Science Hill, Kentucky. LOUISIANA—O. M. Atin, 1029 Eustis St., Shreveport, La. MANITOBA-BARKATCURWAN—George Bedrose, 938 Caribou W., Moose Jaw, Sask. MICHIGAN—Rev. E. V. Starr, 225 N. Butler Blvd., Lansing, Mich. MISSISSIPPI—R. E. M. Watson, College Heights, Meridian, Miss. MISSOURI—J. W. Busch, 1351 No. Kingsland Ave., St. Louis, Mo. NEBRASKA—Rev. Mervin S. Cooper, 1410 W. 6th St., Hastings, Neb. NEW ENGLAND—John Gould, 37 Garland Ave., Holden, Mass. NEW MEXICO—A. K. Scott, Portales, N. Mexico. NEW YORK—Howard V. Miller, Brooktondale, N. Y. NORTHERN CALIFORNIA—Frank B. Smith, 2806 McKinley Ave., Berkeley, Calif. NORTHERN INDIANA—J. W. Montgomery, 8510 Walsler Park Ave., Ft. Wayne, Ind. NORTH DAKOTA—H. J. Hart, Box 532, Fargo, N. Dak. NORTH PACIFIC—J. E. Bates, 441 Main St., Portland, Oregon. NORTHWEST—R. J. Plumb, 712 W. Nora, Spokane, Wash. OHIO—Chas. A. Olson, 1438 Meadow Rd., Columbus, Ohio. PITTSBURGH—C. Warren Jones, 734 So. Linden Ave., Alliance, Ohio. ROCKY MOUNTAIN—J. O. Schaap, 304 No. 83rd St., Billings, Mont. SAN ANTONIO—W. R. Phillips, Hamlin, Texas. SOUTHERN CALIFORNIA—J. T. Little, 1858 Atchison Pasadena, Calif. SOUTHEAST ATLANTIC—Dr. Howard Sloan, Oak Isl., Greensboro, N. C. SOUTHWEST—(Mexican)—E. Y. Davis, 2012 East Villa St., Pasadena, Calif. TENNESSEE—R. W. Strickland, 947 McClurken, Nashville, Tenn. WASHINGTON-PHILADELPHIA—D. E. Rizer, 3813 Walnut Ave., Baltimore, Md. WESTERN OKLAHOMA—J. Walter Hall, Bethany, Okla.

EVANGELISTS' SLATES

Alline Anderson, Song Evangelist, 1431 W. 22nd St., Indianapolis, Ind. Kurtz, Ind. March 16 to 30. Reymour, Ind. April 1 to 5. Wooster, Ohio (Camp) June 10 to 29. Mack and Ethel Anderson, 139 E. 7th St., Hutchinson, Kansas. Coffeyville, Kans. March 16 to 30. Elkhart, Kans. April 2 to 13. Carl Junction, Mo. April 16 to 27. McLean, Texas. April 30 to May 11. Hutchinson, Kans. (Camp) May 22 to June 1. Meade, Kans. June 8 to 22. T. M. Anderson, 605 Lexington Ave., Wilmore, Ky. Durbidge, Mass. March 30 to April 13. Hammond, Ind. April 20 to May 4. Jarrette E. Aycock, 2928 Troost Ave., Kansas City, Mo. Seattle, Wash. March 26 to April 6. Los Angeles, Calif. (First Church) April 13 to 27. Phoenix, Ariz. April 30 to May 11.

San Diego, Calif. May 14 to 25. Fullerton, Calif. May 28 to June 8. Roswell, New Mexico (Camp) June 13 to 22. C. M. Babcock, 1148 Victoria Ave., Los Angeles, Calif. San Francisco, Calif. March 16 to 20. P. P. Belew, Olivet, Ill. Adrian, Mich. (General Delivery) March 23 to April 6. Detroit, Mich. (#107 Avery Ave.) April 7 to 30. R. E. and Dorothy Bridgwater, 1014 N. Plam, Hutchinson, Kansas. Steubenville, Ohio March 18 to April 6. Wichita, Kans. (Grace Chapel) May 4 to 18. Hutchinson, Kans. (Camp) May 23 to June 1. C. C. Burton, Delmer, Ky. Canton, Ill. March 23 to April 13. Penson, Ky. April 20 to May 4. R. C. Carrell, Pianist, 602 W. Ninth St., Ada, Okla. Guyman, Okla. April 2 to 20. Eldorado, Ark. April 23 to May 11. Kinclusher, Okla. May 14 to 25. Yale, Okla. June 1 to 15. Jack and Ruby Carter, Pando, Texas. Mt. Vernon, Texas. April 4 to 20. Harvey and Marie Chrysler, 2105 Ave. B, Council Bluffs, Iowa. Milwaukee, Wis. Mar. 30 to Apr. 13. Moberly, Mo. Apr. 20 to May 4. Homer, Neb. May 11 to 25. Pierson, Iowa. June 1 to 15. C. T. Corbett and Wife, 204 Oak Hill Place, No. St. Paul, Minn. Pompell, Mich. March 28 to April 13. Logan, Ohio (545 Pottery St.) April 20 to May 4. C. B. Cox, 14 Hudson Avenue, Franklin, Ohio. Wauseon, Ohio. May 7 to 25. Roanoke, Va. June 5 to 22. C. C. and Margaret Crammond, 815 Allegan St., Lansing, Michigan. Lowell, Mich. April 20 to May 4. Three Rivers, Mich. June 8 to 22. Stella B. Crooks, 237-61st St., Chicago, Ill. Benzette, Okla. March 23 to April 6. Muncie, Ind. (First Church) April 18 to 27. Ray Davis, 2923 Troost Ave., Kansas City, Mo. Wenatchee, Wash. Mar. 5 to 23. E. C. Dees. Nashville, Tenn. (care Trevecca College) March 20 to May 1. M. E. and Nina DeVoll, Mason City, Iowa. Puttrevue, Mont. March 30 to April 13. Rocky Mountain District. April and May. M. N. Dickerson, 2608 Newman St., Ashland, Ky. Morristown, Ind. March 16 to 30. Topeka, Kans. March 31 to April 13. Harford City, Ind. April 14 to 28. Rochester, Mich. May 4 to 18. C. M. Dunaway, 216 N. Candler, Decatur, Ga. Barberton, Ohio (1st Church) March 30 to April 18. Labeland, Fla. (Nazarene Tab.) April 30 to May 4. Charles Dye, 4 Rundle Ave., Piqua, Ohio. Chester, W. Va. March 23 to April 6. Bicknell, Ind. April 13 to 27. Springfield, Ohio. May 4 to 18. J. R. Edwards and Wife, Box 29 Elmore, Ohio. Pindlay, Ohio (U. B. Church) March 23 to April 6. Rogers, Ohio (Church of the Nazarene) April 18 to 27. Edwards Evangelist Ladies Quartet. Nomyia, Okla. March 28 to April 18. Britton, Okla. April 18 to May 4. Durant, Okla. May 9 to 25. Tishomingo, Okla. June 6 to 22. Harry J. Elliott, Nampa, Idaho, Route 4. Ptermosa Beach, Calif. March 16 to 30. North Powder, Oregon (M. E. Church) April 20 to May 11.

- W. E. Oria, 9313 Laurel St., Los Angeles, Calif.
Tuba, Colo. March 23 to April 13
Willmar, Calif. May 4 to 18
Colton, Calif. May 25 to June 8
Mobile, Ala. June 15 to 29
- Thos. Eisner and Wife, 789 St. Marie Ave., Brook-
lyn, N. Y.
Charlotte, N. C. March 23 to April 6
Elkhart, Ind. April 13 to 27
Lansing, Mich. (1st Church) May 4 to 18
Hutchinson, Kans. (Camp) May 22 to June 1
- Dana Fleming, 2962 Elchworth St., Ashland, Ky.
Bedford, Ind. March 30 to April 13
Bapula, Okla. April 27 to May 11
Shawnee, Okla. May 12 to 25
- John Fleming, 2813 Holt St., Ashland, Ky.
Cincinnati, Ohio March 30 to April 13
Oklahoma City, Okla. April 20 to May 4
Corinth, Ky. May 8 to 18
Hutchinson, Kans. (Camp) May 22 to June 1
Newell, W. Va. June 9 to 23
- C. B. Fugitt, 2917 Moore St., Ashland, Ky.
Franklin, Ohio March 30 to April 13
Wallsville, Ohio April 15 to 27
Indianapolis, Ind. (First Church)
..... May 18 to June 1
Lubbock, Texas June 5 to 15
Oquirrie, Ohio June 18 to 28
- Goddin-Moser Evangelistic Party, 4805 Ravenna St.,
Cincinnati, Ohio
Troy, Ohio (Church of the Nazarene)
..... March 17 to 30
Roanoke, Va. (Pilgrim Church) April 4 to 30
Mt. Washington, Ohio (Nazarene)
..... April 22 to May 4
Fl. Wayne, Ind. (Gospel Tabernacle)
..... May 8 to 8
Cadillac, Mich. (Wesleyan) May 9 to 25
New Castle, Ind. (Nazarene) June 1 to 15
Sault Sainte Marie, Mich. (Camp)
..... June 17 to 29
- W. C. Graves, Santa Maria, Calif.
Coshooton, Ohio March 20 to April 6
Buynus, Ohio April 10 to 27
- Ralph C. Gray, 837 E. Elmwood, Ft. Worth, Texas
Lubbock, Texas March 16 to May 12
Eastland, Texas May 18 to June 1
Vernon, Texas June 6 to 29
- J. C. and Essie Hatley, Colton, Calif.
Ablene, Texas June 6 to 22
- A. O. Henrichs, 1438 E. Washington St., Pasad-
ena, California
Oklahoma, Ia. Mar. 27 to Apr. 11
Chicago, Ill. (1st Church) April 13 to 27
Richmond, Ind. Apr. 29 to May 11
Pittsburgh, Pa. (Bellerue) May 16 to 25
- Ray L. Hellenback, 108-05 95th Ave., Richmond
Hill, N. Y.
Richmond Hill, N. Y. (on the pastorate)
..... Until April 15
Gordon, Neb. (Northwestern Nebraska Associa-
tion Camp) June 20 to 29
- Huff-Barnes Evangelistic Party, Olivet, Ill.
Grandfield, Ohio April 17 to May 11
Ballava, Ohio May 14 to June 1
Oquirrie, Ohio June 1 to 29
- Allie and Emma Irich, Box 918, Bethany, Ohio.
Boswell, Okla. March 30 to April 13
La Junta, Colo. April 20 May 4
St. Louis, Mo. (1st Church) May 8 to 25
Omaha, Neb. (1st Church) May 25 to June 8
Broken Bow, Okla. June 15 to 29
- W. P. Jay and Wife, Nampa, Idaho
Eastland, Texas March 26 to April 13
- C. B. Jernigan, 944 West Cabal Ave., Nashville,
Tenn.
East Liverpool, Ohio (with Vaughan Quartet) ..
..... March 13 to 30
Louisville, Ky. March 30 to April 14
Corydon, Ind. April 20 to May 4
Canon, Ohio (1st Church) June 11 to 22
- Andrew Johnson, Wilmore, Ky.
Springfield, Mo. April 8 to 20
- G. E. Johnson, 578 N. W. 52 St., Miami, Fla.
Miami, Fla. (578 N. W. 52 St.)
..... Feb. 31 to March 29
Cleveland, Ohio. (care Rev. I. D. Farmer)
..... April 13 to 27
- Law Jones, Ada, Okla.
Covert, Kans. March 24 to April 6
- Clyton Kidd, 2829 Stanley St., Detroit, Mich.
Durand, Mich. March 16 to 30
New Haven, Mich. (N. Y. P. Rally)
..... April 4, 5
Macon, Mich. April 6 to 20
St. Louis, Mich. May 1 to 18
- A. J. Kindred and Wife, 1117-7th St., Des Moines,
Iowa
Dawson, Minn. March 28 to April 6
Bohemia, Iowa April 13 to 27
- Gertrude Knight, Amy Shultz, LaHabra, Calif., Box
104
California March
- The Lehmanns and Son James, Barberton, Ohio
Pittsburgh District March 9 to May 4
Toronto, Ohio June 1 to 15
- E. J. Lord, Dundee, Oregon
Marysville, Wash. March 30 to April 13
- W. W. Loveliss, Route 5, London, Ohio
Chillicothe, Ohio (800 East 4th St.)
..... March 29 to April 13
- Theo. and Minnie E. Ludwig, 772 N. Euclid Ave.,
St. Louis, Mo.
Alhambra, Calif. March 28 to April 6
Berbark, Calif. April 10 to 27
Boulder, Colo. May 4 to 18
- Mabel R. Mawing, Nahant, Mass.
Bath, Maine March 9 to 30
Bristol, R. I. April 6 to 20
Nahant, Mass. April 21 to 28
Pittsburgh Assembly April 30 to May 4
Butler, Pa. May 5 to 25
Leicester, Vt. June 1 to 15
- Ernest B. Marsh, 2329-19th St., Cuyahoga Falls,
Ohio
Wadsworth, Ohio March 20 to April 6
- J. B. McBride, 112 Arlington Drive, Pasadena, Calif.
Beaverton, Ore. (Gen. Del.) March 17 to 30
- L. C. Mearns, 2928 Troost Ave., Kansas City, Mo.
Lawrence, Kans. March 16 to 30
Barberton, Ohio April 1 to 13
San Angelo, Texas April 18 to 27
Houston, Texas April 29 to May 4
Gary, Ind. May 8 to 18
Hutchinson, Kans. (Camp) May 23 to June 1
- Edward E. Mirra, Nampa, Idaho
Santa Cruz, Calif. March 16 to April 6
- E. Clay Milby, Song Evangelist, Greenburg, Ky.
Livermore, Ky. March 16 to 30
Franklin, Ohio March 30 to April 13
Palmetto, La. April 23 to May 11
Bethany, La. June 5 to 22
- L. G. and Bertha Milby, Box 827, Danville, Ill.
Portsmouth, Ohio (Gen. Del.) March 12 to 30
Uhrichville, Ohio (Gen. Del.) April 6 to 20
Adrian, Mich. (Gen. Del.) April 27 to May 11
Jacksonville, Ill. (Gen. Del.) May 13 to 28
- James Miller, 1115 North Holmes Ave., Indianapolis,
Ind.
Bloomfield, Iowa March 23 to April 6
Des Moines, Iowa April 9 to 27
Brookdale, N. Y. (Box 23)
..... May 4 to June 8
- W. M. Minor, Bethany, Okla.
Sulphur, Okla. March 20 to April 13
Strong City, Okla. April 18 to May 4
Holdenville, Okla. May 11 to 25
Conasa, S. Dak. June 1 to 15
- Arthur Morgan, Bethany, Okla.
Ouyman, Okla. April 3 to 20
Hutchinson, Kans. May 23 to 31
Yale, Okla. June 1 to 15
- W. O. Nease, Olivet, Ill.
Brooklyn, N. Y. March 16 to 30
Eldred, Pa. April 8 to 20
Lansing, Mich. May 25 to June 8
Chief, Mich. June 13 to 29
- Will M. and Lillie B. Merry, 2933 Treat Ave.,
Kansas City, Mo.
Oak Harbor, Wash. March 30 to April 13
Monroe, Wash. April 20 to May 4
- Edward C. Oney, Rush, Ky.
Greentown, Ohio March 21 to April 13
- Eddie E. Patrick, 624 Oak St., East Liverpool, Ohio
Eastern Nazarene College Jan. 14 to April 1
West Collingswood, N. J. April 6 to 20
Richmond, Va. May 4 to 26
- D. M. Peffley, Route 6, Brookville, Ohio
Columbus, Ohio (Shepard Church)
..... March 23 to April 6
Olatville, Ind. April 7 to 20
Middletown, Ohio May 12 to 25
- Fannie Payne and Bertha Potts
Lawrenceburg, Mo. March 14 to 30
Sedalia, Mo. April 9 to 27
- Freeman and Helen Pearson, Pencil, Texas
Strong City, Okla. April 16 to May 4
- Chas. C. Robinson, Bethany, Okla.
Alexandria, La. March 27 to 31
Hugo, Okla. April 6 to 20
- J. A. Rodgers, 484 West North Ave., East Palestine,
Ohio
New Castle, Pa. March 30 to April 13
Lockland, Ohio April 14 to 27
Wurland, Ky. May 11 to 25
Keansaw, Ohio June 1 to 15
- Perry Reed, Middleport, Ohio
Roanoke, (care Rev. Mem. Union Mission)
..... March 20 to 29
Old Fort, N. C. (care Colgate Bible School,
Route 2) March 31 to April 6
Richmond, Va. (First Church of the Nazarene,
care Rev. Ford) April 8 to 29
Dubuque, Iowa (Gen. Del. Iowa Dist. H. M.
St.) April 27 to May 18
Rosenwood, W. Va. (Tent) May 11 to 25
Ft. Madison, Iowa (Iowa Dist. H. M. St.)
..... June 8 to 29
- A. P. Rufe and Wife, 1008 Oak St., Abilene, Texas
Abilene, Texas June 6 to 22
- C. W. Ruth, 1200 Dominion Ave., Pasadena, Calif.
Lansdale, Pa. (Church of the Nazarene)
..... March 23 to April 6
Georgetown, Ky. (Church of the Nazarene)
..... April 11 to 20
Upland, Ind. (Taylor University)
..... April 25 to May 4
- Otha and Billie Schwab, 942 E. 7th St., Ada, Okla.
Ontario, Oregon March 10 to 20
- Richard and Dorothea Sharp, Oskosh, Neb.
Lincoln, Neb. (First Church)
..... March 20 to April 6
Keansaw, Neb. April 13 to 27
Stoneman, Colo. May 18 to June 1
Oakes, N. Dak. (Camp) June 6 to 15
Hastings, Neb. (Assembly) June 16 to 23
- E. D. and Winnie Simpson, Bethany, Okla.
Ouyman, Okla. Mar. 26 to Apr. 19
El Dorado, Ark. April 22 to May 11
Kingfisher, Okla. May 14 to June 1
Yale, Okla. June 2 to 15
Oquirrie, Okla. June 16 to 29
- C. K. Spell, Kirbyville, Texas
Kirbyville, Texas May 18 to June 1
- E. M. Stillion, 21 Home Ave., Oil City, Pa.
Wadsworth, Ohio Mar. 20 to Apr. 6
Alliance, Ohio April 9 to 27
South Elliot, Maine May 4 to 18
Keene, N. H. May 25 to June 8
Wooster, Ohio (Wayne Co. Holiness Assn. Camp)
..... June 10 to 29
- Howard W. Sweeten, Ashley, Ill.
Sebring, Ohio March 18 to April 4
Cleveland, Ohio (First Church) April 6 to 20
Newport, Ky. April 26 to May 13
Corbin, Ky. May 17 to June 3
- I. Elmer Terry, East Rochester, N. H.
New Milford, Conn. March 19 to 30
- Fred Thomas
Blount City, Iowa (First Church, 1920 S. Glass
St.) March 16 to 30
Oklahoma City, Okla. (Capital Hill Sta. 237
R. W. 23rd St.) April 1 to 18
Arkansas City, Kans. (626 So. 7th St.)
..... April 15 to 27
Ponca City, Okla. (215 Cherry)
..... April 29 to May 11
Cushing, Okla. (116 E. Maple St.)
..... May 13 to 25
- E. E. and Ora J. Turner, 1049 Congress Ave., In-
dianapolis, Ind.
Whiting, Ind. (531 New York Ave.)
..... May 1 to 18
- G. D. and Agnes Urschel, Olivet, Ill.
Bosara, Ill. March 16 to 30
- N. B. Vandall, Song Evangelist, 303 Brittain Rd.,
Akron, Ohio
Portland, Oregon March 30 to April 13
Canton, Ohio (First Evang. Church)
..... April 30 to May 4
Oklahoma, Iowa (Camp) June 5 to 15
- Vaughan Radio Quartet, Lawrenceburg, Tenn.
East Liverpool, Ohio (1st Church)
..... March 17 to 30
Northern Indiana District (with Rev. J. W.
Montgomery) April 8 to 27
Tennessee District (with Rev. B. W. Strickland)
..... May 7 to 18
Olivet, Ill. (Camp) May 23 to June 1
- Harold Volt, Bethany, Okla.
Armed, Colo. Mar. 25 to Apr. 13
Yuma, Colo. April 17 to May 4
Durango, Colo. May 11 to June 1
Denver, Colo. (Free Methodist First Church) ..
..... June 5 to 23
- H. W. Walsh, 703 Mahern Ave., Columbus, Ohio
Columbus, Ohio (God's Holiness Mission)
..... March 17 to 30
- Rev. Earle F. White and Wife, 785 Magnolia Ave.,
Pasadena, Calif.
Hutchinson, Kans. March 16 to 30
- Lee R. Woodrum, 1929-18th St., Lubbock, Texas
Brazos, Texas March 2 to 20
Quanah, Texas April 4 to 20

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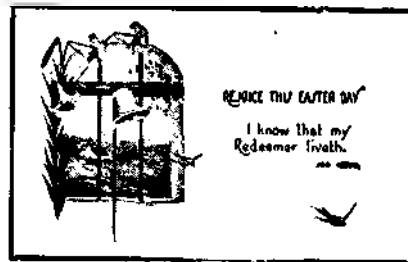
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