

# HERALD of HOLINESS



OFFICIAL PAPER, CHURCH OF THE NAZARENE

VOL. 23, NO. 47

KANSAS CITY, MO., FEBRUARY 9, 1935

WHOLE NO. 1191

## A Faithful Steward

General Superintendent Goodwin

**T**RUE stewardship embraces at least two important facts. First, a deep consciousness that God owns everything and what we hold or possess is not our own. Second, a true appreciation of our own responsibility as caretakers of what belongs to God. A faithful steward must always be awake to see that God has His share of the best returns receivable from wise investments.

A faithful steward will toil hard that the owner may have the amount he has claimed as his right. The least amount God has placed in His record of our contract, the Holy Bible, is the tithe of all our income. The tithe is holy unto the Lord (read Lev. 27:30). There are three New Testament statements which clearly sustain this as fundamental: (1) Christ's own words, "These ought ye to have done and not to leave the other undone." Whichever way we may apply the words, the "ought"—the obligation—must include tithing. (2) Paul reasons clearly that the ministry must live of the things of the temple, as well as the offerings (see Numbers 18:20, 21, also Paul's statement in 1 Cor. 13:14). (3) The example of Melchizedek in receiving tithes of Abraham, the father of the faithful, as may be gathered from Heb. 7:1, 4, 5, 6, 15. A faithful steward must see that God has His share and that all claims are faithfully met.

A faithful steward also must do his best to care for, improve and safely invest what is placed in his hands. The nine-tenths is not his, it all belongs to God. A faithful steward must also appreciate, honor and love his master. No man can serve two masters, for he will love one and hate the other. The very soul must be wrapped up in the desire to please. Thus a faithful steward is fully consecrated unto the service of God, our true Master.

## HERALD OF HOLINESS

Official Paper, Church of the Nazarene  
Published every Saturday by the Nazarene Publishing  
House, 2923 Troost Ave., Kansas City, Mo.

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

D. SHELBY CORLETT, D. D., *Managing Editor*

### *Contributing Editors*

H. F. REYNOLDS, D. D.

J. W. GOODWIN, D. D.

R. T. WILLIAMS, D. D.

J. B. CHAPMAN, D. D.

Subscription price—\$1.00 a year, in advance. In change of address, name the Post Office and State to which the paper has been sent, and the Post Office and State to which you wish it sent.

Entered as second-class matter at the Post Office at Kansas City, Mo. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized July 19, 1918.

### ON EAGLES' WINGS

THE highest incentive to holy living is the habit of waiting upon God. "Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint" (Isa. 40:30, 31). Three lines of progress are here noted; *first*, the power to rise above earthly things—to live in a realm of vision and victory; *secondly*, the power to run cheerfully in the ways of obedience; and *thirdly*, the ability to bear heavy burdens and crosses—to go slow and be patient without fainting or giving over to discouragement.

Wings have ever been the symbols of freedom. The eagle which soars toward the sun seems to belong to an ampler world. Wings also suggest speed—as the winged arrow which speeds on its way with precision and strength. Wings suggest a state of ecstasy and joy which lifts the soul above the dull routine of life into the freer atmosphere of spiritual things. Wings are sometimes used to symbolize the far reaches of the soul. The psalmist so uses them when he says, "If I take the wings of the morning and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me."

WINGS, therefore, suggest a victorious life. Through faith men may rise in holy triumph above the world of unbelief and sin. God intended that divine power should be an element in the earthly life of His people. He has provided through the law of the Spirit of life in Christ Jesus, that men should dwell in communion with Himself. The annals of church and missionary history are filled with instances where supernatural vision has been given to men; and an overruling Providence has made possible the fulfillment of this vision. During the time when Cyrus Hamlin and William Goodell were in Turkey, Sultan

Mahmud ordered the expulsion of all missionaries. Cyrus Hamlin went to see both the British ambassador and the American consul, but with little success. They both advised him to leave at once. They said that it was useless to attempt to withstand this malicious man. Hamlin broke the news to Goodell. "Well, Goodell, it is all over with us. We have got to leave." "What is the matter?" inquired Goodell. "Sultan Mahmud has issued an edict of expulsion, and the British ambassador and the American consul say it is no use to resist." Goodell replied, "Hamlin, I would not be disturbed. The Sultan of the universe can change all this." They then gave themselves to prayer. God overruled the opposition by His providence, and the next day Sultan Mahmud died. In addition there was, only six days before this, a great defeat of the Turkish forces, and just following it, a conflagration which destroyed between three and four thousand dwellings. Thus within thirty days there was the defeat of Aleppo, the death of the sultan and the great conflagration. When Sultan Abdul Medjid came to the throne, the edict was never mentioned, nor since that time has there ever been an attempt to enforce it. Similar to this in the earlier days of missionary history is the notable reply of Dr. Schauffler to a Russian official, who when told that his imperial master, the czar, would never allow Protestantism to set foot in Russia, uttered these memorable words: "My imperial Master, Christ, will never ask the emperor of Russia where He may set His foot or plant His kingdom."

WINGS signify the uniqueness of the individual Christian life. Among a democratic people there are tremendous leveling influences at work. Some are drawn up, and this is commendable; but only too often, others are pulled down, and this is disastrous. Nothing is more to be dreaded than a dead level. Doubtless it was this that Byron had in mind when he made the following satirical stroke:

*Society is now one polished horde,  
Formed of two mighty tribes,  
The Bores and Bored.*

The average may be higher or lower, but in every case it ceases to produce rich and strong personalities. Outstanding men and women, those of ability and leadership, never come from the law of averages. There must come into their hearts and lives, something of the divine, the transcendent—something that lifts them as on eagles' wings to the rarer atmosphere of spiritual things. There must be clear vision and a true perspective of life. There must be the solitude of individual communion with God in Christ; and this must be maintained by dwelling far above the distracting cares of earth. This principle applies not only in spiritual things but to all true progress of whatever nature. "An artist should be fit for the best society and should keep out of it," said Ruskin. "Society always has a destructive influence on the

artist; *first*, by its sympathy with his meanest powers; *secondly*, by its chilling want of understanding of his greatest; *thirdly*, by its vain occupation of his time and thoughts. Of course a painter of men must be among men; but it ought to be as a watcher, not as a companion." Is not this what the Scripture means when it declares that we are to be in the world but not of it? And does not the Apostle Paul in speaking of "heavenly places in Christ" acknowledge that we may mount up with wings as eagles into spiritual realms of life and light and joy? And does not he hold out this as the true realm of the Christian's life, the sphere of his highest usefulness and power? Let us then wait upon the Lord until all life, all progress ministers to true Christian service—until it becomes one joyous, harmonious whole.

### THREE HUNDREDTH ANNIVERSARY

THE year 1935 marks the three hundredth anniversary of the founding of the Latin School in Boston. With the establishment of this school the seeds of democracy were planted. It was the precursor of the present day high school, and ushered in the principle of free public education. During the present year, therefore, much attention will be given to the interests of the public schools, and every available means will be used to bring into the foreground, the unique educational tradition which was born in the Puritan Colony of Massachusetts Bay, only fourteen years after the settlement at Plymouth Rock. It is advised that every student, every alumnus, every parent and every school official take some part in this three hundredth anniversary of that great event.

Without doubt the public school system is at once the foundation and the guardian of our present government. Democracy could not exist without it. American civilization is all but wholly indebted to it. The school system has grown from that small beginning in Boston to tremendous proportions, and is still lusty and vigorous. Now there are nearly 6,000,000 boys and girls of all races from 13 to 19 years of age in our public high schools. There are 23,000 high schools with a teaching staff of 250,000. And yet all this grew out of that small school of a few boys from 9 to 12 years of age, whose sole preparation for life was a study of the classics. The system has been productive of much good and must continue to be jealously guarded if America is to come to her highest development. All of our present day means of earning a livelihood, our comforts, and our widened horizons depend upon education. Music, art, invention, the sciences, the architectural beauty of many modern homes and the improved living conditions are indebted to it.

It should also be called to mind, that education itself is the direct offspring of religion. It is one of the "things that accompany salvation." The "Day of Prayer for Colleges" was instituted as a means of

keeping alive this relationship and was a source of much blessing to both churches and colleges. Christian people above all others should have a lively interest in the educational work of the church, and in those wider interests also which had their source in the Christian consciousness.

### HOW THEY PRAYED

George Whitefield, the famous English evangelist, said, "O Lord give me souls, or take my soul!"

Henry Martyn, missionary, kneeling on India's coral strands, cried out, "Here let me burn out for God."

David Brainerd, missionary to the North American Indians 1718-1747: "Lord, to Thee I dedicate myself. O accept of me, and let me be Thine forever. Lord, I desire nothing else, I desire nothing more." The last words in his diary, seven days before he died, "O come, Lord Jesus, come quickly. Amen."

Thomas a' Kempis, 1379-1471: "Give what Thou wilt, and how much Thou wilt, and when Thou wilt. Set me where Thou wilt and deal with me in all things, just as Thou wilt."

Dwight L. Moody: "Use me then, my Savior for whatever purpose and in whatever way Thou mayest require. Here is my poor heart, an empty vessel; fill it with Thy grace."

Martin Luther, a few words from his great agony of prayer on the night preceding his appearance before the Diet of Worms: "Do Thou, my God, do Thou, God, stand by me against all the world's wisdom and reason. O do it! Thou must do it. Stand by me, Thou true, eternal God!"

John McKenzie, a prayer of a young missionary candidate as he knelt on the banks of the Lossie: "O Lord, send me to the darkest spot on earth!"

"Praying Hyde," a missionary in India: "Father, give me these souls, or I die."

Mrs. Comstock, a missionary in India, a prayer of parting when she sent her children home: "Lord Jesus, I do this for Thee."

John Hunt, a missionary to the Fiji Islands, a prayer upon his dying bed: "Lord, save Fiji, save Fiji; save these people, O Lord; have mercy upon Fiji; save Fiji!"—*Wesleyan Methodist*.

"True courage is a spiritual victory and cannot be marked with a physical label. It is developed and strengthened—as is everything—by exercise. Its index is not in squareness of chin, but in squareness of purpose; not in firmness of lips, but in fashioning the lips to speak the truth; not in depth of chest, but in depth of soul; not in confident tread, but in walking uprightly."



## Managing Editor's Page



### A CHALLENGE TO THE CHURCH

**T**HE Church of the Nazarene is challenged to promote a world-wide revival during the remaining portion of the year of 1935. This challenge is presented because of the consciousness of the supreme need for such a revival. The General and District Superintendents, with hearts burdened with a concern for the lost souls about them, gave special consideration to this vital issue in their recent conference. As a result of their deliberations the challenge of a world-wide revival is presented to the church under the slogan, "A Crusade for Souls."

This "Crusade for Souls" is world-wide in its scope because each local church in the homeland and churches and stations of mission fields will engage in an intensive revival effort for the salvation of souls. The purpose is to have a real, Holy Ghost revival in every church. We are challenged to do more than have a revival meeting or effort, we are to have a real revival of unusual and far-reaching results, even if it means that we have several special revival efforts. So while it is a challenge to promote a world-wide revival, it is more definitely a challenge to each local church and pastor to do all within their power to have a genuine God-sent revival in their local church and community.

It is a challenge to prayer. Revivals are born as a result of earnest and effectual prayer. "Soul travail" is often the price of genuine spiritual results. "Prayer Changes Things" has been used as a motto to adorn walls of churches and homes. We are challenged to "change things" through prayer. Personal and secret prayer, prayer circles, prayer meetings, days of fasting and prayer, nights or half-nights of prayer, have brought results in other days. Will they bring results today? A praying church is an evangelistic church.

It is a challenge to faith. Such faith as "laughs at impossibilities and cries it shall be done." Faith that will reach beyond numerous revival efforts with disappointing results. Faith that will rise from the midst of restricted incomes and depleted treasuries and dare to have a revival. Faith that will surmount the skepticism and doubt so prevalent concerning revivals and boldly believe God for a mighty awakening. Faith that believes that in God alone can be found the solution for the perplexing problems of the world and will provide Him a channel through which He may manifest His supernatural power today.

It is a challenge to courage. Such courage as will face the real problems of the church and will en-

deavor under the leadership of the Holy Spirit to solve them. Courage that will dare to face the reasons for past failures, that will bring to an issue conditions which are not conducive to having a revival, and that will remove from their midst any "accursed thing" which God will not bless. Courage that will leave one's gift at the altar and go to be reconciled to the brother which has aught against thee. Courage that will sincerely enable God's people to humble themselves, and pray, and seek God's face, and turn from their wicked ways, that God may hear from heaven and send a genuine revival (see 2 Chronicles 7:14). Courage to honestly face ourselves as a church, humble ourselves under the mighty hand of God, right our wrongs and walk humbly with God in the path of obedience.

It is a challenge to unselfishness. This is "A Crusade for Souls." Whose soul? All souls within our reach. To forget our own burdens and pressing problems and to devote ourselves in an unusual and strenuous effort to pray for and win others to the Lord Jesus Christ. A challenge to lay ourselves out in carrying a real passion for souls, to forget all lines of human distinctions and to see the needs of others with a new and Christlike compassion. The church is to pray for the salvation of souls, to seek the salvation of souls, to plan all of its work so that it contributes to the furtherance of this "Crusade for Souls."

It is a challenge to co-operative endeavor. The entire denomination is engaging in this Crusade. The entire church will be "doing the same thing in the same way at the same time"—Crusading for Souls. To the extent that any local unit fails to co-operate will the entire Crusade be weakened. The strength and success of the endeavor will depend entirely upon the manner in which the local units accept the challenge.

"God Is Still on the Throne" is the theme of a song often heard in our churches. As the God on the throne, He still answers prayer. He is able to give mighty revivals of salvation. Shall the Church of the Nazarene accept the challenge of "A Crusade for Souls" and meet God's conditions for a real Holy Ghost revival in every church?

Whatever the difficulty or the trouble is, pray about it. If it is a domestic trouble, pray about it. If it is a business trouble, pray about it. If it is a church difficulty, pray about it.—CHAS. H. SPURGEON.

# CHRIST'S LAST MESSAGE TO THE CHURCHES

Will H. South

## VI. PHILADELPHIA—THE HOLINESS MOVEMENT

*Behold, I come quickly: hold that fast which thou hast, that no man take thy crown (Rev. 3:11).*

THE caption over this study seems bold. But all we ask of the reader is an unprejudiced mind, and that, of course, will mean that judgment will be withheld until the evidence is all in.

We have noticed the prominence of the idea of incompleteness in the church at Sardis—not as something which we infer or imply, neither something incidental, but this thought and this alone almost tells the story of that church. Not only was there the tendency toward death, as a result of failure to bring doctrine and experience to completeness, but there was the sad lack of missionary enterprise and evangelistic zeal. We take from the shelf a small volume, "Landmarks of Church History," by Dr. Henry Cowan, Professor of Church History in the University of Aberdeen, and read, "Not until long after the Reformation did the Protestant churches awake to a sense of missionary responsibility. For this grave shortcoming, something may be pleaded in extenuation. Often the whole energy of the Church was occupied with the struggle for existence. Nevertheless, this missionary neglect of the Reformed Church is a blot upon her early history and helped to arrest her progress. Protestantism would have maintained a higher spiritual tone, and might have been saved from those internal conflicts which weakened its testimony and strengthened the Roman opposition, had she devoted a fair proportion of her sympathy and energy to the work of 'preaching the gospel to every creature'."

But where Sardis failed, is exactly where Philadelphia stands approved. The city of Philadelphia itself was a missionary city, specifically founded for the spread of Greek culture in eastern Lydia and Phrygia. Geographically, culturally and economically it was the "open door" to an important section of the province of Asia. Just how it took its name, we are not certain, but divine Providence must have had a hand, since the name, which means "brotherly love," as well as many other attending circumstances seem to fit the church that was planted there.

### HOLINESS DEMANDED

The person of Christ is more prominent in this letter than in any of the others. The need of Christ was deeply felt, deemed absolutely necessary and earnestly sought. He always responds to that attitude. His presence became real, and this is conspicuous throughout the letter. Christ displays Himself to Philadelphia, not in some searching, judicial relation as in several of the other citations, but as the holy and true One. "These things saith he that is holy, he that is true."

As much, He demands holiness in those brought into union with Him, and separation from all fallen elements. Holiness in infinite degree belongs pre-eminently to the Redeemer and Head of the Church. He was "holy, harmless, undefiled and separate from sinners." His nature was incompatible with sin. This holy Being can never look with allowance upon the corruption, oppression, pride and greed of this or any other age, neither does He condone sin in the lives of His professed followers, since His marvelous grace provides salvation from all sin. Mark this, for it is a clue to an essential Philadelphian element. But He displays Himself also as "the true One," infinite rectitude and faithfulness being His in all His dealings with men. And as such, he demands "truth in the inward parts." Holiness, with "him that is holy," and truth, with "him that is true," are vital elements of Philadelphian character.

### "THE KEY OF DAVID"

"He that hath the key of David." The reference is to Isaiah 22:22. Shebna, an astute, ambitious, conniving man, believed to have been of foreign descent, was treasurer or steward over the house of Hezekiah. His political corruptions were an abomination to God. Through the Prophet Isaiah God asserted that He would pull down this Shebna, and set up His righteous servant Eliakim. "And the key of the house of David will I lay upon his shoulder; so he shall open and none shall shut; and he shall shut and none shall open." The reference is unmistakable. It is also clear from our Lord's use of it that he is himself the true "Eliakim," whom God hath set up, (Eliakim means, "God is setting up"), to "bear all the glory of his Father's house," to unlock the treasures of "the riches of his grace." Christ is the Steward over the house of God, the High Priest and Minister of the true sanctuary. Philadelphia represents the dawn of a new day, when the Church will give her Redeemer and Head the pre-eminence due Him. And when He is exalted to His proper place, the Church will no longer be pope-ridden, while the world gropes on in deepest darkness. Neither will feebleness retard the spread of the gospel, while "the whole energy of the Church is occupied with the struggle for existence." The Holder of the key of David is about to open the treasure house of blessing. In a little prayer-meeting running deep into the night, a few then unknown believers, "tarried," till their "hearts were strangely warmed." It was a small beginning, but Christ was exalted and honored. Watch Him work! The Wesleyan revival was to save England from a French Revolution, turn back the tide of infidelity

and atheism and arouse the Church from a state of formalism and spiritual death. It was the beginning of a mighty movement of grace. Luther had been used of God to recover the doctrine of justification by faith, as "treasure hid in a field," and now John Wesley is used to restore the doctrine of sanctification by faith, instantaneously received, and wrought in the heart by the baptism with the Holy Ghost—"the pearl of great price," for which millions will gladly sell all they have to obtain.

#### SCOPE OF HOLINESS MOVEMENT

The Wesleyan movement alone did not constitute Philadelphia. Wesley was the leading figure in the movement which we are attempting to identify. He was the one man properly endowed by nature and grace, both to organize into orderly form the doctrine, and a movement effective for its propagation and dissemination. Practically every evangelical denomination has been touched and its history modified, and in many instances revolutionized, by the doctrine of holiness and by the influence of men and women who came into the experience of the Spirit-filled life. We now make bold to present a truth, that of itself, we

believe, will serve to identify the holiness movement with Philadelphia: Wherever God's Anointed Son, the true "Eliakim," is given the pre-eminence due Him as Head of the Church, two things always attend each other: First, a Spirit-filled Church no longer feebly struggles for mere existence, but rises up, endued with power from on high to carry out her Lord's Great Commission, and second, open doors of service immediately stand ready to be entered. Mark this, as another essential Philadelphian element—the Opener of Doors opens them that they may be entered. The opening of the treasure of grace for blessing upon the Church in the outpouring of the Holy Ghost, and the opening of doors of service, go together, and we repeat are Philadelphian. Need we remind the reader that Carey, called "the father of modern missions," and Robert Raikes, the father of the Sunday school, were both contemporaries of Wesley? On our study desk we keep a "Vest Pocket Church History," which we open at this moment and find no less than fifty Bible Societies, and Tract Societies that date from Wesley's century. Open doors also stood before the Church everywhere, as Spirit-filled messengers of the cross were ready to enter them.

## MASS AND PERSONAL EVANGELISM

J. W. Montgomery\*

NO phase of our discussions of evangelism is more unfortunate than the occasional attempt to separate mass evangelism and personal evangelism. Now and then some good brother, in order to emphasize the importance of personal evangelism, will infer that mass evangelism has run its course, hence we must resort to the personal touch to save the world. Then in heated discussions on methods of conducting revival meetings one may hear such expression as, "Personal evangelism may be all right, but I'm in favor of mighty mass revivals prayed down from above."

Pentecost was preceded by a long period of personal work. Christ had sent out seventy followers, two by two from town to town and from door to door, and had chosen twelve special disciples who helped pave the way for the mighty mass revival through contacts with individuals. After Pentecost both old and new converts went everywhere preaching to individuals and to the masses, winning every soul possible by either method that might suit the occasion. Paul said, "I am all things to all men, that by all means I may win some."

I challenge any church in the land that is having difficulty along the line of fruitless efforts at mass revivals to pave the way for the next one with earnest personal work, done by Spirit-filled Christians. If this is properly done and the leader of the mass meeting will give the right emphasis and encouragement to the efforts of the people to win their neighbors, and if he

will give proper place to the workings of God's Spirit when He moves upon the hearts of the folks, failure is unthinkable!

On the other hand, if any pastor is having a hard time getting his people to do personal work he should organize them for such service at the close of his next revival. If it is a Holy Ghost revival it will produce soul passion among the laity, and if rightly directed it will be the means of many other souls being won for God and the church down through the years.

It is unreasonable to separate personal evangelism from mass evangelism. It is impractical. To encourage one method and discourage the other is to literally strive against one's own force in what he undertakes to do. Separated they often fail. Together they win.

"The end for which we preach is to perfect men. This perfection is not what a worldly criticism would at first call perfect; but, after all, what in the final analysis the world always comes to as human perfection. The gospel of the Son of God always brings both inner and outer morality, loyalty to truth, purity of motive, purity to the fountains of life, and purity in all its streams. The gospel especially makes character perfect in pure, simple nobility and beauty."—

DR. P. F. BRESEE.

\* Superintendent, Northern Indiana District

## THE FORMULA FOR BIBLE PROSPERITY

Raymond Browning\*

**W**HEN our Lord asked the question, "Who is that faithful and wise steward?" He was calling our attention not to the matter of belief primarily but to dependability. When Paul said, "It is required in stewards, that a man be found faithful," he also was emphasizing the idea that a man to be a good steward must be one that can be depended upon. This trait of character is easily seen in Eliezer, who is the first steward mentioned in the Bible. This faithful servant of Abraham shared his master's most precious secrets and took care of his most valuable property. A close examination of Eliezer will disclose all the great elements of real scriptural stewardship. The highest conception of this stewardship is that of guardianship and distribution of spiritual things. Paul speaks of Christians as "stewards of the mysteries of God," and Peter calls attention to the fact that we are to be "good stewards of the manifold grace of God." Nevertheless this truth is inescapable that our stewardship also extends to the ordinary, everyday things of life such as time, talent, labor and money. Since money is often the tangible product of time, talent, and labor it is only fair that we examine ourselves as to our faithfulness in the matter of money. If this should be the least of the things involved in stewardship, let us remember the words of our Master, "He that is faithful in that which is least is faithful also in much."

### "DE LAWD'S COW"

After many years of preaching the gospel I sincerely believe that there is hardly any one thing that will so soon reveal the real character of men and women as the way in which they spend their money. Just tell me what you did with the money that passed through your hands during the past six months and it will not be hard to tell whether you are selfish or unselfish, godly or worldly, generous or grasping. The amount of money you have handled has nothing to do with it. It is the question of your attitude toward it. Some years ago a couple of stock buyers in the South rode up to the home of an old colored man and noticed a fine milk cow grazing in the yard. One of them said, "Uncle, we would like to buy this cow. Is she yours?" The old negro replied, "No sah, boss, dat ain't my cow. Hit's de Lawd's cow. I'm jest a keepin' her for Him." That old man had grasped the great principle of stewardship. We really do not own anything. Whatever we seem to possess is just lent to us for a little while because "the earth is the Lord's and the fullness thereof."

### WHO OWNS THE DIME?

Just at this point in writing this paper I took out of my pocket a dime and read the date, eighteen hundred and ninety-seven. That tells me that thirty-

seven years ago this coin fell bright and warm from the machine in the United States mint. If this little coin could talk to me would it not have an interesting story to tell of all the places it has gone and all the things it has purchased in nearly forty years? I earned this coin by preaching, and that is not easy work, but I will not say this dime is mine. Today in quiet cemeteries there rest, may be, ten thousand hands that once held this same coin but they have moldered to dust. The time may come when my hands will mingle with the clay of the earth and the warm palm of another man will hold this dime and he may say, "This is my money," but "the silver is mine and the gold is mine saith the Lord of hosts."

### TITHING AND PROSPERITY

It is the recognition of divine ownership of all things that ought to settle forever the matter of tithes and offerings. It weakens our preaching for us to tell people that if they tithe they will always prosper and if they do not pay the tithe adversity will be their lot. Tithing does tend toward prosperity because it involves thrift and a definite financial plan, but the tither may not always prosper for Paul said in one place, "Even unto this present hour do we both hunger and thirst, and are naked, and are buffeted, and have no certain dwelling place." The plain truth is that tithing is the low water mark of Christian stewardship and is miles beneath that high water mark of St. Paul's when he said, "I have suffered the loss of all things . . . that I may win Christ." Whether we prosper or go penniless the chief thing is to have the happy consciousness that we have been faithful to God as stewards of our time and our talents and our money.

### GOD'S APPLE TREE

It is a pitiful thing for a man to prosper on misappropriated funds. There is always a day in court for that kind of procedure. Some years ago a steward of a church in North Carolina visited a church member who was notoriously stingy. He said, "Neighbor, at our last board meeting we assessed you five dollars for the coming year." The farmer said, "That is too much money in these hard times. I just can't afford to pay that." The steward said, "I have a proposition to make you. Instead of giving five dollars I want you to give the church all the apples from that tree near the garden fence." The farmer agreed and the whole family became interested in the enterprise. The apple tree seemed to know it was working for the Lord. It bloomed so beautifully in the springtime and when the fruit began to mature the farmer had to prop up the lower boughs to keep the heavy crop from breaking them off. Nobody molested the Lord's apple tree. The family gathered the apples carefully

\* Pastor, First Church, Columbus, Ohio

and as they sold them they put the money in a separate little bag. In the fall the steward came around and said, "Let us see what the apple tree brought in." The farmer took the little bag and counted out the money on the table, twelve dollars and forty-five cents. The steward said, "That is fine. That's twice as much money as you have been giving to the church in any one year. The miser looked at the money and said, "Times are so hard I just can't afford to give that much money to the church. I will give you seven dollars and a half." Next year that apple tree died and the next revival meeting found that farmer at the altar. When they asked him his trouble he wept and said, "I stole that apple money from the Lord." He used the right word and if all such thievery were confessed we would need to widen our altars for weeping church members.

#### RELIEVED OF UNREST

One of the beautiful things about being faithful stewards is that it takes out of our minds so much unrest and pain as to our financial duties and obligations. We are enabled to sail on a steady course buoyant with the consciousness of being blameless toward God and right toward our fellowmen. Some years ago I met a godly Baptist layman in South Carolina who was secretary and treasurer of a large cotton mill corporation. One day he took me into his confidence and told me something about his faith in God and his success in business. He said, "Years ago when my children were small my salary was too

small for my actual needs. Strive as I would I could not keep out of debt. This became a heavy cross to me and one night I was unable to sleep. I arose and went to my desk and spent a season in prayer to God for help and guidance. Then I took a pen and paper and wrote out a solemn contract with my heavenly Father. I promised Him that no matter what testings or trials came I would never turn back. Also that no matter how pressing were my obligations I would scrupulously tithe my income. Next I promised the Lord that if He would let me make a certain larger I would pay two-tenths, then if I made a certain larger salary I would pay three-fifths. Finally I named a larger salary, which was far beyond anything I had ever hoped to earn, and told the Lord that if I ever reached such a salary I would give Him one-half my income." Then the old gentleman smiled and tears came into his eyes as he said "Brother Browning, for many years it has been my happy privilege to give one-half my income to the Lord."

I do not know whether or not good stewards will get good salaries or a very meager living but I do know there is a Bible prosperity and a Bible success that every good steward can obtain. The formula for it was given to Joshua in these words, "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success."

## THE CAPTAIN OF THE SHIP

W. G. Heslop\*

THE most picturesque and beautiful of the definitions of stewardship is the one given by a boy of thirteen, "Stewardship means that life is a great ship, loaded with a rich cargo of many things to be delivered to many peoples, in many places. God is the owner of the ship but I am the captain of it." God has made me the captain of the ship (His steward) and it is my job to bring the ship to the right port and faithfully discharge the cargo (that is stewardship). This is in harmony with 1 Corinthians 12:7 which means that each one of us receives a manifestation of the Spirit for the common good of all. We are not to be mere human pack rats gathering up anything that glitters, just to gather; nor are we to be like those who:

*Creep into the world to eat and sleep  
And know no reason why we were born  
Save only to consume the corn,  
Devour the cattle, flock and fish  
And leave behind an empty dish.*

"That's a fine umbrella you're carrying," said

Forsythe to his friend Walters. "Did you come by it honestly?"

"I haven't quite made out," answered Walters. "It started to rain the other day and I stepped into a doorway to wait until it stopped. Then I saw a young fellow coming along with a nice large umbrella, and I thought if he were going as far as my house I would beg shelter under it. So I stepped out and asked, 'Where are you going with that umbrella, young fellow?' and he dropped the umbrella and ran."

Say, brother, sister, where are you going with those talents? those possessions? Say, young man, where are you going with that life? your influence? your future? your money?

Phillips Brooks tells a story of some savages to whom a sun-dial had been given. So desirous were they to honor it and keep it sacred that they housed it in and built a roof over it. Does this make you smile? Do not smile too soon for many are doing that very thing with God's gifts. Banks and so-called safety deposit boxes contain many of the gifts of God intended to bless the world. This procedure has dried

\* Pastor, First Church, Grand Rapids, Mich.



up the fountains of sympathy and benevolence. It has made men niggardly, skinflints, and lickpennies. In fact money, if hoarded or misused instead of given to the cause of God and humanity will sink a man into irretrievable darkness, doom and despair.

Hear this eloquent sermon preached by hoarded money:

"Keep me, and I will dry up the fountains of sympathy and benevolence in your soul and leave it barren and desolate. I will make you *niggardly*—a *skinflint*—a *lickpenny*. Hoard me up and I will change your heart of princely bounty into a heart of stone.

I will make you a *scrubby, grasping, tight-fisted churl*. Grasp me more tightly and I will change your eyes that they will care to look upon nothing that does not contain my image, and so transform your ears that my harsh, metallic ring will smother the pathetic cries of widows and orphans and the wail of perishing multitudes. Keep me, clutch me, and I will destroy your *concern for the race, your respect for the right, and your love and reverence for God*. Hold on to me with a death grasp, and I will make you sordid and bitter in your spirit and at last I will sink you into an endless night."

## STEWARDSHIP CONVENTIONS

P. P. Belew\*

THE program of the Georgia District for this year includes a series of stewardship conventions. We are now in the midst of this campaign, which is planned to reach every church on the district. In preparation for these conventions we secured a large quantity of the splendid stewardship literature which the General Stewardship Committee supplies free; and had cards printed which when signed pledge the individual to pay a tithe into the treasury of his local church as the minimum expression of his stewardship.

The campaign is started in each local church with a fervent gospel message. In this message it is shown that God has a plan for financing His cause. This plan requires His people to pay tithes and give offerings. All other plans are substitutes and human inventions. All of these substitutes are more or less injurious to the church, many of them a reproach, and some of them a disgrace. Five features of God's plan are emphasized.

### FIVE FEATURES EMPHASIZED

1. It equalizes responsibility. Each individual has a part. The person of small means is as much responsible to God for the amount that he can contribute as the person of larger means is responsible for the greater amount that God expects of him. "He that is unjust in the least is unjust also in much."

2. It challenges the will. We are to "bring" in our tithes. It should not be necessary to send an ecclesiastical sheriff to collect tithes from Nazarenes. It reflects upon my devotion, if not my relationship to God, when I become so negligent that the steward has to "gouge" me up concerning my financial responsibility to the church.

3. It appeals to liberality. It calls for "all the tithes," for "tithes and offerings," and to give "as God hath prospered." The tithe is the minimum expression of our stewardship. It is a good place to start, but no place to stop. One's liberality is not determined by the amount that he gives, but by the amount that he has left.

4. It makes the local church the authorized repository to receive the tithes of its membership and disburse them to the various interests which it supports. The church frequently suffers financially because its members scatter their tithes instead of paying them into the treasury of their own church; and it is as inconsistent for a member to scatter his tithes and let his own church suffer as it would be to neglect his own family and support some other family.

5. It defrays the expenses of God's work. When God's plan is followed there is "meat in God's house." Usually, if not always, when a church of any size fails financially, it is due to "robbing God." Awful! but true.

### DUTY AND PRIVILEGE

Tithing is both a duty and a privilege. It is a duty because it was practiced by the patriarchs, commanded by the law, and is urged by the gospel. It is a privilege because it is a condition of spiritual blessings and a basis of material prosperity. No one need expect to get rich simply because he tithes, but he will be more prosperous than he would be if he did not tithe. The highest rate of interest a man ever pays on money is on that he owes God. And certain it is that no one can hope to sustain a right relationship with God who refuses to walk in light which God gives, including light on tithing.

At the close of the message the tithing pledge cards are placed in the hands of the people, who are exhorted to sign and turn them in to the pastor or the church treasurer immediately. The stewardship literature is distributed and the pastor urged to continue the campaign by public and personal effort until the entire membership is canvassed.

The response is encouraging. But the ultimate results in any project of this nature must of necessity depend largely upon the attitude and activity of the pastor. The District Superintendent can only serve as the specialist who diagnoses the case and prescribes the remedy. The pastor must, as the attending physician, secure as many assistants and nurses as are necessary and continue the treatment to obtain and maintain normal functional activities.

\* Superintendent, Georgia District

# A PRACTICAL RECOGNITION OF GOD'S OWNERSHIP

B. H. Wooten\*

**T**HIS word consecration is much used by those who have little apprehension of its meaning. Primarily, it means the act of making sacred, or of devoting to a holy use. Devoting ourselves to God to be used according to His will is consecration. It is a practical recognition of His ownership. It is the act of surrendering ourselves to Him, a decision of the will of God in our life. Many persons feel that they belong to God, who never practically consulted His will with regard to anything. Such persons are not consecrated. Consecration is not a profession. No doubt some persons make a profession of consecration ignorantly, not knowing what it involves; but real consecration is an act. It is not a matter of feeling or of knowledge, but solely a matter of the will.

When we consecrate our property to God we simply give it over to Him to be used according to His will. It is a definite transaction. His will is then to control it. Our only responsibility lies in learning what that will is and doing it. We may simplify the matter still more. Consecration of property to God is simply applying the law of obedience to its use.

## ACKNOWLEDGING GOD'S CLAIMS

Consecration is the practical recognition of an evident fact. As Christians we belong to God by virtue of creation, redemption and conquest. He created us. When one invents a thing and fashions it out of material which is rightfully his, his creation belongs to him. He can maintain his right of possession against all comers. In that sense we belong to God. If any man is not serving God, he is like a runaway slave. He has stolen himself from his rightful master. God has redeemed us in Christ Jesus. Having run away and sold ourselves to the adversary, He has bought us back. "And ye are not your own; for ye were bought with a price; glorify God therefore in your body." And it was in order that He might have a people to love, in whom to dwell, and whom He would sanctify. Christ came forth from heaven armed with love to conquer us. By His work for us and in us, He has made a loving conquest of our hearts. Thus the fact of divine ownership has been established.

## HONEST STEWARDS

Consecration of our property to God is required by common honesty. We are stewards. What we have in our possession is God's property placed for a time in our hands to be used for Him. "It is required in stewards that a man be found faithful." The moment a steward begins to think of what he is using as being his own, the seeds of dishonesty are springing up in his heart. We shall be called upon "to give an account of our stewardship." Then it will appear to angels and to men whether or not we have been honest

stewards of that which the Lord said to us, "Occupy till I come."

## ESTABLISHING RIGHT RELATIONSHIPS WITH GOD

Consecration of our property will establish right relations with God. A person who does not consecrate his property must ignore God, taking no account of His claims. There does not seem to be any middle ground for one holding unconsecrated property. The only right relation to God is that in which we recognize His ownership of ourselves and of our property. If we ignore Him, we are godless; if we defy and rob Him, we are rebels. It is only by consecration of ourselves and our property that we can have that fellowship with God. It is impossible to pray without consecration of property. One who is holding his property away from God, either ignoring His claims or defying them, can observe scarcely any of the conditions of real and successful prayer. He cannot be reverent, humble, obedient, submissive, or truthful; in fact nothing can be right in our relations to God till our property is consecrated to His service.

## RELIEVED OF ANXIETY

Consecration will relieve the mind of care and anxiety. In respect to responsibility and care there is a great difference between one who does business for himself and one who is simply the agent of another. The latter, if he is a good steward, will not be careless or neglectful. But his chief concern will be to be faithful. If we could believe in the goodness and wisdom of God, and recognize the fact that we are His stewards, making money for him, and believe that he will provide for our wants as his servants, and give us whatever measure of success is for His glory and our good, we should be free from care about property.

## PROMOTING SPIRITUAL DEVELOPMENT

Consecration will greatly promote the development of the spiritual life. What is spirituality? Some of its elements are regard for the things of the spirit, a sense of God and eternity, a perception of spiritual laws and relations, and a habit of being led by the Holy Spirit. The cultivation of the spiritual life is the most important thing the Christian has to do. Our spirituality is our fitness for heaven. It is also the chief element of power for service in this world. It is that which gives us power with God in prayer, and power with men in presenting Christ. It is thought by many that it is impossible for one engaged in money-making to have much spirituality. We know that as a matter of fact most men get absorbed in their business pursuits and give little attention to the things of the spirit. And they excuse their lack of spiritual development, when they are conscious of it, on the

\* Pastor of Central Church, Omaha, Nebr.

ground that it is not consistent with proper attention to their business. But everything depends on whether we consecrate our property to God and conduct our business for Him. The shop, the factory, the store, the office, or the farm, then becomes as holy as a church.

#### POWER FOR CHRISTIAN SERVICE

Consecration is the only way to attain power for Christian service. God will use that which is devoted to Him; he cannot use that which is withheld from Him. The great reason why so many Christians have no power for service is that they are not consecrated.

One reason why the money that goes into the Lord's treasury accomplishes so little for His cause in the world is that it is not consecrated money. It is not given to the Lord but to "the church," or "missions," or to some other institution. We must give as unto the Lord. It will change money-getting from a base and worldly business to a divine calling. The spirit that moves us to this act will permeate every department of life and govern our every act. In this act of consecration our lives will be illumined and elevated by divine influences. And we shall be able in some measure to reproduce the life of Christ on earth.

## THE MEANING OF STEWARDSHIP

E. E. Martin\*

**S**TEWARDSHIP has a mighty big and all inclusive meaning when it comes to our whole responsibility to God. Steward or stewardship in the Greek means dispensation as well as a manager. It includes in its meaning the whole call, dispensation or administration which one has to God. When Paul said that a dispensation of the gospel was given unto him, (his call to the Gentiles), he means that he was made a steward of the Gentiles' salvation. The responsibility of their salvation rested upon him as a call, as a stewardship. So our stewardship includes not only our call to be Christian in a general sense, but also our call to our particular field of service to our God. It means that all our knowledge, all our talents, all our possessions, are at the disposal of God to do the particular work He calls us to do. Christian stewardship therefore means two things at least. It means that we are to be called to the particular Christian work we are doing; and secondly, that everything we possess of every power or ability is committed to the carrying out of that task. That is stewardship in its scriptural and spiritual meaning.

One needs to feel a real tremendous divine call to what one is doing for God or he cannot fulfill his divine stewardship. He needs to feel "woe is me" if I do not do this work or answer this call. Too much of our holiness today has lost that tremendous urgency. We do not know whether we are really called to do what we are doing or not. Oh, I do not mean that all of us lack that call; but too many do.

This lack perhaps is due to two things. We are either not true to our real selves or we are not true enough to God to find out what He really does want of us. These two things I regard as essential in every Christian's life. He needs to be true to himself. Only by doing this will he discover his true self. Only by doing this will he be able to feel the true call of God upon him.

When it comes to being true to God it is only by this method or experience that we discover our-

selves more fully and what God wants of us. Sometimes the lack of stewardship is just a plain lack of real devotion, and Christian experience. The true steward must be one whose service to God grows out of self-knowledge and divine knowledge. The more truly these two elements can be blended in one personality, the more truly will that person be able to understand and perform his stewardship to his God.

Applying this meaning and discovery of our stewardship to Christian life today, we must add a few brief conclusions. First, we have no right to deny people or God the benefit of our knowledge. What we know we are responsible to give for the benefit of men and the glory of God. As freely as we have received so freely must we give. As Christians we have no right to withhold the light of knowledge we possess to bless and help others. The same is true of our talents. Whether it is to sing, to teach, to play, or to pray, we are obligated to do all we can to the glory of God. We have no right as Christians to withhold what we can give by the way of talent. If we will be free to give of our talent to the glory of God, I am sure that God will find a place for us to labor and to serve men and God.

Last, we cannot withhold our possessions from feeding the hungry, clothing the naked, and sending the glad tidings of redemption to the ends of the world. This we must do cheerfully and generously. Our stewardship demands it. The world demands it. And, God the Giver of every good and perfect gift, waits to have us return unto Him of every good and every talent in continual acts of worship and service.

We need to practice the gospel of sharing. In other words, we need to take the gospel of Jesus seriously. We are not doing this, and that is our weakness. In many cases we "believe on" Jesus, but we are not ready to believe Him by taking Him seriously. If we would, we would discover that He has something to say about our lack of Christian practice.—*Selected.*

\* Pastor, Nampa, Idaho

## THE QUESTION BOX

General Superintendent Chapman

*Q. Roman Catholics claim that tradition says Mary, the mother of Jesus, was resurrected from the dead. This they claim is proved by the fact that her tomb was found empty. The fact that she was supposed to have been resurrected is one of the reasons why they worship her. Is there any foundation to this?*

A. In the first place, there is no authentic history of Mary after her blessed Son committed her to the disciple John at the base of the cross that day. All that is said about her life, subsequent to that, is conjecture pure and simple. There is no record as to her death and no record as to whether she ever had a grave. If she did die and was buried and later her grave was found empty, that would not prove that she was resurrected. If there were any proof that she was resurrected that would not warrant anyone's worship of her or anyone's calling her "The Mother of God." Mary was a woman most blessed of the Lord and a woman of superior faith, purity and obedience. Her life holds many lessons for us. But she lived and died as a human being and will arise in the resurrection of the just still just a human being, saved, sanctified, and glorified, but not deified.

*Q. The Roman Catholic Church believes that the bread and wine for the Lord's Supper actually turn into the flesh and blood of the Lord as soon as the priest sanctifies it. Two Chinese Catholic priests recently told me of an instance in which a Protestant in Italy or France entered a church during high mass, and being utterly opposed to the idea that the bread and wine become flesh and blood, he rushed to the altar, snatched the bread from the hand of the priest and began to cut it into pieces. To his horror and amazement the blood began to flow freely from the supposed bread. I am told there are many stories like this. Is there any foundation for such stories? If not, what does the Lord mean when He says, "Whoso eateth my flesh and drinketh my blood, dwelleth in me and I in him. Except ye eat of the flesh of the Son of man and drink of his blood ye have no life in you. Whosoever eateth my flesh and drinketh my blood hath eternal life and I will raise him up at the last day"?*

A. There is of course no foundation in facts for these fabulous stories by which Rome keeps credulous people under her influence. And what is more, the whole Roman Catholic theory of transubstantiation is a fabrication of the hierarchy and is unscriptural and pagan. As to the meaning of the scripture quoted above: the plain meaning is that one must draw his

spiritual life from Christ or have no life at all. At the time these words were spoken they were applied as a present test, and yet the sacrament of the Lord's Supper had not yet been established. We may therefore be sure that there is no direct reference to this sacrament in the passage. The meaning is deeper and more fundamental. One might partake of the elements of the sacrament and still have no life. But if he eats the flesh and drinks the blood of Christ he invariably and without fail does have life. The reference is not therefore to any outward ordinance but to faith in Christ by means of which one becomes partaker of His vital salvation and abiding life. "He that believeth on the Son hath everlasting life" is a parallel passage. And "He that believeth not shall be damned" is the equivalent of the other side of the statement. Except one partake of the life which is provided in Christ he abideth in death.

*Q. Please explain Luke 17:33-37.*

A. This passage is part of the Lord's discourse on His own return to this world in the glory of the second advent. Verse 33 deals with the state of preparation in which one should live and wait. Verses 34-36 indicate that the coming of Christ will be universal and that people around the world will know of His appearing at the same instant—some at midnight, some at dawn, some in the middle of the day. For all these periods of time exist at any moment you can mention. Verse 37 just answered the question as to where the saints will gather, and says they will gather wherever the Lord is.

*Q. Should Christian people pay tithes?*

A. Since you have stated the question this way, I am tempted to just answer with an emphatic yes, and let it go at that. Even those who still contend that the tithing system belongs to the Old Testament age and is not obligatory now could not reasonably object to such an answer. For leaving the legal phases of the question out, there are three benefits that come from systematic tithing that cannot be denied: (1) Paying tithe gives one basis for a good conscience in good times and in ill. (2) Paying tithes of necessity injects order into one's business, for if one knows what one tenth of his income is, he must also know what ten tenths are) and this within itself is worth all it costs to the average person. (3) If all God's people should tithe scripturally and systematically the program of the gospel would be adequately supported. For even when the tithe is not sufficient for such support, tithers will be liberal also with their freewill offerings. And there is really no possibility for anyone, poor or rich, to complain against the justice of the tithing plan. For when one has little income, his tithe will be small, and when he has a large income, he will have plenty left after he pays his tithe.

## DEVOTIONAL MEDITATIONS

Mrs. Esther P. Bonham

### Sunday—Waiting All Day

*On thee do I wait all the day* (Psa. 25:5). Read Psa. 25:1-7.

So many wait on the Lord a few minutes in morning prayers then forget Him until evening devotions. How much better it would be to maintain a vital communion with Him through the day. It can be done. In the busiest moments fellowship with Him is to be had. He is ever mindful of the waiting soul. An alert readiness to know and to do His will assures us entrance into the "secret place of the Most High."

### Monday—More Than Reflectors

*Ye are the light of the world* (Matt. 5:14). Read Matt. 5:14-16.

It is not the lighthouse sailors are interested in during dark, stormy nights on the ocean. It is not the moon and the other planets that are perfect reflectors of the light of the sun that men, shivering from cold, are anxious to see. Of what use would the lighthouse be were there no light in it? Or the moon and planets, were there no sun to reflect? "Ye are the light of the world," not because of what you are, but because of the greater Light—that Divine Illumination—in the human heart. "If we cannot become a great lighthouse, flashing its beams far out on the ocean of life, we can truly shine like a candle to single individuals along the shore."

### Tuesday—Hidden Lights

*Is a candle brought to be put under a bushel?* (Mark 4:21). Read Luke 8:16.

Have you ever watched a tiny flame under an airtight vessel? What happened? Why, as soon as the oxygen is consumed the flame is extinguished, for the gas which remains in the vessel does not have the power to maintain the flame.

And so it is with a Christian. Prayer is to the divine light within us what oxygen is to the candle flame. Indifference, carelessness, neglect, all, are "bushels" under which we may place our spiritual lamps. And "how great and terrible is the darkness for perishing mortals who are feeling after God."

If your light is under a bushel, bring it out before the flame is extinguished.

### Wednesday—Beauty for Ashes

*To give unto them beauty for ashes* (Isa. 61:3). Read Isa. 61:1-3.

Pause a moment, if you will, where a building has burned. Experience for a second the feeling that comes with the knowledge that property has been destroyed. Pass this spot later, and how different the sensation. A new structure, more beautiful than the first, is being constructed.

Watch a forest fire, if you can, and behold the destruction left in its trail. Then come back to the same spot after the sun and rain have had time to do their work, and you will find a luxuriant growth of vegetation, dotted with gorgeously colored flowers, "Nature believes in conversion."

Sin is like fire. In its wake are waste and ruin. But God has promised "beauty for ashes." And in Christ is that promise fulfilled. He bestows grace to enable us to overcome and to reconstruct that which sin has destroyed.

### Thursday—The Grace of Our Lord

*Ye know the grace of our Lord Jesus Christ* (2 Cor. 8:9). Read 2 Cor. 8:1-9.

Paul said to the Corinthians, "Ye know the grace of our Lord." But do we know it? Have we wrestled with this word, "grace," until we realize, at least in a measure, its unfathomableness; or have we treated it lightly? Grace means more than favor, conciliation, and good-will on the part of God to men. "It is the wonderful, the unspeakable love of Jesus at work in the lives of men, bringing light and glory and salvation. It is mercy and more than mercy; love and more than love; it is the free, spontaneous goodness of God setting out to bless mankind. It is also the agency of our salvation," says Rev. H. D. Ranns. Then may not we pause more often in our busy lives to contemplate a God of grace and Jesus our Lord whom He sent?

### Friday—Abounding Grace

*God is able to make all grace abound toward you* (2 Cor. 9:8). Read 2 Cor. 9:8-15.

Two of the outstanding words of the Bible are sin and grace. "Where sin abounded, grace did much more abound." It is God's way of overcoming sin, and not only is it an antidote for the greatest menace of the human race, but it is also the condescending love of God that energizes toward man for his good. "My grace is sufficient for thee," He says. And "by grace are ye saved through faith." We never can earn salvation, we must accept it. It is God, not ourselves, who is able to make grace abound. And not one single individual has been excluded from His plan of redemption.

### Saturday—Pressing On

*Forgetting those things which are behind, and reaching forth unto those things which are before* (Phil. 3:13). Read Phil. 3:13-16.

We may dwell with our victories and joys until the memories absorb us, and we are at a spiritual standstill. Or we may brood over our errors and imperfections until at last we are overcome and give up in despair. Living in the past is not going forward, not pressing on. Continued indulgence in memories of victories and joys is apt to engender a feeling of pride; while mourning over failures "drains one's enthusiasm, chills his hopes, and brings defeat."

Then let's forget the past, be eager for the future, and, by grasping new truths, become wiser and better.

## Religious News of the Week

Compiled by L. A. Reed

Austria seems to have gone despotic according to R. H. Markham in the *Christian Century*. The policy was built by the pope and carried out by the late Dr. Englebert Dollfuss, a very devout Catholic. His plan was that Austria was to be an out and out Christian state, but when the plan is investigated in its entirety, it is in reality despotism in the name of God. Every man's property and body are in the hands of the oligarchy. His wealth may be confiscated by the government if they disapprove his political actions. A policeman may arrest a person and put him in jail and there is no appeal or redress. If this policy is carried out it will mean distress and persecution for Protestants and terror for organized labor.

The lid has just been blown off the vice conditions in the city of Denver, Colo. The exposure brought about the resignation of Mr. Carl Milliken, superintendent of public safety and Police Chief Albert Clark was demoted to captain of detectives. The ministerial association has been instrumental in pushing the drive and great credit should be given to Mr. Max Melville, special prosecutor.

In one of the Seattle newspapers there was a headline feature which read "The Battle of the Bridge Tables." It came about through the Rev. Mark A. Matthews of the First Presbyterian Church challenging the moral right of the Y.W.C.A. to allow card games in its building. The minister claimed that the Y.W.C.A. was organized as an evangelizing agency and not as a recreation center. The "Y" secretary responded, "In view of the fact that so many girls are allowed to play bridge in their own homes, we allow them to follow the same practice at their parties in the 'Y' building because this is their home while working in Seattle." Twenty-four out of the thirty members voted to sustain the action of their secretary.

In the correspondence from India printed by the *Christian Century*, there is an interesting paragraph relative to an interview between Stanley Jones and Ghandi. Dr. Jones pointed out that because of ill treatment in the homes of the Hindus, many were compelled to leave home and hence Christian communities were established. He says, "We are willing that the Christian community as a political entity should fade out, provided you allow people to stay in their homes and be frank, open Christians, members of a moral and spiritual organization called the Christian Church, without disability or penalty. They need not change their dress or their food. They could still be vegetarians if they desired, they could stand in the stream of India's culture and interpret Christ in that stream. Are you willing to advocate this?" asked Dr. Jones. Ghandi's reply was, "Personally, I would. If my son should become a Christian in the sense

which you indicate, and there should be no brandy and cigars involved, then I would continue to hold him as an honored member of my home and would allow him to hold his faith without interference. If you take this attitude then most of the objections against Christianity in India will fade out." An interesting conclusion.

The history of the Jew has been written in blood and tears. Opposition to the race has risen to the point of persecution in Argentina, Brazil, Germany, Moscow, Poland, Turkey, Austria, Greece, Rumania and it seems to be brewing in London, Canada and the United States. We are reminded of the scriptural reference which reads (excerpt from Deut. 28) "Among these nations thou shalt find no ease, neither shall the sole of thy foot have rest: but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind: and thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life: in the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning!" "People must place their own interpretation on this modern anti-Jewish movement, but it looks to say the least, that a gathering of the nation is being forced upon them.

This week's daily press told of the great sacrifice of a Chinese Christian. After the Rev. and Mrs. Stam had been beheaded by the Chinese bandits, their baby child was to have received the same treatment from the angry brigands, when a Chinese *Christian* stepped forward and offered himself as the substitute and died in the child's stead. This heroic sacrifice will no doubt produce salvation to many of his race, especially if the child is raised to become a missionary to those who slew her parents. Such sacrifice should make America bow her head in shame.

A movement is on and a bill introduced in congress to deport all unemployed aliens and thus relieve the unemployment situation. It is going to be difficult in the strain of these times to be wise and tolerant toward the unfortunate. We must not forget the principles upon which this nation was founded. To say the least, care, caution and *prayer* should mark our attitudes in these strenuous times.

Stanley High in the *Christian Herald*: "A few days ago I met one of the most famous of the foes of prohibition. An honest wet, he was in considerable distress. 'The liquor crowd,' he said, 'is up to its old tricks again. They haven't learned a thing. In my city, for example, the drinking places are doing a rush order business cashing CWA checks. In other words, family men, taken off relief rolls and put to work for the government, are turning in their earnings for booze. It's the old story. In my opinion, the liquor crowd has already started the movement for the restoration of the Eighteenth Amendment. This time, if it comes, it will stay. And if it does come I, for one, will help to make it stay'."

## The Sunday School

M. Emily Ellyson

### LESSON FOR FEBRUARY 24, 1935

LESSON SUBJECT: Peter Heals a Lame Man (Acts 3:1-10; 4:8-12).

GOLDEN TEXT: *Peter said, Silver and gold have I none; but such as I have give I thee* (Acts 3:6).

#### INTRODUCTION

Peter and John were very faithful in their attendance upon divine worship and the practice of Jewish ceremonialism. Judging from this and other incidents connected with their ministry, it is not likely that they had the remotest idea that the movement to which they, and the other apostles, had dedicated their lives, was anything but Jewish. They preached to the Jews seeking to convince them that the Christ of Nazareth was their long looked for Messiah foretold by the prophets of old. Such a thing as Christianity was not known for many years. The only name by which the additional truth they taught was known was "the Way." The healing of the lame man occurred but a short time after Pentecost, at the most only a few weeks. Students differ on the exact time, which is not a matter of great importance, the important thing is that it did occur, and was accepted as a very notable miracle by the crowd assembled for prayer. The miracle opened the way for Peter's second sermon, and provoked the first persecution of the church at Jerusalem.

#### THE MINISTRY OF HEALING

As we study the Bible we discover that a ministry of healing was practiced by devout persons in the Old Testament as well as in the New Testament. The Psalmist David exhorts his soul to, "Bless the Lord . . . who forgiveth all thine iniquities, who healeth all thy diseases . . . so that thy youth is renewed like the eagle's" (Psalm 103). Healing is included among many of God's mercies for which we should *bless Him*. Prophets practiced healing as one of God's gifts to them in their ministry, and also in some instances brought back to life through prayer, those who were dead. But miracles of healing reached the high point, as to number, in the lifetime of our Savior. He was, and is, the "Great Physician." The ministers of healing in the lesson before us were Peter and John, the oldest and youngest of the twelve Apostles. These men had labors abundant but never were so busy that they felt themselves excused from the customary engagements with God for daily prayer and meditation. The prayer habit followed them through all their lives. Peter was praying when he saw the sheet of beasts let down before him; John was "in the Spirit" on

Patmos when he saw in a vision the glorified Redeemer, and was entrusted with messages to the seven churches of Asia. Upon this occasion they were accosted at the door of the temple by a crippled beggar, who, day after day, was carried there by friends to beg from those who entered by the gate "Beautiful" at the hour of the evening sacrifice and prayer. Dr. Luke, the writer of the Acts, puts emphasis upon the fact that the physical infirmity of this man was different from others, a specific case, "lame from his mother's womb." What a cheerless life this man had lived, and the future was hopeless. He asked for only a bit of money to provide for himself the bare necessities of his comfortless life. Probably he had been ignored by many, while a few felt pity for him and gave him a coin from their store. His request of Peter and John was just one more asking "for alms." He may or may not have known them, he was a familiar figure, and they were regular attendants at worship hour, but he simply "asked them for alms." Others gave and passed on, but these stopped and looked on his infirmity. Did that pause and fixed look awaken a hope for a generous benefit in the mind of the cripple? We cannot say but we feel that in that momentary pause God made known to these two His design for them and for the impotent man. Their ministry included healing for the body when the Lord would indicate it to be His will.

#### THE ACT OF HEALING

Certain requirements are involved in the act of healing. It has never been a promiscuous work any more than other works of divine grace and mercy. Peter must get the cripple's attention. He doubtless droned out his request as was his habit, scarcely looking at them. They must awaken expectancy by getting his attention, for he asked for only an ordinary gift when an extraordinary gift was to be bestowed. "Look on us," said Peter, and the beggar "gave heed unto them, expecting to receive something of them." Peter and John could not give what the man expected and plainly told him so. Their natural resources were limited, but not their spiritual resources which were enormous in their vastness, and could not be impoverished by giving. Out of that unlimited storehouse, said Peter, "give I thee. In the name of Jesus Christ of Nazareth rise up and *walk!*" Peter did not give up until the man was on his feet, leaping, "walking with them into the temple, walking and leaping, and praising

### N. Y. P. S. TOPIC FOR FEBRUARY 17

#### THE STEWARDSHIP OF SERVICE

This second lesson on Christian Stewardship as presented by Brother Weaver W. Hess, is outlined as follows: (1) Service of Confidence; (2) Service of Undivided Loyalty; (3) Constancy of Service; (4) Sincerity in Service; (5) An Acceptable Service; (6) Rewarded Service.

God." This was the first time in his life that that man felt his feet beneath him. What a demonstration of God's power was seen that day in the temple! The people "were filled with wonder and amazement at that which had happened unto him." We note that the one time cripple's first act was that of worship.

#### PETER AND JOHN'S OPPORTUNITY

Peter's defense and explanation of the healing of the cripple, which he told them was "a good deed done to an impotent man," included of necessity the fact that it was wrought "in the name of Jesus Christ of Nazareth." Two statements were then made which required great courage. But he was speaking under the impulse of the Holy Spirit and not Peter's impulse. The first statement, "Whom ye crucified"—he was before the Sanhedrin—a direct blow at that august body, and the second statement, "Whom God raised from the dead," went straight to the mark of Sadducee belief. Then he accused the entire nation of setting at naught the Stone which was made the head of the corner, for "in none other is there salvation." If we are saved it must be through His name.

## The Home Circle

Conducted by Mary Ethel Wiess

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

### A FANATIC

REBECCA BOWEN

I DON'T like tobacco smoke."

"Oh," said my worldly neighbor, "that is just plain fanatical."

Probably it is, from their standpoint. Probably I am a fanatic. Indeed, I am almost sure I am a fanatic. For I don't like any kind of smoke. I don't like coal smoke, nor oil smoke, nor wood smoke, nor any kind of smoke unless it be the smoke of burning leaves faintly perceptible in the autumn air, mingled with the smell of ripe apples in the orchards. There are many other things that I don't like. I do not like peppermint patties, nor boiled cabbage, nor pigs' feet, nor rye bread nor French dressing.

I have a clever little friend, and she is also the same kind of a fanatic, for she does not like oysters, nor jello nor sorghum molasses. When she comes to my house I do not serve these things on my table. I would never dream of forcing her to eat them. My husband does not like tea, so he must be a fanatic also.

Today I went shopping. A shopping trip is a rare and exciting occasion for me. I ate my lunch in the tearoom of a large department store, where for years I have been able to enjoy a simple lunch in pleasant surroundings. Today, the food was just as good, the decorations as lovely, the women as well-dressed. But

today the air was blue with cigarette smoke, and I left the place with a violent headache. I could not even finish my lunch. Two women at my table, one a gray-haired grandmother, and one a younger mother with a golden-haired two-year-old, puffed smoke in my face until I fled. They viewed my distress with disgust, and obviously considered me a fanatic, an old foggy, a crank and a kill-joy.

Now, when it comes to eating, we can close our mouths and refuse to take the things we do not like. Likewise, we can close our eyes against sights that do not please us. But our poor noses and our ears are not so fortunate; they have to stay open all the time, like an all-night restaurant. Our ears perhaps get a little recognition from the law, for if a group of barber-shop vocalists congregated on my front walk, and I did not like their harmony, I could call the police and they would be sent away. If a misguided motorist should persist in disturbing my slumbers by honking his horn before my door, I could have him removed. But our noses have no recourse, except we put them up at an acute angle, and take them outside for a breath of relief.

What if I should drop a few grains of quinine into their glasses of water, and they were compelled to drink it? Or what if I carried in a polecat or a basket of rotten eggs? Who would be the fanatic then?

Is it fair, Madam Smoker? And why must I be considered a fanatic? Why may I not go on not liking peppermint patties and boiled cabbage and pigs' feet and rye bread and French dressing and tobacco smoke, without losing my reputation for fairness and good judgment? And why is there no protection for my poor nose, that must stay open all the time, like an all-night restaurant?

### BECKY ADVISES A DICTIONARY FOR TROUBLED PARENTS

YES—wait a minute, Mis' Anderson! Uh—Lizzie's gone to the grocery, but if you just give me a little time, I can get outta this chair and open the door for you. I didn't know the lock was set. There—come right in, Mis' Anderson. My, my, it's good to see you. Haven't been over since before Christmas—no, you haven't! How are you—did you get the flu? Well, there was a lot that did. Hardly seen such a winter for sickness since 1918. No, Lizzie and I both kept well. Take off your coat—just put it right on that hook there. Pull your chair up close to the range. Sorta wild weather outside.

Well, how's Joan? Gettin' along fine in school, I suppose? Well, ain't that fine? President of her class, and assistant editor of the school paper! You ought to be real proud of your girl, Mis' Anderson. I remember—last year she took a prize in English class, and—what else was it? Oh, yes, that's right. A medal in an oratorical contest. She is—on the debating team! Well, that will be a lot of good to her in after



years—debating teaches them how to appear before a crowd, and how to hold meetings, and all that. Just be careful that she doesn't overwork, and get a nervous breakdown—it's a whole lot for one girl to carry. Folks rush around so these days

Now—I know just how you feel. It was so long before my Jim could see his way spiritually. Just seemed like he could learn anything in school, but he couldn't seem to understand about religion. What's that? Oh, surely Joan wouldn't laugh and make fun of her mother! Well, I know you didn't mean it just that way—but I do say it's a pity that the young folks can't see the real worth of a good father and mother, instead of gettin' their eyes on some little lack in education or manners. And yet—and yet—you've always insisted on Joan studyin' hard and gettin' ahead in school, haven't you, Mis' Anderson. Yes, I thought you had. You made her feel that education was important, and lots of times said how sorry you was that you didn't get no chance when you were young, to go to school, and all.

I know, Mis' Anderson; you always had to work so hard, and couldn't go to school—there, now, don't cry about it, please don't! I understand all that—but listen here. There is still a lot you can do about it! Yes, sure. This late! Well, it's something like this. You keep saying you're just an ignorant old woman—like it was something you was proud of. Well, you oughtn't to be proud of that, and boast about it. You won't get mad at me, will you, Mis' Anderson? I'm tryin' to help you. You've always made Joan feel that education was so important, that she sets a pretty high value on it. But somehow, you don't set so high value on it for yourself. Just here, while you've been talkin', you spoke two or three words the wrong way. Just plain, common words, and you pronounced them so far wrong, that 'most anyone would notice it. Now, if Joan had been here, with any of her friends, don't you think she would have been awfully embarrassed? Just like you had gone to church in a sunbonnet, or something like that? Yes, I'll tell you what they were, after while. And, in a child's mind, wouldn't it be easy to go from the idea that mother was wrong in the way she pronounced her words to the idea that she was a bit ignorant and out of date on other things, too—includin' religion?

Well, I knew you'd see it if I put it plain enough! Why, yes, I did say there was something you could do about it. Ain't you got a dictionary at home? Well, put it where it's handy, and whenever Joan criticizes your speech, wait until she's gone, and get your dictionary and look up and see how it really is pronounced. Then the next time spring it on her right. You just said you would do anything under the sun if it would help your girl get right with the Lord—ain't this a little thing to try? Sure, I'll help you—bring your dictionary along over, and we'll study together. I've fallen into the habit of plain old Yankee

talk—it won't hurt me to brush up on my English a bit, too. I ain't sayin' that studyin' better English is goin' to bring your girl to the Lord, but it may help by removin' one thing that maybe stood in the way of her respectin' you and havin' the confidence in you that she ought to have.

Why, sure, Mis' Anderson—I'll be glad to help you learn anything you want to learn. I'm a firm believer in parents' keepin' up with the times, and bein' well read and intelligent about things. You've got as good a mind as Joan, if you start to use it once. And now say, Mis' Anderson, when you start in on this project, just take it to the Lord, and tell Him all about it, and how you've been makin' yourself look old and ignorant and queer in your daughter's eyes, and that you want to remove that hindrance from her way, from hinderin' her from comin' to Him. And you'll be surprised how He will honor your efforts.

Oh, must you go? Sorry you couldn't stay till Lizzie comes. And Mis' Anderson, tell Joan to stop in and see me on her way from school some night this week—I want to congratulate her on her school activities, and—and—I want to tell her how good and sweet and wise a lot of old-fashioned, queer fathers and mothers really are.

### PUPS AND PULPITS

**T**HIS is a story of a very fat little boy and a very fat little puppy. Bud was going on ten, but Scram, who would be a pedigreed police dog when he grew up, was only two months old. Uncle Dan had brought him, saying, "This is the runt, and everyone says the runt of the litter is always the smartest."

Bud spent almost all his waking hours with the bit of dog, and was rewarded by seeing Scram get as round as a butterball in just a few days. Then it was time to go to District Assembly. The assembly was held on the District Camp Grounds, almost two hundred miles away. Bud had never been there, and was eager to go; but having Scram on his hands, he was a little doubtful. One night the pastor was taking supper at Bud's house.

"How about Scram when we go to assembly?" asked Bud.

"No dogs allowed on the camp ground," asserted the pastor. Bud's eyes filled with tears.

"Who's taking any dog to camp—do you call that a dog?" laughed Bud's father. "Still, it might be better to leave him with Aunt Lena."

The pastor laughed, and admitted that one would have to stretch his imagination to call Scram a dog. But at the suggestion that he be left with Aunt Lena, Bud grew angry and protested loudly. Finally, when they were ready to go, Scram was held tightly in Bud's arms, and when they were assigned to a cottage, Mother made him a nice bed in a box in the kitchen.

At first they got along very well. Bud would put the little harness on Scram, and lead him about the grounds. Several times he met the District Superintendent, who, while admiring the pup, warned him not at any time to let him loose on the grounds. Bud promised faithfully. The crowds were large, and Bud, dividing his time between his new-found playmates and his pup, had a happy time. Every evening was an evangelistic service, and always the long altar was lined with men and women and boys and girls seeking to get right with God. It was a scene familiar enough to Bud in his own church, but it always held a kind of fascination for him—some day, he knew, he would have to kneel in such a place and ask God to forgive him, for there was many a little guilty secret in his heart. On Thursday, Bud's father said:

"Tonight we are to hear a new evangelist—just a young man who has come to the district. We must pray for him, for much depends upon this service, and on the way the people receive him. I really want to see him make a success."

That night Bud asked Mother if he might be excused from going into the tabernacle, as he had been up late all week.

"I guess so—but what will you do?" she asked.

"Oh, I'll just lead Scram around for a while, then go to bed."

So, while father and mother sat comfortably through the song service, Bud was walking around the grounds with the other boys, leading Scram on his leash. Near the back of the grounds was a pit that was being dug for some future purpose. It was covered over with boards, and a ladder led down into it. The boys took up a board and looked in—it was deep and dark.

"Let's go down," said one, and "Let's do," said the rest of them.

"Wait till I tie Scram to a tree," said Bud. "He might get hurt in the hole."

So, though the air was growing raw and chilly, he tied Scram to a tree and went down into the hole with the other boys. There they huddled together, telling first riddles, then jokes and ghost stories. Scram, obediently silent, shivered and shook. At last he began to gnaw his leash, and the sharp little teeth soon set him free. Across the grounds he could see the lighted tabernacle. Pudging and snorting along, he finally came to the closed door. He could smell the warmth inside, could hear the voice of the leader and hear coins falling into tin pans. Still he huddled, shivering, against the door. Another song was sung, then a belated lady opened the door and entered. Quick as a flash, Scram dodged past her and entered, too.

The evangelist was invoking God's blessing on the service. Up onto the platform trotted the fat puppy, snorting and sniffing the evangelist's shoes. After the

"Amen," the people lifted their heads and burst into laughter at the funny pup. An old man rose and put him out. Again the preacher attempted to make a start on his serious message. But a little girl opened the door, and Scram again waddled to the platform. Again the congregation laughed, as crowds sometimes will. A boy this time put Scram outside—only to see him a moment later following the secretary into the building. This time when he reached the platform, the crowd almost cheered, and Bud's father, very red in the face, rose and captured the little pest, and took him out. He took him to the cottage, and called and called Bud, but no one answered.

After Scram was securely shut in, the father went in search of his boy. He searched the parking lot, the dining hall and lunch stand—and at last made a circuit of the grounds. Close to the pit, he heard voices, and stopped to listen. Down in the hole, a larger boy was telling a story that Father would far rather Bud had not heard—then he heard Bud's voice, joining the laughter. He called his son, and all the boys came scrambling out of the hole. Bud went to the tree where he had left Scram. There hung the rest of the leash, but no Scram. Bud began to cry—but his father had a firm hold on his wrist, and was walking toward the cottage. Bud was promptly put to bed, with earnest admonitions that brought tears to his eyes. Scram, in his box, whimpered, but Bud did not take him into the bed. The next morning, Mother suggested that as the pastor was going home that day, it would be a good thing to send Scram back to Aunt Lena. At this Bud became so angry that he stormed and wept. All day he sulked, although Scram was allowed to stay.

But that night Bud was washed and dressed and in the tabernacle; and Scram was safely shut up in the cottage. The song service seemed long, and the sermon endless—for Bud had unfinished business with the Lord. When the altar call came he was the first one to go—tears streaming down his face, and a pleading prayer on his lips. Weeping men and women filled the benches, then the workers came and filled all the space about the altar. There was a din of voices—some kindly woman knelt by his side, but he scarcely heard her—he was telling God about how wicked he had been. Then, suddenly, something within him spoke to him, "It's all right, son—it's all forgiven." And Bud began to laugh—his tears all gone. He had found the Lord!

---

"Enclosed you will find one dollar for renewal of the HERALD OF HOLINESS. No indeed I am not going to give up the dear old HERALD OF HOLINESS. I could not do without the paper, it is such an inspiration to me . . . I don't see how anyone Christlike at all could read this paper a few times and not subscribe for it if he could possibly find money to take it; one gets so much spiritual food reading it."—Mrs. M. E. P., Okla.

## Good Samaritan Chats



### BELOVED SAMARITANS:

In my last chat I left you at Oklahoma City. Leaving there on Thursday, January 10, Friday morning I pulled into Memphis, Tenn., and was met by Brother T. C. Leckie. I preached for Brother Leckie Friday night, Saturday night, and Sunday morning. Sunday afternoon I talked on Palestine in the Epworth Methodist Church. We had a beautiful service, drove back to the parsonage for supper and had a fine closing up on Sunday night with Brother Leckie.

Monday morning I preached in the Beulah Home. Five young ladies were beautifully saved, and Monday night I preached for our pastor on the West Side. He is a beautiful young man and doing a great work on the West Side. We had a great service there on Monday night, which was January 14.

Leaving Memphis between nine and ten o'clock on the Southern Railway, I pulled into Chattanooga Tuesday morning at six o'clock. I waited until about seven and then called Brother Tidwell. He came to the depot and got me and drove me across town to Rossville. There I met Brother P. P. Belew, the District Superintendent, and we had a beautiful service that night with Brother J. H. Shelton. After preaching that night to a large crowd and fine interest Brother and Sister Leon E. Woodward from New England drove from Dalton, Georgia and took us back to the city for that night.

We had a good night's rest and two beautiful services on Wednesday. Brother and Sister Woodward are doing a fine work in Dalton. We have a number of unusually fine people in the Dalton church. Brother Otto Miller is one of the finest barbers I ever met, and Brother F. E. Watkins, one of the fine laymen of the church is an alderman in the city.

We were up early on Thursday morning, January 17, and boarded the train for Atlanta, Ga. Brother A. M. Wells met us at the Terminal station and we had two beautiful days in Atlanta. Thursday afternoon and Thursday night we were in our First Church; had great crowds, and at night twenty-two at the altar. On Friday, the 18th, we went to East Point, Georgia. Here we have a new work with Brother E. P. Driskell as pastor, but we have just a small hall there and Brother Driskell secured the First Methodist Church of which Dr. Robbins is pastor. We had a fine afternoon service. At the close of the service several of us preachers drove down to the home of Brother Charlie Tillman and had a good visit with him and Sister Annie. We drove back to the home of

Brother and Sister Harvey and enjoyed a great supper with them. At night we had a great crowd in the Methodist Church and I talked on Palestine for them. Brother Driskell is doing a fine work in East Point. The church has been organized only a few months.

We drove back into Atlanta and had a good night's rest. District Superintendent Belew spent these nights in his own home with his little family and Old Bud stayed with the Wells. We were up early Saturday morning and Brother Wells drove us to the depot. We left the city at seven o'clock headed for Manchester, Georgia. We reached Manchester at 10 o'clock; were met by the good pastor, Brother I. B. Medler, and Brother Broom's son. We had a beautiful service on Saturday morning. A fine delegation was over from Alabama and different parts of Georgia. After a fine service the pastor and his wife, the evangelist and Superintendent drove to the home of W. C. Broom where they had prepared a great dinner for us. Brother Broom is the manager of one of the large cotton mills in Manchester. He works about seven hundred men and women, and is one among the best and cleanest business men in Georgia. He was sanctified at the Connelly Springs Campmeeting the first year that I preached there some ten or twelve years ago. At that time he was manager of a great cotton mill in Concord, N. C., but he was transferred to Georgia some seven years ago.

Saturday evening I had a good rest and then Brother Broom drove me out to Warm Springs, and up by the Little White House, where the President of the United States spends a little time during the winter. We saw the Little White House, drove back in time for supper and had a great crowd at night, and a number seeking the Lord. Brother Belew spent the night with the pastor and I stayed with Brother and Sister Broom. Sunday morning about nine o'clock we left Manchester for Columbus, Georgia, driven over by Brother Ralph Goodwin. He is one of our fine young men. I haven't met a finer young man on the trip than Ralph Goodwin.

We reached Columbus in time for the closing of their big Sunday school. Here the Rev. L. S. Huff is our fine pastor. Brother Huff has been pastor here going on eight years. He has built a beautiful church in Columbus. Sister Huff is the District Secretary and one of the best in our connection. We had a great service there on Sunday morning which was January the 20th. We had a fine dinner with Sister Margaret Sanders and Sister Rhymer. After dinner we drove to South Side, where Miss Aurelia Moore is the pastor of our new church in Columbus. Sister Moore is one of the finest pastors, and in fact one of the strongest preachers on the Georgia District. We had a great crowd in her big church and I talked on Palestine. We drove back to the home of Sister Sanders, had a great supper, and that night had a great crowd at the church and a number in the altar.

Monday morning we were up early, and Brother Huff drove us to the bus station. There we got a good bus through to Macon and reached the city at twelve o'clock, and were met by the pastor, Rev. Elbert M. Shelton. Brother Shelton drove us up to a very fine restaurant and gave us a very fine dinner. We had a little rest before preaching time, but here we put in two days, Monday and Tuesday, January 21 and 22. We had four great services in Brother Shelton's church. I would judge we had two hundred out in each afternoon service and not less than six hundred in the night services. We had people there from 115 miles, and then we beat that; I had some fine friends there from Salem, Virginia.

Brother Shelton has worked a miracle in Macon, Georgia. He went there two years ago this past September without any members, without any place to worship, and had just enough money to run him and his wife and two babies for a week. But Rev. P. P. Belew went down to help him and in November they organized with 31 members. At the present time Brother Shelton has 91 members and has twelve or fifteen more fine people on the string who will be taken in in a short time, probably before this letter reaches the Publishing House. Brother Shelton has bought a lot in one of the fine locations of the city across the street from one of the greatest high schools in the city. His lot is 70 by 165. He has a great church on this lot under construction, not completed, but enough to hold all the services in it. He entertained the District Assembly there this year. On all of this great property he owes only around two thousand dollars, but this property is worth at least eight or ten thousand dollars. In fact we wouldn't move out of there for ten thousand dollars. I predict that in the next three or four years Brother Shelton will have

several hundred members of as fine a people as Georgia possesses, and there is no finer class of people than in Georgia.

For fear this letter is growing too long, I had better ring off. This story will be continued.

*In love,*

UNCLE BUDDIE.

## WORLD STEWARDSHIP

E. J. FLEMING, *Stewardship Secretary*

**I**T is finished!" The last earthly words of the expiring Son of God! He, whose very nature was so sensitive to the hurt of sin, whose sympathy was so deep for suffering humanity, whose compassion was so great that He laid down His life as the remedy, was about to set in motion an order that would heal the whole hurt of sin and its tragic consequences. But how would that healing power go forth so as to bless "the world"?

He had chosen men, through whose ministry others should be chosen down to the end of time, to whom He had committed a trust: "Go ye into all the world and preach the gospel to all nations." To those men—and the church of today, their successors—He gave the stewardship of the gospel. The need of that gospel was among black and yellow and red and brown and white—none had escaped the dire ravages of sin—"all the world." That stewardship had far-reaching implications.

To "go into all the world," at home and abroad, implies, first, the driving of the opening wedge of truth which results in the conversion of men. But that is not enough. The "good news" carries with it, second, the awakening to consciousness of all those gifts that center around redeemed personality. And, third, it bears the implication that redeemed men will make a better world in which to live. In fact stewardship of the gospel to "all nations" implies the power to recreate fallen human nature into the image of God, to change customs that will not comport with Christian ethics, to remodel social relations upon a Christian basis, and thus bring in the kingdom of God among redeemed men.

These implications of our Christian stewardship are of such spiritual significance, of such far-reaching importance, of such a permanent character, as to demand the best and the utmost that we are and may have to devote to the spread of the gospel, and of such an imperious nature as to command every resource of every child of God to the fulfillment of our holy calling in Christ Jesus.

Standing beside the cross upon which the dying Savior cried, "It is finished," and looking adown the ages to come as He must have looked, and sensing the grave responsibility attached to Christian discipleship as He must have sensed it, let us gird up every ransomed power conferred upon us through divine grace, and prize the privilege accorded us, to give a good account of our "World Stewardship."

## THE SOUL'S UNREST

LOUIS G. HAMILTON

(Psalm 42:11)

*Be still, O soul! Temptation strong  
May press against thee hard, but thinkest thou  
That He who in the past hath led  
Will not this moment gladly strengthen now?*

*O soul, and why art thou cast down;  
Why this unrest and doubt? Dost thou not know  
The hand of God? Canst thou not see  
'Tis He who wisely rules all things below?*

*O weary soul, since He doth know  
Thy strife and many conflicts hard to bear,  
Look gladly up! "Hope thou in God!"  
And trusting Him dismiss thy needless care.*

*Ah yes, He knows, the Almighty knows  
The thorny path thy weary feet have trod  
And soon, if thou but trust and wait  
In heaven thou'lt praise thy Maker and thy God.*

**IT PAYS TO TITHE**

**It Pays to Preach Tithing**

I was saved in the Church of the Nazarene when I was fifty years old. I heard a preacher give a very convincing sermon on tithing. I had never known anything about it. I began doing crochet work. The first dollar I earned I paid 10 cents of it into the church and the more I earned the more I paid. I went to work in the hotel and earned seven dollars a week. I paid seventy cents every Sunday morning into the church and had a little Sunday school class. I moved in 1919 and was married to a farmer. I read the Bible to him all through our first winter. He had never paid tithes. He got fully persuaded that it was best to pay tithes, which we did regularly and we had good crops. He got so particular about paying the tithe that he would often remind me not to miss whenever we had a sale of some kind. I know God blessed our efforts. Since my husband died I have kept up paying tithes on every egg I sold. If things did not turn out in some ways, especially since the depression, still God always supplied. It is best to be honest with God and keep His commandments.—Mrs. E. B.

**A Shell Sorter Obeys**

In the April issue of the HERALD OF HOLINESS you ask its readers the question, "How came you to be a tither?" and "Has tithing blessed you?" and also "In what ways?" I will begin with question No. 1. I started going to the Church of the Nazarene about thirteen years ago. At that time I was unsaved. Didn't know anything about the merits and virtue of Jesus' blood and cared less. I became deeply interested and got under deep conviction. I had a godly mother and wife, whose prayers were answered, although Mother had died 9 years before. I got saved, later sanctified. I didn't tithe at that time but gave about 25 or 30 cents a week for the support of our pastor. It seemed like I was giving more than I could afford to give and we couldn't make both ends meet. Our minister in his sermon one day said no one is too poor to tithe. I didn't know what he was talking about. After I got home I picked up the dictionary and looked up the word tithe and found the meaning of the word. I read Malachi and found it was a command as much as any of the Ten Commandments. I wanted to please God, so I started tithing and have been ever since. I would tithe if I received only 10 cents a day. It pays.

Question No. 2. Has it blessed you? God knows it has in every way, spiritually and financially. But I'm not tithing for the blessing or for the gain. God commands me to tithe. His Word is law. I hope to see the day in the near future when every Nazarene will be a tither. Our movement could then go forth in leaps and bounds. It would do away with the many drives and begging propositions, which I so dislike. Our churches would have a more holy atmosphere—more soul-stirring revivals and God would honor and respect us more. I have the joy in my soul just now, praise God. I am just a common, everyday shell sorter. I receive \$13 a week. I always pay my Lord His money first.—A. R. C.

**Thirty Years and Rejoice**

I was converted before entering my 'teens and as I learned of God's plan of the tithe when I was saved I tithed strictly from the beginning. Several times in my early Christian life I borrowed the tithe to use for some pressing need of my own, saying, "I will put it back out of my next money." Usually when I did this some regretful experience came up, mostly on financial lines. My greatest grief was that I could not make good with my Lord for it was often well-nigh and

sometimes really impossible to recover that back tithe, besides experiencing actual losses. I finally learned my lesson so well that no matter what *my* need was, *pressing* or *otherwise*, I began to take out the tithe *first* and put it into safe keeping until I could deliver it to God's storehouse. I no more think of using God's tithe than I would the money of a business man for whom I may be working. The tithe is the Lord's money, not mine.

I feel that God does wondrously by us in asking us for only one-tenth without fail and trusting us with the other nine-tenths out of which to give offerings and to use for our own personal needs to the best of our God-given judgment.

I have tithed for *over thirty years* and rejoice in so doing, always sorry I haven't more to put directly into God's cause. My desire to give as much as I would like has never been realized, but the Lord looketh on the heart and knows.

Each of my six children was taught early in life concerning the tithe and none of them counts all of his money his own until he has *first* taken out the tithe, the Lord's money. They all delight to give offerings also. The Lord has seen us through every hard place, even miraculously at times which always causes us to rejoice in Him, realizing, experiencing that it pays abundantly to be faithful, also in tithing.—Mrs. M. C. K.

**OHIO DISTRICT BUDGET DISTRIBUTION**

SEVERAL of the District Superintendents at the recent Superintendents' Conference at Kansas City requested me to send to the HERALD OF HOLINESS the plan we are using on the Ohio District in distributing the budgets to the different departments of the church.

In brief this is the plan. I will give it on a hundred dollar basis so that it can be easily understood.

Budget for Church .....\$100.00 total  
 District Budget .....\$40.00  
 General Budget ..... 60.00

Total ..... \$100.00  
 General Budget Distribution  
 W.M.S. 50 per cent .....\$30.00  
 Y.P.S. 16 2-3 per cent ..... 10.00  
 Sunday Schools 16 2-3 per cent ..... 10.00  
 Church 16 2-3 per cent ..... 10.00  
 Total General Budget ..... \$60.00  
 District Budget \$40.00  
 Distribution:  
 Y.P.S. 25 per cent .....\$10.00  
 Sunday Schools 25 per cent .... 10.00  
 Church 50 per cent ..... 20.00

Total District Budget .... \$40.00

Total Budget for the Church ..... \$100.00

Thus we have all departments working for the church and in the line of their vested rights. We have assigned to the W.M.S. a larger share of the General Budget because they are by law forbidden to raise anything but General Budget money. We have found a happy and satisfactory working basis in the above plan.

It will not matter what the division of the budget may be on any district the per cent plan as suggested above could be applied.

We are in the second year of use of this plan and it has put new life into the Sunday school and N. Y. P. S. as well as given encouragement to the W. M. S. It is not our plan to make this a rigid plan but to allow for any change the pastor may find necessary, for after all the pastor is responsible for the budget, whether raised by the above method or some other plan.

CHAS. A. GIBSON, Superintendent Ohio District.

## News of the Churches

**TELEGRAM—Elkhart, Kansas:** Revival continues fifth week with Brother J. P. Wear and Brance Edwards and wife as workers. Great break. Thirty-five in altar Sunday night with fire falling. Nothing like it in ten years. Nice class received in church; more coming.—H. H. Isham, Pastor.

**TELEGRAM—Henderson, Ky.:** Henderson, Kentucky, Church of the Nazarene having greatest revival of their history with Evangelist Frank Cassidy of Lexington, Ky. Backsliders being reclaimed and sinners saved and sanctified. God is truly moving on the scene. Brother Cassidy preaches the old-fashioned searching truth. Altar lined last night; fine class to come into church.—M. F. Turner, Pastor.

**TELEGRAM—Little Rock, Ark.:** Professor A. S. London's Sunday school campaign at First Church, Little Rock, for four weeks this month (January) phenomenal success. Our goal one hundred new school members; obtained 262; our personal workers visited approximately three thousand homes. For our Radio Sunday school composed of anyone not member of school, our goal five hundred; enrollment, 650, and our friends tell us that within few months our Radio Sunday school will have enrollment of ten thousand. Each day Professor London talked over radio and received one thousand five telephone calls and letters complimenting his and our work. 180 at altar for prayer. Monday night given over to getting acquainted, with five hundred present, with about fifty per cent those present new members. Pastor's salary raised twenty dollars a month; Sunday school total enrollment 857; ye other churches go and do likewise.—First Church Nazarene Sunday School, Henry Simpson, Assistant Superintendent.

### Diary and Budget Account for 1935

A vest-pocket diary and expense account book for tithers. It is prepared by the United Stewardship Council of Churches in U.S.A. and Canada. The book has four lines of space for each day in the year; pages for record of income and expenditures; blank pages for memorandums; calendars; several pages for addresses. Size 2 $\frac{3}{4}$ x5 $\frac{3}{4}$  in. Bound in flexible red imitation leather. A light weight, durable, attractive, handy book.

Price 35c; postage 5c

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

**TELEGRAM—Glendale, Ariz.:** Peoria Church of the Nazarene in midst of the best revival in years with Evangelist C. C. Burton; souls are praying through in old-fashioned way, church greatly helped. Meeting continues another week; the outlook is good for a class of new members.—C. W. Gardner, Pastor.

**Peek, Okla., Reddin Church—**At the close of our District Assembly last October we came to this newly organized church of sixteen members. We began the year with a revival meeting the pastor doing the preaching. Later we called Evangelists J. C. and Dorothy Tryon as special workers for a four weeks meeting. We feel that the church was greatly helped, and the work of the evangelists was much appreciated. Four bowed at the altar for prayer, and we are praying we shall yet reap a harvest from the seed sown during the meeting.—C. A. Kurtz, Pastor.

The South Central Zone of the Kansas District held a N.Y.P.S. Rally at Eldorado, Kansas, on January 26. Thirteen societies were represented, and about 150 young people attended the afternoon and evening services. Each society had been asked to come prepared to give fifteen minutes of the program, and twelve societies gave well-prepared, inspirational programs, with about eighty young people participating. Interesting papers were presented; also an impressive program, "The Pearly Gates," was given by the Wellington society in the afternoon, and the young people of Wichita First Church presented "The Challenge of the Cross" at the evening service. Inspirational solos, duets, trios, readings and talks were other features of the program. God's blessing was manifest and shouts of victory were heard in the services. The next rally will be held in Newton on April 20.—Mariam Tunnell, Zone Secretary.

**Carmichaels, Pa.—**Our church was organized last September with twenty-five members. We are glad to report we have been making progress, and now have a membership of sixty. We have just closed a week's meeting with Rev. Andrew Young of Cleveland, Ohio; and plan to begin a revival campaign on February 25 with Evangelist A. J. Tosti.—R. E. Long, Pastor.

**Kent, Ohio—**We are glad to report good progress in our work here. We have just recently had one of the best weeks ever known in the history of the church, with Evangelist E. H. Stillion of East Palestine as the special worker. Backsliders were reclaimed, sinners were saved, believers sanctified, and the church greatly blessed and encouraged. The work of Brother Stillion was greatly ap-

preciated. Our church building has been redecored and paid for. A fine spirit prevails in all of the services. The encouragement of Rev. Dye and Rev. Marsh has made the battle easier.—Julia E. Clarke, Pastor.

**Paris, Tenn.—**We are still in the battle for God and full salvation. We are serving our third year in the pastorate here and have been called for 1936. The Lord is blessing our work. We have a fine Sunday school; last year broke all attendance records since the church was organized. We have a good N.Y.P.S., our prayermeetings are well attended, and the presence of the Lord is manifest in almost every service. We begin a revival January 31 with Rev. Robert Jones of Tilden, Ill., as evangelist; and Mr. Homer Maddox of Paducah, Ky., and Miss Ruby Lee Dees of Paris, in charge of the music. This revival is being sponsored by our young people. Please pray with us that we may have an old-time revival.—E. C. Dees, Pastor.

**California, Pa.—**Our church is gaining ground. We have just closed a gracious revival with Evangelist Stella B. Crooks. The closing Sunday, January 27, was a crowning day for our church, with twenty-two seekers at the altar of prayer. Many real victories were won, and the whole church has been deepened in God. We came here as pastor September 1, 1934, and the church has extended a unanimous call to us for another year.—M. Estes Haney, Pastor.

**Richmond, Va.—**We have just closed a revival meeting with District Superintendent R. E. Dobie as the evangelist. The weather was bad and hindered the meeting some, but God gave us victory. Brother Dobie's sound Bible messages were appreciated by both young and old, and the church was encouraged. On the first Sunday morning a young man was saved during the Sunday school hour, and others found God throughout the meeting. Seven new members united with the church, and fifteen subscriptions were secured for the HERALD OF HOLINESS.—H. G. Stunneck, Reporter.

**Kenton, Ohio—**Sunday night, January 27, marked the close of an outstanding revival in our church with Evangelist Fred Thomas. In the Sunday school rally all previous attendance records were broken. A number of people sought and found God, with thirty-five at the altar on the closing Sunday. A nice class of new members were received into the church, with more to come in later. The church enjoyed the ministry of Brother Thomas, and new friends were made. The church is encouraged, and we are pushing forward.—L. L. Zimmerman, Pastor.

**Indianapolis, Ind., Ray St. Church—**Our church has been blessed again with a wonderful revival with Evangelists Holland and Lela London. This was their second meeting with us. At the first altar call twenty-four responded, and at each invitation after that the al-

tar was lined with seeking souls, with a total of more than two hundred seekers. There were splendid crowds in attendance throughout the meeting. A fine class of twenty new members was received into the church. The work of both Rev. and Mrs. London was greatly appreciated, and they were recalled for another meeting in the fall of 1936. We believe the church is now in the best condition in every way of our eleven years pastorate here.—Grover B. Wright, Pastor.

Zone No. 7 of the Western Oklahoma District held their quarterly N.Y.P.S. Rally at Hollis, Oklahoma, on December 29. Zone President Miss Faye Robinson, having moved to Texas, Rev. M. C. McGuire was elected president of the zone. Brother McGuire brought a very inspiring message at the eleven o'clock hour, God's blessings were outpoured, and one young lady was sanctified. In the afternoon service the different societies of the zone rendered programs. The topic for discussion was "Prayer." Various phases of the topic were presented by the societies from Altus, Mangum, Jester, Brownlow, Vinson and Hollis. The next rally will be held at Mangum on the last Saturday in March.—Mary Lee Campbell, Zone Secretary.

Fostoria, Ohio—We have just closed a fine revival meeting with Rev. Lum Jones as the evangelist, and Mr. and Mrs. Goings as song evangelists. The straight gospel messages of Brother Jones resulted in about sixty-eight seeking God at an altar of prayer. A number were saved and sanctified, and the church blessed. A good spirit of freedom prevailed during the meeting, and we believe this is the best meeting the church has ever had.—Vera Schubert, Reporter.

Dill City, Okla.—We have just closed a revival meeting with Rev. M. McGuire of Vinson as the evangelist. We believe the revival was a success, for we saw sinners repenting in the old-time way, and believers were sanctified. Finances came easily for the evangelist, and a nice love offering was given to the pastor. Our people here have a vision of the whole Nazarene program, and every department of our church is growing. Our budgets are more than one-half paid for the year.—J. W. Cargill, Pastor.

The Wichita Falls Zone of the Abilene District held a Joint N.Y.P.S. and W.M.S. Rally at Quanah, Texas, on Saturday, January 26, with good representations present from Wichita Falls, Burkburnett and Quanah churches. There were some interesting discussions and papers, several special songs and readings. As the result of a fine message on "Sanctification" by the District N.Y.P.S. President, Brother Buford Battin, four prayed through to victory. Plans are being made for the zone to put on a home missionary revival during the summer. Wichita Falls made one hundred per cent and won high honors on reaching the standard this quarter. Mr. Homer Morrison, zone chairman, is a good leader. The next rally will be at Wichita Falls on March 30.—J. P. Ingle, Reporter.

## FEBRUARY 1ST REPORT OF HERALD OF HOLINESS SUBSCRIPTIONS

Our February 1st report is encouraging. Twenty-two districts had increases against eighteen showing decreases; one refused to budge up or down. Northern Indiana increased right up over the One Thousand mark. Step right up into the front row Brother Montgomery and represent your great district. Western Oklahoma almost came back—missed it by one subscription. Who was it that failed to renew and thereby kept his district down where it shouldn't be?

District	Subscriptions Feb. 1st	Subscriptions Jan. 1st	Percentage
1. Central N. W. (22) . . . . .	671—I	628	48
2. <b>PITTSBURGH (1) . . . . .</b>	<b>4047—D</b>	<b>4104</b>	<b>45</b>
3. Arizona (31) . . . . .	314—I	298	45
4. Washington-Philadelphia (13) . . .	<b>1071—I</b>	<b>1024</b>	<b>42</b>
5. Rocky Mountain (38) . . . . .	211—D	218	39
6. Abilene (7) . . . . .	<b>1090—I</b>	<b>1066</b>	<b>38</b>
7. Michigan (4) . . . . .	<b>1670—D</b>	<b>1723</b>	<b>35</b>
8. Alberta (33) . . . . .	298—I	288	33
9. New England (5) . . . . .	<b>1236—I</b>	<b>1192</b>	<b>33</b>
10. Colorado (15) . . . . .	874—I	849	32
11. Iowa (19) . . . . .	774—I	765	32
12. <b>Kansas (10) . . . . .</b>	<b>1045—I</b>	<b>1013</b>	<b>32</b>
13. Missouri (20) . . . . .	756—I	715	31
14. New Mexico (37) . . . . .	240—D	246	31
15. Alabama (26) . . . . .	512—I	465	30
16. New York (25) . . . . .	531—I	524	30
17. North Pacific (17) . . . . .	845—I	831	30
18. <b>Ohio (2) . . . . .</b>	<b>2365—I</b>	<b>2364</b>	<b>30</b>
19. Manitoba-Sask. (40) . . . . .	105—D	115	29
20. Idaho-Oregon (24) . . . . .	592—D	596	27
21. <b>Chicago Central (3) . . . . .</b>	<b>1764—D</b>	<b>1779</b>	<b>26</b>
22. Nebraska (30) . . . . .	322—D	328	26
23. San Antonio (29) . . . . .	374—D	390	26
24. North Dakota (35) . . . . .	256—D	262	25
25. Southeast Atlantic (36) . . . . .	242—	242	25
26. Georgia (34) . . . . .	274—D	385	24
27. <b>Kentucky-W. Va. (34) . . . . .</b>	<b>1005—D</b>	<b>1070</b>	<b>23</b>
28. Florida (32) . . . . .	311—D	313	22
29. Kansas City (21) . . . . .	685—D	721	22
30. Mississippi (41) . . . . .	83—I	75	22
31. Northwest (28) . . . . .	481—D	496	22
32. Dallas (18) . . . . .	796—D	826	21
33. Northern California (23) . . . . .	606—I	587	21
34. <b>Indianapolis (9) . . . . .</b>	<b>1063—I</b>	<b>1062</b>	<b>20</b>
35. <b>Northern Indiana (12) . . . . .</b>	<b>1004—I</b>	<b>894</b>	<b>20</b>
36. <b>Southern California (6) . . . . .</b>	<b>1179—I</b>	<b>1174</b>	<b>20</b>
37. Tennessee (16) . . . . .	869—I	812	19
38. Eastern Oklahoma (14) . . . . .	879—D	895	18
39. Western Oklahoma (13) . . . . .	999—I	917	18
40. Louisiana (39) . . . . .	181—D	187	17
41. Arkansas (27) . . . . .	503—D	575	16

Evangelist J. B. McBride reports that he had five fine nights of service with Pastor A. C. Tunnell and his good people at Newton, Kansas. He recently closed a good eight days convention at Emporia, Kansas, with souls seeking God at every service, and seven new members uniting with the church. He is now in the beginning of a meeting at Wellington, Kansas, where they are having good crowds and fine interest.

Champaign, Ill.—Our church is growing in numbers, also spiritually and financially. Times are hard, but we are paying our bills and budgets in full. We have an attendance of more than one hundred at our prayermeetings, and around two hundred at our Friday night N.Y.P.S. meetings. Our Sunday school is running near the three hundred mark. We are preaching to nearly four hundred people every Sunday night, with seekers almost every Sunday; and have had as many as seven seekers in our N.Y.P.S. meetings. I have recently been appointed chaplain of the county jail, and we are having some great jail services. My health is better than it has been for

many years. This is our third year in Champaign—this great school town—and we are reaching more students than ever before. It is wonderful to see these university students and graduates shout when they get blessed. We are planning for a great meeting this spring with Evangelist James Miller and Professor John Moore as singer, both of whom have been with us before.—L. G. Milby, Pastor.

Roanoke, Va.—Our church is pushing the battle under the leadership of our pastor, Rev. C. C. Brown. We have recently closed one of the best revivals in the history of the church with Evangelist Mason Lee and Brother C. G. Rife as song evangelist and chalk-talk artist. There were a number of seekers at the altar, most of whom prayed through to definite victory. Several new members have united with the church, and others are looking our way. The last ten days of the revival were held in the basement of our new church which is under construction. We believe our church has a good future in Roanoke.—Secretary.

Lamesa, Texas—Our church has just closed a good revival meeting with Rev. R. B. Gilmore, pastor of Erick, Oklahoma, church as the evangelist. It was a hard fought battle, but souls prayed through, and twelve new members were received into the church. Since our coming here the Sunday school has shown more than a twenty per cent gain in attendance. Our N.Y.P.S. is also making progress; recently they have organized a Junior Society. We are now making plans for a combined Daily Vacation Bible School and revival meeting in June.—Lonnie M. Voorhies, Pastor.

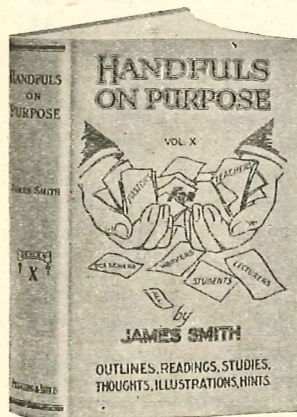
Evangelist Lee L. Hamric reports that he has just returned from four months of evangelistic campaigns in California. He writes, "We enjoyed our labors with the good pastors and churches there, and it was also our happy privilege to meet with many of our old friends of other days. We begin a meeting in Augusta, Kansas, February 15, with our good pastor, Rev. F. C. Savage, continuing until March 10. Will have time for another revival in Kansas immediately after March 10. Write me at 1341 South 1st St., Abilene, Texas."

Selma, Calif.—District Superintendent Smece has just organized a new Church of the Nazarene here with eighteen charter members. We plan to begin a revival campaign on February 18 with Sister Morris Gill as evangelist, and Ruth Camp as singer; will have an all-day meeting on February 22. Please pray for us.—Bee Wallace, Pastor.

Hamilton, Ontario, Canada—We are glad to report victory in this new church, formerly known as the Hamilton Gospel Tabernacle, but about four months ago our congregation united with the Church of the Nazarene. At the annual business meeting held recently splendid progress

was reported in all departments. God has blessed us with a fine group of people, and some young people who are both aggressive and spiritual. Two of our young men are in Bible school preparing for the ministry. We are handicapped for want of a building, as at present our Sunday services are being conducted in a public hall, and the week-night services in the homes of the people. However, a building fund has been started, and we hope before long to have a building of our own. Our people are interested in the entire program of the church. If you have friends in or about Hamilton, please write the pastor, Rev. A. E. Collins, 175 Balsam Ave. South, and he will try to reach them for the church.—Reporter.

A Joint Rally of the Sunday school and N.Y.P.S. was held at the Knowles, Oklahoma, church, on January 30, with the Hooker and Guymon churches represented. Brother Henderson of Hooker brought the morning message. In the afternoon there was a short program and business session, and Brother Turbyfill brought the evening message. We are planning to have a rally every two months, and the next one will be held with the Hooker church. God gave us a wonderful day, and we are expecting victory throughout the year.—Mrs. M. L. Turbyfill, Reporter.



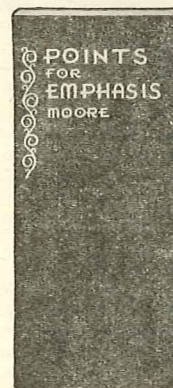
## Handfuls on Purpose

This incomparable set—eleven volumes of Sermon Outlines, Bible Readings, Seed Thoughts, Apt Illustrations and Practical Hints—is of inestimable value to preachers, Sunday school teachers or workers with young people.

We are compelled to increase the price of this eleven-volume set to the regular publisher's price of \$16.50, but we shall continue to pay the delivery charges to any part of the United States. Even at the price of \$16.50 this set of reference books is a genuine bargain.

These books will be sold to individuals with satisfactory credit rating on an easy monthly payment plan. No additional charge for this accommodation.

NAZARENE PUBLISHING HOUSE  
2923 Troost Avenue  
Kansas City, Mo.



## For Teachers! — Points For Emphasis

A popular vest-pocket commentary on the International Sunday School Lessons. The 1935 volume is the eighteenth edition.

The material in this commentary is prepared especially for Sunday school teachers. We recommend it unreservedly.

**SOME SPECIAL FEATURES**  
Lesson Setting and Survey,  
Lesson Text and Outline,  
Notes Analytical and Expository,  
The Lesson of the Lesson,  
Gold in the Golden Text,  
Bible Lights on the Lesson,  
Titles and Topics, Calendar  
and Maps, Lesson Outlines for  
1936.

Price 35c, postpaid

Nazarene Publishing House  
2923 Troost Ave.,  
Kansas City, Mo.



Livingston, Ky.—We have just closed a week's revival campaign with Rev. Nevel Daniels as evangelist, and Rev. Curt White as singer. Backsliders were brought back to God, and the prospects are good for Mount Victory Church of the Nazarene here.—J. A. Warren, Pastor.

Sallisaw, Okla.—God is blessing our work here and we are on the upward climb. We have a fine Young People's Society, and our Sunday school is growing. Since the assembly we have added eighteen new pews to our church. We are also glad to report the little church at Muldrow will soon be completed and clear of debt, and we hope to have a pastor on the field soon. This new church is the result of much hard work and faith in God.—Grace Clapsaddle, Pastor.

Ballston, Va.—For some months our people have been fasting and praying, working and believing for a revival, and for several weeks now souls have been saved at almost every service. The young people waited on the Lord in a special fast and the revival broke out. People are being saved in their homes at all hours; business men have had to leave their offices and come for prayer. Evangelist I. C. Mathis was with us four nights, and Rev. E. C. Keys three nights. Evangelists Gilbert and Sylvia Anderson were with us ten days during which time conviction came upon hearts and many

found God. Evangelist Bona Fleming is now with us, and the tide is still rising. These are days of great victory in the Lord.—Marvin S. Cooper, Pastor.

Jacksonville, Fla., North Side Church—Our church is a little more than a year old, and we have just closed the best revival we have had with Olive Mae Cave, 15-year old girl-evangelist from Johnson City, Tenn., doing the preaching. There were more than fifty seekers, most of whom prayed through either to be saved or sanctified. Four new members have united with the church, and we expect to receive four more soon.—K. L. Drake, Pastor.

Daly City, Calif., Grace Church—Since coming here in November, 1934, the church has been advancing along every line. Prayer is being answered, God is working, and the people are blessed. Last Sunday (January 27) there was an attendance of 205 in Sunday school. Some improvements have been made recently, and our next step is to enlarge the basement. Prayer, sacrifice and hard work, will do wonders.—J. M. Gill, Pastor.

A meeting for the organization of the Youngstown Zone preachers was held at Warren, Ohio, Second Church on January 28. The following pastors were present: Revs. Chas. Whetsell of New Castle, Pa., E. E. Johnson of Sharon, Pa., Wm. Kirkpatrick of Niles, Ohio; E. M. Parks of Warren Second Church; and D. D. Palmer of Warren First Church. After the election of officers Rev. Johnson brought an inspiring message, as he was in a revival meeting with the Warren Second Church. The pastors and delegates remained for the evening service, which was a time of real victory.—E. M. Parks, Secretary.

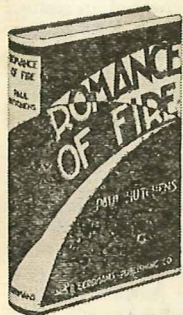
Bowling Green, Ind.—We came to this church last August and found a fine group of Nazarenes, and a nice new church building with very little indebtedness. In the month of October we had a Sunday school rally with 174 present. We recently closed a fine revival meeting with C. G. Rife and wife as special workers. We had another rally on the last day of this meeting with 169 present. Our budgets are paid to date. We are going forward!—Lloyd D. Morgan, Pastor.

Fullerton, Calif.—The work here is going forward under the inspiring leadership of our good pastor, Rev. Emma Tousey Pierce. The budgets are paid to date, and improvements have been made on the auditorium. A helpful evangelistic campaign was recently conducted by Rev. W. I. Gough, pastor at Anaheim, Calif. The writer has preached in almost every church in this vicinity, and also conducted a revival campaign for our Riverside Drive Church, Los Angeles. We are greatly interested in the plans for a world-wide revival, and are already pressing a local campaign in our regular services to that end.—D. Rand Pierce, Reporter.

Charleston, W. Va.—Dry Branch Church of the Nazarene closed the greatest revival in its history on December 16, with Rev. John Fleming as the evangelist; who since then has gone to his eternal reward. The weather was cold and snowy and the pavements icy, but in spite of hindrances about one hundred people sought God, and about fifty found victory in the old-fashioned way. Sins were confessed and all kinds of restitution made. Ten people were baptized. The manifest presence of God is felt in our midst, and we are sure there will be lasting results from the ministry of Brother John Fleming, in this his last revival on earth. Ten new members have been received into the church, and we expect to receive others soon.—Florence Walling, Pastor.

Zillah, Wash.—After a three and one-half years pastorate at Connell we accepted this church and moved here last December. We enjoyed our work with the fine folks at Connell and had just closed a good revival with Rev. Cline and his workers in charge. During the meetings backsliders were reclaimed, sinners saved, believers sanctified and the church blessed and encouraged. A good class of new members were received into the church. The Zillah church welcomed

## Romance of Fire



The "fire" burns warmly on each page of this enthralling new story by Paul Hutchens. The swift-moving, vigorous story flames with love for Christ, kindling that same fire in its readers.

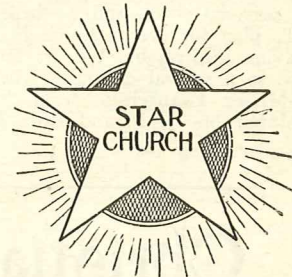
If you like thrilling stories about brave, honest people; if you are interested in the problems of

living today: then you will be as enthusiastic as we are, about the ROMANCE OF FIRE by Paul Hutchens.

Yet it is more than an excellent story. It is the inspiring record of a search for God and of the realization of His presence. As one reads, he feels kindled within himself some of that fire which Mr. Hutchens describes so compellingly. The story is truly a "romance of fire"—the fire of faith and love for God which is the thing most worth reading and writing about.

Priced at \$1.00

NAZARENE PUBLISHING HOUSE  
2923 Troost Avenue  
Kansas City, Mo.



Last week we reported 665 Star Churches. Here are five new members who have met all the requirements for admission, bringing our total to 670. And two additions to our Two Star list.

### STAR CHURCHES

- ★ Noblesville, Indiana  
Elic Wainscott, Pastor  
63 members—22 subscriptions.
- ★ Muncie, Indiana  
(South Side Church)  
H. W. Cornelius, Pastor  
230 members—82 subscriptions.
- ★ Pine Grove, Pennsylvania  
H. B. Brenner, Pastor  
43 members—38 subscriptions.
- ★ Bellmore, L. I., New York  
Henry H. Reeves, Pastor  
17 members—7 subscriptions.
- ★ Detroit, Michigan  
(Kercheval Church)  
R. H. Starr, Pastor  
84 members—31 subscriptions.

### TWO-STAR CHURCHES

- ★ ★ Pine Grove, Pennsylvania  
H. B. Brenner, Pastor
- ★ ★ Carthage, South Dakota  
William Dietz, Pastor

us heartily, and we find a contact with more than twenty families here in the congregation. We are enjoying our labors here. Miss Margaret Olfs had been pastor here for two years and did some good work.—J. W. Croft, Pastor.

Fairfax, Ala.—Under the leadership of our good pastor, Rev. J. W. Chambers, our church is making fine progress. The Sunday school has increased in attendance and much interest is being shown in the N.Y.P.S. and W.M.S. We have just recently organized a Junior Society. We are working to make 1935 the best year in the history of our church.—Annie Laurie Ezell, Reporter.

Wichita Falls, Texas—God is continuing to bless our labors here. There have been only three Sundays in the more than four months that we have been here, but what we have had from one to twenty-three praying through at our altars. We have had 101 professions of pardon and purity, and have received twenty-nine into church membership. Rev. Buford Battin has just closed a profitable N.Y.P.S. Convention in our church. Our people are united and happy, and every department of the church is functioning beautifully. All bills, including local, district and general interests of the church are being kept paid up to date. Our church has caught the vision of personal work, and we believe it is God's plan for every church to be a soul saving institution. We are looking forward to a revival campaign with the Theus-Messer Evangelistic team, beginning March 24.—J. P. and Rosa Ingle, Pastors.

Nashville, Tenn., Third Church—We closed the year of 1934 with victory, and have started into 1935 with determination for greater victory. God is blessing our work under the leadership of our godly pastor, Rev. Lige Weaver, who has served this church for eleven years. We have a good church building, and a good membership. Our Sunday school averages 265 in attendance each Sunday. The N.Y.P.S. is going forward. We have about one hundred subscriptions for the HERALD OF HOLINESS. During the past few months we have had a revival with a number of souls praying through to victory and uniting with the church. The last Sunday of the revival was rally day in the Sunday school with an attendance of 683. Sunday, January 27, was also Rally Day, with District Superintendent Mathews bringing two wonderful messages.—Mrs. M. L. Dorris, Reporter.

Kilgore, Texas—Our new church building is nearing completion. Rev. M. M. Snyder has worked faithfully and prayerfully for three months, and we now have a beautiful, Spanish-style tabernacle, valued at \$3,500 and clear of debt, to date. We begin our first revival campaign on February 3 with District Superintendent I. M. Ellis and Professor and Mrs. A. S. London as evangelists and singers. We invite all Nazarenes in this section to come over and give us a boost.—Reporter.

No man has come to true greatness who has not felt in some degree that his life belongs to his race, and that what God gives him He gives him for mankind.—PHILLIPS BROOKS.

### Northern California Christian Workers' Convention

Porterville, California, was the scene of of great gathering January 22 to 24, when the preachers and lay workers of the Northern California District gathered for a convention of devotion, discussion and inspiration. The local church, under the leadership of the pastor, Rev. Ira P. Dumas, and his wife, have recently completed a splendid addition to their building which helped them to entertain the gathering most efficiently.

District Superintendent Roy F. Smee presided with tact and enthusiasm. Dr. J. G. Morrison was the principal speaker, and he gave unstintingly of his best. With remarkable versatility he entered into the spirited discussions which followed many of the thought provoking papers presented, and delivered masterful addresses upon the different phases of Christian work under consideration.

Pasadena College was represented by brief speeches from Dr. H. O. Wiley, Dr. C. B. Widmeyer and Rev. Erwin G. Benson, and by the double quartet, who were present and sang at frequent intervals to the refreshing of all. The report brought of the school was encouraging, and the plans announced for meeting its need of support and students were simple, clear and businesslike. The pastors seemed to be solidly loyal to Pasadena College.

Through the co-operation of the District W.M.S., Miss Maude Cretors, returned missionary from Africa, gave two addresses which were appreciated equally for the absorbing interest of the information and the Christlike spirit manifest.

The one thought continually emphasized by all the speakers and enthusiastically accepted by the convention seemed to be that we must advance with greater faith and zeal than ever before in the support of the whole program of our church—local, district, and general—and in the support of every institution of our church. There was no disposition on the part of anyone to promote one cause at the expense of some other need.

There was much eager and penetrating questioning of suggested methods of carrying on our work successfully, but there was no carping criticism manifest or personalities indulged in. A spirit of love for each other and loyalty to each other characterized the convention from the first.

Words are utterly inadequate to picture the blessing of the Lord that came in increasing measure upon every service. But those who were there will not forget soon how our hearts were stirred with an intensified love for God and His work. No plan had been made to raise money for any cause other than the expenses of the convention, but on the last day the description of some of the home missionary opportunities on the district was too much for Nazarene hearts to stand, and a spontaneous offering of cash and pledges was started and could not be stopped until some of the needs mentioned had been covered. This service lasted more than three hours, but no one left except by necessity, and afterward many were heard to say that it was one of the greatest services they had ever seen. The

## Christian Certitudes

### An Unusual Book of Eleven Radio Sermons

This new book is a symposium of eleven radio sermons by eleven different preachers. The eleven sermons cover a wide scope—doctrinal, devotional, evangelistic, exposition. And the preachers are just as representative as the subject or themes.

Here are the chapters and the authors:

- Christian Certitudes.** J. B. Chapman, D. D.  
**A Soul-Winner in Action.** Raymond Browning  
**Distinguishing Characteristics of a Christian.** R. T. Williams, D.D.  
**The Word of God.** A. L. Parrott  
**A Danger Signal.** J. W. Montgomery  
**The Heavenly Dove.** H. B. Jensen  
**What Must I Do to Be Saved?** Arthur L. Leach  
**The Shepherd and Bishop of the Soul.** H. V. Miller  
**The Christian Warrior.** O. J. Nease, D. D.  
**Our Christ and His Noblest Defense.** Selden Dee Kelley  
**God, A Glorious Reality.** J. E. Williams

A book of sixty-four pages

The price is 25c and we pay the postage

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

same remark was also heard several times about the convention as a whole. Who can doubt that still greater days are ahead for Northern California?

MALLALIEU WILSON, *Reporter.*

**Mississippi District**

I have just completed my first visit to all the churches over the district and I feel greatly encouraged. The pastors are entering into the new year with a determination to do more than they have ever done before. Brother Coleman and his people at Laurel are preparing to improve the church and parsonage during the year. Brother Knippers at Hattiesburg, with the aid of the W. M. S. has put gas in the church, and has plans on to begin paying the church out of debt. Brother Cross and his people at Gulfport are making regular monthly payments on their church debt, and they expect to build a nice stone front on the church and even hope to build a parsonage this year. At Columbia, Brother Vanmeter tells me they will begin to ceil that church in a few days. They have a nice concrete church, but it has not been ceiled or floored.

Brother Toney at McComb and his board were getting ready to put on a drive to raise funds to ceil their church and have already done some inside work on the parsonage, canvasing, papering, etc. The cotton mill company owns the church property at Magnolia, but the Church of the Nazarene has complete control of it, and Sister Toney and her people have it in beautiful condition.

Brother Kemp is putting up a strong fight at Jackson, and hopes to build either a church or tabernacle there during the year. They have a church building rented where they hold services at present. At Rosebloom we met very few people on account of one of the largest snowstorms that ever hit that country. We have some true people at Rosebloom and Keenans Chapel. The parsonage was built there last year. They will also ceil the parsonage and the Keenans Chapel church this year.

I made my visit to the other four churches in northern Mississippi immediately following the assembly. Brother Nabors was in Greenville, getting his work organized, and holding services in his home. He plans to put on a campaign as soon as it is warm enough for tent work, and hopes to build a church during the year. Greenville has been without a pastor, with the exception of a few months, ever since it was organized. Greenville is a city of some fifteen thousand people and as a church we have a great opportunity there.

Sister Beville and her people at Mathiston have already secured a lot and they hope to build a church during the year. Brother Benson at Davis Chapel, four miles from Cleveland, had not moved his family to his church when I was there but has moved since, and will devote his whole time to the building up of that church.

To give the reader some idea of the progress in the Mississippi District, our gain in church membership in 1933, was 22½%, and in 1934, it was 36% making a gain in membership for the

two years just closed of 58½%. For the same period our N.Y.P.S. has gained in membership 210% and our W.M.S. 215%, while the gain for our Sunday Bible schools for the two years in membership was 30½%.

I think this is my twelfth year as Superintendent of the Mississippi District, I began to superintend this district when we had three churches, one in McComb and two in the country. We now have fifteen. Then we did not have a thousand dollars in property above indebtedness, now we have at least sixteen thousand dollars worth of property with three churches and one parsonage in debt to the total amount of two thousand, eight hundred and fifty dollars, but I think our greatest gain has been in spiritual life. We are expecting this to be the greatest year of our life as a district. We are all in hearty accord with the special revival campaign, as instituted by our church.

R. H. M. WATSON,  
*District Superintendent.*

**DEATHS**

Vasey—Myrtle J. Tinnea Vasey was born at Dieterich, Effingham County, Illinois, August 30, 1900, and departed this life January 22, 1935. She was united in marriage to Clarence E. Vasey on March 23, 1922. To this union were born three children; one who died in infancy, Johnnie age 7, and a baby boy, born about an hour before she died. She leaves to mourn their loss her husband, two sons, two step-sons, two step-daughters, and a host of relatives and friends. She was a member of the Forest Center Church of the Nazarene of Menomonie, Wis. Funeral services were conducted by her pastor, Rev. Earl E. Stevens, and interment was made in the Lewisville Cemetery.—Earl E. Stevens, Pastor.

Robberson—Mrs. Louisa Robberson of Denver, Colorado, First Church, after a few days illness with pneumonia, slipped away to be with her Christ on January 18, 1935, at the age of 59 years and 9 months. She had been a devoted wife and a faithful Christian. Funeral services were conducted by her pastor, Rev. Melza H. Brown, and interment was made in Fairmont Cemetery.—Melza H. Brown, Pastor.

Beaty—Hugh L. Beaty was born in Nashville, Tenn., June 2, 1854, and died at his home December 20, 1934. He had been in failing health for a year, and was seriously ill two months prior to his death. Brother Beaty was devoted to his church and taught a Sunday school class and held various offices in the church in former years. He was formerly a member of the Methodist Church, but for the past seven years had been a member of the Third Church of the Nazarene of Nashville. Surviving him are his widow, Mrs. Ida L. Beaty; children, Mrs. G. A. Madden and Mrs. Walter Abbott of Memphis; Mrs. H. Abernathy, Mrs. E. F. Larken, Chester H., Clarence M., and S. W. Beaty, all of Nashville; and a brother, C. M. Beaty of Dallas, Texas. Funeral services were conducted at the Third Church of the Nazarene, by Dr. C. E. Hardy and Rev. H. H. Wise, and interment was made at Mt. Olivet Cemetery.—Mrs. M. L. Dorris, Reporter.

Miller—Augustus Lamont Miller was born August 8, 1871, in Douglas Co., Illinois, and departed this life January 12, 1935. In 1898 he was united in marriage to Miss Allie Hoover of Fort Smith, Ark. He was converted at the age of 35 years and has never had a break with God since that time. At the time of his conversion he united with the M. E. Church of Maple, Okla. Twelve years ago he and his wife united with the Church of the Nazarene at Sallisaw, Okla., where they have been a blessing to the church. Brother Miller had been in poor health for several years, but he never com-

**Bible Readings on  
Christian Stewardship**

By B. W. Miller. A veritable treasure house of Scripture on every conceivable phase of Stewardship; classified and indexed. Here are sermon outlines; suggestions for Bible readings in N.Y.P.S. services; material for individual Bible study—the only booklet of its kind in print. Worth many times its price for preachers and laymen. And the price is only Ten Cents, delivered to your door.

NAZARENE PUBLISHING HOUSE  
2923 Troost Avenue  
Kansas City, Mo.

**JUNIOR SURPRISE-SERMONS  
With Hand-Made Objects**

This remarkable book contains complete instructions, including diagrams in detail, of twenty-four object sermons of an entirely different nature. Perhaps they should be defined as "visual" sermons. One particularly unusual feature of this book is that the author seeks to make the reader a creator of other similar talks or sermons using his own ideas. So it is not only a book of suggestions and usable material but a book that teaches how to originate additional material.

No costly or elaborate materials are necessary for the production of the type of sermons suggested in this volume. Paper, scissors, string, crayons, etc., will do the work.

We believe this to be one of the most valuable books of its kind on the market.

**Price \$1.50, postpaid**

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

plained. His life has been filled with courageous work, and honest, upright teaching, and he has now entered the Great Beyond to reap his heavenly reward.—Grace Clapsaddle, His Pastor.

**ANNOUNCEMENTS**

**NOTICE**—The *Indianapolis District* Preachers' Meeting will be March 26 to 28, at Evansville, Ind., Rev. L. O. Green, entertaining pastor. Rev. C. Warren Jones, Superintendent of the Pittsburgh District, will be the special speaker. Evangelist Holland London will be present and do the night preaching. Free rooms will be furnished to all.—Jesse Towns, Superintendent.

**NOTICE**—Rev. Herbert Crossley, my predecessor, has returned to 310 Broadway, Methuen, Mass., to make his home. He has the evangelistic gift and may be secured either as evangelist or pastor. Give him a call.—W. N. Harrington, Pastor Derry and Lincoln Park churches.

**NOTICE**—The church board has voted to give me two weeks during this year to hold a revival. Any church desiring our services, write me at 512 N. New St., Kirksville, Mo.—W. E. Carlton, Pastor.

**RECOMMENDATION**—I desire to recommend Mr. Loren V. Duff of the Indian-

apolis District, who is entering the song evangelistic field. Brother Duff is a fine young man with ability as a song leader and guitarist. Anyone wanting a song evangelist will do well to give him a call.—Jesse Towns, District Superintendent.

**WEDDING BELLS**—Ida Dortha Hill and Homer Mathews were united in marriage on December 23, at the Church of the Nazarene, Peoria, Arizona, with the pastor, Rev. C. W. Gardner, officiating.

**RECOMMENDATION**—Without solicitation on their part it gives me pleasure to recommend to any church or camp the Dixie Radio Quartet of Blytheville, Arkansas; four young men, saved and sanctified; beautiful harmony, good altar workers, song directors and pianist. They will be a blessing to your church; give them a call.—W. E. Carlton, Pastor, Kirksville, Mo.

**BORN**—To Mr. and Mrs. H. D. Coile of Lakeland, Florida, a daughter, Ruthella Louise, on January 20.

**NOTICE**—I am a commissioned evangelist on the Dallas District, and am entering the evangelistic field. Am open for calls at any time; pick a guitar, and sing special songs. Will go anywhere for freewill offering and entertainment. Address me, Roxton, Texas, Route 2.—Evangelist J. E. Todd.

**NOTICE**—I am to be in Tulsa, Okla., for a meeting in June; would like to give the date of May 12 to 26 to some church in Oklahoma, or in that section of the country. Write or wire me according to my slate.—Evangelist James Miller.

**DIRECTORIES**

**GENERAL SUPERINTENDENTS**

H. F. REYNOLDS, Emeritus  
Office, 2923 Troost Ave., Kansas City, Mo.

J. W. GOODWIN  
Office, 2923 Troost Ave., Kansas City, Mo.

Spring Assemblies  
Washington-Philadelphia (Bloomsburg, Pa.) ..... April 10 to 14  
British Isles ..... April 17 to 21  
New England (Wollaston, Mass.) ..... April 24 to 28  
New York ..... May 1 to 5  
Pittsburgh ..... May 8 to 12

R. T. WILLIAMS  
Office, 2923 Troost Ave., Kansas City, Mo.

Spring Assemblies  
Arizona (Phoenix) ..... May 15 to 17  
Northern California ..... May 29 to June 2  
Southern California (Pasadena) ..... June 4 to 9  
New Mexico (Portales) ..... June 13 to 16

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

Spring Assemblies  
Alberta ..... April 3 to 7  
North Pacific ..... May 22 to 26  
Northwest ..... May 29 to June 2  
Idaho-Oregon ..... June 5 to 9  
Colorado ..... June 12 to 16  
Rocky Mountain ..... June 19 to 23

**DISTRICT ASSEMBLY INFORMATION**

Alberta—At Calgary, April 3 to 7. Rev. L. E. Channel, Pastor, 124-14 Avenue West. General Superintendent Chapman.

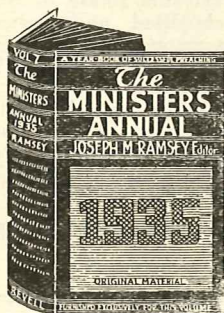
British Isles—At Morley, Yorkshire, England, April 17 to 20. Rev. James M. Cubie, Pastor, 5 Pawson Street. General Superintendent Goodwin.

New England—At Wollaston, Mass., April 23 to 28. Rev. E. E. Angell, Pastor, 198 Beah Street. General Superintendent Goodwin.

**EVANGELISTS' SLATES**

Gilbert and Sylvia Anderson, 314 Seventh St., Fairbury, Nebr.  
Noblesville, Ind. .... Feb. 6 to 17  
Mack Anderson, 2923 Troost Ave., Kansas City, Mo.  
Lansing, Mich. (North St. Ch.) ..... Feb. 3 to 17  
Ft. Wayne, Ind. (1st Church) ..... Feb. 20 to March 10  
Washington, Pa. .... March 12 to 24  
Norman, Okla. .... April 2 to 14  
T. M. Anderson, Wilmore, Ky.  
Brown City, Mich. .... Feb. 13 to 24  
Bloomington, Ind. .... March 3 to 17  
Muskegon, Mich. .... March 21 to 31  
Detroit, Mich. .... April 4 to 14  
E. J. Arthur, Kenton, Ohio  
Marseilles, Ohio (Mission) .... March 17 to 31  
Jarrette and Dell Aycocck, 2923 Troost Ave., Kansas City, Mo.  
Seminole, Okla. .... Feb. 6 to 17  
Bethany, Okla. (Bethany-Peniel College) ..... Feb. 18 to 22  
F. B. Bacon and Wife, 3441-5th St., Riverside, Calif.  
Pendleton, Oregon ..... Feb. 3 to March 3  
Clarence and Thelma Bailey, Singers and Pianist, Portland, Ind.  
Hicksville, Ohio (317 S. Main) Feb. 10 to 24  
Bernice Bangs and Vivian Chaffee, 2122 North 128th St., Seattle, Wash.  
Van Zandt, Wash. .... Feb. 10 to 24  
Grants Pass, Ore. .... March 3 to 10  
Ojai, Calif. .... March 15 to 31

**THE MINISTER'S ANNUAL**



The Annual continues to place the busy pastor in its debt for the valuable, almost indispensable service it renders him. It is a work standing alone in the measure of usefulness. In it are morning and evening sermons for every Sunday in the year; mid-week topics for the entire twelve months; sermons to juniors and children; periscope sermons and Sunday School Lessons. The entire volume is a marvel of comprehensiveness and an invaluable aid to preachers and teachers everywhere. **Price \$2.00**

**DORAN'S MINISTERS MANUAL FOR 1935**

Tenth anniversary volume of this original manual for ministers, to which have been added new features, The Junior Pulpit, Lenten Services and Lenten Evangelism.

Compiled and edited by Rev. G. B. F. Hallock, D. D. Ten years of editing and publishing experience are back of this manual which is the original and foremost book of its kind. For the busy preacher it is an inexhaustible source book of homiletical material, distinct from any former issue. The new features add greatly to the previous values offered by this manual. "This is by far the best volume I have prepared," says Dr. Hallock.

**Price \$2.00**

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

The Tenth Anniversary Volume of  
This ORIGINAL Manual for Ministers  
to which has been added new features  
THE JUNIOR PULPIT, LENTEN SERVICES, AND LENTEN EVANGELISM

**DORAN'S  
MINISTERS  
MANUAL**  
for  
**1935**  
TENTH ANNIVERSARY ISSUE

Compiled and Edited by  
The Rev. G. B. F. HALLOCK, D.D.

Ten years of editing and publishing experience is back of this manual which is the original and foremost book of the kind. For the busy preacher it is an inexhaustible source book of homiletical material, distinct from any former issue. The new features add greatly to the previous values offered by this MANUAL. This is by far the best volume I have prepared." says Dr. Hallock.

HARPER & BROTHERS - ESTABLISHED 1817

Hilman Barnard, Song Evangelist, 1433 Meadow Rd., Columbus, Ohio .....Feb. 7 to 24  
 Open Date (Cancellation) ....March 3 to 17

Barnes Sisters, Song Evangelists, 301 E. Washington St., Lisbon, Ohio  
 Akron, Ohio (Arlington St.) .....Feb. 24 to March 3

Wm. Beirnes, 2301 Elliot St., Denver Colorado  
 Homedale, Idaho .....Feb. 17 to March 3  
 Weiser, Idaho .....March 4 to 17

Ruth M. Belmont and Marion Jenkins, Song Evangelists, Musicians and Children's Workers, R. D. 1, Box 41, Wheeling, W. Va.

Ruth C. Bishop, Evangelist, Singer and Musician, 218 East St., Wadsworth, Ohio  
 Paden City, W. Va. ....Feb. 11 to 24  
 Wolf Run, Ohio .....Feb. 25 to March 10  
 Sebring, Ohio .....March 11 to 24  
 Columbus, Ohio .....March 31 to April 14

C. G. Bohannon and Party (Morning Star Radio Quartet), 2923 Troost Ave., Kansas City Mo.  
 Blecknell, Ind. (care Rev. H. L. Kennedy) .....Feb. 17 to March 3  
 Brookland, N. Y. (Care Rev. F. A. Alexander, Pastor) .....March 10 to 24  
 Syracuse, N. Y. (Care Rev. J. C. Albright, Pastor) .....March 27 to April 21

Harold E. Bomgardner and Wife, Song Evangelists, Burr Oak, Kans.  
 Oberlin, Kans. ....Jan. 27 to Feb. 17  
 Sylvia, Kans. ....Feb. 18 to March 3  
 Open Date .....March 4 to 24  
 Palco, Kans. (Canaan Chapel) .....March 24 to April 7

Horace A. and Florence Booker, 432-13th St. S. E., Canton, Ohio  
 Florida District .....Dec. 23 to March 3

A. E. Boso and Wife, 101 Catharine St., Lockland Sta., Cincinnati, Ohio  
 Laurelville, Ohio .....Feb. 3 to 24  
 Cincinnati, Ohio (Preach. Meet.) .....March 12 to 15  
 Rudolph, Ohio .....March 17 to 31

R. E. and Dorothy Bridgewater, 1014 N. Plum, Hutchinson, Kansas  
 Tulsa, Okla. (1st Church) Feb. 17 to March 3

J. L. Burkhead, 14333 Haynes St., Van Nuys, Calif.  
 Open Dates for Colo. Dist. ....After Jan. 20

C. C. Burton, Delmer, Ky.

M. M. Bussey, 116 W. Ramona Blvd., Wilmar, Calif.  
 Florida District (Mail, Lake City, care Austin Brown) .....To Feb. 25

Harmon Calver, Song Evangelist, Musician and Artist, Nauvoo, W. Portsmouth, Ohio  
 Miami, Fla. ....Feb. 17 to March 3

A. B. Carey, 76 Prospect St., Beacon, N. Y.  
 Auburn, Maine .....Feb. 12 to 24  
 Springfield, Mass. ....Feb. 26 to March 11

A. L. and Myrta Cargill, Bethany, Okla.

F. P. Cassidy, 814 Idlewild Court, Lexington, Ky.  
 Princeton, Ind. ....Feb. 3 to 24  
 Columbia, Ky. ....March 3 to 17

Caywood-Griffith, Musical Messengers, 2923 Troost Ave., Kansas City, Mo.

J. A. Chenault, Portland, Tenn.

Jacob A. Cope and Wife, Larimore, No. Dak.  
 Minot, N. Dak. ....Feb. 17 to 24  
 Sawyer, N. Dak. ....Feb. 25 to March  
 Fergus Falls, Minn. ....March 10 to 24

C. T. Corbett and Wife 110 Edith, Dayton, Ohio  
 Dayton, Ohio (1st Church) .....Feb. 17 to March 3  
 Xenia, Ohio .....March 4 to 17  
 Bethany, Okla. ....March 20 to 22

Ernest Coryell, Viborg, S. Dak.  
 Ritzville, Wash. ....Feb. 4 to 17  
 Huston, Ida. (Sunny Slope Ch.) .....Feb. 24 to March 17  
 Payette, Idaho .....March 20 to 31

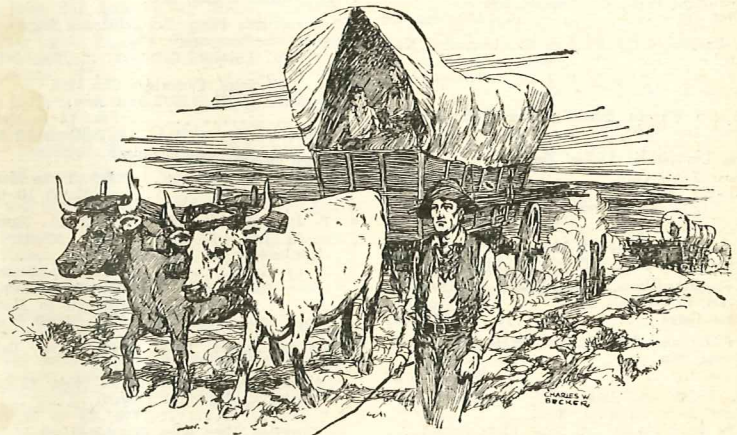
C. B. and Jewel Cox, 14 Hudson Ave., Franklin, Ohio  
 Coshocton, Ohio .....Feb. 13 to March 10  
 Hutchinson, Kans. ....March 17 to 31  
 Kansas City, Kans. ....April 1 to 14

Prof. C. C. and Margaret Crammond, 126½ W. Washtenaw St., Lansing, Mich.  
 Crosswell, Mich. ....Feb. 17 to March 3

Stella B. Crooks, 237 W. 61st St., Englewood Sta., Chicago, Ill.  
 Reading, Pa. ....Feb. 3 to 17  
 Brooklyn, N. Y. (Utica Ave.) .....Feb. 24 to March 10  
 New Haven, Conn. ....March 12 to 24  
 Elmira, N. Y. ....March 26 to April 7

# Other Days

## Boyhood Reminiscences of Frontier Hardships



Have you ordered your copy of Dr. J. G. Morrison's book, OTHER DAYS? Don't miss the inspiration and blessing that will be yours on reading this little book with its fourteen chapters that are filled with sparkling humor, heart stirring pathos and startling tragedy.

Just glance over the list of chapter titles. You never saw a list of subjects to compare with this one, did you? And when you read the book you will say that never before have you read anything as interesting and as unusual. It's a book that will be passed about from person to person. Get your copy. Enjoy it yourself and then have others share in the blessing you have received from reading it.

Here are the fourteen chapter titles:

1. Other Days Were Worse Than These
2. Frontier Hardships
3. A Boy Meets God
4. Chased by a Mad Bull
5. The Season of Drought
6. The Sioux Indians
7. The Prairie Fire Season
8. The Spring of High Water
9. The Big Blizzard
10. When the Grasshopper Was a Burden
11. "Where No Thief Approacheth"
12. The Box of Stolen Oranges
13. The Winter of the Deep Snow
14. A Battle With Giant Despair

All of this in a nicely printed booklet of sixty-four pages that sells for only **Twenty-five cents**

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

- J. Paul Crowe, 17-year old Singer and Evangelist, Memphis, Texas  
Hedley, Texas .....Feb. 17 to March 3
- M. E. and Nina DeVoll, 400 F Ave. West, Cedar Rapids, Iowa  
Curtis, Nebr. ....Feb. 17 to March 10
- H. N. Dickerson, 2608 Newman, Ashland, Ky.  
Newport, Ky. ....Feb. 17 to March 3  
Peoria, Ill. ....March 3 to 17  
Jackson, Ohio ....March 19 to 31
- The Dixie Radio Quartet, Box 616, Blytheville, Ark.  
Bell City, Mo. ....Feb. 10 to March 2
- B. Orwill Donaldson, Preacher and Singer, Olivet, Ill.  
Lakeland, Fla. Camp .....Feb. 11 to 17  
Open Date .....Feb. 18 to March 3  
Cincinnati, Ohio (Preach. Meet., care 2859 Winslow Ave.) .....March 12 to 15
- Johnnie and Jackie Douglas, Evangelist and Singers, 2923 Troost Ave. Kansas City, Mo.  
Comanche, Okla. ....Feb. 12 to 24
- Loren V. Duff, Song Evangelist and Guitarist, 257 N. Bellevue Place, Indianapolis, Ind.  
Open Dates .....After Jan. 20
- W. B. Dunkum, 1853 Hemlock St., Louisville, Ky.  
Maysville, Ky. ....Feb. 20 to March 10
- Minnie Echols, Littlefield, Texas
- Branche and Wynona Edwards, Song Evangelist and Pianist, Box 1206, Bethany, Okla.
- Edwards Evangelistic Ladies' Quartet  
Bakersfield, Calif. ....Feb. 10 to 24  
Lindsay, Calif. ....March 3 to 17  
Portland, Ore. (Calvary Church) .....March 31 to April 14
- E. W. Elliott, Preacher and Singer, Burlington, Colo.  
Denver, Colo. (1st Church) ..Feb. 10 to 24
- Harry Fagan and Wife, Singer, Pianist and Children's Workers, Carmichaels, Pa.  
Open Dates .....After Jan. 23
- Kirby Fields and Wife, Singers, 1610 Central Ave., Anderson, Ind.  
Nebo, Ill. ....Feb. 3 to 17
- W. A. Fisher and Wife, Song Evangelists, 940 Strouse Ave., Nashville, Tenn.  
Live Oak, Fla. (Pine Grove Church) .....Feb. 3 to 17  
Houston, Fla. ....Feb. 20 to March 10  
Wellborn, Fla. ....March 13 to 31
- Bona Fleming, 2952 Hackworth St., Ashland, Ky.  
Celina, Ohio ....Feb. 11 to 24  
Washington, D. C. ....Feb. 25 to March 10  
Muncie, Ind. ....March 11 to 24  
Anderson, Ind. ....March 25 to April 7  
Toledo, Ohio ....April 9 to 21
- Fred T. Fuge, 369 Perry St., Fostoria, Ohio  
Open Dates .....February
- C. B. Fugett, 2613 Newman St., Ashland, Ky.  
Abilene, Texas .....Feb. 12 to 24  
Dallas, Texas .....Feb. 25 to March 10  
Henryetta, Okla. ....March 11 to 24
- J. E. Gaar, 2098 West 34th St. Des Moines, Iowa  
Lakeland, Fla. (Florida Holiness Camp) .....Feb. 7 to 17
- Gaddis-Moser Evangelistic Party, Olivet, Ill.  
Charleston, W. Va. (Asbury M. E.) .....Feb. 6 to 23  
Enid, Okla. (1st Evang.) .....March 3 to 17  
Wichita, Kans. (1st Naz.) .....March 18 to 31  
Newton, Kans. (Nazarene) .....April 1 to 14
- Elmer Gandy, Preacher, Singer, Artist, 241 N. Harvard St., Lindsay, Calif.  
Medford, Ore. ....Feb. 3 to 24  
Red Bluff, Calif. ....March 3 to 24  
Stockton, Calif. ....March 31 to April 21
- Ben L. Gash, 813 Mentor Ave., Wichita, Kansas  
Oberlin, Kans. ....Jan. 27 to Feb. 17  
Atwood, Okla. ....Feb. 19 to March 3  
Howard, Kans. ....March 5 to 24  
Open Date .....March 25 to April 7
- The Gospel Team, 309 East 9th St., Wellston, Ohio  
Stoutsville, O. (Evangelical) .....Feb. 4 to 17  
Wellston, Ohio (Home Church) .....Feb. 25 to March 16
- Otto M. Grace, 303 Barnhart St., Marion, Ohio  
Columbus, Ohio (Sullivan Ave. Ch.) .....Feb. 10 to 24  
Sandusky, Ohio ....Feb. 25 to March 10  
Cincinnati, Ohio (Preach. Meet.) .....March 12 to 15
- Glenn Griffith, 510 W. Yampa St., Colorado Springs, Colo.  
Greely, Colo. ....Feb. 14 to March 3  
Montrose, Colo. ....March 7 to 24
- T. C. and Rhoda E. Grigsby, Piedmont, Mo.  
Sabula, Mo. ....Feb. 10 to 24  
Jacksonville, Ill. ....March 3 to 31
- A. E. Guyer, Y. M. C. A., Oklahoma City, Okla.  
Hutchinson, Kans. (Convention) Feb. 11 to 15  
Ottawa, Okla. ....March 1 to 10
- Howard Hamlin, Evangelistic Singer and Musician, 521 Quitman St., Denver, Colo.  
Greely, Colo. ....Feb. 14 to March 3
- Lee L. Hamric, 1341 S. First St., Abilene, Texas  
Augusta, Kans. ....Feb. 15 to March 10  
Open Date for Kansas .....After March 10
- W. W. Hanks, 2340 Central Ave., Ashland, Ky.  
Louisville, Ky. (Care Rev. A. J. Frank, 2405 Howard St.) .....Feb. 17 to March 3
- H. J. and Vivian Hart, Bethany, Okla.  
Riverton, Wyo. ....Feb. 3 to 17  
Kimberly, Idaho .....Feb. 20 to March 10
- Harvey H. Hartman, Natoma, Kansas  
Hoxie, Kans. ....Feb. 17 to March 3
- B. H. Haynie, 2923 Troost Ave., Kansas City, Mo.  
Austin, Texas .....Feb. 10 to 24  
Bernie, Mo. ....March 3 to 17
- C. L. Henbest, Rogers, Ark.
- Hill Evangelistic Party, Evangelist and Singers, 1410 Center St., Portsmouth, Ohio.  
Florida (Lakeland Camp) .....Feb. 7 to 17
- Roy L. Hollenback, Cambridge City, Ind.  
Oakland, Calif. (1675-81st Ave.) .....Feb. 14 to March 3  
Open Date .....March 10 to 24
- The Hoot Brothers, Olivet, Ill.  
Monroeville, Ind. ....Feb. 17 to March 3  
Francisco, Ind. ....March 10 to 24
- W. P. Jay and Wife, 2600 Gallatin Rd., Nashville, Tenn.  
Lakeland, Fla. (Attending Camp) .....Feb. 7 to 17  
White Springs, Fla. (Suwanee River Camp) ..Feb. 20 to March 3  
Open Date .....March 6 to 17
- Howard W. Jerrett, 14883 Hubbell Ave., Detroit, Mich.  
Akron, Ohio (1st Church) ..Feb. 12 to 17  
Pittsburgh, Pa. (1st Church) .....Feb. 24 to March 10  
Worcester, Mass. (1st Church) March 17 to 31  
Framingham, Mass. ....April 2 to 14
- Andrew Johnson, Wilmore, Ky.  
Sumner, Ill. ....Jan. 30 to Feb. 17  
Wright City, Mo. ....Feb. 28 to March 17
- Harold C. Johnson and Wife, 518 W. Monroe St., Springfield, Ill.  
Philadelphia, Pa. (Collingsdale Church) .....Feb. 5 to 17  
Bloomsburg, Pa. ....Feb. 19 to March 3  
Allentown, Pa. ....March 5 to 17  
Penns Grove, N. J. ....March 19 to 31  
Dayton, Ohio (Gen. Del.) .....April 2 to 14
- Paul and Ruth Johnson, Singers and Musicians, 1615 S. Spring St., Springfield, Ill.  
Open Date .....Feb. 3 to 17  
Mt. Vernon, Ill. ....Feb. 18 to March 3  
Peoria, Ill. ....March 4 to 17  
Harvey, Ill. ....March 27 to April 7  
Freeport, Ill. ....April 8 to 21
- Johnson Sisters, 1022-13th Ave. South, Minneapolis, Minn.  
Florida District (5010 N. W. 5th Ave., Miami, Fla.) .....Jan. 1 to April 1
- A. H. Johnston and Wife, Song Evangelists, 800 Princeton St., Akron, Ohio  
Greentown, Ohio .....March 10 to 24  
Akron, Ohio (Wesleyan Church) .....March 26 to April 7
- Lum Jones, Ada, Okla.  
Cincinnati, Okla. (Norwood) ..Feb. 12 to 24  
Pittsburgh, Pa. (Sheraden) .....Feb. 25 to March 10
- Robert G. Jones, Tilden, Ill.  
Paris, Tenn. ....Jan. 31 to Feb. 17  
Brazil, Ind. ....March 3 to 24
- Edward A. Keib, Blind Boy Preacher, Singer and Musician, R. D. 7, Perry Highway, Bellevue, Pa.  
Waltersburg, Pa. ....Feb. 10 to 24
- E. M. Kennedy and Wife, Evangelists and Music Teachers, 206 S. Scott St., Sikeston, Mo.  
Open Date .....Jan. 22 to Feb. 20  
Clarence, Mo. ....Feb. 24 to March 11  
St. Louis, Mo. (1323 Shenandoah) .....March 13 to 24
- Fred P. Kerst, 1238 Broadway, Vincennes, Ind.  
French Lick, Ind. (Gen. Del.) ..Feb. 3 to 17
- Donna Key and Ila May Wooten, Evangelist and Singer, Ford Kans.  
Freeport, Texas (Care Box X) .....Jan. 17 to Feb. 17
- Harold Kiemel, 1425-7th St., Greeley, Colo.  
Corona, Calif. ....Feb. 15 to March 3  
Midway City, Calif. ....March 10 to 24
- L. H. Kindred, 1117 W. 7th, Des Moines, Iowa  
McComb, Miss. ....March 3 to 17  
Magnolia, Miss. ....March 18 to 31
- Floyd W. Kline, Gospel Singer, Columbus, Ga.  
Americus, Ga. ....Feb. 3 to 18  
Washington, D. C. ....Feb. 22 to March 3  
Milton, Pa. ....March 4 to 17
- Knippers Brothers and Parker, Gospel Singers, Lawrenceburg, Tenn.  
Cape Girardeau, Mo. ....Feb. 11 to 24
- Joy and Mary Latham, Wilmore, Ky.  
Science Hill, Ky. ....Feb. 10 to 24  
Middletown, Ohio .....Feb. 26 to March 10  
Reserved .....March 19 to 24  
Fort Dodge, Iowa .....March 31 to April 14
- Mason Lee, 217 Division St., Huntington, W. Va.  
Winchester, Ind. ....Feb. 17 to March 3  
Oxford, Pa. ....March 10 to 24  
Belle, W. Va. ....March 31 to April 14
- V. H. and Esther Lewis, 130 E. Campbell, Hutchinson, Kans.  
Hutchinson, Kans. (Preach. Meet.) .....Feb. 12 to 15  
Spearmore, Okla. ....Feb. 17 to March 10
- LeRoy A. Lindsley, 230 Leon St., Syracuse, N. Y.  
Fremont, Mich. (Wesleyan Methodist) .....Jan. 27 to Feb. 17  
Owego, N. Y. ....Feb. 24 to March 17
- V. W. and Marguerite Littrell, 1007 Concord Ave., Akron, Ohio  
Cherryvale, Kans. ....Feb. 10 to 24
- Joseph L. Logsdon, Jr., 1212 Bresee Ave., Pasadena, Calif.
- Holland London, 2923 Troost Ave., Kansas City, Mo.  
No. Ind. Dist. (N.Y.P.S. Tour) Feb. 12 to 24  
Indianapolis, Ind. (1st Ch.) .....Feb. 25 to March 10  
Hammond, Ind. (1st Church) March 12 to 24  
Homin, Okla. ....March 31 to April 14
- Claude H. Long and Sisters, 3885 W. 20th Ave., Denver, Colo.  
Rocky Ford, Colo. ....Feb. 11 to 24  
Trinidad, Colo. ....Feb. 25 to March 10  
Plum Valley, Colo. ....March 12 to 31  
Loveland, Colo. ....April 1 to 14
- W. S. Luallen, Chalk-talk Artist and Evangelist, Gen. Del., Bedford, Ind.  
Macomb, Ill. (804 N. Pearl St.) ..Feb. 11
- H. H. McAfee and Wife, Box 534, Lakeland, Fla.  
Lakeland, Fla. (Florida Holiness Camp) .....Feb. 1 to 17  
Winter Haven, Fla. ....Feb. 24 to March 10  
Lakeland, Fla. (1st Church) March 10 to 24  
Tampa, Fla. (1st Church) March 24 to April 7
- Lawrence J. and Mary E. McAllen, Preachers, Singers and Chalk Artists, 126 N. Beaver, New Castle, Pa.
- J. B. McBride, 1234 N. Mentor Ave., Pasadena, Calif.
- R. H. and Edna McCart, Preacher, Singers, Pianist, 4100 Quitman St., Denver, Colo.  
Open Date (Cancellation) .....Feb. 1 to 17  
Florence, Colo. (721 W. First) .....Feb. 24 to March 10  
Ft. Collins, Colo. ....March 14 to 31
- McKinley Sisters, Song Evangelists, Route 1, Greenfield, Ind.  
Chicago, Ill. (North Side) ..Feb. 10 to 24  
Martinsville, Ind. ....Feb. 24 to March 9
- J. A. McNatt, 2923 Troost Ave., Kansas City, Mo.  
Cleveland, Okla. ....March 3 to 17  
Bartlesville, Okla. ....March 24 to April 7
- A. McNaughton, 3753 Upton Ave. North, Minneapolis, Minn.
- David D. Mackey and Wife, Song Evangelists, Musicians and Children's Workers, Box 624, Montpelier, Ind.
- I. C. Mathis, 2923 Troost Ave., Kansas City, Mo.  
Nampa, Idaho (1st Church) .....Feb. 26 to March 10  
Pasadena, Calif. (1st Ch.) .....March 17 to 31  
Oklahoma City, Okla. (1st Ch.) .....April 7 to 21
- Prof. Paul and Helen Mayfield, Singers and Musicians, 3510 Weisser Park Ave., care Rev. J. W. Montgomery, Ft. Wayne, Ind.  
Lafayette, Ind. (1307 N. 14th St.) .....Feb. 12 to 24  
Muncie, Ind. (Preach. Meet.) ..March 5, 6, 7  
Bluffton, Ind. (404 W. South) March 8 to 31  
Garrett, Ind. (Route 1) March 31 to April 21
- L. C. Messer, Gospel Singer, 2923 Troost Ave., Kansas City, Mo.  
Benton, Ill. ....Jan. 28 to Feb. 17  
San Angelo, Texas .....Feb. 20 to March 17  
Wichita Falls, Texas .....March 24 to April 7  
Akron, Ohio .....April 9 to 21

- Russell and Leona Metcalfe, Song Evangelists, 539 Baker St., Lansing, Mich.**  
 New Brighton, Pa. ....Feb. 4 to 24  
 Pittsburgh District ....March 4 to 12  
 East Liverpool, Ohio ....March 13 to 31  
 Youngstown, Ohio ....April 1 to 14
- E. Clay Milby, Song Evangelist, Greensburg, Ky.**  
 Williamson, W. Va. ....Feb. 3 to 17  
 Lexington, Ky. ....Feb. 17 to March 3  
 Sebring, Ohio ....March 4 to 17  
 Waverly, Ohio ....March 18 to 31  
 Middlesboro, Ky. ....April 7 to 21
- James Miller, 1114 King Ave., Indianapolis, Ind.**  
 Lakeland, Fla. (Camp) ....Feb. 7 to 15  
 Arcadia, Fla. ....Feb. 17 to March 3  
 Orlando, Fla. ....March 10 to 24  
 Joliet, Ill. ....March 31 to April 14
- F. J. Mills, Bellaire, Mich.**
- O. C. Minglehoff, Douglas, Ga.**  
 Saratoga Springs, N. Y. ....Feb. 10 to 24  
 Open Date ....Feb. 25 to March 10  
 Haverhill, Mass. ....March 10 to 24
- W. H. Minor, Bethany, Okla.**
- John E. Moore, Song Evangelist, 2923 Troost Ave., Kansas City, Mo.**  
 Garber, Okla. (Gen. Del.) Feb. 17 to March 3  
 Mounds, Ill. (Gen. Del.) ....March 10 to 24  
 Malden, Mass. (8 High St.)  
 ....March 31 to April 14
- G. Chester Morgan, 445 McNally Court, Alliance, Ohio**  
 Blytheville, Ark. ....Feb. 10 to 24  
 Davenport, Okla. ....March 3 to 17
- Oliver and Ruth Morgan, Evangelist, Singers and Musician, 630 Division St., Indianapolis, Ind.**  
 Farmer City, Ill. (Gen. Del.) ....Feb. 11 to 24  
 Barberton, Ohio (153 E. Baird) ....Feb. 26 to March 10  
 El Reno, Okla. (109 W. Jenkins) ....March 12 to 31  
 DuBois, Pa. (322 Piper St.) April 7 to 21
- Harry W. Morrow, 6342 Kimbark Ave., Chicago, Ill.**  
 Cottonwood, Minn. ....Feb. 17 to March 3  
 Cleveland, Ohio (West Side) March 17 to 31  
 Freeport, Ill. ....April 7 to 21
- Herschel Murphy, 505 East 8th St., Cisco, Texas**
- H. T. and Lillie Nyhus, Bosholt, S. Dak.**  
 Albion, Nebr. ....Feb. 13 to March 3
- G. Frederick and Byrdie Owen, 1415 W. Pikes Peak Ave., Colorado Springs, Colo.**  
 Richmond, Ind. ....Feb. 1 to 26  
 Cambridge City, Ind. ....March 1 to 19  
 Lawrence, Kans. ....March 22 to April 9
- Parks-Hawkins Quartet, 3213 North 27th St., Tacoma, Wash.**  
 Tacoma, Wash. ....Feb. 11 to 24  
 Los Molinos, Calif. (Cone Ch.) ....Feb. 28 to March 10  
 San Diego, Calif. (1st Church) ....March 17 to 31  
 El Paso, Texas ....April 7 to 21
- R. O. Parry and Three Sons (Firebrand Trio), 922 N. New St., Bethlehem, Pa.**  
 Lebanon, Pa. ....Feb. 15 to 27  
 Ephrata, Pa. ....March 3 to 17  
 Open Dates ....After March 17
- Daniel E. Patrone, Evangelist and Violinist, 119 E. Washington St., Lisbon, Ohio**  
 Reserved ....Feb. 17 to March 3  
 LaCrosse, Wis. ....March 4 to 27
- Eddie E. Patzsch, 492 E. Main St., East Palestine, Ohio**  
 Reading, Pa. ....Feb. 3 to 17  
 E. N. C. College Tour ....Feb. 18 to 22  
 Spring Valley, N. Y. ....Feb. 24 to March 10  
 New Haven, Conn. ....March 12 to 24  
 Elmira, N. Y. ....March 26 to April 7  
 Sharon, Pa. ....April 9 to 21
- B. H. Pocock, 133 Parkman Rd. N. W., Warren, Ohio**  
 Nelsonville, Ohio ....Feb. 10 to 24  
 Massillon, Ohio ....Feb. 26 to March 10  
 Conneville, Pa. ....March 17 to 31  
 Warren, Ohio (2nd Church) ....April 7 to 21
- Hugh Putnam, 104 Douglas St., Pontiac, Mich.**  
 Detroit, Mich. (Calvary Ch.) ....Feb. 6 to 17  
 Flint, Mich. (West Side) Feb. 20 to March 3  
 Shafter, Mich. ....March 6 to 17  
 Tecumseh, Mich. ....March 20 to 31
- Lewis J. Rice, 2408 Elgin Ave., Muskogee, Okla.**
- Maurice and Virgelene Richardson, 309 N. College St., Spencerville, Ohio**  
 Open Date ....Feb. 12 to 24  
 Plymouth, Mich. ....March 3 to 17
- Clifford G. Rife, Singer and Chalk Artist, 1501 Madison Ave., Indianapolis, Ind.**  
 Indianapolis, Ind. (Edgewood M. E. Church) ....Feb. 14 to 24  
 Indianapolis, Ind. (Gen. Del.) March 3 to 17
- O. F. Ring, 409 Prospect St., East Liverpool, Ohio**  
 Open Date ....Feb. 11 to 24  
 Congo, W. Va. ....Feb. 25 to March 10  
 Niles, Ohio ....March 17 to 31
- Loraine M. Ripper, 1026 Iuca St., Denver, Colo.**
- W. R. Robinson and Wife, Chalk-talk Artist and Preacher, Route 4, Hennessey, Okla.**  
 Open Dates ....After Feb. 1
- Clyde B. Rodgers, Song Evangelist and Chalk Artist, 535 N. W. 8th St., Miami, Fla.**  
 Lakeland, Fla. (Hol. Camp) ....Feb. 7 to 17
- J. A. Rodgers, 484 W. North Ave., East Palestine, Ohio**  
 Lafayette, Ind. ....Feb. 11 to 24  
 Spencer, Ind. ....Feb. 25 to March 10  
 Cincinnati, Ohio (1st Church) March 17 to 31  
 Tulsa, Okla. ....April 7 to 21
- Perry Road, 948 Anderson St., Bristol, Tenn.-Va.**  
 Newport, Tenn. ....Feb. 17 to March 3  
 New Castle, Pa. (1st Church) March 10 to 24  
 Dayton, Ohio (East Side) March 27 to April 7  
 Lebanon, Tenn. ....April 9 to 21
- E. L. Sanford and Wife, 533 Shelby St., Lexington, Kentucky**  
 Florida District (Address Gen. Del., Ft. Lauderdale, Fla.) ....Jan., Feb., March
- J. D. Saxon, Greenbrier, Tenn.**
- Otho and Billie Schwab, 2923 Troost Ave., Kansas City, Mo.**  
 Pasadena, Calif. (Bresee Ave.) Feb. 10 to 24  
 Warren, Pa. ....March 3 to 17  
 Alliance, Ohio ....March 19 to 31  
 Kansas City, Mo. (1st Church) April 7 to 21
- C. C. Sellards, Clifton Hill, Mo.**  
 Mattoon, Ill. ....Feb. 11 to March 3
- Dave and Hellen Severin, Preachers and Singers, 601 E. Boulder, Colorado Springs, Colo.**  
 Yuma, Colo. ....Feb. 10 to March 3  
 Fowler, Colo. ....March 10 to 24
- G. H. Shaffer, Winchester, Ind.**  
 Columbia City, Ind. ....Jan. 30 to Feb. 14  
 Patricksburg, Ind. ....Feb. 17 to March 3  
 Open Date ....March
- Richard and Dorothea Sharp, P. O. Box 364, Oshkosh, Nebr.**  
 Hastings, Nebr. ....Feb. 10 to 24  
 Fairbury, Nebr. ....March 3 to 17  
 Garden City, Kans. ....March 24 to April 7
- C. E. Shumake, 2722 Eads Ave., St. Louis, Mo.**  
 Pana, Ill. ....Feb. 10 to 24  
 St. Louis, Mo. (Zion) ....Feb. 25 to March 10
- R. J. Smeltzer, 1353 Electric Blvd., Alliance, Ohio**  
 Ravenna, Ohio ....Feb. 10 to 24  
 Canonsburg, Pa. ....March 3 to 17
- Burl Sparks, Song Evangelist, Seymour, Ind.**  
 Plainville, Ind. ....Feb. 10 to March 3  
 Indianapolis, Ind. ....March 5 to 24
- Fred St. Clair**  
 Montebello, Calif. ....Feb. 4 to March 4
- E. H. Stillion, 31 Home Ave., Oil City, Pa.**  
 New Brighton, Pa. ....Feb. 4 to 24  
 Lynn, Mass. ....March 3 to 17  
 Cambridge, Ohio ....March 24 to April 7
- Stofer-Bierce Evangelistic Party (Rev. and Mrs. T. W. Stofer and Professor Jack Bierce) Knox, Ind.**  
 Open Date ....Feb. 11 to March 20  
 Evansville, Ind. (Gen. Del.) ....March 21 to April 7
- Fred W. Suffield, 348 N. Robinson St., Los Angeles, Calif.**  
 Kennewick, Wash. ....Feb. 12 to March 10
- B. D. Sutton and Wife, Evangelist and Singers, 2923 Troost Ave., Kansas City, Mo.**  
 Lawrence, Kans. ....Feb. 17 to March 3
- E. C. Tarvin, California, Ky.**  
 Pavo, Ga. ....Feb. 4 to 17  
 Lavelle, Pa. ....March 3 to 17
- Austin M. Taylor, Song Evangelist and Accordionist, 500 West 60th Place, Chicago, Ill.**
- E. G. Theus, Box 932, Bethany, Okla.**  
 Amarillo, Texas (1st Church) Feb. 10 to 24
- Fred Thomas, 689 Milwaukee Ave., Elkhart, Ind.**  
 Crawfordsville, Ind. (604 E. Wabash Ave.) ....Feb. 12 to 24  
 Evansville, Ind. (Luttrull Tabernacle, care Box 633) ....March 3 to 17  
 Alexandria, Ind. (120 E. 6th St.) ....March 19 to 31  
 Newark, Ohio (228 Hunter St.) April 1 to 14
- John Thomas, Wilmore, Ky.**  
 Hull, Yorkshire, England ....Feb. 13 to 25  
 Newcastle-on-Tyne, England ....Feb. 27 to March 11  
 Carmarthen, Wales ....March 12 to 15  
 Cardiff, "Cory Hall" ....March 16 to 30  
 Bristol, George Mueller's Orphans Home ....April 1  
 Portsmouth, Baptist Tabernacle, April 2 to 12
- A. J. Tosti, 49 Garfield Ave., Youngstown, Ohio**  
 Jefferson, Ohio ....Feb. 12 to 24  
 Carmichaels, Pa. ....Feb. 25 to March 10  
 Open Dates ....March  
 Cleveland, Ohio (1st Church) ....April 8 to 14
- J. C. and Dorothy Tryon, 516 S. Lorraine St., Wichita, Kans.**  
 Vinson, Okla. ....Feb. 10 to 24  
 Open Date ....Feb. 26 to March 17
- L. M. Tucker, 146 A So. 9th St., Cambridge, Ohio**  
 Open Dates ....Jan. 21 to March 3  
 Wellsburg, W. Va. ....March 3 to 17
- G. D. and Agnes Urschel, Evangelists and Singers, Olivet, Ill.**  
 Meta, Mo. ....Feb. 17 to March 3  
 Akron, Ohio ....March 10 to 24  
 Grafton, West Va. ....March 31 to April 14
- N. B. Vandall, Song Evangelist, 303 Brittain Rd., Akron, Ohio**  
 Binghamton, N. Y. (M. E. Ch.) ....Jan. 27 to Feb. 17  
 Los Angeles, Calif. (1st Naz.) ....Feb. 24 to March 10
- Basilio T. (Bill) Vargas, Filipino Evangelist, 376 W. Pine St., Canton, Ill.**  
 Superior, Wis. ....Feb. 9 to 23
- H. F. Vogt, 334 Pacific St., Camas, Wash.**  
 Open Date ....Feb. 4 to 17  
 Kelso, Wash. ....Feb. 19 to March 3  
 Harper, Ore. ....March 5 to 17  
 Camas, Wash. ....March 26 to April 14
- Harold L. Volk and Wife, 550 Galapago St., Denver, Colorado**  
 Ashland, Ore. ....Feb. 5 to 17  
 Glendale, Ariz. ....Feb. 24 to March 10  
 Winfield, Kans. ....March 17 to 31  
 Augusta, Kans. ....April 7 to 21
- Allen H. Wagner, 3560-11th Ave E., Columbus, Ohio**  
 Marion, Ohio (1st Ch.) Feb. 17 to March 3  
 Miamisburg, Ohio ....March 4 to 17  
 South Bend, Ind. ....March 18 to 31  
 Manchester, Ohio ....April 7 to 21
- J. C. Walker, 921 Thrd St., Portsmouth, Ohio**  
 Sylvania, Kans. ....Feb. 13 to March 3  
 Open Date ....March 6 to 24  
 Attica, Kans. ....March 24 to April 7
- J. P. Wear and Wife, 2923 Troost Ave., Kansas City, Mo.**
- Wm. Werkhauer, 104 Kentucky Ave., Danville, Ill.**  
 Open Dates for Iowa and Nebr. ....After Feb. 3
- K. S. White, Bethany, Okla.**  
 Enterprise, Ore. ....Feb. 10 to 24
- C. M. Whitley and Wife, Box 413 E. Cleveland, Electra, Texas, care M. J. Swindall**
- Elzie C. Wilson, 2539 Stephenson St., Dallas, Texas**
- C. B. Winland, Mt. Vernon, Ohio**  
 Open Dates ....Feb. 17 to March 24  
 St. Louis, Mo. ....April 7 to 21
- J. P. Wolpe, 7524 Kenwood Ave., Chicago, Ill.**  
 Ames, Iowa (Gen. Del.) ....Feb. 5 to 17  
 Iowa City, Iowa ....Feb. 18 to March 3  
 Council Bluffs, Ia. (Gen. Del.) March 4 to 20  
 Muscatine, Ia. (Gen. Del.) ....March 21 to 31  
 Davenport, Iowa (Gen. Del.) ....April 1 to 14
- Lon R. Woodrum, 3740 Bell St., Kansas City, Mo.**  
 Nampa, Idaho (College) ....Feb. 14 to 20  
 Los Angeles, Calif. (1st Ch.) ....Feb. 24 to March 10  
 Topeka, Kans. (1st Church) March 17 to 31  
 Flint, Mich. (1st Church) ....April 7 to 21
- Lucille Cox Younger, Chalk-talk Artist and Children's Worker, 401 W. North St., Winchester, Ind.**  
 Muncie, Ind. (1st Church) ....Feb. 3 to 17  
 Rio Grande, N. J. ....Feb. 20 to March 10  
 New Jersey ....March 12 to 24
- George P. Woodward, Artist-Evangelist, 122 W. Bernard St., West Chester, Pa.**  
 Stonington, Pa. ....Feb. 17 to March 3  
 Wilmington, Del. ....March 10 to 24  
 Hanover, Pa. ....March 25 to April 7
- E. E. Wordsworth, 536 No. 104th St., Seattle, Wash.**  
 Seymour, Ind. ....Feb. 5 to 17  
 East Palestine, Ohio ....Feb. 19 to March 3
- E. E. Zachary, Box 103, New Castle, Ind.**  
 Lakeland, Fla. (Visiting Camp) Feb. 11 to 17  
 Miami, Fla. ....Feb. 18 to March 3  
 Open Date (Cancellation) ....March 17 to 31  
 Clermont, Ind. ....April 7 to 21

## EDUCATION AND THE NATIVE AFRICAN

H. A. Shirley\*

THE education and general uplift of the native African in the subcontinent is coming more and more into prominence in the thinking of many of the white residents of those countries contained in its broad area. The last few years, too, have seen a mighty awakening among the natives themselves to a desire for knowledge and self-expression. This in itself is a tremendous thing which will bear fruit for the well-being of the race or for the reverse. The trend of thought among educators on the subject of native education and general uplift may be gleaned from an article which appeared in the most widely read daily newspaper of South Africa, *The Johannesburg Star*. The headings and sub-headings were, "The Bantu in Transition—What Education Can Do—Building a New Social Order—The Influence of Christianity." A portion of the article was as follows: "An outstanding feature of the Educational Conference" (The World's Educational Conference held in Johannesburg last July) "is the enthusiasm being shown in the lectures of the African Education section where problems of native education and culture are discussed. The audiences include a number of natives, but Europeans predominate.

"Among those present was Chief Sobuzo, paramount chief of the Swazis, who followed the discussion with keen attention."

Reading further we quote some of the words of Professor Victor Murray, Professor of Hull University (England): he said, "The only thing that integrates society is a common faith, not a common institution," he declared, stressing the importance of the work of the missionary, "loyalty to Christ could be the greatest integrating agency in Africa, and it should be the aim of the missionaries as well as the African to be truly Christian. So many missionaries," he said, "are not Christians, but merely preach the dry bones of doctrine."

"Mr. Harold Jowett, B. A., M. Ed., Director of Native Development, Southern Rhodesia, mentioned the problem of the African woman as a result of the breakdown of the tribal system. The most potent factor in the solution of the problem was the activities of mission boarding schools for girls. The preservation of the family life from degeneracy was of the greatest im-

portance since now as ever it was the true center of the community."

The sentiments expressed by the two above educators brought to our hearts a note of satisfaction as we thought upon the lives and purposes of our own Nazarene missionaries in Africa. In the first place we believe they are truly Christian. Secondly, that their sincerest purpose and aim is to make Christians of the natives, through the power of the crucified and risen Christ, as truly sincere as themselves. And thirdly, the bones of doctrine given out by them are covered by the meat of experimental religion.

From the very first of our work in Africa we have established schools for the natives, not merely for the purpose of education, but that we might use the school as a channel of reaching the young and then making of them intelligent Christians. Today we have four boarding schools for girls in different sections of our work with more than a hundred girls training for Christian and useful womanhood.

In our last Annual Council meeting held in Bremersdorp, Swaziland, we were honored one afternoon for a little while by the presence of his honor, the Resident Commissioner of Swaziland, who expressed himself in warmest terms of appreciation for the work which had been accomplished by the missionaries laboring in his territory. He fully appreciates the importance of the work of the missionaries in relationship to the problems with which he is confronted in governing a large native territory.

A few days ago Mrs. Shirley and I bade farewell, at his office, to the retiring Native Commissioner of the Pilgrims Rest District, Eastern Transvaal—the district in which we are laboring—and in which district he has served the past eleven years. It was with real sorrow that we said goodbye to him for he ever bore the mark of a true gentleman and was always ready to assist the missionaries in his area in any way that he could. His area contains a large native population of something like 80,000 souls of various tribal connections. With such government officials as these the door of opportunity is swung wide open to the missionary to go in and possess the land for Christ. With the cooperation of our friends in the homeland with their prayers and their gifts, what magnificent opportunities lie before us to be bought up!

\* Missionary in Sabie, Transvaal, Africa.