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HERALD of HOLINESS

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Dawn

By HALDOR LILLENAS

A night of gloom had followed
A day of shadows drear,
That day when God upon the cross had died;
When man by sin so blinded,
So deaf, he could not hear
Nor see, that it was God's own Son he crucified.

It seemed that sin had conquered,
That righteousness was slain,
That evil reigned triumphant on the throne;
That hope had spread its passions,
Had sung its song in vain,
And like a mourning dove into the night had flown.

But lo! the deepest darkness
Appears before the dawn,
And that which seemed defeat was victory.
The King of life triumphant
From out the grave is gone;
Rejoice! for death is slain and life shall victor be.

The resurrection glory
Is like the rosy dawn
That drives away the shadows of the night;
From those on Him believing
The night of sin is gone
And, risen from the dead, they tread the paths of light.

HERALD OF HOLINESS

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THE PASSOVER AND THE RESURRECTION

THE Passover was a spring festival, in which nature, history and grace combined to give it special significance. It was at the Passover feast that the first ripe sheaf of barley was presented as a wave offering to the Lord. This event taking place on the second day of the feast, known as the day of Omer. It was the springtime of nature, when, after the death of winter, the scattered seeds which long had laid dormant were born into a new harvest and Israel celebrated it joyously. But it was also the springtime of Israel's history when annually the people celebrated their national birthday. It was also the springtime of grace, the time of their national deliverance becoming to them a prophecy of the birth of the true Israel—that "Lamb of God which taketh away the sin of the world." The era of the institution of the Passover which thus signified the springtime of their existence, both as a nation and as a ransomed and peculiar people, was celebrated during the month Abib, in later times called Nisan, and known to them as "the beginning of months." It was the birthday of the sacred year and at the same time the seventh month in the civil year. The feast of tabernacles which closed the cycle of joyous festivals took place on the 15th of the seventh month of the sacred, that is the first month of the civil year. Nor is it any less significant that both the Passover and the feast of tabernacles fell upon the 15th day of the month; that is, at full moon, or when the moon had attained its full strength.

There are seven events in the Passover that are significant, (1) the lamb shut up and kept; (2) the lamb slain; (3) the blood sprinkled on the door posts and lintels; (4) the firstborn spared; (5) the lamb roast with fire; (6) the lamb eaten with bitter herbs; and (7) the lamb eaten in haste with loins girded about, shoes on their feet and a staff in their hands. Each of these events finds a parallel in the earthly life of Jesus. He was the Lamb "shut up" during his days of tabernacling in the flesh, when He himself said, "I have a baptism to be baptized with and how am I straitened until it be accomplished." He was the Lamb slain for the sin of the world, and His blood sprinkled, secures to all believers the pardon of their

sins and the cleansing from all unrighteousness. The firstborn spared was typical of the resurrection of Christ, who became the firstfruits of them that slept. Here is fulfilled in the person of Christ, not only the sparing of the firstborn, but also the wave offering on the day of Omer. The other events following this are equally significant. First He breathed upon them and said "receive ye the Holy Ghost" and so touched their minds that they were able to understand the Scriptures. In this sense, they fed upon Him in a fuller communication of the Spirit than was possible before the resurrection. Then, too, He was in haste to ascend to the Father, and thereby enter the heavenly realm as our intercessor, making possible the promise of the Father in the gift of the Holy Ghost on Pentecost. Thus it was that this Passover formula represents the earthly life of Jesus, preparatory to the ushering in of the fulness of the covenant on the day of Pentecost.

NORTH DAKOTA DISTRICT PREACHERS' CONVENTION

We write this report from Jamestown, North Dakota, where we have been spending a few days visiting the Preachers' Convention of the North Dakota District. Brother H. J. Hart is the District Superintendent and Mrs. Hart is pastor of the church in Fargo, N. D. Both are former students of Northwest Nazarene College, Brother Hart having spent seven consecutive years in that institution. He was accustomed to make the remark in chapel that he was like Tennyson's brook, "For men may come and men may go, but I go on forever." This district is only just above the class of Home Missionary Districts and for a number of years has had a struggle to maintain its existence. It has however lately made substantial gains along every line. They now have about thirty churches in North Dakota, and while most of them are small they have a heroic band of workers, and the pastors know how to keep the blessing down upon themselves and their people. There was a note of spiritual victory in all the services, and a forward look that was encouraging.

One of the features that impressed us is the all-day meetings they are holding in certain groups, the churches that are near to each other gathering for special prayer and to promote the work in new places. They are holding meetings in schoolhouses and are earnestly seeking the salvation of souls. Brother and Sister Hart have done excellent work here and are held in high esteem by the preachers and people. However, they have felt called to missionary work in South America, and at the last meeting of the General Board they were put under commission, to be sent if sufficient funds come in to warrant the adoption of the advanced budget. While the district would greatly miss them, we sincerely hope that the Board will be able to send them to the field in the near future. They are among our most trusted and tried young people, and their work has been characterized by suc-

cess everywhere. The missionary meeting held during the last forenoon service was a time of great spiritual blessing. Miss Leona Bellew, our returned missionary from Africa, read an excellent paper and other papers of merit were also presented.

Among other of former students of Northwest Nazarene College who are now on this district are Mr. and Mrs. John Pattee, who are looking forward to missionary work in China; Brother Axe at present working in Jamestown; Miss Reichard, now Mrs. Brown, wife of our pastor at Sawyer; Brother Malmberg, pastor at Ellenburg, besides Rev. Ira E. Hammer, formerly field agent, and others more or less closely connected with the institution. It was a pleasure to meet these good people, and it almost made us feel that we were in the chapel service again. Thank God, they are all keeping the holy fire burning. Rev. Haas, the pastor of the church at Jamestown, entertained the convention well. He is one of the preachers of the Eastern Division of Pentecostal Churches and came in with the eastern branch of the church. He is an able preacher and a godly man, but has been greatly hindered this year on account of the sickness of Sister Haas who has been an invalid practically all year. But God is blessing the people and he has a live church and a growing Sunday school.

We spoke one day in the chapel service of Jamestown Holiness Academy, of which Professor A. M. Wiley is president. We visited this institution seven years ago, just previous to the opening of its first session. We were glad to note the progress that has been made under the able administration of President Wiley. They have a small student body but they are earnest, zealous and godly young people, and the teachers are well prepared scholastically and spiritually for their work. President Wiley and the faculty as well as student body rendered valuable help to the convention. The Ladies' Quartet sang two evenings and their messages in song were made a blessing to the people.

Leaving Jamestown on Saturday, we spent Sunday at the Fargo church, where Mrs. Hart is supplying the work as pastor until a regular pastor can be secured. We have known Mrs. Hart since she was a girl in high school, and even then she was always engaged in some work for the Lord. She and her girl friend at one time held a meeting near her home in Idaho and started a church, and a little later held a meeting in a schoolhouse and organized a good class there. God is blessing her work in Fargo and we were pleased to meet an audience of substantial people who are in earnest to succeed for God. Here also we had for us a new experience. Someone, we have not learned who, called up Brother McCracken, who has had charge of the work of the Union Mission in Fargo for almost twenty years, and told him we were in the city, and he immediately called us up and gave us an invitation to speak over the radio at his devotional hour Sunday morning. It was a new experience and

we accepted with some hesitancy, but Brother McCracken gave us instructions and we talked to the microphone with all the inspiration we could muster. We were pleased to meet some of the men that have stood for holiness in the Northwest for years, especially Rev. Bachman of the Free Methodist church and Rev. McCracken of the Wesleyan Methodist church. Brother and Sister Popjoy are helping Sister Hart carry the burden of the church, the one serving as Sunday school superintendent and the other as church treasurer.

THE TWO WORKS OF GRACE

To rightly understand the doctrine of entire sanctification as a second work of grace it is necessary to take into account the twofold nature of sin. Sin is *first*, an act of a responsible agent in transgressing the law of God, and as such always entails guilt and implies a penalty. Sin is *secondly*, a state of defilement or a diseased condition of the soul which exists in man without his act or consent and therefore as such, is never chargeable to him. Only when the remedy for sin is presented is man held responsible for it, and then perhaps not so much for the pollution itself as for the rejection of the remedy. This inward sin or pollution of the soul is the parent of all transgression, the fountain of all unholy activities, but must not be confused with these activities or any one of them. It is rather the power which influences the will, or the "bent to sinning," as the older theologies expressed it.

Sin, being of a twofold nature, there must of necessity be a double cure—*first*, a divine act of forgiveness which pardons all transgressions and delivers the soul from the *guilt* and *dominion* of sin; *second*, a divine act of cleansing which purifies the heart and destroys the very *being* of sin. The atonement is the same for our "sins" or transgressions as it is for our "sin" or inward pollution. The blood of Jesus not only makes provision for the remission of sins, but is able to cleanse from all unrighteousness. The blood destroys the *being* as well as the *guilt* and *power* of sin and thus entirely sanctifies the soul. Bearing in mind this distinction between justification which deals with sin as an act, and sanctification which deals with it as a state of inward pollution, the following distinctions published in tract form by The Repairer will be of practical value in assisting one to analyze his own experience:

Reader, under which head do you come? Compare yourself in the light of God.

Justification will save you from all outward sin.

Sanctification will save you from all the inward stirrings of the "carnal mind."

J.—will save you from scolding and getting "out of patience" when things go wrong.

S.—will keep you from ever feeling stirred and impatient under similar circumstances.

J.—will save you from saying harsh, cutting words when pressed or in a hurry.

S.—will keep you mild and tender in every look, gesture and tone of voice.

J.—will keep you kind and patient when reproved, contradicted or misunderstood.

S.—will keep you from *feeling* resentment or retaliation for a moment.

J.—will save you from unnecessarily speaking of the faults and failings of others in their absence.

S.—or perfect love, "thinketh no evil." It will save you from all evil surmisings and uncharitable suspicions.

J.—will save you from harboring jealousy and bitterness toward another.

S.—will keep you from *ever feeling* a secret feeling of envy shut up in your heart.

J.—will save you from pouting and wanting to have your own way.

S.—will destroy the very principle that loves to be coaxed and humored.

J.—will give you peace and joy unspeakable and full of glory at times.

S.—will make you rejoice more and "in every thing give thanks," even in times of pressure, opposition and misunderstandings.

J.—will keep you from all trifling, jesting, gossiping conversation.

S.—will make your words "few" and well "seasoned with salt" that they may "minister grace unto the hearers."

J.—will save you from the "love of the world," such as worldly dress, company, worldly amusements, etc.

S.—will destroy, "Every desire to appear good, or great, or wise, in any but our Savior's eyes."

J.—will give you victory over every unclean practice and "lust of the flesh."

S.—will save you from every undue affection and secret stirring of lust in the soul.

J.—will give you victory over the opinions of the people.

S.—will save you from every tendency to shrink and "fear of man which bringeth a snare."

J.—will save you from taking advantage of others because of their ignorance or pressing circumstances.

S.—will destroy the very principle that evades and reasons around the whole truth, even though it work against you.

It is not enough to testify that you are saved and sanctified unless you manifest the *fruits under every test and circumstance*.

You can have just such an experience. Do not skim over, but go to the bottom.

THE IMPORTANCE OF MORAL AND RELIGIOUS EDUCATION

Lady Armstrong, the wife of the British consul-general in New York, has spent twenty-six years of her life in constructive work with youth, and is qualified to speak authoritatively on this important subject. It is remarkable that a woman of such international social prominence should find time to take a real human interest in wayward youngsters as though they were her own kith and kin, yet such is the case. Recently she made the statement that the new freedom which young women enjoy and which they so little know how to use is suffering a reaction on the part of the flappers themselves. "It will be news," she says, "even to the most optimistic moralists to learn that many of them are wielding the big stick and turning reformers. It seems that the bobbed-

hair rebel has become bored with being hard-boiled and has determined that the least she can do is to prevent the next generation of would-be flappers from having an overdose of freedom." In analyzing the present condition of morals among the youth, Lady Armstrong says, "The primary cause of it is not that youth is less sound than that of any past generation. It is due rather to the indulgence and freedom given them by the indifferent or careless parents and to a lack of religious and moral training. If youth had a stronger guidance in the home, it would be far better able to cope with the thousand and one dangerous allurements in the outside world. . . . But the crux of the matter is that we have too many pleasure-seeking parents who have no time or inclination to give this job any attention. We have too many mothers who, despite their increased leisure, can be in the home only long enough to give their families delicatessen meals."

WINONA LAKE SCHOOL OF THEOLOGY PLANS BIG SUMMER TERM

The Winona Lake School of Theology, at Winona Lake, Indiana, has just announced its faculty and courses for the summer session to be held from July 9 to August 14.

The faculty is a very remarkable one, including only men who are recognized as authorities in their departments, both as authors and educators. The faculty and courses are as follows:

Dr. J. A. Huffman, Dean, English and Greek New Testament.

Dr. A. T. Robertson, English New Testament.

Dr. John E. Kuizenga, Religious Education.

Dr. J. A. Faulkner, Church History.

Dr. A. T. Howard, Comparative Religions.

Dr. Leander S. Keyser, Christian Apologetics.

None of the courses offered this year has been given in the institution for a number of years, making it possible for many students to attend and to pursue new courses.

The work is divided into two semesters, the first one beginning on July 9 and closing on July 26. The second semester begins on July 29, closing on August 14. Students may register for either one or both semesters.

Work is offered toward the degrees of Bachelor of Divinity, Master of Arts (in Theology) and Bachelor of Theology.

Winona Lake School of Theology is a high-standard interdenominational divinity school, conducting summer sessions only. The work is thorough, evangelical and orthodox.

The president of the school is Mr. C. E. Sawtelle, of Cincinnati. Rev. William Edward Biederwolf, A. M., is the director.

For a prospectus containing full information, address Winona Lake School of Theology, Winona Lake, Indiana.

THE PERILS OF THE MEDIOCRE MAN

By General Superintendent Chapman

WE HAVE thought and spoken much of the perils of the great, the men of many talents and of much responsibility, the men of wealth and position and of strength to serve and to bear. But not so often have we thought of the special perils of those who have little and cannot do much. It would seem that we think these safe and but little in need of warn'g, encouragement and prayer. But on further thought, we conclude that life is not so much better or worse for penury or affluence—it is just different, that is all. And just as there are special perils, such as pride, prodigality, pompousness and rashness for those who are rich in goods or powers, so there are also perils which are peculiar to those of modest standing.

Take the man in the parable who had but the one talent: his was the peril of overcaution. He felt that he could not afford to take even the ordinary risks, so he buried his talent in the earth instead of putting it out among the changers of money. He had so little that he felt he could not afford to lose it. And is this not one of the perils of the mediocre man? He can speak so poorly that he is tempted to hold his peace altogether until his testimony is gone. He prays so stammeringly that he refrains from prayer until his fervor cools. His gifts are so small that he thinks they will not be missed. His strength is so limited that he awaits an appropriate opportunity which does not come. He is like the man whom Solomon had in mind when he said, "He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap." He does observe the winds and regard the clouds and because of his overcaution wins no grand victories for the Lord. In a world like this one must be instant in season and out of season too if he gets anything done for the Master.

Then also the man in the parable exaggerated his difficulties. To him his master was a hard man who would require impossibilities and the conditions amidst which he was called to labor were forbidding in dangers and hindrances. And have we not all observed that prices seem to soar as our capital runs low? And do not difficulties pile high as our strength ebbs? The mediocre man has schooled himself to expect defeat and he is whipped more often now because he will not fight. And difficulties do become relatively greater as one broods over them. One can ponder over a passing fever until he makes it worse. Many a person is dyspeptic because he too continuously broods upon the effect h's food is going to have. Just so one may inflate the hindrances to Christian life and service until molehills become mountains and there is "no use to try."

And the mediocre man must beware of discouragement. When he sees the two and five talent men buy-

ing and selling in grand style, rejoicing for such a glad world in which to be alive, he is likely to feel the approach of the killing frost of discouragement. The others do their much with such ease that it tries him to have to work so hard to do his little. He does not realize that each man makes a large part of the atmosphere in which to do his work, and that that atmosphere in turn helps or hinders him.

And finally the one talent man was paralyzed with fear. "I was afraid and went and hid thy talent in the earth." This was more than overcaution, it was genuine, paralyzing fear. It was possibly reasoning fear at the first, but it passed on a certain fixed, chronic "inferiority complex" which forbade activity and destroyed like a canker. Of course there is a rashness that is fatal also, but faith is mediate between fear and fickle, and faith alone is able to overcome the world.

A thoughtful preacher said he was often helped more by the efforts of the novice or the strivings of the pulpiter whose wings refused to spread than by the wonderful success of the prince of prophets. For when he listened to the former he was encouraged to try again himself, but in the presence of the latter he wanted to sneak away and bury his one little talent. And perhaps that is the manner in which one mediocre man can help another, and perhaps it is that which should keep us all going on. And for the actual accomplishment of its work the world and the church does not owe so much to the one outstanding person as to the one hundred and ninety-nine ordinary plodders who, knowing they are neither swift nor strong, keep constantly at it until they finish the race and win the battle.

We are not bound to be successful, but we are bound to be faithful. We may not even be profitable, but if we have done our best in all sincerity of heart, in the great day the Master will say, "Well done." The man who makes poor use of one talent but justifies his Lord in refusing to give him more, while the man of few talents who multiplies them by use is indeed given larger capital with which to trade. "He that is faithful in little is faithful also in much."

"It is a great hour when a surgeon holds a scalpel, at the end of which is life or death for the patient. It is a greater hour when a lawyer faces a jury, with the conviction that if he makes a mistake an innocent man will hang and a family be disgraced forever. But the greatest hour any human being ever faces is the hour when he stands as God's representative before a man hastening to his condemnation and commissioned to offer him a pardon that is to last for the eternities." —CHAS. L. GOODELL in "Personal Evangelism."

ONE DAY IN THY COURTS—CALCUTTA, INDIA

By General Superintendent Goodwin

THERE is no Sabbath in India. In many of the towns or villages it is "market day." Crowds come from all parts, bringing vegetables, eggs, poultry, dry goods, and everything imaginable for sale. Women are seen with baskets or bundles on the heads coming from these markets with provisions for the home. Many women and often young ladies can be seen gathering cow dung with the hands from the streets, placing it in baskets on their heads to carry home for fuel and other purposes. These market days generally come on Sundays, and thus it is more difficult to gather a crowd for worship on our Sabbath day.

Before leaving Eastern India we spent one Sabbath in Calcutta. We attended five different services on this day. Truly it was a very busy day, but we all enjoyed it very much. Our first service was at the Thoburn Memorial church. We had heard and read much about the wonderful revival and the crowds which used to attend this great church under the glowing ministry of Dr. Thoburn, who was known as Bishop Thoburn of the Methodist Episcopal church. The congregation numbered something like 125 to 150, mostly Anglo-Indians. The service was held at nine in the morning and was very interesting indeed. The pastor preached a helpful sermon which was followed with holy communion—a most precious hour.

I should think the auditorium when full would seat nearly a thousand people, which makes a fine place for their annual conferences. Evidently the church has seen more prosperous days in the period of the great revival, but service has become a great need among the Anglo-Indians, numbering about forty thousand in Calcutta.

After breakfast and family prayers at the Lee Memorial Home with our missionary, Rev. Franklin, and Dr. Williams, we attended the noon service of the Indian M. E. church, which began at twelve. While we could not understand the words yet we could get the drift of the service. I think there were about fifty people at this service, some children, but nearly if not all Hindus. I judge the service was rather small on account of so many of their people being called to work as servants. The pastor seemed quite earnest in his efforts to preach the gospel to his people. From what I could gather he was finding it rather hard to get the attention of his people and win them away from their old form of heathen worship. However it was evident that the blessed influence of Christianity was having a good effect upon the few who would come to hear the message of salvation.

After the dinner hour, which was at two o'clock in the afternoon, we next attended another M. E. service at four o'clock where the worship was conducted in Bengali. There were about eighty or ninety, including

the children and students of their school. The former District Superintendent of the M. E. church gave the message. Brother Franklin, our missionary, who understands this language, gave us some few hints along in the sermon so we got the line of thought presented. The preacher gave evidence of marked ability, and he seemed very earnest and devoted.

Leaving the service just before the close, we went to the cemetery where Brother Franklin's little daughter was buried, and where our Brother Blackman was laid to rest. This was a very solemn but impressive experience. As we stood near the graves of our dead we gave thanks for the noble men and women who have laid down their lives for the gospel in India. We noticed on many stones there was placed the stone carved likeness of the blessed Bible, with its pages open, giving some precious text of Scripture. We noticed such cheerful statements as these: "Blessed are the dead which die in the Lord," "I am the resurrection and the life," "Thy brother shall rise again," "He giveth his beloved sleep," "I will come again and receive you unto myself," "Though he were dead yet shall he live." My heart throbbed with emotion as I thought, "How different is this place from that old burning ghat of the heathen temples." I gave thanks to God that I was a Christian and had been born in a Christian land with open Bibles and beautiful homes. I concluded that America does not half appreciate the blessed opportunities and privileges given through the influence of the gospel. I began to pray for myself that God would give me more of the spirit of my Master, more willingness to sacrifice for Christ, more passion for a lost and dying world.

Surrounded with these graves where the heroes and heroines of our missionary endeavor were laid to rest, who had braved the wild ocean's angry waves, and bidden friends and family ties good-by, leaving behind them comforts and pleasures of civilization, only to be forgotten and buried in an unknown and far off land; I became ashamed of my ministry and my feeble efforts seemed to shrink to nothing. In my meditation I could only cry that God would have mercy and pity His humble servant and the great people whom he serves, and speed the day when the Church of the Nazarene, now nearly 100,000 strong, shall undertake to raise a half million each year to carry the gospel into all lands.

We attended the Baptist church in the evening, where the worship was in English, devoted entirely to the Anglo-Indians. I should think there must have been nearly 150 people present, and the pastor gave a very thoughtful sermon on the return of Christ. This concluded our Sabbath in Calcutta. These churches attended were some of the larger churches in

this great city of Calcutta now numbering nearly one million. It is very evident that the pure gospel has had a very hard battle to fight in this far-off land of India. However the missionary enthusiasts tell us that there have been great changes in the last years. There are many good advancements which have been made in social reform and much prejudice has been broken down. From our own viewpoint it would seem that the Christian effort in India has been going more largely to institutional work rather than pure evangelism.

There are many schools, colleges and hospitals which have been devoted to the uplifting of society—all of which are very good—and may have laid a good foundation for the preaching of the truth. I would not discourage any effort to feed the hungry and clothe the naked. This is the duty of the Christian Church,

however with all this there must be the preaching of the Word. Confronted with such difficulties as we find in India, I am convinced that the ministry must be clothed with holy power, filled with mighty passion, unctionized with the Holy Ghost sent down from heaven. No ordinary ability or gifts and especially with a cooled off heart, will ever reach this caste-bound people whose hearts have been beclouded with centuries of customs so different from the ideals of Christianity.

May the Lord send to India some mighty preacher of the gospel like a John the Baptist, with the pure message of truth to awaken a revival of holy living. Our own missionaries are standing true and are doing their best to send forth the gospel. There are some indications of better days in our missionary work in India which will be taken up later.

TOURING IN WESTERN INDIA

By General Superintendent Williams

MY experiences in traveling in foreign countries have convinced me of one thing, namely, that one cannot get an adequate knowledge of such countries simply by visiting the great seaports. There one sees the great buildings and a general mixture of all currents of different civilizations coming together. The result is that all are modified to some extent, and the native features of any one country fail to stand out. Those who take world trips and stop at the ports only for a day or two of sight-seeing, return with a wrong idea of the country. To see a country one has to go back into the interior where the masses live, and there come in contact with the real life of the people.

So far we have had the advantage of doing this very thing in more than one land. We saw the life of China as it is lived by the masses, and we have had the same privilege here in India. We have greatly appreciated this feature of our trip. I told some travelers what we had seen in China, and though these people had also visited China, they were astonished and disappointed that they had seen only a few big cities on the coast, where foreign concessions have built up conditions that much resemble home to a traveler.

Here in India we have seen such cities at Calcutta and Bombay. This was a real treat and of educational value, and furnished us with some valuable information regarding mission work. But we would not have missed the trips to the interior sections, among the smaller cities, towns and villages. About ninety per cent of India's population lives in such places, therefore one can see the advantage of looking upon the life of a people as the millions live that life.

Before our Missionary Council meeting it was thought advisable that we see the entire field before going into any kind of conference regarding present problems and future plans. The trip was made in two automobiles, Brother Fritzlan and Brother Beals in

charge. Two of Brother Fritzlan's boys were with us, also two helpers from our native workers. The time spent in touring was one week.

It must be kept in mind that for a trip of this nature in this foreign land everything needed must be carried with you: bedding, mosquito bars, food, water, and equipment for the cars, as there are no hotels, eating places, garages or mechanics to be had in most places. It takes one some time to feel comfortable in traveling when he realizes that he cannot find a hotel except in the larger cities on the coast or at the great centers of special interest to foreign tourists. If the car breaks down, one must usually be his own mechanic. You must also be careful about getting your gasoline at the few places where it is sold.

The roads over which we traveled were very good indeed. Many busses are being pressed into service in rural sections of India and these are usually crowded. The government of India is certainly to be congratulated upon its road construction. What an advantage our missionaries here have over those of China. What a difference in the roads. The weather at this time of the year being simply perfect almost all the time, adds much to the pleasure of the good roads.

The country through which we passed is quite interesting. Some of it is very level, and other parts very mountainous. I was surprised at the real beauty of the country, the hills, the valleys, and the picturesque mountains. On this trip I was made to feel quite at home by the impressions made on me by the general appearance of the country, so much like parts of the United States. I could have thought, if awakening out of a sleep, that I was in western Texas, Oklahoma, Kansas or Colorado. The grass makes you think of the semi-desert grasses, the rolling hills, the small valleys beautifully painted by the artistic hand of nature and the long sweep of level lands covered with fields

of cotton stalks and wheat stubble—all these make one who has seen America feel easy.

The touch of wild life reminds one occasionally that he is in India. They speak here of the jungles. Well, some of the time we are passing through these, and see over there a drove of wild deer. Soon, we see a wildcat near the road, then a gray or red fox quietly slipping through the brush to safety, and often we see the familiar jackal standing and looking or in search of food. There has scarcely been a night we have not heard these little grave robbers since we have been in India. I wanted to see a tiger, or a lion, but we did not travel enough at night to have this "uneasy" privilege.

We spent the nights in what is known here as the dak bungalow, a building erected and maintained by the government of India for the foreign travelers or the government officials. These are to be found at convenient points on all prominent lines of travel in India. What a blessing they are! Here you can find shelter. You have to furnish your own bedding and food, however. It is simply a place of refuge and protection. Without these I do not know what our missionaries would do. You pay a nominal fee for use of this bungalow. Here we make our beds, stretch our mosquito bars and sleep. The cot is not soft but it is better than no bed. Our missionaries are experts in preparing food. They took excellent care of us in this and all other particulars within their power. God bless them.

The most interesting part of the trip is the people—the people—the people—living, struggling, suffering, sweating, worshiping idols, half fed, with very little clothing to wear, just existing with little or nothing seemingly to inspire them for the struggles of life. What is it all for? what do they get out of life? what hope have they for the future either in this life or the next one? What do they need? How to get to them to supply that need? What can we do?

We pass women or meet them in the road with large rings in their noses, rings in the ears, rings on the arms, rings on the ankles, all barefooted. They are wrapped in a sari, a one piece cotton garment. They are too poor to afford anything else, or anything better. They are usually carrying some load on their heads, often a waterpot. They are carrying water from some well or tank to the village hut for all family uses. There they will sit on the floor and grind at the little mill, two of them possibly, or they will clean house by smearing cow dung on the floor to make it sanitary, or they will cook a little pot of grain porridge for the "lord," the "master" of the house, and then sit in silence while he eats. She will take what is left if there be anything left.

There on the side of the road is a man plowing with a crude wooden plow that does not cut through the dirt, turning it over, but just scratches the soil. On the right or on the left is a village with little huts made

of mud, just mud, more crude than the mud hut of the poorest of the Mexicans of New Mexico. If we drive near, a few men will walk out to see us, together with many small boys and little girls, many of whom have no clothing on at all, or if they have it is a string tied around the waist. It is common to see a little boy with a very fancy hat on—nothing more. A teacher one day sent a little boy home to get dressed. He soon returned with his father's hat on, but nothing else. He was pleased to think he had obeyed orders. This situation is not true of the older people, however, though many of them dress scantily. The poverty of the people is impressive and oppressive. Why such poverty in a country with such bountiful natural resources? There is no natural cause for this situation. I shall not enter into this now, however.

We visited the grave of Miss Viola Willison, in Bombay. The grave is well located and well kept with a nice stone and proper inscription. We stood with sad hearts and sacred memory. Here lies a young woman who gave her all to India. She loved Christ. She loved lost humanity. She died in service. God bless her memory. I hardly felt worthy to stand in the presence of her grave. What a wonderful life that she laid down for others. What a resurrection she will have. What a glorious reward she will receive. She did not live in vain and she did not die in vain.

The saddest part is the religious aspect of their life here. Idols are to be seen everywhere. There on top of a small hill is a green tree with a big rock beneath it, all painted red, a deep red. This is an idol. Just a rock, that is all, but it is a god. There the poor people go and bow down and pray to a dead stone. They get no answer to their prayers, even though they pray with tears and broken hearts. They worship anything. Anything that looks a little unusual, as a strange looking rock, or a tree with an unusual growth, or shape, an animal with horns that grow in some strange manner, may be the object of worship. Hungry hearts have they and day after day they seek some consolation that never comes to them nor do they ever find it.

We came to a place where multitudes were bathing in sacred waters and mumbling prayers to idols that stood in their hideous forms on the bank of the stream.

On this trip we saw some very sacred spots. We visited our mission station where some of our choice spirits have given their life and service. We went over grounds where Brother and Sister Coddling, Sister Carpenter, and many other good missionaries have given the best they had for India. Brother and Sister McKay are doing well at Kardhi. They are choice missionaries. God bless them. Sister Muse and Sister Mellies are also fine missionaries, stationed at Murbad. We spent some time with both stations and went over the problems with them as best we could. They are all doing their best in a large harvest field with few laborers. Our whole field here in Western India has 1,400 villages and more, with more than a million

people. Our own missionaries alone are here to give them the gospel.

We saw the station where Dr. Gibson labored and broke in her health for a time. No wonder. I looked at the house she had to live in and asked God to have mercy on our poor souls. Oh, the crime of sending out missionaries with no adequate provision for their life and health. I am for equipment and protection of missionaries in the future, even if we have to have few missionaries.

A few workers well provided for will accomplish far more good than a great number without houses, equipment and protection. A prepared, qualified, educated, saved and sanctified missionary is of too great value to be killed off with uncalled for and senseless sacrifices. They are willing to do it, but it is poor business for the church. Better buildings, better homes,

cars, and other equipment are essential if we hope to succeed on the foreign fields. It is poor business to send soldiers to battle without guns, ammunition, food, and other essentials of warfare. I do not imply that we have done this, and yet I think we have thought more of numbers than we have of proper equipment for the ones we send out. If seeing is believing then I am seeing and believing both.

We have some wonderful missionaries in our fields and we must stand by them and listen to their prayers for means with which to labor and succeed. The church will do her duty, I feel sure. God bless the church and give us a great sweep of victory everywhere. I cannot go into serious details until our report to the General Board, so I must close.

We are both well, and as happy as we could well be in the midst of such needs and sufferings.

THE PERSONAL TOUCH

By J. W. Montgomery

IV. A BIBLE ILLUSTRATION

LAST week I talked to you about the "Personal Worker and His Bible." Let us this week take up the study of how they did personal work in Bible times, and see if they did not face similar obstacles to ours. Also we shall note conditions that were met by the successful workers, and the results that followed. Beginning with the first verse of the second chapter of Mark, "And again he entered into Capernaum after some days; and it was noised that he was in the house. And straightway many were gathered together, insomuch that there was no room to receive them, no not so much as about the door."

He had visited Capernaum some time before, but that did not hinder His return to the city. Some might have looked back to the days when He was there, and grieved over the fact that He was gone, until they could not recognize Him when He returned. Nevertheless He was there in as great power and glory as when He visited the city before. Many of the people had changed, but Jesus was the same.

The multitudes gathered because it was noised that He was in the house. Many of our churches would be filled to capacity if the church membership would go out and tell the people that Jesus was in their midst the last Lord's day. They will come and enjoy His presence and blessings. They will say to each other, "The Lord was certainly with us this morning." Then they will go out and say nothing to outsiders about the Lord being with them in their service. No wonder there is plenty of room to receive more. It has not been "noised that He was in the house."

"And they come unto him bringing one sick of the palsy, which was borne of four." The four could have spent the rest of their lives sitting around saying, "It would be wonderful if we could only have a great revival here." Instead of that, they seemed to say,

"Isn't it wonderful that the great revival is near enough that we can get our poor sick neighbor to it?"

They all worked together, and each took his place cheerfully. Had one said, "I can go at eight o'clock in the morning, otherwise you need not count on my helping." Then another answers, "I can never go at that time of day. If you will wait until noon I'll help you. Otherwise count me out." Yet another says, "I cannot go unless you make it at three p. m.," and the fourth one declares he cannot go until the next day following. The poor man would have died of the palsy and a great revival in progress near by.

When they settle on the date, suppose one man says, "I always did feel that I was cut out for a leader, and here I will try it out. I shall carry the lead corner at the head of this bed, or I will never go nor let you go." Another says, "I feel especially led to carry that very corner." Another says, "It has been revealed to me that I should have that place." And the fourth says, "I'll carry that corner, or it will never be carried. I've sacrificed a lot to come here today, and I have a right to that place." The poor man would never get to the revival. On the other hand, if each seeks to avoid the responsibility of leadership, and no one can be persuaded to assume it, they are as great failures in their undertaking as they would be on the other extreme. Each took his place. All walked together. Each was determined to get the man to Jesus, and there was no obstacle or difficulty big enough to stop them.

"When they could not come nigh unto him for the press, they uncovered the roof where he was; and when they had broken it up, they let down the bed wherein the sick of the palsy lay."

There is always a "press" around when you are trying to get a soul to Jesus. It may be the press of

public opinion, or the press of pleasure, or the press of a wrong career, or what not. But there is always something to press through, or overcome before one can get in touch with the Lord.

There is no need to tell the prospect that it is dead easy to get to Jesus. Might as well tell him it means a desperate fight to make it through the press. He knows it is a fight whether we tell him it is easy or hard.

They could not get through the crowd with their burden. No need to go around the crowd. The other side of a situation is just as bad as this side, so they may as well face the facts now as later. No way to tunnel under. They cannot make it to the Lord with an undermining scheme when they are pressed with difficulties. They decide to rise up and climb over the head of all opposing powers, and get their subject of prayer and effort in touch with Jesus.

"They uncovered the roof." (Must have cost them something). Before one can get to Jesus there must be some "uncovering." "He that covereth his sins shall not prosper, but whoso confesseth and forsaketh them shall have mercy." "And when they had broken it up." If a man had been writing that story he would have used only one expression of it. Either "broken up" or "uncovered." But the Lord inspires the use of both words, because one not only "uncovers" or confesses his sins before he gets to Jesus, but he is also broken hearted because he has sinned against God. "A broken and contrite spirit I will not despise."

"They let down the bed." There must be a letting down before one can get to Jesus. No one can gain ground with the Lord so long as he is self-sufficient. "When he was little in his own eyes he was anointed."

Some might have suggested that it was time to "arise and take it by faith" as soon as the "uncovering and breaking up" took place, but he would have been hopelessly ruined had he undertook it without going down farther. He did not get through when he got down even with the Lord's head. He could not afford to stop at a point where he would always have thought he knew as much as the Lord and be taught nothing of Him afterward. He did not even stop when he was down even with the Lord's heart, where he might have thought ever afterward that he was as good as the Lord and could never get better. He went down at the feet of Jesus where he could look up to Him. Then Jesus spoke to him! He told him his sins were forgiven. The man was no longer a burden to the church and community, but afterward bore his own burden, and he found room right there where it was so hard to get through to do it!

"When the elder Beecher was pastor at Park Street, Boston, someone asked him the secret of his success, and his answer was, 'I preach on Sunday, but I have four hundred and fifty members who take up my message on Monday and preach it wherever they go.'"—CHAS. L. GOODALL, D. D., in "Personal Evangelism."

ARE THE CHILDREN ALL IN?

Queen Victoria once visited one of the large cities of England, we are told, where a choir of three or four thousand boys and girls were gathered on a great wooden platform to sing a song of welcome. The following morning a telegram was received by the mayor of the city, but contrary to what might have been expected, the queen made no reference to the civic formalities or public functions of her visit. It read, "The queen wishes to know, did the children all get home safely?" No more momentous question could possibly be asked by monarch, nation, or church. Not many are able to properly estimate the worth of a child, but the queen evidently was not of this class. To her state functions were of small importance in comparison to the value of child life. Our Lord himself when on earth was deeply interested in childhood and His first instructions to Peter were, "Feed my lambs."

*Are all the children in? The night is falling,
And storm clouds gather in the threatening west;
The lowing cattle seek a friendly shelter;
The bird hies to her nest;
The thunder crashes; wilder grows the tempest,
And darkness settles o'er the fearful din;
Come, shut the door, and gather round the hearth-
stone;
Are all the children in?*

*Are all the children in? The night is falling,
When gilded sin doth walk about the streets;
Oh, at the last it biteth like a serpent!
Poisoned are stolen sweets.
O Mothers, guard the feet of inexperience,
Too prone to wander in the paths of sin!
Oh, shut the door of love against temptation!
Are all the children in?*

*Are all the children in? The night is falling,
The night of death is hastening on apace.
The Lord is calling, "Enter thou thy chamber,
And tarry there a space."
And when He comes, the King in all His glory,
Who died the shameful death our hearts to win,
Oh, may the gates of heaven shut about us,
With all the children in!*

"It has been the sin of my life that I have not always taken aim. I have been a lover of subjects. If I had loved men more, and loved subjects only as God's instruments of good for men, it would have been better and I should have more to show for my labor under the sun."—DR. BURTON in "Personal Evangelism."

Remember the Easter Sacrifice Offering to clear the missionary cause of its deficit, April 20.

AMOS, THE INSPIRED HERDMAN OF TEKOA

By Evangelist G. F. Owen

THE prophet Amos is one of the most interesting characters of the Old Testament, yet we know nothing whatsoever of his ancestors. Josephus, in speaking of himself, says, "Thus have I set down the genealogy of my family as I have found it in the public records and so bid adieu to those who calumniate me as of low origin." But Amos appeared to care little or nothing for what the people thought of his origin.

Amos wrote a small book of one hundred and forty-six verses, and in this book he merely tells us that his home was at Tekoa and that he was born and reared among those who earned their daily bread by the sweat of their brow. The prophet appears to have looked at life somewhat as did General Robert E. Lee, who, when a man carefully gathered the facts of his family record and wrote Lee that he would turn these over to him for five dollars, wrote in reply, "There are too many good causes where the money is needed. Furthermore who we are makes little difference. What we do counts."

When Amos mentioned his home town he opened up a vast field for those who are given to careful thought and original research. That section of Palestine continues to be a pasture ground for large flocks of sheep and goats, and the people are continuing to live much as they did in Amos' day, therefore impressions made on one who tarries about the place differ very little from what they did some twenty-seven hundred years ago. After a visit to this locality one cannot well read the book of Amos without associating the author with his home village and the environment with which he was certainly surrounded.

The site of the ancient village of Tekoa is located twelve miles south of the city of Jerusalem. Being perched high up on the crest of the barren wastes of the wilderness of Judea, it presents scenery of beauty and grandeur, of awe and inspiration. Standing on Tekoa's height, twenty-seven hundred feet above sea-level, Amos could look away to the north and see the beautiful rolling hills about Bethlehem, and six miles farther on was Jerusalem with the Mount of Olives standing out in bold relief. To his northeast was the

height of Herodium (Frank Mountain) where king Herod was to be buried. To his southwest, some eight miles away was the well known city of Hebron; and directly south was the country about Ziph, Maon, and Carmel (the city), and that enchanting wilderness where Jonathan "arose and went to David into the wood, and strengthened his hand in God." But those views, as impressive as they were, certainly did not equal the one on his east, for there, as it were almost at his feet, lay the barren wastes of the desert reaching down to the very edge of the grand chasm of the Dead Sea basin—the lowest body of water in the world—and beyond it the abrupt mountains of Moab with Nebo crowning the height, 4,000 feet above the smoky-blue waters of the Dead Sea.



THE RUINS OF TEKOA AS THEY APPEAR TODAY
(Notice the Crusader baptistry in the foreground)

Situated as it is Tekoa presents inspiring scenery, but is so exposed as to receive the wind's worst blasts and the sun's hotter rays. On this "chaos of hills" the rocks are so plentiful and the soil so seldom that life is reduced to such poverty as to yield sustenance to only the more diligent souls. Amos lived in the edge of this desert and was a child of nature. He tells us that he was "an herdsman, and a gatherer of sycamore fruit," and being an herdsman he lived an outdoor life and, like other shepherds, often led his sheep to seek out the tasty green grass which sprang

up in the desert after each rain. While in the desert he certainly encountered the hardships common to those who experience desert life—the extremes in heat and cold, hunger and thirst, and an occasional encounter with wild beasts. These were part and parcel of his work.

The environment common to this section of Palestine had much to do in shaping the character of the inspired herdsman. Being withdrawn from the mass of men and the busy rush of life he developed a rugged life while he herded sheep, gathered sycamore fruit, and above all communed with God. As Dr. Gregg has said, "Out on those windy uplands about Tekoa his life was winnowed of everything that would pamper and weaken and make effeminate. He had much time which he could call his own, and had large opportunity to meditate and think and talk with God. There

was nothing in the wilderness to bias his conclusions; nothing to warp his judgment." It was out there that he got his figures and parables which gave vitality, and vividness, and strength to his messages. Nor is this strange for we think of Elijah as a man of the desert; of John the Baptist who "grew and waxed strong in spirit, and was in the desert till his showing unto Israel;" and of our Lord and Master who spent forty days and nights fasting in the wilderness. A man's early environment tells on him, whether he wills it so or not. Amos came into a happy heritage along this line.

Desert discipline was not all that went to make up the training of Amos. Being an herdman and gatherer of sycamore fruit, he was to care for and encourage life. In the one case it was his duty to *know* his own sheep, to lead them out to pasture, and to protect them from predatory beasts. He was to doctor the sick, care for the wounded, and at times to gently carry any that might be too young or too feeble to make their own way. He had the constant care of the helpless, and all these experiences entered into and became a part of his after life. In the second place he gathered, or as some say "dressed," sycamore fruit.

This fruit resembles a poor variety of figs, in fact it is often called "wild figs." The tree reaches a great height, and is very unusual in that the fruit which it produces is not borne on the fresh twigs, which put out in the spring, but on the trunk and older branches. This fruit does not usually ripen normally as do the ordinary figs. In fact it is so sluggish and backward about ripening that some have declared the ancients "provoked" it to ripen by "pinching or bruising." This, however, is not being done in Palestine today, and some are inclined to feel that this theory is advanced in support of the wording "*dresser* of sycamore fruit" as it is often rendered by translators. But be this as it may the fruit of the sycamore tree was and is eaten only by the poor. Thus Amos was associated with the poor whose cause he never forgot.

COLORADO SPRINGS, COLO.

Remember the Easter Sacrifice Offering to clear the missionary cause of its deficit, April 20.

THE PASTOR AS A "KEY MAN"

THE pastor holds the key to the situation. This is true anywhere. Some pastors facing problems which up to date have not been solved will be inclined to doubt this. Nevertheless we insist that it is true. Hitherto unsolved problems only challenge the search for a real "key."

He cannot be a successful soul winner and a builder of the real body of Christ, in other words a "key man," unless he is definitely and very consciously *called of God* to the ministry. Not called merely to preach, nor called only to pray, needful as both of these pastoral functions are, but called of the Holy

Ghost to be a shepherd of the Master's sheep. He must keenly feel that this—*shepherding God's people*—is his chief, all-absorbing, God-called task. To all other inviting or alluring employment he should turn a cold eye. He must be a man of one motive and one objective, viz., to win men to God, and build them into a compact, holy church. It is not enough to win them; they must be won and then builded into a holy body.

In order to accomplish this one chief task, he himself must be a tenderly spiritual, devoutly holy man. He must have a momentary consciousness of the forgiveness and grace of justification. He must clearly, not to say keenly, understand the doctrine of it, in order that he can preach and expound publicly and privately this initial grace of salvation. He must be sanctified wholly—baptized with the Holy Ghost. This must be genuine and real, filling his heart with tenderness, perfect love, forgiveness, patience and faith. If he allow the sweet intensity of this experience to fade, he will practically nullify his usefulness in the ministry. In many communities the lack of an audience is largely because of the lack of any thrilling evidence of the presence of God in the pulpit. Fill the heart of the preacher with the melting, burning Holy Ghost; let him burn and blaze and live for God, and like the burning bush in Moses' day, he will attract the passer-by. Possibly the multitude will not heed, but a considerable number will stop to inquire why the bush burns but is not consumed (Ex. 3:2, 3).

He must know his people. He must live among them and be in close and sympathetic touch with his flock. Well it is if he can call them all by name. Splendid is it also if he is familiar with their business, knows their history, dispositions and inclinations. He must study his membership for they are not only a field to cultivate but a force with which to attack the enemy.

He must make frequent and genuinely spiritual pastoral calls. A great holiness pastor and evangelist, Dr. Henry Clay Morrison, has this to say of pastoral visitation:

"No man has sufficient scholarship or can preach with enough brilliancy and eloquence to make up and atone for the neglect of pastoral work. If the pastor would benefit his people with his pulpit ministrations he must enter into the life of his people; he must know their temptations, sorrows, burdens, needs, hopes and fears. In a word, he must have that knowledge and acquaintance with his people that cannot be had in any way but through pastoral work, face to face and heart to heart conversation and confidence. This life is a life of burdens and sorrows, and there are few people, indeed, who have not some trouble they would like to confide to some friend in whom they have implicit confidence; in whose wisdom, counsel and spiritual insight they can trust. This friend should be the devout and godly pastor."

The more a pastor visits, provided his calls are genuinely spiritual ones, made with a heart burdened

to assist the one he calls upon, the better preacher he will be. But let him beware of levity or carelessness, or the making of mere social calls, or the adoption of a pastoral routine largely for the sake of reporting what he has done. Let him be a *true shepherd of his spiritual flock*, for Scripture declares that for each one of them he must give an account at the judgment (Heb. 13:17).

He must avoid gossip among his constituency as he would a deadly sin. People will never trust a gossip. He must let confidences from parishioners repose in his heart like securities locked in deposit vaults. Indeed, his ears should be a cemetery for secrets. Then, with growing trustfulness will the broken-hearted members of his flock confide in him, and he can lead them thus to trust more and more in the divine Comforter. He must never show partiality, but like his mighty Master, comfort, console, instruct and lead the old and young, the rich and poor, the saint and sinner, the wise and simple, remembering always that *love*, genuine, tender-hearted love, appeals to every body, and unlocks the hardest heart.

He must preach with intense, burdened conviction. Much faithful praying will bring such a burden, and it can be found in no other way. If the pastor presents the truths of the Bible, as a dying man speaking to dying men, as one who stands between the living and the dead, there are earnest souls in every community who will heed him. He may not gain a hearing from the multitude, but he will secure the attention of enough so as to establish from the "called out ones" the real body of our Lord Christ in that community. He will be God's "key" to unlock the treasures of men's hearts, and with these treasures he can build the Master's temple.

Let him preach against sin and proclaim the beauties of holiness; the horrors of the judgment, and the attractions of heaven. Let him fail not to read the terrible statements of the Bible on hell, setting forth its dread and despair, and then tenderly exhort men to neglect not the day of salvation. Let him pour out his heart concerning foreign missions, and beg means from his hearers for sending the rays of God's salvation sunlight into the darkness of heathendom. Men will respond to holy Ghost desperation lubricated with the oil of perfect love. Such a "key" will fit any lock in the land. Such a pastor's name will be as ointment poured forth. Such men are the foundation stones of the eternal Church of God.

J. G. MORRISON, *Executive Secretary*.

"Oh, give thanks unto the Lord for His mercy endureth for ever."

"God's goodness hath been great to thee,—Let never a day nor night unhallowed pass but still remember what the Lord hath done."—SHAKESPEARE.

BELIEVING GOD'S PROMISES AND BELIEVING THEM

By MRS. ROY L. HOLLENBACK

THESE are no real Christians who would single out any one of God's promises and say "That promise is not true in my case," yet there are many including myself who do that very thing by their actions. Just believing God's promises are true doesn't make them ours, but *believing* them does.

I go about my daily duties with various thoughts in my mind: "Sonny's suit of underwear is almost past mending; where is the money to get more? The supplies in the pantry are very low; what will we do when they are all gone?" Yet if anyone should dare to tell me that I don't believe God's promises I would be startled. "My God shall supply *all* your need." Yes, Lord, forgive me for unbelief. That promise is mine now, for I know that when the need does come the supply will also be here.

In the strength of my new belief I again continue about the house work and this time my thoughts are thus: "Lord, give Sister J. strength in her hour of need." "Take care of the children at school and keep them from sin." "Speak to Brother A. as he lies in the hospital and make him see his soul need." Then thinking upon the Word I am reminded of this promise: "Seek ye first the kingdom of God and his righteousness and all these things shall be added unto you." Amen, Jesus, Thy kingdom and its needs shall have first place in my concern, for when I care for the needs of Thy kingdom, thou wilt take care of the needs of my tiny kingdom better than I could ever do it with all my fretting."

The greatest enemy to our faith in God's promises regarding our temporal needs is our stinginess with God. The week we make some extra money we think our tithe is too much to give so we hold back some of it, thinking we are that much ahead. But we find out before the week is up that there have also been some unlooked for expenses, medicine or doctor. We consider the sickness very unfortunate, but it is only God's way of collecting the tithe. How much better if we had given it freely into His kingdom and had it laid up in heaven as a treasure. God's love is only manifesting itself to us trying to teach us that the way to have is to give.

If after a series of such dealings with the Lord we come to where we must look down into the figurative empty meal barrel we wonder where our faith is and why it won't operate. Then we are conscious of a sneaking feeling that we have crippled our faith by withholding from God. Right here by the meal barrel is a good place to vow that we will pay that missionary pledge if it takes ten years, and promise God that we'll not only bring all the tithes into His house, but there'll also be offerings. When our conscience is thus purged the promises can again be ours and we cannot only believe but *believe*.

If the empty meal barrel experience comes after we have been doing all we know God desires of us, then we find no difficulty in believing, for our God has promised and we have met the conditions. Praise God, we can put our heads in the empty barrel and sing, "Praise God from whom all blessings flow," and come up with one of God's choicest blessings ours. And let me add, the barrel won't remain empty very long.

"He who seeks to pluck the stars
Will lose the jewels at his feet."

Discover him in experience, and you find the key to all truth, and its correlated truths (Matt. 4:23).

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THINGS CONCERNING ZION

By General Superintendent Reynolds

A SPLENDID PROGRAM

The General Board of the Church of the Nazarene is putting out a substantial and helpful program for the second quarter of 1930, including April, May and June.

DEFICIT

The program makes provision in its arrangement to first, provide for the financial deficit of the General Budget, which up to April 1 amounted to \$40,037.23, and the total amount needed by April 30 is \$81,953.72. In this program provision is made whereby each and every individual connected with the church, Sunday school, Young People's Society, Woman's Foreign Missionary Society and friends may take part in this Easter Sacrifice Offering, at which time it is expected that the whole deficit will be provided for. Pastors and others desiring detailed information will find it in the recent issues of the *HERALD OF HOLINESS*, *The Other Sheep*, *Young People's Journal* and *W. F. M. S. Bulletin*. If you have not a supply please write Headquarters at once and those having the matter in charge will be delighted to serve you that you may be fully prepared in regard to the needs and also with reference to many helpful suggestions that will assist in making the Easter Sacrifice Offering on April 20 a grand success.

PERSONAL EVANGELISM

The second important feature in this splendid program provided by the General Board is the Pentecost Personal Evangelism Campaign, in which it is desired that there may be "a simultaneous effort of the whole denomination at the same task at the same time." The Stewardship Committee, appointed by the General Board of the Church of the Nazarene, has put out a very interesting, instructive and complete pamphlet covering this whole proposition. A copy of this pamphlet of information is to be sent to every pastor in due time, so that he may prepare thoroughly to make this Pentecostal Personal Evangelism Campaign a decided success. It will be remembered by some that the simultaneous effort put forth in January, 1922, while only a part of our churches, evangelists and workers co-operated in the effort, it was estimated by those in authority that about five thousand persons united with the Church of the Nazarene as a result of that effort, which evidently abundantly justified the effort put forth. However, we trust that this personal evangelism effort may be favored by the entire membership of the church and its several departments. If so, we are sure the results will be very gratifying and greatly to the glory of God.

PENTECOST

Quoting from the proclamation by the Board of General Superintendents, I call attention to the fact that Pentecost "in the history of the Christian Church

is remembered especially because it marks the time when the Holy Spirit was poured out upon the waiting disciples in the upper room at Jerusalem at which time 'the promise of the Father' made by our Savior before His crucifixion was fulfilled and the dispensation of the gospel was fully ushered in.

"June first to eighth, 1930, marks the nineteen hundredth anniversary of that Pentecost upon which the Holy Spirit was poured out upon the Church, and it is befitting that the occasion should be remembered and observed by giving attention to those enduring facts of experience and life made real by the advent of the Holy Spirit in dispensational fulness. And there are no people to whom such an observance can be more natural and more becoming than to the Nazarenes." Therefore it is very becoming that all members of the Church of the Nazarene shall observe *June 1-8* as a Feast of Pentecost.

The writer is fully persuaded that if our good people will give special attention to these three outstanding interests mentioned in the program put out by the General Board, it will help bring about another great revival of *revealed* holy religion as set forth in the Bible and which has always accompanied special efforts of individual workers and also of churches, individual or collective.

First, to wipe out the deficit there must be on the part of each individual an intense desire to do so. Recently the writer became conscious that owing to his work taking him from home so continuously he had become careless when at home with reference to pulling off the electric light and thus saving expense. At first he made a voluntary penalty for failing to pull off the light, of a penny, but that did not cure the difficulty. Then he increased it to 10c, but still he remained careless. Finally he got so anxious to correct this carelessness that he increased the self-inflicted penalty of \$1.00 for every time he failed to pull off the electric light, and it cost the writer \$5.00 in as many days, but I assure you I am accomplishing that for which I desire. Now, if we desire with *intense desire*, to wipe out this deficit, we can do so, provided we will fix the amount that we will give during the first twenty days of April, whether it shall be one cent or one dollar a day. Brethren and friends, let's do it. Begin now.

The individual evangelism work will not be an easy task and only as the individual worker gets the burden on his mind and heart to accomplish the salvation of others will he succeed. Some years ago the writer supplied one of our churches in which there was a man who had been very useful but was very seriously backslidden. Ordinarily the preacher when supplying that particular pulpit was entertained in a luxurious home, but I found if I was to reach this backslider I would

have to make different arrangements, consequently I went to a boarding house. The only room I could get was over a sitting room and heated by an open flue through which continuously poured not only the fumes of the kitchen, but tobacco smoke. At first it seemed I could not endure the hardship, but I said, "I want the Lord to save the man," so I stayed in that very inconvenient place and after several efforts succeeded in catching the man at home and finally was very happy when the Lord reclaimed him, sanctified him wholly, and sent him out into the ministry.

As to observing the nineteen hundredth anniversary of the outpouring of the Holy Spirit, about everything depends upon the individual being in earnest and having a desire for God to again pour out His Holy Spirit upon the church and the people. When I was visiting Palestine, among the places of interest visited was the building over the place where the early church tarried for the outpouring of the Holy Spirit. Our guide had taken us to the place and as near as they could ascertain the spot, where the upper room was located and each of us who were visiting prayed as we stood there on that sacred, hallowed place. We started out and I had gotten to the door when I had an intense desire spring up in my heart to go back, and I spoke to the guide and told him I wanted to go back to the very spot and *pray some more*, and having received his permission I did so and it was not long before my heart's desire was gratified with a new, fresh outpouring of the Holy Spirit, which unctionized my whole being and I confess I have not gotten over it yet and I hope I never will. We can do these things if we will. For one I purpose to do my best on all three points.

PREACHING HOLINESS TO YOUNG CONVERTS

By REV. A. W. ORWIG

IT HAS been declared by some that holiness or entire sanctification should not be preached to young converts. Certainly there should be the best of reasons, scriptural reasons, for not doing so. The chief reason usually given is that the subject is too deep for them. But what is the preacher in the pulpit for if not, among other things, to simplify what he thinks is beyond the comprehension of the people? But is there not another reason which, if the preacher will not openly admit it, is nevertheless one of the principal reasons—perhaps the main reason—why he does not preach on the subject in question? Is it not because he himself has vague and confused conceptions of the doctrine, and, most of all, lacks in heart experience?

But, really, is holiness, or salvation from all sin, so deep a subject as to be beyond the comprehension of young converts, or beyond the ability of the preacher to explain its meaning? How much explaining does it need, anyway? Is there not often too much explaining? Do we not sometimes indulge in too finely spun theories and in too much so-called hair-splitting? The holiness preaching of some men is more of a pugnacious combating of other men's views than anything else. Others preach *about* holiness in such a general and ambiguous manner that no one is ever led into the experience of holiness. And for these reasons, perhaps more than any other,

considerable explanation is sometimes necessary, in order to disabuse the mind of erroneous opinions. And if there were not so many unscriptural views advanced to confuse the people concerning the way and experience of holiness, it would be true in many more cases that "the wayfaring men, though fools, shall not err therein."

But since all through the epistles we find that the apostles constantly urged new converts to seek holiness or entire sanctification, we cannot escape the conviction that it is every preacher's duty to do likewise. Besides, there are enough commands to preach holiness that no preacher may omit this duty with impunity. All theories to the contrary, no matter how plausible they may seem, are based on false reasoning and conclusions, and in some cases on indifference, and in others on hostility to the doctrine.

But let us have the opinions of a few very devout and wise men on the subject. The Rev. John Wesley, whose experience in dealing with young converts was very extensive and successful, wrote complainingly to a collaborer as follows: "We have not made it a rule, as soon as ever persons are justified, to remind them of going on to perfection. Whereas this is the very time preferable to all others." Surely this view is scriptural, when considered in the light of Paul's direction to comparatively new converts in Heb. 6:1-3. They were exhorted to leave the facts and experiences of the new birth and "go on unto perfection."

The Rev. Silas Henn, of England, wrote some years ago, "In preparing for the pulpit, a leading object of thought should be how to secure the purity and entire sanctification of the church, *specially of young converts*." He was apostolic both in sentiment and practice.

An editor of a Southern paper says, "Alas! alas! as soon as many people are converted, they are given a great big letting alone, and as a result, long years are often spent in a series of sinning and repenting, resulting frequently in a relapse into a chronic backslidden state, from which it seems impossible to arouse them." What a true picture this is of many preachers and their people!

An evangelist says, "If young converts were led at once to seek for the cleansing of their hearts from all inbred sin, they would be saved from many evils that blight their converted experience, and bring damage to Zion and dishonor to the Master." This view perfectly accords with what a certain brother said to me years ago, as follows: "If the doctrine of holiness had been preached to me immediately after my conversion, I would have been saved many heartaches, and would have made far greater progress in the Christian life."

The venerable Bishop Taylor, while laboring in South Africa, in 1866, was about to preach holiness to the new converts of another missionary, whereupon the latter said with surprise, "Why, we have never thought of preaching such a high doctrine to Kaffirs." Mr. Taylor adds, "This missionary was still more surprised to see how eagerly they received it; and a few months afterward wrote me that in a membership of over three hundred, most of them testified to a clear experience of holiness, and were exemplifying it in their lives."

Again consulting Mr. Wesley, I find that he constantly exhorted the preachers of his time to press young converts to seek holiness; and he just as constantly practiced the same. I also find him noting the fact of certain ones who were convicted of entire sanctification very soon after their conversion, one of these being only fourteen years of age.

In thoughtfully considering this subject for years, I believe it to be both practicable and scriptural to urge young converts to seek holiness or heart purity, and to impress upon them the possibility of obtaining it very soon, whether they be young or more elderly people. Since this experience is needed by all, demanded of all, and promised to all, surely it should be urged upon all and sought by all. The Lord enable us all to do our duty.



Foreign Missions

Our pastor at Billings, Mont., Rev. W. D. Shelor, recently observed Stewardship Month in his church. The local press printed a column of extracts from one of his sermons on this vital topic. The pastors who failed to take advantage of the church's call to observe this needful line of thought at the time indicated missed a fine opportunity. Missions profit directly from a spread of stewardship truth.

One sister writes that her District Superintendent directed that the church to which she belongs could be excused from paying anything on missions, on account of pressing local expenses. But however pressing local expenses may be, it does not excuse any Nazarene from joining the Prayer and Fasting League, and contributing the price of the omitted meal to missions. This doesn't add anything to local expenses. One just saves it out of his food. "Where there's a will there's a way."

Rev. M. L. Custer, of Connecticut, a veteran preacher and pastor who carries a great missionary heart in his breast, writes that in his judgment the pastor is the responsible one to gather up the missionary offering. Though weighted with years Brother Custer is jubilant in his faith and buoyant in heart for the spread of holiness.

Rev. D. H. Walworth, who with Sister Walworth is waiting return to Peru, from furlough, writes again urging the need of an American physician and surgeon for that great and neglected land.

The China Inland Mission is appealing for two hundred new workers for China within two years. The mission plans a forward movement having as its aim the carrying of the gospel with all possible speed to every unreached part of China. This is splendid. Our Nazarene mission in China must also plan for greater things in the celestial empire. China's best day awaits her best friend, and that friend is our Lord and Master.

Nazarenism is a church, but it is more than a church—it is a holiness movement. The glow and the glory of conquest must ever be ours. God forbid that this Holy Ghost movement known as the Church of the Nazarene shall become static. May the burning Spirit who animated its fathers and founders prevent its descent into mere orderly church activity, but inspire in it a crusade enthusiasm. A divine restlessness ought to drive us to each nook and corner of the homeland, and to every land beyond the sea.

LOCAL MISSIONARY SPIRIT—A PASTOR'S CARRY-ALL

By REV. IRA E. HAMMER

The whole business of the whole Church of the Nazarene is to get the whole gospel to the whole world.

John Wesley declared, "The world is my parish."

The pastor who is not keenly, actively, aggressively alive to missions is a square peg in a round hole and out of joint with his job.

The characteristic essence of holiness put into action is the manifestation of a missionary spirit.

After many years in the pastorate, supplemented by opportunity for wide observation, I believe the greatest local need prevailing is *lack of missionary spirit*. Where missions prosper all prosper. If missions fail the whole church seems powerless to rally and go forward.

Pastors too often make excuse, "My people are not missionary."

Vision is the antecedent of desire or will to do a thing. If the will be strong it finds a way. The pastor who has the vision, the desire, the determination, and who makes the effort to create the missionary spirit, will find an eager response in the hearts of his people. Prayer changes people mightily. By the help of God the vision of a church may be changed. And who is responsible for that change so much as the pastor?

The missionary spirit always quickens the evangelistic pulse. Conviction follows close on the heels of sacrifice. The hungry community is attracted to the altars of self-denial. Let the church catch the missionary vision, let hearts be broken and sacrifice poured out for the lost whose faces its members have never seen, and revival fires are sure to break out on her altars, where strangers and repentant sinners of the community will find God.

Is the church school barely marking time? Quickened the missionary spirit. Create a vision. Kindle a desire to help others. See their young faces glow. Hear

SCHEDULE OF REV. J. F. PENN IN THE W. F. M. S., NEBRASKA DISTRICT

April 7	Curtis
April 8	Farnum
April 9	Kenesaw
April 10	Kearney
April 11	Litchfield
April 13	Grand Island
April 14	Hastings
April 15	York
April 16	Lincoln
April 17	Beatrice
April 18	Fairbury
April 20	Omaha, Central and First
April 21	Newman Grove

the bustle of action. Watch for new scholars. See the new interest of officers, teachers and pupils while the school lifts burdens off the shoulders of pastor and church. What did it? The missionary spirit.

As in the church school so in the N. Y. P. S. The spirit of missions is always that of aggressive efficiency. It carries on. It produces permanent results in the local society.

The missionary spirit carries the church forward in evangelism and membership. It produces a financial attitude that easily provides for local and general interests. It gives life and power and makes for growth in the church school and the N. Y. P. S.

The missionary spirit is the carry-all of the pastor in the local field.

DICKINSON, N. D.

WHO WRITES THIS? AND WHO IS GUILTY?

Dear friends in my district:

It has been some time since I wrote to you but it has been a much longer time since I heard from you. In fact some of the pastors with whom I used to be associated in the work of the district and assemblies never have written me. I confess that every letter we receive from home brings us a great deal of encouragement. You may be able to get along very well without even hearing occasionally from a missionary. The reports of the work as printed in the papers may be sufficient to sustain your interest. It is different with the missionary. I know that if the missionary never gets a letter, or even a greeting card, from his old friends and former associates at home he is apt to feel that they have forgotten him.

It is a terrible thing to feel forgotten and forsaken when so many thousand miles from home, and to realize that the home ties have been let go from that end through carelessness or preoccupation.

You may feel that your duty is done when you have paid, fasted, and prayed for the cause of missions. Would you stop at the first mile of duty when you might go more happily the second mile of privilege? You could help immeasurably to sustain the missionary's stock of courage and contribute definitely to his success in that difficult field if you would send him a letter or card with a bit of news from home, and in this way make him feel that he is not forgotten.

Is not a living remembrance preferable to a dead memorial?

With love and best wishes for each of you in my home district, may I remain,
Your lonesome

MISSIONARY.



LESSON FOR APRIL 20, 1930

By M. EMILY ELLYSON

LESSON SUBJECT: Easter Lesson

LESSON TEXT: John 20:1-16

GOLDEN TEXT: *He is not here; for he is risen* (Matt. 28:6).

TOPIC: The Resurrection a Reality

INTRODUCTION—The object of this lesson is to make clear the fact of the resurrection of our Lord. We, and all the world, admit the fact of the death of Christ. Many were the witnesses to the death of Christ, some being friends and others were enemies. His friends were there because they loved Him and would not forsake Him in that tragic hour. His enemies were there because they hated Him and gloated in His death. Another group watched Him as He slowly expired on the cross, they were the Roman soldiers, who were there as the executors of the law, one of which was so deeply impressed by all that occurred that he exclaimed, "Truly this was the Son of God." May we not hope that others in that uniformed company were led to believe in Him?

But we have a different condition of things when it comes to the resurrection. No motley crowd were there to witness His resurrection, but we do read of "keepers who became as dead men" (Matt. 28:4), and of angels who were at the sepulcher and testified to the fact, saying in the language of the Golden Text, "He is not here; for he is risen" (Matt. 28:6 and Mark 16:6). So we are not left without proof of this great essential fact. But greatest of all proof were the appearances of Jesus before He ascended to the Father. His death was a reality, His resurrection was just as much a reality as His life and death.

THE TIME OF THE RESURRECTION—The time of Mary Magdalene's visit to the tomb is given in the first verse of our lesson. "The first day of the week . . . when it was yet dark." The sepulcher was empty then, except for the linen wrappings. The resurrection then, must have occurred some time after midnight and before the dawn of that holy "first day of the week." Nature was violent with emotion both when He died, and when He came forth from the grave in resurrection triumph, so terrible were these occurrences and the appearance of "an angel of the Lord" who came to roll away the stone and make that obstruction to the resurrection his seat of triumph. The enemies of Christ had sealed the stone, but the Lord's angel broke the seal, and rolled it back and sat down upon it, defying all the powers of hell to ever roll the stone to the grave again. His look upon the "keepers" was like "flashes of lightning." He "cast forth lightning, and scattered them" (Psalm

144:6). These men were posted here to keep a dead man in his grave—not a difficult job but it proves too hard for them. They "became as dead men" when the dead Man they were guarding arose. Instead of a little band of disciples of Jesus coming to steal the body away, they found themselves confronted by a mighty angel of the Lord.

Christ on the sixth day finished His work—He said, "It is finished"—on the seventh day He rested, and on the first day of the next week, having paid the price, began a new world and work of recreation. On the first day of the first week, God "commanded the light to shine out of darkness" and on this day He who is the "Light of the world" shined out of the darkness of the grave, arose with all His radiance, to make luminous every dark corner of the world for which He died. All things at first were created by Him and for Him, and now were created anew in Christ Jesus.

THE EVIDENCES OF THE RESURRECTION—There are a number of evidences of the resurrection in our lesson, among which we would note the following. First the broken seal of Rome. The stone could not have been removed without breaking the seal, and to break it was an offense punishable by death for the perpetrator. No human hands could have broken it, for it was safeguarded by officers who were appointed to protect the seal of Rome from any violence. Then the tomb was empty. If human hands had broken the seal and borne the body away, they would have had to overpower the keepers or officers, which was an improbable task. Again, how can we explain the nicely folded graveclothes and the napkin, only in the light of the resurrection? This is not the work of ghosts. They would rather carry a body in its graveclothes than naked, especially as the linen was new and of fine texture (Mark 15:46). This serves as an evidence of the resurrection. Also, how do we account for the presence of the angels, and their testimony to the sorrowing women, who tarried at the place where they had last beheld their Lord and Savior (Matt. 28:6)? These angels were messengers from heaven sent forth to honor the Son, and to speak words of comfort to sorrowing ones, and give them notice that "He is risen indeed." "Are they not all ministering spirits?" (Heb. 1:4).

THE REWARD OF FAITHFUL VIGILANCE—The constancy and fervency of Mary's love for her Lord is full of pathos. She tarried at the empty tomb when Peter and John were gone, because there her Lord had been laid and there she felt she was most likely to hear about His disappearance. Weeping, and looking for Him she catches a ray of light from the

question of the angels, and as she answered them she turned back to meet her reward, the Master Himself.

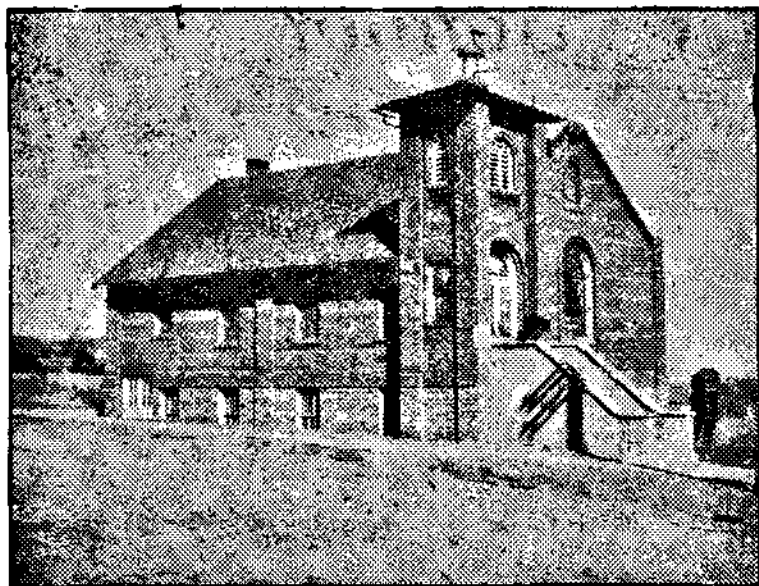
Jesus never fails those who love Him. Much had been forgiven and she loved much. A sight of angels does not satisfy such love, it only puts energy into her inquiry, "Tell me, where hast thou laid him, and I will take him away." At the next word her heart is thrilled with the sublime realization that "He is risen." Mary sought Jesus with a fervency of love not manifested by the others, and to her Jesus was pleased to reveal Himself first, and make her the first herald of the resurrection.

ATTENTION

Interest is essential to learning. The teacher cannot teach until some interest in the learning has been created. Attention is essential to interest. The very first thing the teacher must do is to secure attention. Until this is accomplished there is no use to proceed with the other things. By any legitimate means attention must be gained. A point of contact with the pupil's thinking must be found and his personal activity stirred up. The teacher cannot do the thinking for the class, neither can he teach by mere talk, by telling. He must have an interested listener. And for the teaching to be a very large success he must have an active, inquiring listener; he must provoke questions, answers and discussion.

We have a brief description of a successful class in the New Testament in the life of Jesus. His parents had taken Him with them to the feast at Jerusalem. On the return journey they, supposing He was with others of the party, had gone a day's journey before they missed Him. Retracing their steps they found Him in the temple with the doctors, the teachers of the law, the teachers of religion. Schools of religion were held in certain of the rooms of the temple and He was probably in one of these schoolrooms. We are not told whether there were other pupils present or not. We have assumed he was alone with the doctors, which was nothing unusual for the schools of that day, but so far as the record is concerned there may have been others present. Now notice what He was doing. "They found him in the temple, sitting in the midst of the doctors, both hearing them and asking them questions." He also answered their questions and engaged in the class discussions, for "All that heard him were astonished at his understanding and answers." This was a successful class in religious education. Happy the teacher that can create such interest and secure such co-operation of the pupil in the learning process.

TRINIDAD, COLORADO, CHURCH



The above church building was purchased of the Presbyterians some months ago. It is a well built building and very well equipped for our needs. There is a full size basement. It is arranged for Sunday school and young people's work. There is an auditorium with classrooms adjoining which open into the auditorium by folding doors. There are, on the main floor, the large auditorium and pastor's study leading from the pulpit. When we purchased the church property all the fixtures were included. The pulpit furniture is all of solid oak. It includes the pulpit, two large chairs, settee, communion table, and offering plate pedestal. There was a good grand piano and a nice organ. In fact everything was there that

we needed. We purchased this building for \$4,500, payable with \$450 as a down payment and the same amount each year. The whole being payable in ten years with no interest.

We recently closed a meeting with Rev. F. A. Powell of Nampa, Idaho. This was truly the best meeting we have had in Trinidad. It was a revival like we have been wishing to see. We had a goodly number of professions and took a good class into the church. Truly God has blessed us here in Trinidad and we have much to praise Him for in the way He has led and prospered us as a church and people. To Him be all the praise.—C. W. Grim, Pastor.

In our travels through the country we often sit and watch the class sessions in the various schools. Here are two cases: (1) A teacher with seven boys in her class, four on the front seat and three on the back seat, and she standing at one end of the front row. The boys on the back row were quite busy annoying the front row boys, and the front row boys were as active in response as circumstances would permit. Not all, but several took part in this. The teacher was going over the lesson, referring frequently to the quarterly and talking with much earnestness, apparently not noticing much of the activity of the boys. Two or three times she snapped her finger, which had a momentary effect, but at no time through the entire session did she gain the attention of those boys. She talked well and earnestly, and said many good things, but she did not teach. (2) A teacher with six girls seated on chairs. Instead of having them seated in a semi-circle and she being in the center facing them all, four were on one row and two on a row in front of these, and the teacher stood at the end of the class between

the two rows, the backs of the two on the front row being toward her. These two spent most of their time talking to each other. A few times the teacher asked them a question, which they answered, or at least said something, and then resumed their visiting. Watching the faces of the girls on the back row did not indicate they had any keen interest. The teacher was busy all the time, but she was going on without securing interest. Probably she taught a bit more than the other teacher, but it was very little.

We are led to ask, Why did those boys and girls attend Sunday school? Why should they be expected to attend under such conditions? These conditions are entirely too common. For the larger success, to accomplish the work that should be done, this must be corrected. Our teachers must learn how to interest their pupils.

Remember the Easter Sacrifice Offering to clear the missionary cause of its deficit, April 20.

BETHANY-PENIEL COLLEGE

Rev. Frank McConnell, pastor at Sulpis, gave the student body four very helpful and inspirational addresses at the chapel services on March 10 to 13. The thought of the address Tuesday was: "You Can Succeed, If You Will." More people fail because of lack of will power than for any other reason. Lack of preparation, discouragement and stubbornness are the arch enemies of success. Adequate preparation, faith in God, poise and confidence in people are the great allies to success.

The address Wednesday morning was an appeal to the students to cultivate an attitude of good will, understanding and sympathy for all men. On Thursday morning, he urged the necessity of gaining the proper insight into the causes which underlie men's actions. The series of addresses closed Friday morning with an address on initiative and how to cultivate it. Several other addresses were given to various groups during the week—much to the good of the school and the delight of the students.

Brother McConnell is a fine example of the kind of life he advocates in his lectures. He graduated from Peniel eighteen years ago. During nine of those years he became a successful business man. He then gave up his business and took the pastorate of a small church in Kansas. He is now serving his second pastorate in nine years and has met with success as pastor, Sunday school worker and minister of the gospel. He is a very interesting man and is a source of inspiration to young men and women. Let such men visit us often and stay long!

Do not forget the Bethany-Peniel Homecoming, May 16 to 20. Your classmates will be here then and you will want to see them and they will miss you if you are not here. If you have never been connected with the school, that will be a good time to see the school and meet some of the products and get your soul and mind and heart feasted.

PAUL C. OVERSTREET.

IOWA CHRISTIAN WORKERS' CONVENTION

The ministers and delegates from the Sunday schools, the W. F. M. S. and the N. Y. P. S. met in their regular annual meeting March 18 to 23. The convention was held in the Oskaloosa church, Rev. C. P. Roberts pastor. Brother Roberts and the church proved their efficiency in the way that they cared for the convention. There was a splendid attendance from the city, and a fine representation of pastors and Christian workers from all over the district.

Rev. W. G. Schurman, pastor First church, Chicago, was with us the greater part of the time, and preached three evenings to a fine audience with telling effect. In addition to the evangelistic services Brother Schurman's counsel on the various subjects during the day added much to our gathering.

Dr. J. B. Chapman was with us from Wednesday until Saturday, bringing from two to three great messages a day. Dr.

Chapman is a genuine Christian philosopher; his preaching is spiritual, educational and inspirational. With joy we look forward to the time when he shall visit us again.

Dr. Morrison was with us from the first day until the close of the convention. His deep spirituality and scriptural preaching were a great help to all. Come again, Brother Morrison.

And there was that indefinable, irrepressible Rev. E. O. Chalfant, District Superintendent of Chicago Central District. His stay with us was altogether too short. But what he did to us while he was there was a plenty.

There is a manifestation of progress in all departments of our district. One encouraging thing of the convention was the amount of time given to the discussion of the personal culture of the ministry. We had some papers on the various phases of our work. They all stressed the need of a deep experience with God. It was my misfortune to be called home for a funeral, which caused me to miss all the missionary and closing days of the convention, but I am informed that the convention closed with a sweep of victory.

Now, with our much loved District Superintendent, Rev. J. W. Short, with his big heart of love and unctuous ministry at the head of our district, and with Sister Frances Short, with her heart in and hand on the W. F. M. S. as District President, and our fine young man, Harold Thone, as District President of the N. Y. P. S., and with the fine, self-sacrificing pastors on the district and all the church in general praying for us, and with a five days' group meeting with Dr. Goodwin in June, old Iowa is coming to the front.

F. K. SMITH, *Reporter.*

N. Y. P. S. AND SUNDAY SCHOOL ZONE RALLY, WACO, TEXAS

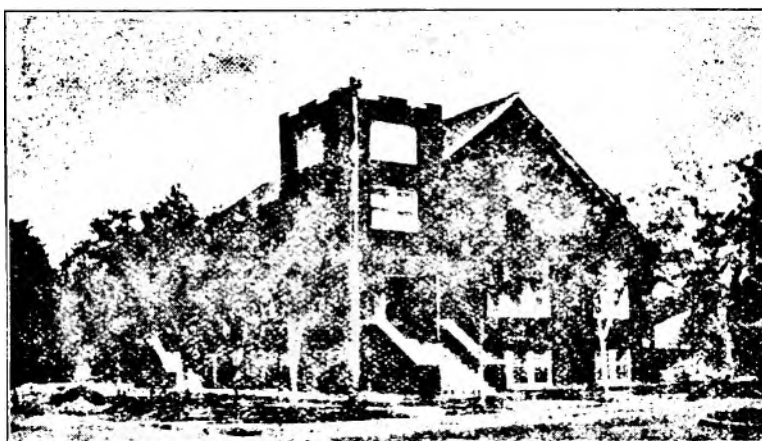
Our first N. Y. P. S. Zone Rally was held Friday night and Saturday forenoon, November 15 and 16, at Waco, Texas, with Rev. J. D. Scott and his good people. After the opening song service Rev. C. Ward Millen, zone chairman and pastor from Meridian, gave a short message from part of Acts 26. He conducted an experience meeting and live testimonies were on and four sought the Lord.

Saturday morning service began with music in charge of Brother and Sister Millen. Rev. G. R. Dosier, pastor from Temple, and also District N. Y. P. S. President, brought us a timely message from Timothy 4:12-16.

Reports were heard from the societies and the meeting was opened for discussion. At this time we voted to hold our zone Sunday school and N. Y. P. S. conventions together. We adjourned blessed and helped and looking forward to the next convention to be held at Meridian, January 17 to 18.

As this date drew near, our Meridian folks made ready to entertain, but when the eventful morning arrived a blizzard was on and the meeting was postponed.

NEW CHURCH BUILDING AT PLAINVIEW, TEXAS



The above is the picture of our new brick church building at Plainview, Texas. Rev. R. M. Hocker is the hustling pastor and has been pastor here nearly five years. When he came they were worshipping in a very inferior plank building and a small house for a parsonage. Now they have this beautiful brick church

building, well equipped with basement for N. Y. P. S. work, and Sunday school rooms. They also have a nice five-room parsonage, modern in every respect. Since the nice new church building has been erected the attendance and interest have steadily increased. Amen!—H. C. Cagle, District Superintendent.

March 14 and 15 we ventured again and thirty delegates arrived. After serving lunch, which our grocers so cheerfully donated, we gathered at the church and the rally convened in charge of the zone president. Following prayer and the introduction of delegates, some special selections from six guitars, a mandolin and piano were enjoyed by all. Rev. G. R. Dosier brought us a message from James 5:13-18, which was rousing and awakening and three were at the altar.

Our entertaining folks were largely friends of the church, as our membership is small, but they are real friends and did their part loyally. The convention appreciated much, their kind hospitality.

Saturday morning Rev. J. D. Scott led the devotions. After reports from societies Brother W. D. Scarborough from

Waco had charge of the Sunday school hour. Reports were given from the Sunday schools and ideas and helps were exchanged. All through these services we enjoyed special singing. After adjournment we partook of a delicious basket dinner.

Our next meeting is to be held May 2 and 3 and will probably be at Pearl, Texas.

MRS. DAISY MILLEN, *Reporter.*

ANNUAL CONVENTION, NORTH DAKOTA DISTRICT

The Annual Convention of the North Dakota District was held in Jamestown, N. Dak., March 19 to 21, 1930. This was a splendid convention in every way. There was, as we would expect in a holiness church, a beautiful spirit among the

Stories of Sacred Songs

By Basil W. Miller

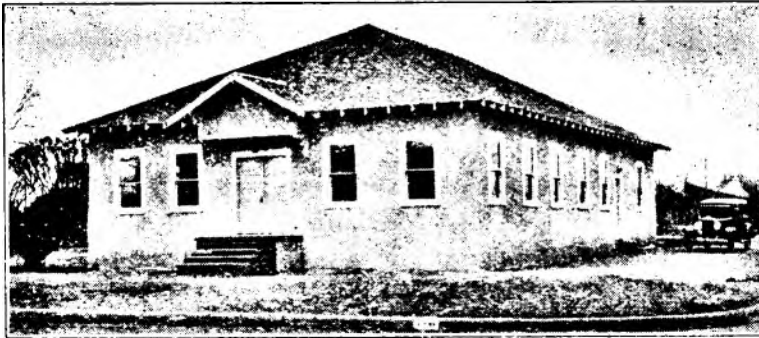
One of our very new publications. Stories of eight old hymns and a chapter on "Dramatic Song Stories." This book will be of interest to Sunday school workers, pastors, Young People's leaders as well as inspirational for devotional reading. It makes an appropriate gift booklet.

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THE FINE CHURCH AT CISCO, TEXAS



The above is a picture of our new stucco church building at Cisco, Texas, which was dedicated just before the District Assembly at Abilene last fall. The work at Cisco has been organized for some time.

They had formerly been worshipping in a little frame building until last year the frame building was torn away and this beautiful stucco took its place. It was

finished up without one cent of indebtedness being left on it. Rev. Luther Pryor, the hustling pastor, deserves much credit for this beautiful structure. But the one who is most deserving is the father-in-law of the pastor, who, when striking oil on his farm near Cisco, furnished most of the money to bring about the present results.

H. C. CAGLE, District Superintendent.

brethren. The papers showed much thought and careful preparation. They were of a deeply spiritual nature and were inspiring and instructive to all who heard them. A few who were assigned papers were unable to be present, but they showed their faithfulness and interest by preparing and sending them to be read. It seems to us that it would be a splendid thing if these papers could have a wide circulation among our people of the North Dakota District who could not be present.

Some of the subjects were as follows: "Why So Much Falling Away in Holiness Ranks?" "The Local Churches' Responsibility and Opportunity in Evangelizing Adjacent Towns and Communities," "Things That Hinder Some Pastors from Succeeding in Their Ministry, and Some Helps for the Laity," "Tithing, God's Plan for Financing the Church," and,

"What Should Preachers Do to Keep Informed and Stirred?" Friday morning was given over to topics on the W. F. M. S. and Friday afternoon to Sunday school interests and discussions of district matters.

We all felt that we were honored by having with us in the convention Dr. H. O. Wiley, editor of the *HERALD OF HOLINESS*. He spoke on several occasions in the day sessions, and, on account of the absence of Rev. K. Hawley Jackson, he preached each night during the convention. North Dakota Nazarenes surely love Dr. Wiley, and we appreciate the splendid work he is doing as editor of the *HERALD OF HOLINESS*, and as a preacher.

The Jamestown church and their big-hearted pastor, Rev. H. N. Haas, surely treated us fine and made us feel welcome. Our sympathies go out to Brother and Sister Haas who have both had considerable sickness since last assembly. We pray that they may be restored to perfect

health, and if Jesus tarries, may be permitted to spend many more fruitful years in the ministry. The success of the convention was due in a large measure to our District Superintendent, Rev. H. J. Hart and to his efficient leadership and continual efforts to keep the spiritual fires burning. We surely hold him in high esteem and are grateful for his life and ministry among us.

W. M. BROWN, District Secretary.

HOME MISSIONARY OUTLOOK Chicago Central District

We are now nearing another tent season campaign. I think this is the eighth one in my superintendency on Chicago Central District. We have been in possibly every general section of the two great states of Illinois and Wisconsin. We can honestly say that the opportunity was never quite so inviting or the need ever quite so great.

First of all we are going into this home missionary campaign to strengthen what we already have. We have many new growing, and some struggling churches. One of our common ways of assisting these new propositions is to help them to provide tents for themselves to be used in their own cities. We have done this in the great cities like Milwaukee, Peoria, East St. Louis, Champaign and in fact in numbers of places this very proposition has been carried out.

Then again we are going in to organize new churches. We have great cities in Illinois and Wisconsin, and Chicago with its 3,000,000, where we have not even as much as tried to have a home missionary meeting. It is our intention this summer to do our best to get into Appleton, Wisconsin; Monroe, Wisconsin; Kenosha, Wisconsin; and possibly Sheboygan. Then we would like to start a new church in upper Michigan along the line. Then down in Illinois there are Harrisburg, Marion, Carbondale, Centralia, Newton in southern Illinois. A little farther up are Mattoon, Robinson, Hillsboro, and farther still there are Carthage, Monmouth, Princeton, Kankakee. Then there are the great sections of Chicago where we need Nazarene churches.

The truth about the matter is that we have been working at the job now to our eighth year and we are just beginning to touch the great edges of these 11,000,000 people.

Our young people under their good President J. W. Brown are going to help put on some home missionary propositions. We are going to help them in every way we can. We are going to get some good organizations through the N. Y. P. S.

Anyone desiring to push out in some of these great cities or any place where we need a Church of the Nazarene in Illinois, Wisconsin or Chicago will please address us at Danville, Illinois, General Delivery.

E. O. CHALFANT,
District Superintendent.

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We publish a little booklet containing the words only of the old hymns and we shall be glad to send this **FREE** to anyone writing for same. Give your full name and address and write **TODAY** to God's Bible School and Missionary Training Home, Ruggsfield Young and Channing Streets, Cincinnati, Ohio.

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CENTRAL FLORIDA DISTRICT ZONE RALLY

The second Zone Rally of the Central Florida District met at High Springs, Florida, March 19, with our pastor, Rev. Amos T. Eby and his good people. If I was sure God had any "pets" I would certainly say this zone was one of them for it truly is wonderful the way God came on the scene from the very first song and made Himself manifest throughout the entire program. Someone has remarked, "We had such a wonderful outpouring of the Spirit on our first Zone Rally at Tampa, but this surpasses that; what will it be in twenty-five years if each rally increases in such manner?" I say again it surely is wonderful.

The papers that were read could not have been improved. Those writing them showed the leadings of the Lord in the way they handled their subjects. Rev. Nelson Mink clearly outlined in his paper, "How to Raise the Budget," a successful method, emphasizing not only a systematized way of doing it, but making God pre-eminent in this as well as in the spiritual life. Rev. Mrs. C. E. Shaw read an excellent paper on, "How to Have a Successful Ministry," emphasizing too, the pre-eminence of God and His leadings, for without this no ministry is successful as proven by the 13th chapter of 1 Corinthians. Another paper on "How to Deal with Growing Backsliders," by Rev. Mrs. V. C. Crawford, brought not only blessings to our hearts but conviction also, as she told us how to deal with those who had once known our Lord but had fallen by the wayside. I am sure each one of us will be better able to minister to this class of people after having heard this paper. Mrs. Paul Southard, wife of our good pastor at Avon Park, brought us a convincing paper on "Divine Healing," after which a healing service was conducted by our District Superintendent. This service to my mind was the most precious service I have ever been in on account of the presence of the Lord. It is the talk of everyone who was there how God manifested Himself in that service. Two of our good women were healed on their way to the altar and several at the altar. To God be all the glory from now, henceforth, and forevermore.

God was not only in the messages of these papers but also in every song and prayer. Brother and Sister Redmon, our District Superintendent and wife, sang the blessing right down on each of our hearts, as did Sister Shaw also. Brother Mink brought us a good message in song also. During the day Professor C. S. Harter of Frankfort Pilgrim College, Frankfort, Indiana, was introduced and played for us a piano solo. Professor Harter has come to the Florida District to help Brother and Sister Redmon in their Home Missionary work on the district. May the Lord bless Brother Harter as he plays for our services and make him a blessing to all of our hearts.

Rev. Miss Eleanor Tremere, our pastor at Sparr, Florida, brought us the closing message in the evening service, which was honored by a soul praying definitely through to victory.

By way of commendation let me say we were beautifully entertained by the High Springs church. May God richly bless them for all their kindness to us. Our next Zone Rally will meet at Safety Harbor in April.

Reporter.

NEWS IN BRIEF

Evangelist E. E. Turner is using the special Stewardship Numbers of the *HERALD OF HOLINESS* as a traveling library in each of his evangelistic meetings. He passes them out and gets as many to read them as possible and then return so that he can distribute them again. He distributes them twice during a two weeks' meeting and says, "I am getting value received on these Stewardship Numbers."

Mrs. Felix W. Johnson, wife of Rev. Felix W. Johnson, pastor of Grace Church of the Nazarene, North Chattanooga, Tenn., suddenly passed to her reward here Tuesday evening, March 25. Pray for the husband in this hour of bereavement.—Mackey J. Brown.

Telegram—Nauvoo, Alabama—The Preachers' and Workers' Convention of the Alabama District the greatest yet. Brother Dees of Nashville, Tennessee, with us and doing some of the greatest preaching of his life. Altar full tonight. Expecting great victory over Sunday. Pray for us.—J. W. Randolph, Reporter.

Rev. John F. Knapp, D. D., writes that "pastors and campmeeting committees

OUR LOST ESTATE

Our presses have dropped off another new book, with the above title, by Rev. J. G. Morrison, D. D., the author of "Achieving Faith." The author's description of the birth of "Carnality" reads like a page from fiction. We give here an extract: "Then began the serpent's trail. It flared up in the heart of Cain, and the first-born human child became the first to imbrue his hands in his brother's blood. The first soul to enter the eternal world, there to await the Resurrection and the Judgment, was sent there by an assassin's club, and was a victim of the outbreak of carnality. Since that historic crime, ages ago, the stream of murdered men, women and little children, victims all, of the uncontrolled, lawless spirit of inbred sin, has increased to a dark, bloody, turbulent tide, that now flows from Asia, Africa, Europe and the Americas in one constant hideous river."

The cure is depicted just as interestingly. Parents should buy this book for their boys and girls. Teachers of Sunday school classes should interest their scholars in it, by reading a choice selection. It paints sin and carnality hideously, but does it with simple charm. It makes Christ to be indeed, the divine Redeemer, but avoids stilted, theological delineations. Buy it for devotional reading. Buy it for sermon inspiration. Buy it for spiritual help. Order of Nazarene Publishing House, 2923 Troost Ave., Kansas City, Mo. (Price \$1.00, postpaid).

Wrestlers with God

By Clarence E. Macartney

A study of the great prayers of the Old Testament by Dr. Macartney, former moderator of the Presbyterian church and outstanding champion of fundamentalism.

In this book the author has told the story of prayer through men who prayed. With rare devotion and consummate skill we are taken through a gallery of portraits passing from Abraham to Manasseh. We see men in agony and exultation. The entire book is concerned not with the theory of prayer but about prayer itself.

It is substantial and excellent seed material for the preacher and uplifting, devotional reading for the layman.

207 pages; 13 chapters; cloth binding.

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everywhere should know of the remarkable drawing interest of the work done by George P. Woodward, cartoonist and song-illustrator of Eastern Nazarene College. Brother Woodward is a beautifully saved and sanctified young man from our church at West Chester, Pa. He has wonderful talent and imaginative faculty for producing before an audience pictures that convict, inspire and in many instances move the onlookers to shouts of victory and tears of devotion. For the past six months he has devoted this unique talent for the most part to the Forward Movement of the college. After April first and until the opening of the college term in September Brother Woodward is making up his slate for the summer. For young people's conventions, campmeetings, revivals and conventions, the writer has never known his equal. Address him as follows: George P. Woodward, Eastern Nazarene College, Wollaston, Mass."

Telegram—Malden, Mass.—We have made a decided advance in our Sunday school, averaging 307 for the last four Sundays. The Sunday school has paid over one thousand dollars for missions. General and District Budgets paid in full for year. There was \$4,500 pledged to Eastern Nazarene College and a list of fifty-two subscriptions for the **HERALD OF HOLINESS** sent in. We entertain the New England District Assembly April 23 to 27. Find a better church in New England if you can.—Selden D. Kelley.

Remember the Easter Sacrifice Offering to clear the missionary cause of its deficit, April 20.

CHURCH NEWS

CENTRAL CHURCH, FLINT, MICHIGAN—“Recently the Lord has been pleased to favor Central church by sending along some of His choice servants. Rev. August N. Nilson, who some time ago held a six weeks’ revival campaign with us, stopped off for two nights and gave us two very earnest messages. Then we had a week a little later on with Rev. L. E. Durham, religious work secretary of the local Y. M. C. A. Brother Durham is a man of sterling Christian character and he conducted with us what was known as, ‘Church and Home Week.’ Prior to his coming to us we organized our forces and conducted a very thorough and systematic visitation campaign. Block record books were given to the workers who did visitation work and we had two captains to supervise the work. Our church workers made approximately one thousand calls, and we mean by this that they extended personal invitations and left advertising matter at all homes visited. The results were very gratifying. During the week Brother Durham gave his famous chalk lectures which were both inspirational and edifying. We climaxed on Sunday with a wonderful altar scene at the Sabbath school session and seekers in the evening. We believe that this campaign gave us some needed prestige in the city and augurs well for the future. In addition it gave us contact with some we desire to reach with the gospel message. We expect to revisit the territory covered. We have also had the privilege of having in our midst for a few days our highly esteemed and much beloved District Superintendent, Rev. R. V. Starr. He is certainly a gifted expositor of the Word and preaches with power and unction from the Holy One.

Rev. Howard W. Sweeten is coming to us in May, the Lord willing, and those who know Brother Sweeten know that he majors on real definite salvation victory, so we are looking forward for greater things in the Lord. For some time there has been felt a need of rooms in our spacious basement for Sunday school purposes so a movement is on foot to provide the same, and work has already begun. We are now plastering and as the money comes in we will build suitable rooms. We need more rooms and equipment. Our Sunday school keeps growing. But we need more equipment to do the job right. We covet the prayers of our friends.”—E. E. Wordsworth, Pastor.

OMAHA, NEBR., FIRST CHURCH—“We are indeed very fortunate and happy in the outcome of the meeting called by District Superintendent Cooper for March 25, for the purpose of making pastoral arrangements for the ensuing year, Brother and Sister H. J. Beaver, who have been with us the past year, accepting a unanimous call extended to them at this meeting, to labor with us in the Master’s vineyard the coming assembly year. We have all learned to love and trust these dear people since they have been with us. No better shepherds could be found than our Brother and Sister Beaver. In the past year we have made forward strides—the church has been built up, and strengthened. Our people have a spirit of prayer, and carry a burden for souls, and we are looking forward with anticipation to a profitable meeting with Brother and Sister Irick—from March 25 to April 8. Pray for us.”—Reporter.

EVANGELISTS I. C. AND FANNIE DUNBAR—“Praise the Lord for victory out on these western plains. We are starting on the fourth week of a revival out here with our church at Liberal, Kansas. E. S. Neuenschwander is the fine young pastor. Sinners have been saved, backsliders reclaimed and the church encouraged. There were more than three times as many out to Sunday school yesterday than there was the first Sunday of the meeting.”

TUTTLE, NORTH DAKOTA—“We just closed a two weeks’ revival with Rev. C. T. Corbett as evangelist. It was a battle, but the God of battles was with us, praise the Lord! For several weeks previous to the revival some of our folks prayed back through to God in our prayermeetings. This was encouraging, for we wanted our people prayed up and ready for the fight. Brother Corbett came full of the blessing. His messages were owned and blessed of God. He did not fear to declare the whole truth of God and it brought results. The crowds came, conviction was on. There were seventeen seekers, most of them finders, for pardon or purity. A number of young people prayed through, which enlarged our young people’s band. One outstanding feature of the revival was a Sunday school rally. Our membership is twenty-

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four, our average Sunday school attendance was between forty and fifty. The second Sunday of the last month 107 came. We give God the glory. We gave two new Testaments and several mottoes as prizes to those who had invited and brought the greatest number of people. All entered the rally with enthusiasm. We believe in working at the job until Jesus comes. Brother Corbett's labors with us will not soon be forgotten here."—Alma Ova, Pastor.

BOISE, IDAHO—"God has been blessing the work of the church in every department. This year has been an exceptionally good one so far. The watch-night service was one of great blessing. Near one hundred persons attended that service. As the New Year began some were on their knees while others were shouting the praises of God. Almost every Sunday since that time there has been someone seeking God. We recently closed a very good revival with Evangelist E. E. Taylor of Nampa. God blessed him in prayer and in preaching. With the help of his fine family he did excellent work for us. Quite a number found definite victory. A number who had not been sanctified received the experience during this meeting. He is open for calls and will do well anywhere. During the six years of our ministry in Boise we have had revivals conducted by Lum Jones, J. E. Aycock and wife, by Brother Aycock alone, J. B. McBride, D. I. Vanderpool, V. W. Littrell and wife, and Mack Anderson and wife. Those who know these evangelists will not be surprised when I say that all of these meetings have been good ones. We are glad to associate Brother Taylor's name with the rest. The church has enjoyed a steady growth. The Sunday school and church attendance has about trebled, church membership greatly increased, improvements costing around \$1,500 made and paid for, church debt of three thousand dollars paid or pledged and the work progressing in harmony and with God's blessing.

The recall ballot for pastor was held recently. The vote stood 72 out of 78 for a return for the seventh year. This demonstrates the harmony that has existed in the church during the past six years. With a great church of consecrated members back of us, with a loyal band of workers to assist us and with God's smile upon us we are expecting to go forward to continued victory."—A. C. Tunnell, Pastor.

EVANGELIST JOHN FLEMING—"I have just closed one of the best meetings of my life with Rev. Chas. Hanks of Akron, Ohio. He had his church ready for a revival when I arrived and all we had to do was to fall in with the tide. We had no place to put the crowds or seekers. They would be crowded out to the streets. The altar and front seats would be crowded with seekers. Lots of new folks at the altar and it was easy for them to get through. All day Sunday was high tide and Rev. Hanks took in a fine crowd on Sunday morning. And on Sunday night I hadn't preached over

three minutes until big, strong men and women broke down and ran to the altar crying, 'What must I do to be saved?' I couldn't preach any longer and I don't think I ever witnessed a greater altar service as we had no place to put the many seekers that came. Sixteen more were taken into the church after the altar service Sunday night. This makes a total of 85 members Rev. Hanks has taken in this year. This is one of the most spiritual churches I have ever seen. Brother Booker, the blind preacher and singer from Arkansas, took charge of the music and he surely can do that. He is one of the best pianists that I have ever worked with. He surely did his part in the meeting and served as a great drawing card. These are busy days for me, and have never had more to do and never felt more like doing it. I am giving God the glory for it all."

JONESBORO, ARK.—"We have just closed one of the best meetings that the church has had for years. Rev. T. W. Barnett of Bernie, Mo., was the evangelist. Our good pastors, J. E. Linza and wife, had charge of the singing and special music, assisted by Mr. Oralee Williams. Many were saved and sanctified during the meeting. A number united with the church with more to follow. Mother Linza of St. Louis, Mo., graced the meeting with her presence and did her part of the shouting. The power of God was manifested in a marvelous way during the services from time to time. Brother Barnett has a good spirit and preaches the Book with power and divine unction. Our church is progressing nicely. Our Sunday school is enlarging in numbers

and we are planning on great things for the future. We have a good band of young people and a N. Y. P. S. to help pull the load. We have organized a W. F. M. S. and are doing a good work under the supervision of our beloved pastor's wife, Mrs. Dessie Linza. We are expecting to organize a Junior F. M. S. at an early date. We are planning on paying out our parsonage in June. If the Lord wills we want to have a great

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April Special

For our "April Special" we are co-operating with the Stewardship Committee in its Personal Evangelism program for the month of April. We have purchased 100 copies of a cloth bound book containing 231 pages—

Adventures in Evangelism

by Edmund Thickstun. This volume of 231 pages contains "human interest" stories of the winning of men and women to Christ and His cause. The reading of this book will stir every earnest Christian to greater endeavor in soul winning. It is refreshing, inspiring and so interesting that you will want to read it through at one sitting.

This book formerly sold at \$1.50 a copy.
We are offering the stock on hand at 50c
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home gathering day. We covet the prayers of all of God's people."—Miss Dora Stallings, Church Reporter.

MCALLEN, TEXAS—"We came here from Clarksville, Tennessee, some twenty-eight months ago, and found a little church anxious to follow their shepherd, and to move forward for the salvation of souls and a constructive program. During these months God has given us many souls, and quite a few have united with our church. Last Sunday was the opening of our nice new basement, which to use the general expression of the public, is to say, 'It is the first basement that does not look like one.' It is of solid reinforced concrete, 40x60, beautifully arranged and furnished with nice pews and pulpit furniture. Everything has been nicely furnished and when the superstructure is finished the basement will provide a splendid housing for our rapidly growing church school. Our church and Sunday school, have about doubled in membership in the past two years, for which we praise God and take courage. We have a loyal people, who love God and stand by their pastor. We begin our spring revival April 6, with the London Party. Will the readers of the *HERALD OF HOLINESS* please join us in prayer for a gracious revival. When finished this will make our fifth church to build in twenty-two years. Rev. J. E. Moore, of Houston, Texas, was with us for our opening service, and delivered two appropriate messages, and at the close the members and friends responded with an excellent offering of over eight hundred dollars. We take courage and press forward. Pray for us."—W. F. Rutherford and Wife.

CHANUTE, KANSAS—"This church has its struggles, financial burdens and discouragements, but the faithful few have manfully held the fort; so far the spiritual enemy has not defeated us, thanks be to God. Through it all God has been with us and blessed us. We do not show such numbers as other churches but we are not behind when it comes to quality. Our pastor, Brother T. M. Patterson, came here the first part of April, 1928. He found things anything but encouraging but he, together with his good, faithful wife, proved themselves most proficient and able for this place. They are folks of prayer, devout, energetic and influential. Brother Patterson has been a successful shepherd of this little flock and has won for himself the love and esteem of all who know him. Three additions have been made to the church of late. In January of this year Brother Patterson took sick and has been so up to this date, though he has been mending slowly. During his sickness one of the members took charge of the services. Brother Patterson has decided, because of his poor health, to resign and rest. They will leave for Kansas City, to visit with their two daughters and families living there. From there they will go to other states. We are indeed sad to see Brother and Sister Patterson leave us for, be it known to all, that there is absolutely no friction whatsoever between the church and Brother and Sister Patterson for, as before stated, we all have learned to love them and we will miss them very much, as true conscientious Christians having faithfully discharged their duty as pastor and pastor's wife to this church. May God's richest blessing go with them. The church

has, on recommendation of District Superintendent, called Miss Anna May Smith to take this charge until next assembly."—Church Committee.

LOUISBURG, KANSAS AND DREXEL, MO.—"Shortly after the assembly God wonderfully blessed us at Drexel in sending the faithful brother who held over a thousand dollars in notes on the church property to the parsonage offering to cancel the paper and clear the church of debt. There is now no indebtedness and the church is wonderfully encouraged. We are taking our quota of the *HERALD OF HOLINESS* and *The Other Sheep*. We have a fine missionary society functioning perfectly; a fine N. Y. P. S. and a good, growing Sunday school. We went over the top on the budget last year, over sixty dollars and subscribed through the church over \$125 to our schools. Praise the Lord! We decided to move to Louisburg, Kansas, the other point of our pastorate, fourteen miles north and just over the line in Kansas. While we do not intend to slack the work at Drexel, we intend making a great effort at Louisburg to build and strengthen the work, trusting God will give us good success and we may report a gain from this work as we have from Drexel, Mo. By the help of my wife I have been able to keep up the fight all winter as bad as it was, without missing but one Sunday at Drexel and none at Louisburg, my wife taking Sunday about with me at these places, giving both in this way full time."—R. E. Tabor and Wife.

EVANGELIST W. H. NORRIS—"We have just closed a fine meeting at Eula, Texas, where Brother James G. Adkins is the fine young pastor of that church and Buffalo Gap. The meeting was not slated; God just sent it unexpectedly and He surely blessed. He gave us several souls, the church was revived and the wall of prejudice was broken down. Brother and Sister A. P. Rule of Abilene were with us and how they can sing. They can pray the fire down as well as sing. We are open for call's, will go anywhere, can arrange a band of workers if wanted. Address: 633 Chestnut St., Abilene, Texas, care of Rev. V. B. Atteberry."

MEMPHIS, TENN.—"The work of the Church of the Nazarene here is progressing in a wonderful way. When we took charge last June there were only nine active members. We now have forty-four members. A fine class of people. All are working together without a hitch. Truly God is in the work here. The work at the Home is moving along well. Pray for this work also. The Lord bless you every one. I am asking for special prayer for our work here. Brother R. H. M. Watson will hold a meeting for us in May, with Miss Ruth Lanier of Dallas to lead the singing. Brother Watson is a great preacher. Truly God is blessing his labors. We ask that you pray that we have a real pentecostal revival here. The Lord will bless abundantly if we trust Him."—A. J. Vallery.

Light on the Tongues Question

We have just published a revised edition of *Light on the Tongues Question* by P. P. Belew. Two thousand copies of the first edition have been sold and we feel sure that there will be a continued demand for this little volume.

A number of books have been written on this subject but none shows more painstaking preparation and greater concern for accuracy of statement than this one. The author writes from first hand knowledge and thorough investigation. Dr. J. B. Chapman says: "He quotes only the best authorities and steers clear of ranting. Even those who have been led to believe in the theory and practice which he combats cannot fail to be impressed with his fairness, and friends and foes alike will recognize the thoroughness with which he has done his work."

Here are the chapter headings: Nature of the Genuine Gift; Baptism Not Evidenced by Gift; Divine Purpose in the Gift; Paul's Estimate of the Gift; Inconsistency of Seeking the Gift; Post-Apostolic History of Tongues; Probable Origin of Modern Tongues; Evaluation of Present Movement; Supplement.

70 pages; paper covers. Price 25c, postpaid

NAZARENE PUBLISHING HOUSE
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EVANGELISTS W. P. JAY AND WIFE—"The Lord gave us a good meeting at Shamrock, Oklahoma, with Rev. W. F. Green as pastor. We never met with anyone that we could work with any more harmoniously than with Brother Green and wife. They have the vision, carry the burden and preach the old-fashioned, uncompromising gospel. There were a number that prayed through during the meeting. The last service was a scene long to be remembered. The altar was lined with seekers, all of whom prayed through but one. The old-fashioned shouting reminded us of revivals we held in Oklahoma nearly a quarter of a century ago. My wife is again with me in the work of evangelism, and God is blessing her labors in preaching, singing and altar work. We have a few open dates for campmeetings and summer revivals that we would like to slate for Texas or Oklahoma."

WATONGA, OKLAHOMA—"It was my happy privilege to be with the church at Watonga, Oklahoma, the first two Sundays of March. I found some of the finest folks I ever met. The good pastor and people were on praying ground. As a result God gave us a wonderful time. Fifteen definite experiences were obtained in the saving and sanctifying power. The last Sunday was a day of victory. In the morning we had some old-fashioned shouting. There were six fine folks who united with the Church of the Nazarene. After preaching two prayed through to victory. Then we partook of the sacrament. Brother Hooker and family from Bethany were with us for the morning service and the beautiful baptismal service in the afternoon. They had a fine N. Y. P. S. meeting and closed the revival with an altar service. One young lady prayed through to victory."—L. G. Goodwin.

EVANGELIST LEE L. HAMRIC—"At this writing we are in a fine revival with Pastor B. H. Wooten and his good church at Salina, Kansas. Souls are praying through to real victory and the saints are doing some old-time shouting for joy. Brother Wooten has a fine church here and is doing a wonderful work by the help of the Lord. We will continue here until the 6th of April; expecting a great revival and mighty outpouring of God's Spirit."

AUBURN, IND.—"We have just closed a gracious revival with the London family. Crowds were good from the first night on. Rev. Holland London is a great preacher, with a message that grips the hearts of the people. He holds the attention of his audience. A number of people were reached who had never been in our services before. More than one hundred people were at the altar during the meeting. Both the church and the public were delighted with the Londons. A nice class was received into the church. Several nights the church was crowded to its capacity, with extra chairs placed in the aisles. Professor London gave one of his lectures the second time, and the serv-

ice was held in the courthouse. The southern spirituals as sung by the Londons, and solos by Haskell London were an inspiration to the meeting. The Londons were invited back. They are as fine people as it has ever been our privilege to be with. God bless them. They are doing a wonderful work."—Reporter.

BERKELEY, CALIF.—"The church here has just closed a very successful revival under the leadership of Dr. C. H. Babcock as evangelist and Mrs. I. W. Young as song leader. God was with us from the very first, filling the altar with seekers again and again. We were blessed and lifted toward heaven by the unctuous preaching and singing. Those who have heard Dr. Babcock preach know just what a treat we had. This church will never be the same as it was before the meeting. Dr. Babcock has promised to come back for another meeting in the near future. This is the third time Sister Young has been the evangelistic singer and we are anxious to have her again, as soon as her services can be procured. Rev. C. D. Norris has been called to serve the Berkeley church for the coming year, making six years as pastor. They have been pleasant and prosperous years. Our District and General Budgets are up in full. We are, in addition to this, supporting Mary Pannel, missionary in

China; and last Sunday Rev. J. F. Penn, missionary from Africa was with us bringing a stirring message. We had a march and one hundred dollars was given as special for the girls' school building in Africa, and to begin a fund to pay Brother Penn's way back to the field. Also thirty dollars was given towards his traveling expenses on this trip. The first Wednesday night in each month we have a missionary prayermeeting which is a great success."—Reporter.

PARRISH, ALA.—"The Sardis church has been organized only about five years with about twenty members. We have had a hard path to travel, with our building to pay for, but God has been with us and blessed from time to time and by His help we will get out of debt this year. We are now working on plans for painting the house; our dear pastors, Brother C. C. Butler and Brother W. L. Thompson, assistant, are backing us up with their prayers and believing God with all their faith that He will bless our efforts and make them a success. The devil, the modern tongues movement, and others who will not endure sound doctrine, are giving trouble, but thank God we are still in the fight and stand for second blessing holiness. The Sunday school is moving along just fine with Brother Thompson as superintendent. We have an average attendance of about

Announcing "HOME MISSIONS"

The May 21st issue of the Herald of Holiness will major on "Home Missions." Build your hopes high. You will not be disappointed. The "Home Missions" number will be interesting, inspirational, educational; filled with facts and appeals and presentations of the urgent needs of Home Missions. Get ready for it.

We hope that every church in our denomination (not a single exception) will order not less than 25 copies of special number. Every District Superintendent will solicit orders from his district. The price will be 2c a copy, but we hope that the good accomplished by this one issue of the Herald of Holiness will be felt throughout the ages of eternity.

twenty-five and an increase of four new members. The N. Y. P. S. is at its highest heights. We are now studying the life, conversion and work of the twelve apostles. We hope to finish these by the first of April. We are planning one of the greatest years of our life. We are encouraged to work on, fight on, and live on, until Jesus says, 'It is enough, come up higher.'—Miss L. O'Rear.

PENIEL, TEXAS.—"We closed a splendid revival March 16 with the pastor and wife doing the preaching and Brother Freeman Pearson and wife doing the special singing. We had good crowds throughout, and fairly good interest. There were twenty-three saved, reclaimed or sanctified, and five joined the church, with some others to come in later. A nice offering was given the workers. Our work is getting on very well, all departments of the church functioning nicely. We are paid up to date on all local, District and General Budgets. Pray for us that the revival spirit may continue. We have had sixty-seven professions since the assembly and received fifteen into church fellowship. We are now looking forward to our annual campmeeting July

31 to August 10, with Dr. A. O. Henricks and Jack and Ruby Carter as special workers. Pray for us that we may ever stay in His will and on fire for God and souls."—J. P. and Rosa L. Ingle, Pastors.

JESTER, OKLA.—"Our spring revival has just closed with much good accomplished. The unsaved and visiting churches hold our church in highest esteem. The people of God were greatly blessed and built up in faith and a goodly number were reclaimed; several converted and others sanctified. Our pastor, Rev. W. P. Sibley, did the principal preaching with District Superintendent J. Walter Hall, Rev. I. A. Cox and the writer assisting. Our church is really in for victory and means to go forward on the different branches of our work. We do so enjoy the missionary reports from our General Superintendents, Goodwin and Williams."—Susie P. Eagan, Reporter.

MODOC, IND.—"It has been well over a year since I have reported from our church here; which I believe is among the best in many respects. We are agreed on the fundamentals and have the spirit

of tolerance on the nonessentials. In September we had Rev. D. M. Peffley of Ohio as our evangelist. This was a real good revival with nearly sixty at the altar, counting them as they came. Much lasting good was done. Brother Peffley is a fearless preacher and is a splendid singer. Our next revival was held in February with Rev. Harvey and Marie Chrysler from Iowa. This was an exceptionally good meeting in many respects. There were around fifty at the altar, counting them as they came; much prejudice was broken down and many people attended these meetings that had not attended for years and some that had never attended. Brother Chrysler is a strong, sensible preacher and knows how to build so that after he has gone the people will be tied to the church and pastor. Sister Chrysler is an excellent soloist and song leader. They both sing and play, which is a great drawing card."—C. E. Carmony, Pastor.

PASTOR ROY J. JACOBS, SLICK, OKLA.—"After we closed our work last summer a year ago, we located ourselves for one year without charge, however we preached some three or four times a month but last fall we felt the Lord would have us enter the work as a pastor. We were called here in November last, to pastor this church. With a good, faithful Sunday school superintendent in the person of Sister Minnie Brooks we feel like our Sunday school is growing and going over the top. We have a good N. Y. P. S. class and a good spiritual W. F. M. S. doing a great work with Sister Dunham, who is our faithful president. Our prayermeetings are times of refreshing from the presence of the Lord. Pray the Lord to help us to stay blessed and help us to be a blessing."

Personal Work

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We wholeheartedly and enthusiastically endorse this volume to every Christian who desires "to show himself approved, a workman that needeth not to be ashamed." Young and old alike will be benefited by its message. We know of no better book on personal work.

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Strangely enough there has been very little written on the subject of personal work by holiness writers. For that reason we are especially gratified at being able to offer a few hundred copies of this book. Perhaps someone else could have written as good a book. We do not see how anyone could have done better. J. O. McClurkan not only understood the theory of personal work but he was well versed in the practice of it. He was an artist, you might say, in that field.

The following list of chapter headings guarantees the wide scope of McClurkan's treatment: Why Needed, Determine to Do It, The Personal Touch, How to Begin, Necessary Equipment, Some Hindrances, In the Home, In the Congregation, In Public Institutions, Highways and Hedges, By Pastors, Open-Air Meetings, Use of the Word.

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DAWSON, MINN.—"In the Sunday morning service of March 16, God beautifully met with us. We had received a program of the Schmelenbach Memorial Service and had planned to hold one of these services. The church of Lac Qui Parle came over and joined with us in the service. We had just returned from the Preachers' Convention in South Dakota and were a bit tired but never too tired to work for the Lord. Some of the brethren were with us in the service. Brother Paul Bard, pastor at Ogilvie, Minnesota, and Rev. J. W. Gruver, former pastor of Ogilvie, and daughter were with us, also Rev. Crooker's daughter, of Litchfield, helped by singing and reading a part of our missionary's life. We were also glad to have Evangelist M. O. Jensen of our church with us. Rev. Sherman Nyhus, pastor of Viborg, South Dakota, favored us by singing. We are always glad to have our Nazarenes stop over with us. The Lord was there and touched our hearts as the different parts were taken up. Our hearts were made sad as we thought of the one whom we had loved so much who has gone to nevermore return but then again we thought of the bliss he enjoyed that we know nothing of. The pastor gave a short talk

from Isaiah 6:8 on, 'Who will go for us?' and closed by singing, 'Hark the Voice of Jesus Calling.' The people responded by stepping from their seats and marching around by the altar laying a good offering down to be used in foreign missionary work."—Eva Gruver, Pastor.

EVANGELIST C. J. FROST—"We have just closed a splendid meeting with the church at Sikeston, Missouri, where Rev. John A. Duncan and wife are the noble pastors. Truly these people are right up in the front ranks with the best of our pastors. They do the job. We had a number to pray through to old-time victory and lined a nice class into the church with about ten others to follow soon. The Lord is blessing the church at Sikeston and we say, 'On with the battle!' We are engaged in a battle with the little church at Mexico now and are trusting the Lord to give us souls and good church members. We will write about this meeting later."

COLEMAN, TEXAS—"We would like to say the good Lord still hears and answers prayer. Rev. C. O. Miller and wife of California came by this way and held a meeting for eighteen days. The battle was long and hard, but in spite of the enemy twenty-one prayed through to victory. Brother Miller is a good preacher while Sister Miller is a good altar worker. We are glad they came this way. We have been waiting upon the Lord for help here at Coleman. Brother Cellan and I have been doing our best to fill the places with the help we have had. God gave us Brother and Sister Palmore Price, for which we thank Him. Brother Price is now superintendent of our Sunday school and Sister Price is secretary. We need a lot more people like this couple, and must have them to make this an average church. Brother Phillips, our District Superintendent, was with us over the last Sabbath and got under the burden and ran the meeting another week. God gave us great victory. Dear reader pray for this Nazarene work."—Mr. and Mrs. L. E. Cellan, Pastors.

CHURUBUSCO, INDIANA—"The church here is on the move for God. We went over the top last Sunday in our Sunday school. When I came here about two and one-half years ago, the Sunday school was running around thirty; last Sunday we had one hundred and eleven. We are worshipping in a basement and the people said it was impossible to get members to join. But in this town of a thousand people and a membership of over five hundred in three other churches, we have taken in forty-four and four more coming. I have conducted one revival each year and am to begin another one in June. I began to pray for it in February. I believe we miss it by being in a hurry to have a revival. We cannot get up a revival any more than we can get up a thunder shower. The sun first draws water and forms a cloud before the people get the contents. Revelation

speaks of, 'the prayers of all saints upon the golden altar.' Any town can have a revival when the altar is full and God pushes it off on the people."—Evert Baker, Pastor.

SALT LICK, KY.—"We have just closed a three weeks' revival at Youngs Valley, three miles west of here, which was a great success. There were about two hundred and fifty who attended every night. There were twenty-three converted and a number of them were sanctified. God has wonderfully blessed us this year. This is our second work that God has given us since the assembly. We have organized two Sunday schools and have a good prospect for a church at this place. Pray for us that God will give us one of the best churches of our country. Our mission is to invite lost men and women

PASTORS W. W. AND PANSY EMERT, HARMON, OKLA.—"Our spring revival is a part of history, closing on Sunday night of March 2. We had M. P. Smith as evangelist. We did not see the visible results as we wanted to see them but there was lasting good done. There were I think, ten prayed through to victory, for which we praise God. Brother Smith is a fine man to work with. He stands by the pastor. He raised our salary so we can visit our people more and do more real pastoral work. After all, visiting and praying in homes is the big end of the pastor's work. We are in our fourth year here at Harmon and have a fine people. We have a great field in which to work with no church of any



Books on Evangelism and Soul Winning

April has been designated by our church as a time in which we shall stress Personal Evangelism. Of course we intend to practice it right along, all the time. But we need to have "our pure minds stirred by way of remembrance." We trust and pray that much blessing and benefit may accrue to the church and to a lost world as a result of the activities along this line that shall be carried on during the present month.

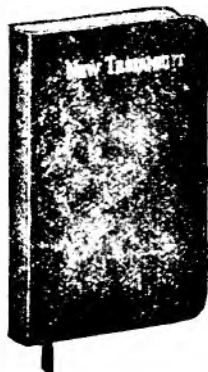
We present here a list of books on Evangelism. We would not endorse every statement made in each one of these volumes. However each book contains helpful material to assist every pastor and Christian worker in winning souls for Christ.

Personal Work—McClurkan	\$1.00
Every Member Evangelism—Conant	1.75
The Soul-Winner and Soul-Winning—Kemp	.50
Visitation Evangelism—Kernahan; Its Methods and Results....	1.50
New Youth Evangelism—Cowan	1.50
Adventures in Visitation Evangelism—Kernahan	1.50
Modern Evangelism—Cooper; A practical course in effective Evangelistic Methods	1.75
Personal Work—Torrey	1.50
How To Bring Men to Christ—Torrey	.75
Pastoral and Personal Evangelism—Goodell	1.50
Revival Lectures—Finney	2.00
The Personal Touch—Chapman	1.50
Evangelism—Biederwolf	1.75
Hints to Fishermen—Cornell	.50
Adventures in Evangelism—Thickstun; Former price \$1.50. Now	.50
Herald of A Passion—Goodell; Was \$1.25	Now .50
1,000 Evangelistic Illustrations—Webb	1.00
The Evangelistic Cyclopedia	1.00
The Pastor His Own Evangelist	1.00
One Hundred Revival Sermons and Outlines	1.00
A Quest For Souls—Truett	1.00

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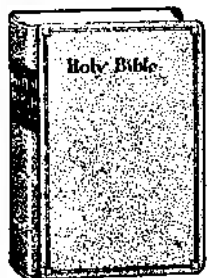
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Specimen of type

AND seeing the multitudes, he soever shall do and teach them, went up into a mountain: the same shall be called great in and when he was set, his disciples: the kingdom of heaven. came unto him:

2 And he opened his mouth, and taught them, saying,
3 Blessed are the poor in spirit: for theirs is the kingdom of heaven.
4 Blessed are they that mourn: for they shall be comforted.

5 Blessed are the meek: for they shall inherit the earth.

6 Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

7 Blessed are the merciful: for they shall obtain mercy.

8 Blessed are the pure in heart: for they shall see God.

10 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.

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:

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, Ra'ca,

kind closer than thirteen miles. We have a big job but we mean to do it in the name of Jesus. We are at this time engaged in a tent meeting at Vici, Okla., with J. W. Curtis and are looking forward to a great time. Pray for us."

CANTON, OHIO—"Brother C. M. Dunaway's meetings at this place closed on Sunday evening with a full house. His messages were of a most convincing type. His exhortations to the believer were wonderful and powerful, and sinners felt the force of the message and came to Him who blotted out our sins and saves us forevermore. Songs of joy filled our hearts and we sat in heavenly places in Christ Jesus. A number of quartets from Sebring, Louisville and Canton brought messages in song. It was a wonderful meeting and God's name was honored. Our beloved pastor, Brother Forcey, was in the hospital the greater part of time, having undergone a severe operation. He was present but feeble, at the closing days of this meeting. His wife wonderfully carried out his part all through the meeting. Our song leader was Brother J. E. Ireland of El Reno, Oklahoma, and he is good at a revival. We are all encouraged to go on and help build for God and for eternity."—H. P. Brinkworth, Reporter.

ANNOUNCEMENTS

PRAYER IS REQUESTED by a sister in Texas, a pastor's wife, for the healing of her husband; by a sister in Iowa for her mother who has undergone a serious operation. A sister in Pennsylvania writes, "My baby has been operated on for tumor in eye which did not prove successful. The doctor wants to operate again, but I believe the Lord will heal him, and request prayer."

NOTICE—Evangelistic services will be conducted in the First Universalist church, corner Carroll and Seventh Streets, Boone, Iowa, April 27 to May 18. Workers: District Superintendent J. W. Short, singers B. D. Sutton and wife. Pray for this meeting and those in or near Boone come and help us pray down an old-fashioned revival.—J. W. Short.

NOTICE—Uncle Buddie and Professor L. C. Messer will hold a ten days' revival at San Angelo, Texas, April 18 to 28, and special prayer is requested that God will give us a great revival and help us to arise and build. This city needs a mighty revival. Anyone reading these lines that has a loved one or friend in San Angelo, please write the pastor, Rev. Joe Bishop, 322 East 8th Street.

NOTICE—I have some time which I could give for one date in July. Those wishing my services correspond with me at my home address: Hamlin, Texas. Free-will offerings and entertainment are all that is requested.—Lee L. Hamric, Evangelist.

SPECIAL NOTICE—The Midyear Preachers' Convention of the Missouri District will be held at Piedmont, Mo., April 8 to 12, 1930; T. W. Willingham, special worker. Let every preacher and worker on the district attend without fail.

Ask for No. 43. Price \$1.00, postpaid

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District Superintendent and pastors of neighboring districts are invited. Address all correspondence to Rev. F. A. Welsh, Pastor, Piedmont, Mo.—J. W. Roach, District Supt.

RECOMMENDATION—Without any suggestion from Rev. Fred P. Kerst, 13—28th Street, Huntington, W. Va., I am taking this privilege and opportunity to let our people know that Brother Kerst is entering the evangelistic field in the very near future. He will move to Olivet, Illinois, where he will locate and put his son in school. Brother Kerst needs no introduction to many of our people for those who know him know that he is a preacher of rare ability and has a burning message and a burden for the lost. He has had many years of successful pastoral work, thus making him well able to help the pastor with his problems. Let pastors and camp-meeting committees get in touch with him at once as he is making up his slate now. We predict for this good man a most successful career as an evangelist. L. T. Wells, District Superintendent.

NOTICE—New England District—The Board of Examination will hold a meeting in the Church of the Nazarene, Judson Square, Malden, Mass., on Tuesday, April 22, 1930, at 1:30 p. m. Let all who have business with this board please be on hand at that hour.—J. Glenn Gould, Chairman, Annie S. Allen, Secretary.

DEATHS

WAGONER—Robert C. Wagoner was born in Alvord, Wise County, Texas, October 28, 1893, departed this life at Placid, McCulloch County, Texas, February 18, 1930, at 3:20 p. m. being 36 years 3 months and 21 days old. He leaves to mourn his absence his faithful wife and two sons, Montgomery and William; his father, one brother and five sisters and a host of friends. Brother Wagoner had been sick for several years, yet not confined to his bed until the last few months. He has been a member of the Church of the Nazarene at Placid for several years and will be missed in the church work. Never has the writer witnessed such a triumphant death, nor such a touching funeral service. "Bobbie, as everyone knew him, was loved by the entire community. He will be missed in his home for he was a faithful father and in the community was a good citizen and also in the church was a beloved brother and a true worker. He met death a hero. When approached as to his readiness he would always say he was ready when Jesus would send for him.—Bob Hubbard, his Pastor.

BARKER—Carl S. Barker, son of E. T. and Margaret E. Barker, was born in Pulaski County, Kentucky, August 4, 1875, where he grew to manhood and spent the most of his life. He took up teaching as a profession early in life and for more than twenty years was a teacher in his native county. He professed faith in Christ at Faubush, Kentucky, in 1907, under the teaching of Rev. Joseph Woolridge and shortly after this was sanctified and united with the Church of the Nazarene at Faubush, where he remained a faithful member until a few months before his death. He was Sunday school superintendent for several years and rarely ever missed a Sunday going a distance of four miles. He was known throughout the community as a zealous Christian, having family prayer, liberal in supporting the church and often conducting religious services. For several years past he had taken care of his widowed mother whom he loved very much. His devotion to and tender care of her was most commendable. Last August they sold the

old home place and moved to Science Hill, Kentucky. Soon after this move his health failed and he was placed in Beech Hurst Sanatorium at Louisville, Kentucky, where his condition continued to grow worse until his death on December 19, 1929, just six weeks after his sister, Mrs. Bertha H. Wade, had died at Hazelwood Sanatorium in the same city. He leaves an aged mother and one sister to mourn their loss; his father and two sisters having preceded him to the land of rest. His body was carried back to the old home and buried at New Hope where rests the dust of his father and sister, Miss Retta Barker. The service was conducted by Rev. F. W. Rainwater, May God comfort and console the aged mother and the only surviving sister and peace be to his memory.—Rev. T. J. Wade, his brother-in-law.

WANTS

BIBLES repaired and rebound. All makes. Prices from 50c to \$1.25. All work returned by parcel post. H. H. Bolender, 1602 E. 2nd St., Pueblo, Colo.

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WANTED—Young man with five years experience in General Merchandise wants job at once. Good references given. Address: P. O. Box 57, Delight, Arkansas.—J. R. Thomas.

EVANGELISTS' SLATES

Aline Anderson, Song Evangelist, 1431 W. 22nd St., Indianapolis, Ind.

Wooster, Ohio (Camp) June 19 to 29

Mack and Ethel Anderson, 139 E. 7th St., Hutchinson, Kansas

Elkhart, Kans. April 8 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.

Uxbridge, Mass. March 30 to April 13

Hammond, Ind. April 20 to May 4

Jarrette E. Aycock, 2923 Troost Ave., Kansas City, Mo.

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

Gerald P. Barnes and Wife, Box 45, West Liberty, Ohio

Swenson, Texas (M. E. Church South)

March 16 to April 6

Peacock, Texas (M. E. Church South)

April 7 to 27

Old Glory, Texas April 28 to May 18

Mt. Olive, Texas May 19 to 28

Double Mountain, Texas June 1 to 10

Salt Lake, Texas June 11 to 22

P. P. Belew, Olivet, Ill.

Detroit, Mich. (4707 Avery Ave.)

April 7 to 20

R. E. and Dorothy Bridgewater, 1014 N. Plum, Hutchinson, Kansas

Wichita, Kans. (Grace Chapel) .. May 4 to 18

Hutchinson, Kans. (Camp) May 23 to June 1

C. C. Burton, Delmar, Ky.

Canton, Ill. March 23 to April 13

Penson, Ky. April 20 to May 4

M. M. Bussey, 807 Alto St., Redlands, Calif.

Colorado Springs, Colo. (508 W. Bijou, Church of the Nazarene) .. April 2 to 20

A. B. Carey

New Haven, Conn. March 25 to April 20

A. C. Carrell, Pianist, 602 W. Ninth St., Ada, Okla.

Guyman, Okla. April 2 to 20

Edorado, Ark. April 23 to May 11

Kingfisher, Okla. May 14 to 25

Yale, Okla. June 1 to 15

Jack and Ruby Carter, Penial, Texas

Mt. Vernon, Texas April 4 to 20

Harvey and Marie Chrysler, 2105 Ave. E. 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.

Pompeii, Mich. March 28 to April 13

Logan, Ohio (545 Pottery St.)

April 20 to May 4

Ernest Coryell, Viborg, S. Dak.

Mason City, Iowa March 16 to April 13

Carthage, S. Dak. April 17 to May 1

C. B. Cox, 14 Hudson Avenue, Franklin, Ohio

Wauson, 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.

Muncie, Ind. (First Church) .. April 18 to 27

Columbus, Ohio May 4 to 18

Dickinson, North Dak. May 25 to June 8

Beihany, Okla. June 15 to 29

E. C. Dees

Nashville, Tenn. (care Trevecca College)

March 20 to May 1

M. E. and Nina DeVall, Mason City, Iowa

Fairview, Mont. March 30 to April 13

Rocky Mountain District April and May

M. M. Dickerson, 2608 Newman St., Ashland, Ky.

Topeka, Kans. March 31 to April 13

Hartford City, Ind. April 14 to 28

Rochester, Mich. May 4 to 18

Johnnie and Jackie Douglas, Box 7, Lindsay, Calif.

Sacramento, Calif. April 6 to 20

Merced, Calif. April 27 to May 11

C. M. Dunaway, 216 N. Candler, Decatur, Ga.

Barberton, Ohio (1st Church)

March 30 to April 13

Lakeland, Fla. (Nazarene Tab.)

April 20 to May 4

Charles Dye, 4 Bundle Ave., Piqua, Ohio

Ricknell, Ind. April 18 to 27

Springfield, Ohio May 4 to 18

J. R. Edwards and Wife, Box 29 Elmore, Ohio

Rogers, Ohio (Church of the Nazarene)

April 13 to 27

Terre Haute, Ind. (Missionary Bands Church)

May 4 to 25

Edwards Evangelist Ladies Quartet

Hombly, Okla. March 28 to April 13

Augusta, Kans. May 2 to 18

Hutchinson, Kans. (Camp) May 22 to June 1

Tishomingo, Okla. June 6 to 22

Harry J. Elliott, Nampa, Idaho, Route 4

North Powder, Oregon (M. E. Church)

April 20 to May 11

W. E. Ellis, 9313 Laurel St., Los Angeles, Calif.

Tobe, Colo. March 23 to April 13

Wilmar, Calif. May 4 to 18

Colton, Calif. May 25 to June 8

Mobile, Ala. June 15 to 29

Theo. Eisner and Wife, 789 St. Marks Ave., Brooklyn, N. Y.

Elkhart, Ind. April 13 to 27

Lansing, Mich. (1st Church) May 4 to 18

Hutchinson, Kans. (Camp) May 23 to June 1

Fah-Hyatt Evangelistic Party, 133 Kendall Blvd., Oaklyn Manor, N. J.

Trainer, Pa. March 31 to April 13

Camden, N. J. (Wiley M. E. Church)

April 14 to 27

Soma Fleming, 2963 Hackworth St., Ashland, Ky.

Bedford, Ind. March 30 to April 13

Sapulpa, Okla. April 27 to May 11

Shawnee, Okla. May 12 to 25

John Fleming, 3813 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 23 to June 1
Newell, W. Va. June 9 to 22

M. A. Forester and Wife, Roan Mountain, Tenn.
Roan Mountain, Tenn. April 1 to 13
Hampton, Tenn. April 14 to 23
Valley Forge, Tenn. May 2 to 11
Johnson City, Tenn. (City Mission) May 13 to 18
Elton, La. May 7 to June 15

C. J. Frost, 2637 Lyle Ave., Maplewood, Mo.
Mexico, Mo. March 30 to April 20

C. O. Fugitt, 2917 Moore St., Ashland, Ky.
Franklin, Ohio March 30 to April 13
Ashland, Ky. (Church of Nazarene) April 14 to 27
Kingfisher, Okla. May 14 to 25
Tulsa, Okla. May 26 to June 4
Muskogee, Okla. June 5 to 15
Guthrie, Okla. June 16 to 29

Goddard-Moser Evangelistic Party, 1805 Barons St., Cincinnati, Ohio
Roanoke, Va. April 1 to 13
Ft. Wayne, Ind. (Gospel Tabernacle) April 16, 17
Cadillac, Mich. (Wealeyan) April 18 to May 4
New Castle, Ind. (Church of Nazarene) May 11 to 25
Fostoria, Ohio (Tent) May 30 to June 15
Bault Sainte Marie, Mich. (Camp) June 17 to 29

W. C. Graves, Santa Maria, Calif.
Bucyrus, Ohio April 10 to 27

Ralph C. Gray, 837 E. Elmwood, Ft. Worth, Texas
Lubbock, Texas March 18 to May 12
Eastland, Texas May 18 to June 1
Vernon, Texas June 6 to 29

M. A. Gregory, 304 N. Peak St., Dallas, Texas
Corpus Christi, Texas March 30 to April 13
Post, Texas April 18 to May 4

J. C. and Essie Haffey, Colton, Calif.
Abilene, Texas June 8 to 22

A. O. Hendricks, 1438 E. Washington St., Pasadena, California
Oklahoma, Ia. Mar. 27 to Apr. 11
Chicago, Ill. (1st Church) April 13 to 27
Richmond, Ind. Apr. 28 to May 11
Pittsburgh, Pa. (Bellerus) May 15 to 25

Ray L. Hollenback, 108-05 95th Ave., Richmond Hill, N. Y.
Richmond Hill, N. Y. (on the pastorate) Until April 16
Gordon, Neb. (Northwestern Nebraska Association Camp) June 20 to 29

Woff-Barnes Evangelistic Party, Olivet, Ill.
Grandfield, Okla. April 17 to May 11
Mallaw, Okla. May 14 to June 1
Okmulgee, Okla. June 1 to 29

Attie and Emma Irick, Box 918, Bethany, Okla.
Boswell, Okla. March 30 to April 13
Lake Charles, La. April 20 to 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 28 to April 13
Lyman, Okla. April 17 to May 4
Jennings, Okla. May 7 to 25

C. B. Jernigan, 944 West Canal Ave., Nashville, Tenn.
Louisville, Ky. March 30 to April 14
Corydon, Ind. April 20 to May 4
Canton, Ohio (1st Church) June 11 to 22

Andrew Johnson, Wilmore, Ky.
Springfield, Mo. April 8 to 20

G. E. Johnson, 575 N. W. 52 St., Miami, Fla.
Cleveland, Okla. (care Rev. I. D. Farmer) April 13 to 27

Lam Jones, Ada, Okla.
Wichita, Kans. (First Church) April 8 to 20
Richmond, Ky. April 27 to May 11

Clayton Kidd, 2639 Stanley St., Detroit, Mich.
Manassas, Mich. April 8 to 20

A. J. Kindred and Wife, 1117-7th St., Des Moines, Iowa
Bootham, Iowa April 13 to 27

Floyd W. Kline, 3001 Hamilton Ave., Columbus, Ga.
Atlanta, Ga. April 8 to 20
Tifton, Ga. May 11 to 25

Mason Lee, 217 Division St., Huntington, W. Va.
Mount Hope, W. Va. April 4 to 20
Cannelton, Ind. May 11 to 25
Huntington, W. Va. (Personal Workers League) June 1 to 29

The Lehman and Son James, Barbours, Ohio
Pittsburgh District March 9 to May 4
Toronto, Ohio June 1 to 16

Jack Linn and Wife, Oregon, Wis.
Marksville, La. (Nazarene) April 13 to 27
Sparksburg, S. C. (North Side Baptist) May 18 to June 1
Brown City, Mich. (Mennonite Church) June 8 to 22

E. J. Lord, Dundee, Oregon
Marysville, Wash. March 30 to April 13

W. W. Lawless, Route 5, London, Ohio
Chillicothe, Ohio (806 East 4th St.) March 29 to April 13

Thos. and Minnie E. Ludwig, 712 N. Euclid Ave., St. Louis, Mo.
Burbank, Calif. April 10 to 27
Boulder, Colo. May 4 to 18

Mabel S. Manning, Nahant, Mass.
Bristol, R. I. April 8 to 20
Nahant, Mass. April 21 to 28
Pittsburgh Assembly April 30 to May 4
Butler, Pa. May 6 to 25
Leicester, Vt. June 1 to 15

Ernest S. Marsh, 2329-19th St., Coynoga Falls, Ohio
Fairmont, W. Va. April 8 to 23
Norfolk, Va. April 24 to May 11
Newton Falls, Ohio June 8 to 22

L. C. Messer, 2923 Troost Ave., Kansas City, Mo.
Barberton, Ohio April 1 to 13
San Angelo, Texas April 18 to 27
Houston, Texas April 29 to May 4
Gary, Ind. May 6 to 18
Hutchinson, Kans. (Camp) May 23 to June 1

E. Clay Milby, Song Evangelist, Greensburg, Ky.
Franklin, Ohio March 30 to April 13
Palmetto, La. April 23 to May 11
Bethany, La. June 8 to 22

L. G. and Gertha Milby, Box 327, Danville, Ill.
Portsmouth, Ohio (Gen. Del.) March 12 to 20
Uhrichville, Ohio (Gen. Del.) April 6 to 20
Adrian, Mich. (Gen. Del.) April 27 to May 11
Jacksonville, Ill. (Gen. Del.) May 12 to 28

James Miller, 1115 North Holmes Ave., Indianapolis, Ind.
Des Moines, Iowa April 9 to 27
Brooktondale, N. Y. (Box 23) May 4 to June 8

W. H. Minor, Bethany, Okla.
Sulphur, Okla. March 30 to April 13
Strong City, Okla. April 18 to May 4
Holdenville, Okla. May 11 to 25
Corvick, S. Dak. June 1 to 15

Arthur Morgan, Bethany, Okla.
Guyton, Okla. April 3 to 20
Hutchinson, Kans. May 22 to 31
Yale, Okla. June 1 to 15

W. O. Mease, Olivet, Ill.
Eldred, Pa. April 3 to 20
Lansing, Mich. May 25 to June 8
Chief, Mich. June 15 to 29

Will H. and Lillie B. Merry, 2923 Troost 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. Patzsch, 824 Oak St., East Liverpool, Ohio
West Collingswood, N. J. April 6 to 20
Richmond, Va. May 4 to 28

D. M. Peffley, Route 6, Brookville, Ohio
Osteville, Ind. April 7 to 20
Middletown, Ohio May 12 to 25

Fannie Payne and Bertha Potts
Sedalia, Mo. April 3 to 27

Freeman and Helen Pearson, Ponder, Texas
Strong City, Okla. April 16 to May 4

Lawrence Reed, Route D, Salem, Ohio
Washington, Pa. April 9 to 27

Lewis J. Rice, 2923 Troost Ave., Kansas City, Mo.
Hilaloe, Ky. Mar. 30 to Apr. 13

Chas. C. Robinson, Bethany, Okla.
Hugo, Okla. April 6 to 20

J. A. Rodgers, 484 West North Ave., East Palmton, Ohio
New Castle, Pa. March 30 to April 13
Lockland, Ohio April 14 to 27
Wurland, Ky. May 11 to 25
Kenmore, Ohio June 1 to 15

Perry Reed, Middletown, Ohio
Old Port, N. C. (care Collegiate Bible School, Route 2) March 31 to April 9
Richmond, Va. (First Church of the Nazarene, care Rev. Ford) April 8 to 20
Dubuque, Iowa (Gen. Del. Iowa Dist. H. M. M.) April 27 to May 18
Rosenwood, W. Va. (Tent) May 11 to 25
St. Madison, Iowa (Iowa Dist. H. M. M.) June 8 to 29

A. P. Rule and Wife, 1003 Oak St., Abilene, Texas
Abilene, Texas June 8 to 22

C. W. Ruth, 1230 Dominion Ave., Pasadena, Calif.
Georgetown, Ky. (Church of the Nazarene) April 11 to 20
Upland, Ind. (Taylor University) April 25 to May 4

Richard and Dora Ann Sharp, Oshkosh, Neb.
Kearney, Neb. April 13 to 27
Stoneham, Colo. May 18 to June 1
Oakes, N. Dak. (Camp) June 6 to 15
Hastings, Neb. (Assembly) June 18 to 22

E. D. and Winnie Simpson, Bethany, Okla.
Cheyenne, Okla. Mar. 26 to Apr. 13
Eldorado, Ark. April 23 to May 11
Kingfisher, Okla. May 14 to June 1
Yale, Okla. June 2 to 15
Guthrie, Okla. June 16 to 20

C. K. Spell, Kirbyville, Texas
Kirbyville, Texas May 18 to June 1

E. M. Stillien, 31 Home Ave., Oil City, Pa.
Alliance, Ohio April 8 to 27
South Ellet, Maine May 4 to 18
Keene, N. H. May 25 to June 8
Wooler, Ohio (Wayne Co. Holiness Assn. Camp) June 19 to 29

Howard W. Sweeten, Ashley, Ill.
Cleveland, Ohio (First Church) April 8 to 20
Newport, Ky. April 26 to May 12
Corbin, Ky. May 17 to June 2

T. L. and Gertrude Terry, Beachdale, Ind.
Olivet, Ill. (Camp) May 23 to 30
Greenfield, Ind. June 15 to July 8

Fred Thomas
Oklahoma City, Okla. (Capitol Hill Sta. 227 S. W. 23rd St.) April 4 to 13
Arkansas City, Kans. (626 So. 7th St.) April 15 to 27
Pawnee City, Okla. (S16 Cherry) April 29 to May 11
Cushing, Okla. (116 E. Maple St.) May 18 to 26

E. E. and Ora J. Turner, 1049 Congress Ave., Indianapolis, Ind.
Whiting, Ind. (531 New York Ave.) May 1 to 18

G. D. and Agnes Urschel, Olivet, Illinois
Villa Grove, Ill. May 1 to 18
Martintown, Wisc. May 5 to 22
Olivet Camp (Home) May 22 to June 1

M. S. Vandall, Song Evangelist, 303 Brittain Rd., Akron, Ohio
Portland, Oregon March 30 to April 13
Canton, Ohio (First Evang. Church) April 20 to May 4
Oskaloosa, Iowa (Camp) June 5 to 15

Vaughan Radio Quartet, Lawrenceburg, Tenn.
Northern Indiana District (with Rev. J. W. Montgomery) April 8 to 27
Tennessee District (with Rev. S. W. Strickland) May 7 to 18
Olivet, Ill. (Camp) May 22 to June 1

Harold Volk, 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 22

C. O. Winland, 921 West High St., Mt. Vernon, Ohio
Walbridge, Ohio Apr. 6 to 27
Mt. Vernon, Ohio June 8 to 29

Lan R. Woodrum, 633 Chestnut St., Abilene, Texas
Graham, Texas April 4 to 20
Dublin, Texas April 25 to May 11
New Mexico District May 18 to June 8
Hillabore, Texas June 14 to 29

*June First**June First*

Children's Day

FIRST SUNDAY IN JUNE

HERALDS OF THE CROSS
A Children's Day and
Missionary Program
Combined

16 pages containing recita-
 tions, exercises and music
 for children of all ages
 New Songs—New Material

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

Department of Church Schools

MITE BOXES

New and attractive design.
 Ready to use
 Give out the Mite Boxes
 early so that the children can
 bring them in on
 Children's Day.

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

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CHURCH OF THE NAZARENE
 2923 Troost Ave., Kansas City, Missouri

FREE

The General Board,
 Church of the Nazarene,
 2923 Troost Ave., Kansas City, Mo.

....., 1930

PROGRAM COUPON

Please send.....copies of Children's Day and Missionary Program, which we receive free of charge with the understanding that an offering be taken at this service for foreign missions and remitted through the regular channels for the credit of our church.

MITE BOX COUPON

Please send.....Mite Boxes, free of charge, to be used in connection with the Children's Day Programs to bring in money for the foreign missionary work of the Church of the Nazarene.

Name

Street No.
 or Rural Route

City and State

District..... Write Name and Address Plainly

A Call by Our General Superintendents

Our Easter Sacrifice Offering

By action of the General Assembly April 30 was set as the date for closing the fiscal year for our General Treasurer. And as that date approaches we find that the offerings of recent months have fallen so far below the splendid showing made during the first quarter of the year that we are threatened with a deficit (see Treasurer's report) of forbidding proportions. And as approximately three-fourths of the General Budget funds are for the support of the most vital part of our foreign missionary enterprise, the great weight of the threatened deficit will of necessity fall upon this most cherished department of our work.

GENERAL TREASURER'S CASH REPORT

May 1, 1929—March 15, 1930

	Budget Requirements for the year.	Receipts to March 15.	Amount needed before April 30th.
Foreign Missions	\$225,941.34	\$168,048.21	\$57,893.13
Home Missions	25,000.00	18,461.63	6,538.37
General Superintendents	16,000.00	11,834.38	4,165.62
Church Extension	15,000.00	11,124.32	3,875.68
Ministerial Relief	12,000.00	8,757.44	3,242.56
Church Schools	7,000.00	5,207.13	1,792.87
Administration and Publicity	5,000.00	3,787.00	1,213.00
General Assembly	5,000.00	3,787.00	1,213.00
General Contingent	3,000.00	2,130.19	869.81
Treasurer's Office	2,700.00	2,130.19	569.81
Education	2,000.00	1,420.13	579.87
Total	\$318,641.34	\$236,687.62	\$81,953.72

But our people have proved themselves so loyal in the past that we feel at this time they will join us in declaring this evil shall not come, and in backing us up in actions which will not permit it to come.

Therefore we do now hereby proclaim the Easter season, concluding with Easter Sunday, April 20, 1930, as a period for a sacrifice offering for the General Budget, the principal item of which is foreign missions, throughout the Church of the Nazarene. We ask, also, that the Friday preceding Easter Sunday be observed by our people everywhere as a day of fasting and prayer and that the program of world-wide evangelism by our church be made the special subject of petitioning prayer for that occasion.

And knowing that we can do, working together, what is altogether impossible for a portion of our number to accomplish, we pray that not one soldier in all our ranks shall fail of doing his full share, according to his ability. The close of the fiscal year is a day of reckoning for us as a people. Let us meet it in such a manner that our courage for the program of the succeeding year will be strong. Let us pray and sacrifice and give, each and all of us, and close our year without a deficit in our general accounts, to the glory of Christ, our resurrected and risen Lord, and let the great and general offering taken at the morning service in our churches on Easter Sunday morning be indeed a "Hallelujah Offering."