

HERALD of HOLINESS

THE FULL GOSPEL

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WHOLE NO. 1187

Walking in the Light

C. A. McConnell

THE Scriptures would seem to teach that every individual, somewhere on his Damascus road, meets Jesus in a self-revealing vision. While all men are born with an objective sense of ought, yet it takes the divine approach to make that sense of ought subjective—turn it inward upon man's self. Not that all will receive that fullness of divine revelation bestowed upon Saul of Tarsus, yet each shall come face to face with God's will for him. It is a wonderful thing that the Infinite Jehovah should give me personal attention and direction; it is a monstrous thing that I should be indifferent to receive, or, receiving, should spurn light. No wonder that John the beloved should put continuance of fellowship with God and the cleansing of the nature in walking in the light. No wonder that Jesus uttered the warning, "If therefore the light that is in thee be darkness, how great is that darkness." Obedience is the price of knowing the will of God. Paul, in his letter to the Roman church, declares of some that because they did not like to retain God in their knowledge, He gave them over to a mind void of judgment—darkness. Loss of the heavenly vision there, and darkness. To the obedient soul God reveals duty, privilege, service. The reason there are so many misfits, so many failures in religious life and service, is that somewhere there has been a stepping aside from light. I am persuaded that the God of love is concerned that I, the purchased of His blood, shall know to do righteousness; shall find the open door into fullness of life, and to divine fellowship, and that my service shall fit adequately into the scheme of His kingdom. I shall know as I obediently walk in the light.

HERALD OF HOLINESS

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PUBLIC WORSHIP

A SPECIALIST in church music calls attention to the fact that the best hymns for use in public worship services of the church are those which are more objective in character and deal with the great truths concerning God the Father as Creator and Preserver; God the Son as Prophet, Priest and King; and God the Holy Ghost as Sanctifier and Comforter. The church with her means of grace may also be a theme for true hymns of worship. A principle which should be more carefully observed among us is, that only those hymns which direct the thought of the worshiper to true objects of worship can be successfully used in the public services of worship in the church. Any attempt to express the devotion of the heart through songs or hymns which do not direct thought toward the proper objects of worship will prove a failure.

A study of those hymns of acknowledged and enduring worth in the public worship of the church reveals two characteristics—*first*, they are objective in the sense that they direct the worshiper's thought to something outside of, and beyond himself; and *secondly*, they deal with the group rather than with individuals. An outstanding example of this is found in the well-known and loved hymn entitled, "O Worship the King."

*O worship the King all glorious above,
And gratefully sing His wonderful love;
Our Shield and Defender, the Ancient of Days,
Pavilioned in splendor, and girded with praise.*

Every stanza of this hymn deals with some phase of God's love and protective care, culminating in those remarkable lines which seem to call out the whole soul in worship:

*Thy mercies how tender! how firm to the end!
Our Maker, Defender, Redeemer, and Friend.*

BUT there are hymns which in some sense may be termed subjective in that they deal with certain spiritual states, that are also widely used in worship.

However, it must be noted, that the spiritual states portrayed are common to the experience of Christians, and it is this feature which makes them acceptable in worship. As an instance of this we cite the well-known hymn:

*Just as I am, without one plea,
But that Thy blood was shed for me,
And that Thou bidd'st me come to Thee,
O Lamb of God, I come! I come!*

Perhaps this hymn has served to voice the cry of the hearts of true penitents more than any other. Because it touches a universal chord in the hearts of men, and because the state of penitence is acceptable to God, this hymn has become one of the best known, and best loved in the Church.

Another hymn of this type is that frequently known as "The Battle Hymn of the Holiness Movement":

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

Here objectivity again prevails. True it is dealing with the great need of mankind, and consequently is universal in its scope. These two great principles of objectivity and collectivity are therefore much in evidence, especially in the third stanza:

*Dear dying Lamb, Thy precious blood,
Shall never lose its power,
Till all the ransomed Church of God,
Are saved to sin no more.*

THE question immediately arises, "What about those songs that are more subjective and individualistic in their nature? Are they not to be used?" It seems to me that the distinction which the apostle makes between psalms and hymns and spiritual songs should be carefully observed. Also there should be greater discrimination in the choice of material for the different types of service. We have been speaking only of those services where the object is public worship. There are services of an instructive nature where the Word of God to men is stressed and these are of great importance. God must speak to us as well as we to Him. Then there are "evangelistic services" where the supreme purpose is the adaptation of truth to the minds and hearts of the unconverted or unsanctified. Spiritual songs may then be used to great advantage. They may be "special songs" which bear witness to the saving grace of God, to atoning merit of Jesus' blood, or to the sanctifying influences of the Holy Ghost. When sung in the Spirit, these messages set to music are often greatly used of God in the salvation of souls. From this standpoint there may be hymns and songs of warning or comfort, songs of exhortation and appeal, or songs depicting the peace and joy of the Christian life. But whether in the worship of God, or the appeal to men, we believe that the words and music should minister both truth and grace to the hearers.

PERHAPS we may find here one of the causes of irreverence amongst young and old alike. The songs and hymns used in the congregation are not expressive of the heart's devotion to God, nor do they convey a message from God to men. When children in the Sunday schools are taught meaningless jingles, akin to the street songs and the radio jazz which set the feet to going instinctively, is it any wonder that they are rowdy and boisterous? There can be no true reverence except in the presence of the divine, and if children and the older grown attempt to come into the presence of God with such trash on their lips, it is no wonder that we are breeding irreverence everywhere. God commanded Moses to take the shoes off his feet for the place was "holy ground." He has not changed. He will not allow irreverence in His presence, and those who are given to jesting or joking about divine things, will soon find themselves barren and dry spiritually.

Again, we may find here one of the causes for the weakness of the Spirit's power upon our congregations. The thought of His people has not been directed to the Triune God in worship; and the message of God to men has not found adequate medium of expression. But whether in the service of worship, or in the instructional and evangelistic services, these cannot be said to be genuinely religious unless the presence of God is there. They may be song services, social gatherings, public lectures, or ethical culture meetings, but they are not truly religious services.

PARDON AND PURITY

A number of years ago, Dr. G. D. Watson published an article entitled, "Pardon and Purity," which has had wide circulation in tract form. We think nothing has ever been written that excels it, and we reprint it here for the benefit of the readers of the HERALD OF HOLINESS.

PARDON removes all guilt of violating the law of God; purity the violation of the image of God. Pardon takes away the guilt of all sinful acts, words and volitional purposes; purity takes away the uncleanness of sinful tempers and desires which are often not shaped into acts and purposes. Zechariah presents the fountain of atonement as furnishing pardon for sin (voluntary) and purity for uncleanness (involuntary). Pardon sweeps away from my soul all of my responsible sin, purity sweeps from my soul all my irresponsible sin. Pardon wipes out the moral evil that I have accumulated, purity wipes out the moral evil that I inherited. Pardon deals with the choices and decisions of the soul, purity deals with the innate disposition of the soul.

Pardon covers the mighty empire of volitions, purity covers the mighty subterranean empire of cravings; while it is true that neither pardon nor purity annihilates the collateral results of sin on my mind and

body; it takes glorification to do that; yet it is true that on the harp of pardon I can sweep a song of deliverance that takes my affections back to the spotless morning of Eden. Pardon will publish itself in the actions of man, purity will publish itself to the keen inner feelings of the heart. Pardon harmonizes me with the law of God, purity harmonizes me with the character of God. Pardon introduces me to the kingdom of peace, purity introduces me to the kingdom of power. Pardon reveals Jesus to me as my heaven enthroned and heart enthroned King. Pardon places me in the kingdom of God, purity places the full kingdom of God in me. Pardon saved me out of hell, purity saves me into heaven. Pardon puts into my hand a title deed to heaven, purity puts into my heart a moral fitness to go at any time and sit down on the banks of the river of life. Pardon takes away my night and gives me day, purity takes the mists out of the sky and gives me cloudless sunshine. Pardon and purity are the two wings on which perfect love can soar and sing its way to the highest mountain of God.

THE DANGER OF DEBT

The following paragraphs are from the writings of Rev. C. H. Spurgeon and were directed by him against degrading debt. They are worthy of careful perusal.

DEBT is so degrading that if I owed a man a penny, I would walk twenty miles in the depth of winter to pay him, sooner than feel that I was under obligation. Poverty is hard but debt is horrible. We may be poor but yet respectable, but a man in debt cannot even respect himself. Some people seem to like to owe money; but I could as soon be a cat up a chimney with a fire alight, or a fox with the hounds at my heels. An honest man thinks a purse full of other people's money to be worse than an empty one. He cannot bear to eat other people's cheese, wear other people's shirts, and walk about in other people's shoes.

Show and style and smartness run away with a man's means, keep the family poor, and the father's nose down on the grindstone. Men burn the candle at both ends and say they are unfortunate. Why do they not put the saddle on the right horse and say they are extravagant?

Some people who have a dollar coming will spend four or five on the strength of it, which does not belong to them. Such a person is both insincere and dishonest. "Cut your coat according to your cloth," is sound advice; but cutting other people's cloth by running into debt is as thieving as four pence is to a groat.

Debtors can hardly help being liars; for they promise to pay when they know they cannot, and when they have made up a lot of false excuses they promise again, and they lie as fast as a horse can trot.



Managing Editor's Page



WHOSE ADORNING BECOMETH GODLINESS

I THINK you should make some statement concerning the manner in which Christian people should dress," said a good layman to the Managing Editor recently. We feel disposed to grant his request and herewith present such a statement.

The question of the manner in which Christians should dress has been discussed pro and con, so there is perhaps nothing new we may add, but occasionally our attention must be called to certain matters which if permitted to go unchecked may prove harmful. There are two outstanding scriptural statements concerning the manner in which Christians should dress, namely; 1 Peter 3:3, 4; and 1 Timothy 2:9, 10. Both statements are addressed to women, so unfortunately when we think of the matter of adornment we think of women only; but the Scriptures by inference teach that all Christians, whether men or women, are to "adorn the doctrine of God our Savior in all things."

There are negative and positive emphases in each of the scriptures mentioned. Negatively it is stated, "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel." And, "not with broided [or plaited] hair, or gold, or pearls, or costly array." Positively the statement is, "Let it be the hidden man of the heart, in that which is not corruptible, even the adornment of a meek and quiet spirit, which is in the sight of God of great price." And, "that women adorn themselves in modest apparel, with shamefacedness and sobriety, . . . which cometh women professing godliness, with good works." It is apparent that there is an outward adornment which is not glorifying to God, but on the other hand it is equally true that one may refrain from following any and all of these negative requirements and still not have the inner adornment herein emphasized.

Perhaps we may sum up the negative requirements thus; our minds should not be taken up with the thought of outward adornment, nor are we to use our consecrated means to purchase costly array with which to bedeck the body; in fact, it is implied that the bedecking of the body with jewels and gold is not in keeping with one's relation to Christ as His child. On the other hand we are to dress with Christian simplicity, with clothing that is becoming to a professor of godliness, (and as such it should be becoming to the person wearing the clothing) with modesty and economy. But there is a deeper adornment emphasized in these verses; namely, "the hidden man of the heart, . . . the meek and quiet spirit, which is in the sight of God of great price." One may be dressed out-

wardly so he or she could meet the most rigid requirement of the law, yet be entirely void of such inner adornment as here mentioned. So emphasis should be placed upon the inner adornment as well as on the outer. Also, it may be well for us when we emphasize such requirement for outer adornment as specified in the Scriptures, to make sure that we do it with the meekness and quietness of the inner man of the heart which is of great price in the sight of God, and in a manner which is becoming to professors of godliness. We may preach against worldly adornment in such a manner as will not be becoming to the inner adornment of the Christian.

Some have said that there is little need for teaching along the line of dress, that if the bird is dead the feathers will fall, and consequently they do not mention this matter in their preaching. On the other hand, we have those who have become hobbyists on the matter of dress. But neither of these positions is correct. They are both extreme, the exact opposites one to the other. It is true that when one is genuinely saved and sanctified that there is a desire to have the outward life conform to what they have experienced within. But there is some teaching needed to guide such sincere Christians along the proper line of conduct. If they are permitted to drift or to gather this information themselves, there is a danger of being too liberal on the one hand, or of going to the extreme of carelessness on the other. It is the work of the church to educate folks along these lines just as much as along other lines of Christian conduct. And then it appears from these scriptures that we are to emphasize only the general principles and not to go too much into details on the matter. As to the positive statements and prohibitions of the Scripture, such as plaited hair, gold, pearls, costly array, there can be no question; but when it comes to the matter of color, the kind of material to be used, the pattern of the garment, etc., it appears that this should be governed by that which cometh godliness and that which is becoming to the wearer.

Then, too, the ministry must see the need of sounding a warning when a too liberal attitude is assumed on the part of our membership. It is surely not becoming to godliness and not in keeping with the standards of a holiness church to have singers and Sunday school teachers, or lay members given such places of prominence, bedecked with jewelry in ears, around their necks and on their fingers; with faces highly colored with rouge and lip stick, and garments so tightly

(Continued on page ten)

CHRIST'S LAST MESSAGE TO THE CHURCHES

Will H. South*

II. SMYRNA—THE FURNACE OF PERSECUTION

Be thou faithful unto death, and I will give thee a crown of life (Rev. 2:10).

TERRIBLE persecutions raged against the little band of Christians at Smyrna, and this church fittingly represents the Church of the second and third centuries, that long period of intense suffering when tens of thousands were put to death for their faith in Christ. Almost every form of torture known to man was used. During this time the word "martyr," which originally meant "witness," came to be applied to those who laid down their lives for the name of Christ.

We do not know just how much these sufferings had to do with the purity of the Church, but in the letter to Smyrna no judgment is pronounced and no warning is sounded. The Lord speaks to a sorely tried but faithful body of Christians, with the utmost comfort and assurance. He had conquered death. In Him they had eternal life and death could not hurt them. "I know thy tribulation and poverty." He tenderly recognizes their costly integrity—their tribulation and destitution was the cost of their union with him. When Saul was hurrying to Damascus, the raging emissary of wicked Pharisaic hate, "breathing out threatenings and slaughter against the disciples of the Lord," he was suddenly arrested by the glorified Christ, with the words, "Saul, Saul, why persecutest thou me?" He feels every blow, every gibe and every heart pang. Tenderly and gently he admonishes, "Fear none of these things which thou shalt suffer."

To "overcome" in this letter was simply to give no place to fear—to remain faithful "unto" death.

It may not be out of place to mention one other thought concerning Smyrna. It is commonly said that Christianity comes too easy in our day and that the Church would be purer, her testimony clearer and her faith stronger if the cost of following Christ were greater. Dare we say as much? If the end justified the means, Christ could effectually provide such "means." But persecution and opposition are not the conservators of true orthodoxy, as is proved by Smyrna. We submit this for consideration of any careful student of Church history: During those days of fiercest trial for the Church, the enemy was busy sowing the foulest seeds of heresy. Great spiritual leaders, long imprisoned for the Word of God and the testimony of Jesus, in some instances began to take to themselves the unreasonable and unscriptural power of excommunication. They began to be "sainted," and in some instances to be looked upon as sort of half-divine. Out of this period assuredly came the germs of "saint worship," and some of the arrogant pretensions of Rome. We add that the Holy Ghost is

the sole conservator of the purity of life and teachings in the Church. He is the "Executive of the Godhead," in this dispensation.

III. PERGAMOS—THE FORMATIVE PERIOD OF ROMANISM

Thou hast there them that hold the doctrine of Balaam—also the Nicolaitanes, which thing I hate (Rev. 2:14, 15).

The church at Pergamos was less commendable than Smyrna—in fact it was much at fault. There were those who held fast the name of Christ, and did not deny the faith. Special mention is made of one, "Antipas," an outstanding martyr. But the spirit of compromise and toleration of false doctrines pervaded the Church, and accordingly the Lord revealed Himself in his judicial character—"These things saith he which hath the sharp sword with two edges." Pergamos was the fitting type of the Church during the fourth, fifth and sixth centuries, corresponding to the rise of Romanism. Constantine came to power early in the fourth century. He was said to have been converted by a vision which he had. But on the contrary, he seems to have converted the Church to heathenism. At first Christianity was tolerated, then fostered, and finally the worship of heathen deities was expressly forbidden and their temples confiscated, Christianity being made the state religion. This bringing into the Church of heathenism, temples, priests and all, was heathenizing in its influence, for within three centuries the abominable mixture of truth and error, Christianity and heathenism had been fused into the great and powerful system—Romanism.

Two heresies had firm hold in the church at Pergamos—Balaamism and Nicolaitanism. We are given insufficient information as to the nature of these doctrines to venture anything final and dogmatic, but they seem to have held in germinal form, the elements that were to form Romanism. The "deeds of the Nicolaitanes," are mentioned in connection with Ephesus. In Pergamos, the "doctrine" is mentioned. Heresy in practice generally precedes heresy in teaching. There has been much conjecture and speculation concerning this heresy. Some have endeavored to connect the sect with Nicolas, one of the seven deacons chosen at Jerusalem as recorded in Acts 6. But it seems a far cry from the Spirit-filled deacon at Jerusalem to the leader of a Satanic sect in Pergamos and Ephesus, and the gap must be filled in largely with conjecture. Others believe the word a compound one, probably from *nikao*, to domineer, or to get the upper hand, and *laos*, people (root of our word "laity")—domineerers, conquerors or oppressors of the people. This exactly fits Romanism, a domineering priestly caste, widely sepa-

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rated from the laity, holding that the people were not capable of understanding the Scriptures and for that reason depriving the common people of the Word of God and holding them down in ignorance and superstition. This has ever been a leading policy of Rome.

More light is to be had on the "doctrine of Balaam." Balaam "taught Balac to cast a stumbling block before the children of Israel, to eat things sacrificed to idols and to commit fornication." We have also the Old Testament story and other New Testament references. In his second epistle Peter refers to "the way of Balaam, who loved the wages of unrighteousness." One commentator calls him "the typical hireling prophet, anxious to make a market for his gift." He knew the truth of God, and could teach Balac how to corrupt Israel in an indirect manner, and thus bring upon them the displeasure of God, although he was not permitted to curse them. Balaam was of them that sell their services by way of compromise

with the present world system. The "wages of unrighteousness" which he loved may not have been altogether money, but, as is sometimes the case today, the popular applause. Jude wrote of those who "ran greedily after the error of Balaam for reward." What an error for one to suppose that he can still fear God and have His favor, while allying himself with God's sworn enemies, and that for selfish gain! Now we are ready to submit that here is a picture than which none could be more accurate as to the background and formation of the great Roman system, in its beginnings, with its insatiable greed for worldly power and material gain. Space has been given Rome to repent but she has not done so, and the fullest execution of her judicial sentence awaits the Great Tribulation.

To "overcome" in Pergamos was to remain true to Christ and uncompromising toward these heresies. Christ condemned those who were indulgent and tolerant toward these false doctrines.

IN LABORS ABUNDANT

General Superintendent Goodwin

FOLLOWING the close of the fall assemblies I spent some time in Meridian, Miss., with Brother Watson in an effort to establish a Church of the Nazarene. To make the work in Meridian a success will require strenuous effort and hard-fought battles. The attendance at the services seemed small, to me; however, we trust some good was accomplished and the people encouraged. If this small body of people could have some general assistance I believe that they might purchase a lot and build a tabernacle in a good location. The few people we have there are heroic and self-sacrificing, and I believe they should and will succeed.

It was my special privilege to spend a few days in our great church in Little Rock, Arkansas, with Sister Diffie, the local and efficient pastor. She has done, and is doing, a great work in this church. Here we have one of the finest equipments in the entire denomination. They have the use of the radio on Sunday, both morning and evening; also five other mornings during the week. The work over the radio evidently is a great blessing in many ways, not only to the local church, but to the entire district as well. Little Rock offers a great opportunity for the Church of the Nazarene. It was a special privilege to be with this people and enjoy their fellowship. We have a large number of loyal, devoted Nazarenes in this great church.

On returning to our home in Pasadena, Calif., we found that Brother Ralph Gray, pastor of our church in Ontario, had planned a week of anniversary services. What a change in this local church in the last twenty-

five years. Some twenty-seven years ago we fought a hard battle with our people in Ontario in saving the church from threatened dangers. The modest cement stone structure which they now use was planned and constructed during our few months of service with them. Since then they have built on commodious Sunday school equipment which is a great asset in this department of the work. Brother Gray is much beloved by his people, and Sister Gray, his wife, has endeared herself to the entire church. They are indeed loyal and efficient pastors and have great plans for the local work. We trust this brief holiness convention will prove a blessing to the local church and inspire a continuous revival this fall and winter. We closed with a great day on the last Sunday.

I must not close this article without a brief mention of the Pastors' Retreat at the Palisades campground, planned by District Superintendent Sanner. A large number of the pastors were present and entered into the discussion of the various topics of deep interest with great fervor. Never in all my life have I witnessed a sweeter spirit of unity among preachers. They came from their various pastorates and from their arduous toil to gain strength for future battles. Dr. Wiley's clear exposition on the Epistle of Paul to the Ephesians was most highly appreciated. These pastors seem determined to have revivals and gracious manifestations of the Holy Spirit. Often in the services many hearts were melted to tears, and all gave evidence of great anxiety to measure up to the divine expectation. I was glad to do what little I could to inspire them on into a deeper passion for a lost world.

ALCOHOLIC LIQUORS ENDANGER HEALTH*

Fred M. Weatherford

PROHIBITION PROVED A LIFE SAVER

THE statistics show, as taken from the Buffalo Citizens Committee of 17,000 for law enforcement, 99 Robie Avenue, Buffalo, New York, that the aggregate death rates were so reduced in percentages from tuberculosis, meningitis, Bright's disease, typhoid fever, bronchitis, including the death rate for babies and children, during the years under prohibition, from 1920 up to 1929, to include the saving of over two million lives. During the thirteen years of prohibition, enjoyed by this country, the average American life was lengthened by several years.

SCIENTIFIC REPORTS ON ALCOHOL

Dr. Haven Emerson of Columbia University says, "Alcohol is a narcotic drug and a depressant. Alcohol has a drug action similar to that of ether. Alcohol, ether and chloroform are all narcotic drugs. Alcohol is distinguished from the other two narcotics, from the fact that it is a habit-forming drug.

Dr. Howard Kelly of Johns Hopkins University said, "There is no disease, in the world for which alcohol is the cure." "More to the point, in fact," he continued, "while it cannot be said to cure any disease, it does undeniably, cause thousands of cases of disease, all of them fatal in the long run."

Dr. W. A. Chapple of London said, "Alcohol is a poison, having specific affinity for the nerve centers of the brain. This affinity of alcohol for the brain cells is a surprising quality. Alcohol is a ready solvent of fat, and to this fact, Professor Hans Meyer of the University of Vienna, attributes its affinity for the cells of the brain, which are composed largely of fatty substance. Frequently it is the case, that continued drinking so damages the cell, that it will not recover, and a damaged brain cell is never replaced."

"Laboratory experiments have proved that a moderate dose of alcohol consumed for beverage purposes reduces the nerve reaction, in the average man by about two-fifths of a second. In practical life, it means that if a man is driving an automobile at the rate of fifty miles an hour, he will react two-fifths of a second slower at a danger signal. During this short period his automobile will have traveled approximately thirty feet. This distance is more than ample to cause an accident."

The hazardous stifling effects of alcoholic beverages upon man's moral, physical and mental powers, is sufficient indictment against it for an intolerant attitude toward it.

To the man who thinks, these irrefutable experimentations of scientific fact are quite sufficient to cause him to turn thumbs down, on the liquor question if he has any regard for himself, his future, or

any sympathetic interest in the well-being of his fellow citizens.

Dink Templeton, ex-Stanford football coach, said of alcohol, "It is just so much poison to the athlete."

Thomas Jefferson said, "Whiskey kills one-third of our citizens and ruins their families."

Andrew Carnegie said, "You are more likely to fail in your career from acquiring the habit of drinking liquor, than from any of the other temptations likely to assail you."

Liquor dealers recently authorized the expenditure of sixteen million dollars to persuade the American people to drink their poison liquor. Their aim is to place a bottle to the lips of every American, if we will be dupes enough to swallow its contents.

According to the figures of the Illinois Keeley Institute, Martin Nelson, Secretary, alcoholic patients there increased 55 per cent for January, 1934, over January, 1933.

WOMEN DRINKERS

While every generation has had a few women drinkers, never before in the history of cats and ganders, have we seen them unblushingly consorting with men at the bar to take their cocktails. Indeed, they seem to be vying to outdistance the men in the false race for prosperity through drink. That was a wonderful turn in the school of education that emanated from the mistress of the White House, inducting young girls into the art of drinking.

The *New York World-Times*, on May 10 of this year, carried a signed news story from Boston, reporting 40 per cent increase in drunkenness among women, for February, 1934, over February, 1933. This score rolled up in the percentages for women drunkenness, is a deleterious rebuke to womanhood.

But these fair dames are paying the price for their indulgence. O. O. McIntyre, popular columnist, recently used a letter from a nurse in a private sanitarium which described the young women addicts of liquor and drugs. In the note she revealed that cocktail parties are the gateway barriers for a majority of the cases that finally end up in a sanitarium.

Then women are finding that liquor is destructive to a fair complexion. This has given rise to an unsolved problem among the beauty specialists. The liquor face is described as having protruding veins and hard lines, with bad complexion. Indeed this stigma alone should put her back on the water wagon.

The testimony relative to alcohol as affecting womanhood made by Dame Louise McIlroy, Professor of Obstetrics at a hospital in London, is of interest to all. Speaking to the World Congress on Alcoholism, she declared that alcoholism among women is of more importance than among men, for the reason that it has a more pernicious effect upon the race.

* Concluding part of address delivered at the Oregon State W. C. T. U. Convention, Medford, Oregon, Oct. 25, 1934, by the pastor of our church in Medford.

THE WETS AND THE BIBLE

The wet propagandist seeks to entrench his position and sustain his arguments upon biblical authority, but the many references to wine, for instance, in the Old Testament, are naturally assumed to mean what the word wine in English means, which is fermented grape juice; yet the original reveals that the translators have used the one English word wine to interpret ten different Hebrew words of quite different meanings; one of these words being "tiyrowsh" (teerosh) which literally means, "that which is freshly squeezed out,"

or unfermented juice. This word is used forty times in the Old Testament, and always in the sense of conferring blessings.

Another word, translated wine is "yayin," meaning effervescent or fermented, which is used about 134 times. This word is usually accompanied with a curse or a warning, specifically indicating something to be definitely avoided.

This brief explanation will doubtless suffice to run the wets from under cover who have sought to establish their position for drink by reference to the Bible.

HAVING OUR FRUIT UNTO HOLINESS

H. O. Fanning

But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life (Romans 6:22).

ONE of the first essentials to having fruit, is a fruit bearing tree. The tree must be before the fruit. Our Lord recognizes the analogy between the natural and the spiritual in this matter, and insists that, under the present order of things, the tree must be made good that the fruit may be good. In the making of the tree good we have an illustration of the divine method in salvation. In the grafting of the bud of the desired variety upon the seedling stock, we have a type of regeneration, and the introduction of a new and complete spiritual life, perfect as to its kind. In the cutting off of the old stock after its union with the bud has become vital, and the new life established, we have a type of entire sanctification—the destruction of the old carnal nature, the old man. No sprout of the old stock must be allowed to remain, or to grow subsequent to this cutting off. The destruction must be complete and permanent. The new life must be allowed to function unhindered by the old. The growth and development of this new life may be regarded as a type of the growth and development of the new spiritual life in the sanctified experience. It is during this period that the tree bears fruit unto the new variety received in the processive acts in making it good. It is in the corresponding period of growth and development of the spiritual life in the sanctified experience that the believer has his fruit unto holiness.

With regard to being made free from sin, we hear such expressions as being made free from the guilt of sin, the power of sin, the dominion of sin, the pollution of sin; and these all have their right and proper places and meanings. The implication in them is, that while there is freedom involved, there is not freedom from the inbeing, the indwelling, the presence of sin itself. Paul speaks here, not only of freedom from the guilt, the power, the dominion, the pollution of sin, but of freedom from the presence of sin, from sin itself. And that is the one way in which one is made free from sin in the wholly sanctified experience.

Here we have one of the battle grounds of the theologians of the ages. There is but one place where we have the promise of being made free from sin—here. There is but one time to be made free from sin that is ours—now. Paul does not speak of these believers being made free from sin at some future time, or in some future world, but here and now.

One of the first essentials to having one's fruit unto holiness, is that of being in the experience of holiness. There must be the tree before there can be the fruit. As holiness people, we are agreed that the initial act of divine grace, by which God sanctifies believers wholly, is instantaneous and complete. That in this act, the believer is made free from sin, filled with the Holy Spirit, made perfect in love, endued with power from on high; equipped for holy living, for a life of service to God and man, for having his fruit unto holiness here, and life everlasting both here and hereafter. We are agreed that the distinction between purity and maturity should be recognized and considered. Our Manual reads, "There is a marked distinction between a perfect heart and a perfect character. The former is obtained in an instant, the result of entire sanctification, but the latter is the result of growth in grace." Growth in grace, like growth in nature, can be made only as the nourishment necessary to it is received and assimilated. It takes a lifetime to make a lifetime's growth in grace. And this also is true of having our fruit unto holiness. It takes a lifetime of devotion to God, and of diligence in the use of the means of grace, to have a lifetime's fruit unto holiness. The expectation is quite general that believers should have fruit unto holiness in this life. Paul establishes here a vital and essential connection between freedom from sin, service to God, fruit unto holiness, and the final objective, the end everlasting life.

Fruit unto holiness is the net increment of holiness in action; of one's being holy in all manner of living. It is the result of the normal functioning of the tree of holiness in the sanctified experience. Normal fruit bearing in the spiritual realm is the result of normal growth in grace. In the realm of nature fruit grows

on new wood. In the realm of grace we may be sure this figure holds good. Growth in holiness and fruit unto holiness, are indissolubly united. More growth, more fruit; less growth, less fruit; no growth, no fruit. Those who work in the realm of nature learn that they must work with God if they are to succeed. Workers in the realm of grace must learn the same lesson.

It is fruit bearing that gives value to the tree. Without fruit the tree becomes a cumberer of the ground. It is fruit unto holiness that gives value to the individual believer. It makes him valuable to God, to his fellowmen, to the cause he represents. Without fruit, he too becomes a cumberer of the ground. As branches of the true vine, the responsibility of fruit unto holiness is upon believers. Fruit bearing is the function of the branches. What fruit is borne must be borne by them. Fruit unto holiness is the acid test of the experience of holiness. The tree is known by its fruit. It is in having his fruit unto holiness that the believer fulfills the purposes God designed him to fulfill.

In His parable of the sower, our Lord makes it plain that fruit bearing is variable as to quantity, depending upon different conditions of the soil; illus-

trating the characteristics of different believers, or of different classes of believers. In His use of the figure of the vine He illustrates the same truth, and shows that fruit-bearing may be increased, both as to quantity and quality, and that it is the divine purpose that it should be so increased. The most of us, at least, may rest assured that we are capable of having more fruit unto holiness than we are now having, and may have by giving more diligent attention to the use of the means of grace. Normally there should be such increase as we grow in grace, and go on toward that fuller maturity that is possible for us in this present life. As the tree grows, expectation of more fruit is justified. More is rightly expected of the mature than of the immature tree. Even though we are at our best in our present state of grace and stage of development, growth in grace will bring increased capacities for increased fruitage. Scripturally and reasonably, we may all look forward to ever increasing measures of improvement in having our fruit unto holiness. It is here and now that God and men are expecting us to bring forth this fruit. And it is here and now that we have our opportunities for so doing.

BETHANY, OKLAHOMA

PROSPERITY OF SOUL

J. C. Walker*

TO unenlightened men, there are numberless things in this life that seem dark and inexplicable. It is the light of divine revelation only that enables us to form any just opinions respecting them. Moreover after we are enlightened we are still liable to be disconcerted and perplexed by the events which daily occur in proportion as we lean to our own understanding. Nor has Satan any more powerful instruments wherewith to assault the minds of believers than those which he derives from this source.

If God has seen fit to allow the devil to buffet you, or suffered you to be afflicted in any respect more than others, the devil is ready to suggest to your mind, "How can the affliction coincide with His professed regard and love for us as His own peculiar people?" Thus would the adversary tempt you to have hard thoughts of God, and distrust His providential care.

Let us prayerfully examine this difficulty. It frequently seems that the wicked prosper, while the godly are grievously oppressed, that the godly are for the most part a poor and afflicted people, are objects of hatred and contempt of an ungodly world, and suffer much from the unkind treatment accorded them. Not infrequently their greatest foes are those of their own faith; and apparently from the hand of God they also receive many strokes of fatherly correction, from which the avowed enemies of God are in a measure exempt. The wicked frequently pass through life without any

particular trials; having nothing to humble them. They are lifted up with pride, are filled with violence, and freely gratify their carnal appetites. They despise all restraint whether human or divine and even atheistically question whether God notices or regards the conduct of His creatures. These are the persons who seemingly get forward in life, and engross to themselves the honors of a corrupt world.

To some this situation presents a difficulty not easily explained, for there is a general idea that the Governor of the universe will testify through present judgments of His love for virtue and His hatred of iniquity. The friends of Job carried this notion so far that they without any other evidence than what arose from his peculiar trials, concluded that he must of necessity have been a hypocrite and deceiver, whom justice at last had visibly overtaken. Nor could Job himself understand how it should be that the prosperity of the wicked should be so great whilst he who had walked in his integrity was so overwhelmed with trouble. Even the prophet Jeremiah was perplexed at the same thing (Jer. 12:1).

Under the Mosaic dispensation the difficulty of accounting for these things was certainly very great. All the blessings of keeping the law were almost, if not altogether, of a temporal nature. Temporal prosperity was promised as the reward of obedience. And temporal judgments were threatened as the punishment of disobedience, consequently when the wicked prospered and the righteous were oppressed, it seemed as

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if the providences of God were in direct opposition to His Word. David himself had said, "They that seek the Lord shall not want any good thing." In the New Testament it says, "Blessed are the meek, for they shall inherit the earth." How is this consistent with the exaltation of the wicked and the almost universal depression of the righteous?

The psalmist (Psalm 73:16-19) having stated this difficulty gives us the solution. To the carnal mind the difficulty is insurmountable, but if we enter into the sanctuary of God it will vanish instantly. There we shall see the lamentable state of the wicked in the midst of their prosperity. Notice the danger of their way, their feet are set in slippery places, where it is humanly impossible for them to stand. This may appear a strong assertion; but it is not at all too strong for it is the assertion of our Lord himself. Solomon in the book of Proverbs says, "The prosperity of fools destroyeth them," for it almost universally generates those very dispositions which are so strongly depicted in the psalm before us. If riches increase, people are immediately ready to set their hearts on them, and to trust in them rather than in God. They foster pride in the heart of the possessor and lead not infrequently to an oppressive conduct toward the poor, and to the most daring impiety toward God. Are they then to be envied who are placed in such perilous circumstances?

Be it so, that the wicked have many comforts in a material way, which the righteous partake not of, but what enjoyment can that man have who sees a sword suspended over his head by a single hair, and knows not but that it may fall and pierce him through the very next minute? If our heart has been cleansed from the love of the world, we will be well satisfied to have such a portion of the world's goods as God sees fit to give us, and we will abundantly prefer the eternal welfare of our soul before all the gratifications that wickedness can afford the sinner. God will bear with them for a season, but, "their feet shall slide in due time." And then they will be cast down into everlasting destruction. Oh, how terrible is their transition in a single moment from a fullness of all earthly comforts to utter destitution, even of a drop of cold water to cool their tongue. If viewed aright the prosperity of the wicked must be regarded only as persons accumulating wrath upon their own heads or as victims fattening themselves for the slaughter; and consequently their superior prosperity in earthly things affords no ground for complaint to the godly, however destitute they may be, or however afflicted. It was wealth that caused the rich youth in the gospels to forego all hope of any interest in Christ. If he had not had his heart set on riches, he might, for aught we know, at this moment have been in heaven.

Let us remember that if God sends us trials and poverty which we would gladly escape, or withholds comforts which we would desire to possess, He does it in wisdom and in love. In all probability we shall one

day see reason to adore Him for things which we now deplore, as much as for any of those benefits in which we are most disposed to rejoice.

We are above all things to seek the prosperity of our souls. If we were to possess the whole world we must leave it all and, go naked out of this world as we came into it. But if we possess spiritual riches, we shall carry them with us into the eternal world, the operation of these upon our souls need not be feared: they will bring no snare with them. If we are rich in divine things we are truly rich, yea, though we possess nothing, yet possess we all things. He exhorts us, "Be thou faithful unto death and I will give thee a crown of life."

SOMETHING OUGHT TO BE SAID

E. E. SHELHAMER

Quite true; but you are not the one to say it;

When you are ignored and slighted.

When you are misjudged and misrepresented.

When you are agitated or in a hurry.

When you are actually cursed.

David was fleeing from Absalom when Shimei, "of the house of Saul," came forth on the hillside over against him, and cursed David and cast stones at him. Of course David and his valiant soldiers felt this insult keenly. Finally Abishai could stand it no longer and said, "Why should this dead dog curse my lord the king? let me go over, I pray thee, and take off his head." To this David replied, "Let him alone, and let him curse, for the Lord hath bidden [permitted] him. It may be that the Lord will look upon mine affliction and that the Lord will requite me good for his cursing this day." Magnanimous! God sometimes steps aside to see what we will do. If we defend ourselves, He will give us the job and we will have a hard job of it. The quickest and surest way to get victory over annoying things is to be willing to let them continue as long as a merciful God will permit.

WHOSE ADORNING BECOMETH GODLINESS

(Continued from page four)

fit as to expose the body almost to the point of indecency. These things should not exist in a holiness church, and we must warn against such practices. The highest and most scriptural appeal to be made is that we are to dress as becometh those professing godliness and not as those who follow the extreme fashions of the age. Someone has well said that perhaps the best manner in which Christians may dress is in such a way that they will neither be conspicuous on account of an effort to be "old-fashioned" nor on the other hand to be conspicuous in following the fashions of the world. We should be adorned so as not to draw attention to ourselves. Rather, in all conduct we should in all ways cultivate the meekness and quietness of the inner man of the heart which will of itself bring glory to God.

ENTIRE SANCTIFICATION ESSENTIAL TO ENTIRE SATISFACTION

C. W. Ruth*

GOD started our race holy. "God created man in his own image: in the image of God he created him: male and female created he them" (Gen. 1:27). Hence we see that man's natural, normal, elementary condition, as God made him, is that of holiness. When Adam and Eve sinned in the garden of Eden they lost holiness, and as a result of their sin they poisoned the blood stream of the entire race, so that every child born into the world from that day to this—that has been born according to the laws of natural generation—has been born with the taint of sin upon it; not one has been born holy. All must say as David said, "Behold I was shapen in iniquity: and in sin did my mother conceive me" (Psa. 51:5). In other words, we all lost holiness as a result of that first sin in the Garden of Eden, and as a consequence have been born into this world with a depraved nature. Theologians speak of this as our "Adamic nature," "original sin," "inbred sin," "depravity," etc.; the Bible speaks of it as the "carnal mind," "the flesh," "sin that dwelleth in me," "the body of sin," "our old man," etc. (Rom. 8:6; Gal. 5:17; Rom. 6:6). While this condition obtains in the human heart, it is like unto a foreign substance in the eye, and man is not in his normal and elementary condition, as God made him. Sin is an abnormality, and generates an abnormal condition in the soul of man; hence there is irritation, unrest, and dissatisfaction—for there is something lacking that normally adheres to the soul—and a something present that does not belong there. That is why the Bible says, "The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked" (Isa. 50:20, 21).

Holiness is to our spirit nature what light is to the eye, the atmosphere to the bird of wing, and what the water is to the fish. Holiness is the element for which we were created. God never intended that a man should be any other than holy. Like the fish out of the water, so is the soul of man, when it is unholy; it can never rest satisfied until it returns to its God ordained element. This is why no mortal can ever be truly, fully satisfied while there is sin in his heart: there is a vital "something" lacking. He is out of his nature element, for which he was created. He usually thinks that what he needs is more pleasure, or more money, or more earthly glory, and a change of circumstances, but none of these things can possibly take the place of that which is lacking. No man has ever found enough pleasure, or fame, or money to satisfy the longing of his soul: there is ever the cry for something more; he can never be fully satisfied in this world or any other world, until he recovers and regains that something that he has lost, and thus be-

comes environed in his native element. Place the fish back into the water and it will be happy and satisfied. It is noteworthy that the rich man in the lost world was still athirst, craving a something he did not have, and wanting someone to supply that need; praying that someone might "dip the tip of his finger in water," and cool this tongue (Luke 16:24). His suffering was twofold: first because of what was there—"I am tormented in this flame" and second because of what he did not have.

Entire sanctification is "the act of divine grace whereby we are made holy." It is the divine method of restoring to us that which had been lost, and thus bringing us back into our native element. When God foresaw the blow that would strike the race when sin became a tragic fact, He made provision in Jesus Christ, even "before the foundation of the world," for our complete recovery from sin and restoration to holiness; and, accordingly, "hath blessed us with all spiritual blessings . . . that we should be holy and without blame before him in love" (Eph. 1:3, 4). "Christ also loved the church, and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate" (Eph. 5:25-27; Heb. 13:12). He has assured us that "If we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his son cleanseth us from all sin" (1 John 1:7). Thank God, "Where sin abounded, grace did much more abound" (Rom. 5:20). It is thus that the soul regains the holiness it had lost, and returns to its normal, natural, elementary condition, and once more is homed in God and is abundantly satisfied. A religion that stops short of holiness of heart can never fully satisfy the longings of an immortal soul. "He satisfieth the longing soul" (Psa. 107:9).

I examined the society at Bristol, and was surprised to find fifty members fewer than I left in it last October. One reason is Christian perfection has been little insisted on; *and wherever this is done, be the preachers ever so eloquent, there is little increase, either in the number or the grace of the hearers.* Indeed, this I always observe, wherever a work of sanctification breaks out, the whole work of God prospers. Some are convinced of sin, others justified, and all are stirred up to greater earnestness for a full salvation.—JOHN WESLEY.

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SYSTEMATIC TITHING

George R. Penrod

THE subject for consideration is of vital importance, so much so that we are unable to carry it to any length in our own strength. So we must let God's Word speak for itself. First, to consider our subject, "Systematic Tithing," what is it and what is it for? In a short way of explanation, it means to have a regular weekly, semi-monthly or monthly period to deduct 10 per cent of our increase or substance to be given to the Lord to further His cause.

God asks us to prove Him, test Him, and see if He will keep His promise. We read, "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Mal. 3:10). The challenge has rung out in clear tones to all mankind since the days of Adam. Prove me, test me, are the words of God. Insurance policies are a great thing in a material way. Thousands of people have taken advantage of this insurance to protect them from material distresses and financial reverses. In Mal. 3:11 God clearly promises material prosperity and financial blessings as a reward to those who tithe and He will rebuke the devourer for your sake. Is this protection worth while? Is it of any benefit? It means everything to those who have put it into practice, and will prove so to you if you will accept. Verse 12 is a continuing of the promise from God to tithers. He says that you shall be called blessed and your country shall be a delightful land.

Again read with me (Prov. 3:9, 10), "Honour the Lord with thy substance, and with the firstfruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." Here we see that God promises success to those who honor Him with their substance and firstfruits. You ask, "Do these promises include me?" They most certainly do, if you tithe, regardless of your poverty or riches, whether you are a farmer, lawyer, doctor, king or queen, employer or employee, the challenge is to all.

"Upon the first day of the week let every one of you lay by him in store, as God hath prospered him" (1 Cor. 16:2). The custom of the Israelites was ten per cent or tithe. Also "But thou shalt remember the Lord thy God: for it is he that giveth thee power to get wealth" (Deut. 8:18). You may ask, "How can God show me or rather inspire me to prosperity?" He can do so in many ways. One way I wish to call to your minds is found in the words of Job 32:8, "But there is a spirit in man; and the inspiration of the Almighty giveth them understanding." This again shows that God not only will prosper and bless one who tithes, but will also inspire man that he shall have in

abundance of His vast wealth. For God owns everything, the silver and gold, land and sea, forests and plains, everything terrestrial and celestial. Haggai 2:8 says, "The silver is mine, and the gold is mine, saith the Lord of hosts." Is not this proof enough? You honor God with the tithe and God in return blesses you with plenty for thus honoring Him.

Don't you think it reasonable to believe that the same God who made the plan of salvation through Jesus Christ our Lord would also make a plan for our financial blessings while we are on this earth? Yes, the same God is on the throne that offered salvation to all through Jesus Christ our Lord. And many have enjoyed the blessings of salvation and financial prosperity through the plan of biblical and systematic tithing.

You may yet ask, "How shall I tithe and what shall I do with the tithe money?" First, you set aside one-tenth part of your increase in money, or farm products, or whatever it may be, and bring it to the storehouse. The church is the storehouse, where we have a general fund from which all bills are paid, such as foreign missions, home missions, and all religious enterprises with which we are identified. Remember, first, lay aside one-tenth; second, at the first opportunity place it in the storehouse, for God said to bring all the tithes into the storehouse that there should be meat in His house.

Note God's testimony concerning those who have tithed: (Gen. 14:20) "And he [Abraham] gave him [Melchizedek, the priest of the most high God] tithes of all." Notice God also spoke about the blessing Abraham received from tithing, "And Abraham was rich in cattle, in silver and gold" (Gen. 13:2). Also we find where Jacob tithed with a blessing of riches for his obedience. "And this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee" (Gen. 28:22). We find where Jacob was blessed for his obedience. (Gen. 30:43) "And the man [Jacob] increased exceedingly and had much cattle," etc., and in 20 years Jacob returned with much riches. This again shows that God cannot be out-given. Remember Jesus said (Matt. 23:23) in reproving the Pharisees, "These things [tithing] ye ought to have done," so we are urged to tithe for our financial good and happiness. From Lev. 27:30 we read, "And all the tithe of the land, whether of the seed of the land, or the fruit of the tree, is the Lord's: it is holy unto the Lord."

We continue with a quotation from Prov. 19:17: "He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again." Luke 6:38: "Give, and it shall be given unto you; good measure, pressed down, and shaken to-

gether, and running over, shall men give into your bosom." Deut. 12:19: "Take heed to thyself that thou forsake not the Levite [the rabbi, the pastor, the minister] as long as thou livest upon the earth." "Blessed is the man that trusteth in the Lord, and whose hope the Lord is: for he shall be as a tree planted by the waters and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit" (Jeremiah 17:7, 8). We are to put our trust in the Lord if we are to be victorious over sin and be prosperous in the material things of life. "Thus saith the Lord, thy Redeemer, the Holy One of Israel; I am the Lord thy God which teacheth thee to profit, which leadeth thee by the way that thou shouldst go" (Isa 48:17).

These promises are all selected from the Bible, which has been entrusted into our hands, for a compass and a chart that we may follow the trail of our Lord and finally make our way to heaven, and while so doing help those that are less fortunate to see the necessity of the right selection. Have faith and tithes is the thought for us to ponder. The psalmist wrote (Psalm 119:160) "Thy word is true from the beginning." Titus wrote (Titus 1:2) "Which God that cannot lie, promised." What if they did not believe, shall their unbelief make the faithfulness of God without effect? God forbid. Yea, let God be true, but every man a liar. Jesus said, "Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rains descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock" (Matt. 7:24, 25). Believe the Bible and be happy; tithes and prosper; rejoice in the Lord; trust God and be patient. God will keep His word. Again I say, believe and tithes.

DIVINE INSPIRATION

P. P. BELEW*

ALL scripture is given by inspiration of God. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.

To those familiar with the evidence and disposed to accept a properly proved proposition the divine inspiration of the Bible is an incontrovertible fact.

The existence of the Bible is proof of its inspiration. Certain it is that uninspired men could not write such a book. Measured by modern standards, the men who wrote the Bible were circumscribed geographically and limited in scientific knowledge; yet they produced a book whose principles are applicable to all men in every age and whose depth of meaning the scholarship of the centuries cannot exhaust.

* Superintendent, Georgia District

Someone has said that no group of uninspired men ever wrote upon any subject without contradicting each other and that no uninspired individual ever wrote much without contradicting himself. This is doubtless true. But the Bible was written by thirty or more persons, ranging from fishermen to kings, and during a period of approximately fifteen hundred years; yet it is a marvelous unit. Never in the history of the human race has there been another such book as the Bible.

The enemies of the Bible have made many ruthless attempts to annihilate it or to disprove its divine authority and destroy its influence. It has even been frequently "wounded in the house of its friends." Nevertheless, the Bible remains the world's "best seller" and goes forth in ever increasing quantities, like leaves from the tree of life, "for the healing of the nations." Truly "the word of the Lord endureth forever."

The accurate fulfillment of Bible prophecies is proof of its inspiration. "Scripture predictions of future events were uttered so long before the events occurred that no merely human sagacity or foresight could have anticipated them, and these predictions are so detailed, minute and specific as to exclude the possibility that they were mere fortunate guesses. Hundreds of predictions concerning Israel, the land of Canaan, Babylon, Assyria, Egypt, and numerous personages—so ancient, so singular, so seemingly improbable, as well as so detailed and definite that no mortal could have anticipated them—have been fulfilled by the elements, by men who were ignorant of them, or who utterly disbelieved them, or who struggled with frantic desperation to avoid their fulfillment. It is certain, therefore, that the Scriptures which contain them are inspired."—DR. C. I. SCOFIELD.

Both Cyrus and Josiah were prophetically named before their births; the former more than a century, the latter three hundred years. We have a "sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts."

I believe the Bible, oh, it is divine;

Heaven's golden sunlight in its pages shine;

Lights my way to heaven, and I'm surely going through.

I believe the Bible; for 'tis ever true.

"The purest of men are sometimes in heaviness of spirit; they often wade through deep waters of affliction; sometimes they pass through fiery trials from sickness, or poverty, or from the bereavement of friends, and they may be grieved, depressed, and afflicted; but they are not without grace and comfort in the Holy Ghost. The quiet of their spirit is untouched, and they are never destitute of peace."—J. A. WOOD.

THE QUESTION BOX

General Superintendent Chapman

Q. A owns a cow which supplies his family with milk and butter. A tells B he believes he should pay tithes on the milk. B says it is not necessary for him to pay tithes unless he sells milk or butter. What do you think is scriptural? B also says there is no tithe due on the feed he raises on his place if he feeds it to stock. If he sells the stock then the tithe is due. If it is fed to work stock or milk cows no tithe is paid. What do you think of this?

A. The basis of the tithe is "the increase," and all details must be worked out on this basis. For instance, concerning the milk and butter proposition: if the owner of the cow buys feed, then this cost should be deducted first from the estimated value of the milk products and the *net* profit should be tithed. The fact that the milk and butter are consumed by the family makes no difference, it is still worth so much on the living costs of the family, and should be tithed—the family should live out of the nine tithes that remain after the Lord's tithe has been paid. B's argument as relating to feed and the stock sold is, I think, well founded. One of the great blessings that come from the practice of tithing is the result of business methods which the plan requires. One cannot know what one-tenth is unless he knows what his full income is, and if he knows what his income is he is nine-tenths a business man, and, with any chance at all, will succeed in the economic and financial affairs of his life. It is not always easy for a farmer to calculate his "increase," but it can be done, and the time required to know what this is is by no means wasted. Let us take a case for illustration. Let us say I am about to begin as a farmer. Let us say I have enough money accumulated to buy my land and my equipment and that the money so possessed has already been tithed during the time of accumulation. Well, when I have my land and my equipment I have my capital and am ready to begin to compute my profits. How shall I start? Well, I have to buy seed, I have to hire a helper for a few months, I have to buy feed for my work stock. At the season I begin to market my products, I first pay for the seed and feed and hired help. Then my profits begin and I count a dime out of every dollar received from then on as tithe for the Lord. But when the second year comes I have seed and feed and my minor son is large enough to run the second team, so I dispense with hired help. Then when I begin to market I begin at once to pay tithes on what I receive from sales, for there have been no deductible expenses. But this second year I must deduct the taxes on my land and equipment, for that is expense. Also I may deduct for the work animal I had to purchase to take the place of one that died, and, if I am a careful business man, I

should make provision for deterioration of equipment or for the increase in its value, if my stock is young or some other contingency has increased my capital to a higher figure. But this is just an illustration of the details, and I return again to the principle involved to say that everyone who works at gainful labor or carries on an occupation that involves "increase" should have a method of computing his net gains and should be punctual and careful to know what is gain and should be conscientious in paying his tithe, and in case of doubt, let the man of faith "give God the benefit of the doubt."

Q. Please explain 1 John 3: 9: "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God."

A. To be born of God and to commit sin are mutually "exclusive contraries." By "his seed" is to be understood the divine element of which the new man is produced. Emphasis is laid on the present tense—"whosoever is born of God." The statement by no means intimates that there is some sort of new standard by which Christians are measured so that sin is no longer sin to them. But rather the truth is made clear that it is morally impossible for one to be a Christian and a sinner at the same time. The Christian still is tempted and has the power to yield to temptation and to commit sin. But if he does yield and sin he breaks his connection with God and becomes a backslider. Just as a man cannot lie and still be truthful, cannot steal and still be an honest man, so, likewise, a man cannot sin and still be a Christian, for the simple reason that when he sins he becomes a sinner. Read the 10th verse also. Here there are two questions answered: Who is a child of the devil? Answer, He that commits sin. Who is a child of God? Answer, He that works righteousness. And Adam Clarke says, "By this text we shall stand or fall before God, whatever our particular creed may say to the contrary."

Q. Can you find it in the Bible where it says for us to have nothing to do with the people of some denomination (namely the Pentecostals), not even to attend a funeral that one of them is called to conduct? Had we not better accept Romans 14: 4 and let God be the Judge?

A. I fully agree with your conclusion, and deplore the narrowness suggested by your main question.

Q. According to article 7 of the General Rules, does a member of the Church of the Nazarene have the right to maintain his membership in a labor union?

A. The article referred to has to do with prohibiting membership in or fellowship with "oathbound, secret orders or fraternities," but since 1923 it has been interpreted as not including labor unions.

DEVOTIONAL MEDITATIONS

Mrs. Esther P. Bonham

Sunday—Greater Things Through Prayer

Call unto me, and I will answer thee, and show thee great and mighty things which thou knowest not (Jer. 33:3). Read Jer. 33:3-11.

Why not a mighty revival throughout America? Why not rekindle the altar fires in every home? Is not God able to bring this to pass in answer to prayer? "Call . . . and I will answer thee," He promises. And all Christians everywhere should unite in earnest prayer that God may open the eyes of the people to a full realization of the gigantic evils that are undermining our social system and attacking the very foundations of the Church. He is able to help solve all the baffling problems that confront us if we will but carry these problems to Him.

Monday—Perishing

Where there is no vision, the people perish (Prov. 29:18). Read Prov. 29:18-27.

Lack of vision is responsible for the sad plight of the world today. The material has engaged our attention to the exclusion of the spiritual. We have lost sight of the weightier matters of life. All about us are perishing souls, and we are unconcerned. Thoughts of eternity are quickly banished from the mind—they are unpleasant—or hazy. Our mental horizon is so clouded with cares and pleasures other things have become obscure. And in this condition we are going at a fearful rate to meet God to whom we must answer for our indifference.

Tuesday—Heroes of the Sea

God forbid that I should sin against the Lord in ceasing to pray for you (1 Sam. 12:23). Read 1 Sam. 12:14-24.

A few years ago the people of two continents voiced their appreciation of the splendid courage of the brave men of the American liner *President Roosevelt*, who voluntarily faced death to save the lives of the crew of the sinking British steamship *Antinoe*, in the face of a terrific storm in mid-Atlantic. Two of the volunteers were lost; but the others, with undaunted courage, stuck to their task until every man on the *Antinoe* was ultimately saved.

Can we, the followers of Jesus, do less for those caught in the back-wash of the liquor traffic, and are sinking in the sea of sin? The American liner's crew, in the midst of a snow squall, lost sight of the *Antinoe* for several hours. But they never lost hope.

Wednesday—Talking to God

When ye pray, believe (Mark 11:24). Read Luke 11:5-10.

Perhaps you, too, have sent frantic petitions to God, that seemingly went unanswered. Almost you reached the conclusion that it is useless to pray—that whatever is to be will be anyhow.

But, oh, did you know that it is God's mercy, and not His indifference, that prevents our receiving al-

ways just what we ask for? When we talk to Him we get an answer some time. His richest gift to us is the desire to pray. Would He ignore this gift? He hears every petition, no matter how frantic, or selfish, it may be. And in His own good time every one is answered, if not as we desired then by a quiet, peaceful realization that the heavenly Father doeth all things well. Faith, hampered at first by fear, takes hold on His promises; and the comforting presence of the Spirit enables us to look up through tears and say, "Thank you, Lord, for answering in your own way."

Thursday—Evil No Match for Divine Wisdom

Then went the Pharisees, and took counsel how they might entangle him in his talk (Matt. 22:15). Read Matt. 22:15-22.

So great was the hatred of Jesus that groups as far apart in their opinion as the Pharisees and Herodians combined in their efforts to entrap Him. But how easily—and quickly—Divine Wisdom outwitted them.

And so it is today. Evil forces, antagonistic toward each other, combine to destroy righteousness in this world. Satan hates Jesus still, and his adherents are ever seeking to destroy the Christian religion. But it can't be done. Evil is no match for Divine Wisdom; it never has been. Our Christ knows beforehand just what the enemy will do, and is prepared for him. Let us, His followers, take courage.

Friday—God Hears

The righteous cry, and the Lord heareth (Psa. 34:17). Read Psa. 34:15-17.

The Lord hears even before the righteous cry, and "deliverance is ready before trouble comes." "None of them that trust in him shall be desolate," for "The angel of the Lord encampeth round about them that fear him, and delivereth them." Heavenly hosts are our unseen bodyguards, and no Royalist ever had better protection. Countless numbers, like Daniel, when lions of danger and persecution surrounded them have cried triumphantly, "My God hath sent his angel, and hath shut the lions' mouths." The prayers we pray daily are heard, and will be answered in an emergency if not before.

Saturday—Be On Thy Guard

Watch ye and pray (Mark 14:38). Read Mark 14:32-42.

Satan's subtleness makes him the foe he is. He never appears openly. Young people of today seldom realize it is he saying, "You are too old-fashioned. Your standards are too high for modern times."

The business executive, trusted with public funds, does not regard the suggestion. "Use what you need. Others do. You can repay later," as coming from Satan. But if that man yields, his old idealism begins at once to fall off.

When we are weary, the tempter frequently takes the advantage, and we blame our nerves for our behavior.

The devil always knows just when and where to rally his forces, and if we become careless and unfaithful ere we know it we will be in his power.

Religious News of the Week

Compiled by L. A. Reed

Dr. Frank D. Slutz, a Harvard trained educator, pleads for a sane, realistic, unprejudiced and scientific attack on the liquor problem. He writes an article for the *Christian Evangelist* in which he states, "Moderate drinking is dangerous in a machine age. Drunkenness is not our problem. Temperance is not the objective. Abstinence is required. It is not the control of alcohol that will solve the liquor difficulty; it is the elimination of it."

While her husband was being elected president of the Winston-Salem, N. C., Ministerial Association, which represents eighty local churches, Mrs. C. C. Roberts was elected president of the Minister's Wives Association, the only organization of its kind in the United States.

The Roman Catholics are observing the falling off of church attendance in the Protestant churches and are not to be chided for their criticisms, for they appear to have a perfect right to do so. *The American*, the Jesuit weekly, prints the following significant paragraph: "There is nothing in these figures to fill a Catholic observer with elation. If the defections (from Protestantism) meant conversions to the Catholic Church we could feel happy about them, but they mean nothing of the sort. As a whole, making allowance for the transfers to other denominations, the figures indicate that these defections imply loss of all faith in Christianity, or practical indifference to its teachings, and in some cases actual hostility to every form and type of religion. Surely, it is preferable that the bulk of our people profess some allegiance to Christianity, even to a form that is defective and in some of its vital phases positively at variance with divine revelation, than that they have no contacts whatever with religion. Mr. Babson's figures are another series of links added to the long chain of evidence that we are no longer a Christian people, but, in fact, a race of indifferentists and practical atheists."

An interesting incident occurred in the life of one of the Bible Societies' Italian colporteurs as related in the "Life of Faith," and we pass it on from the *Alliance Weekly*: "I knocked at the door. 'Aventi,' called a voice from within. I did so, and found myself in the presence of a woman, who, dusting a chair, invited me to sit down. She seemed a little embarrassed, then turning suddenly, said, 'What is the price of a New Testament?' 'Two lira, signora.' She handed me the coin and I was going to give her the Book, when she refused it with a gesture. 'We have one,' she said, 'my son stole it from you a few days ago, but the reading of it brought him to see his sin. So he told me about it, and asked me to pay you and apologize'."

The Presbyterians accomplished the almost impossible feat of filling Carnegie Hall in New York to the last seat in the balcony, at a religious service. Twenty churches of the Presbytery furnished the choir of nearly 400 voices. It was the beginning of a great spiritual campaign which they hope will last throughout the year. They are having conferences to plan how this spiritual impetus can be maintained in their congregations.

The Board of National Missions of the Presbyterian Church has accepted a trust gift of \$11,000,000 in cash and securities from the Jarvie Commonweal Fund. The income from seventy-five per cent of these funds is to be used for old age relief among their people.

The business men of Dallas and Fort Worth, Texas, are worried. At Arlington Downs, midway between the two cities, at the recent twenty-one day race meet, \$2,000,000 went to the race track while only two-thirds of the community chest goal was reached. Three million dollars was wagered in bets.

The first gift of money to the Lincoln University, a negro institution of Pennsylvania, was given by its president, Dr. William H. Brooks, who at one time was a negro slave. He started their nation-wide movement to raise \$400,000 for expansion and improvement by writing his check for \$1,000.

Statistics from the recent terrific typhoon which swept over the Osaka-Kyoto district of Japan last September are just beginning to filter into the news. "Approximately 3,000 people were killed and 14,000 injured. Eighty thousand houses were demolished. 350,000 flooded and 300 primary and secondary schools collapsed. Of 60,000 factories in the Osaka district, 22,000 are reported damaged or destroyed, causing merchants, artisans and peasants to call for relief." The great Doshisha University, Kyoto, suffered severely.

Anyone who can obtain a copy of the January issue of the *Missionary Review of the World*, should read the one-page article entitled, "If I Were a Millionaire," by Rev. W. H. Moss of Alberta, Canada. His number four reason is interesting. "I should, as long as possible, let no one know that I had money, lest I become the prey of those who would besiege me with requests for help and so interfere with my regular work." Others are of like interest. He closes with this sentence, "But as I am not a millionaire, I pray that I be not like the Irishman who had a needy friend, and said that if he had two cows he would give him one; and yet he did have two pigs and would not give one of those."

The Lutherans are observing the 200th anniversary of the landing of the Lutherans in Savannah, and the 400th of Martin Luther's translation of the Bible. In their biennial session in Savannah, they created a committee to work out a plan of union of all the seventeen branches of Lutherans in the United States. The clergymen are 89 per cent in favor.

The Sunday School

M. Emily Ellyson

LESSON FOR JANUARY 27

LESSON SUBJECT: Peter's Denial (Mark 14:27-31, 54, 66-72).

GOLDEN TEXT: *Wherefore let him that thinketh he standeth take heed lest he fall* (1 Corinthians 10:12).

INTRODUCTION

The lesson before us is calculated to teach us the importance of maintaining always a watchful attitude in Christian life. The weakness of the flesh is a constant menace to spiritual cultivation. It is the opening through which the enemy defeats the Christian in his spiritual warfare. He has a large army of small invaders that storm the citadel of the soul, and the very human habit men have formed of thinking small digressions from uprightness are not so important, is of great advantage to the enemy. These small invaders Solomon likens to little foxes that unless recognized, and repulsed, will eventually ruin the beautiful vineyard of the heart. There will not only be a famine of fruitage, but the vines themselves will be spoiled as a result of the entrance of these ravaging invaders. This lesson should result in a thorough heart searching time, by both teachers and pupils as they study this too common, and very humiliating experience of Peter's, his denial of our blessed Lord.

PETER'S BOAST

How very often great sins are traceable to apparently small beginnings. In the case of Peter what may seem at first sight a spirit of loyalty and devotion to the Master, when analyzed, we discover is the very essence of presumption, for it actually contradicted the prediction of Jesus and the prophetic statement of Zechariah, as well as the decree of God, by which *suiting* salvation for the human race was made possible. The words of Peter were in reality a boast actuated by self-confidence. "Although all shall be offended, yet will not I." Quite ready was Peter to grant the weakness of the rest of Christ's followers, but he was equally confident of his own strength of will and courage. His proud boast so readily and vehemently made was the prelude to a most humiliating fall (Proverbs 16:18). Peter considered himself incapable of such gross cowardice. We discover in Peter's words an attitude of stubbornness which he had taken for the second time that evening, and which Jesus had reproved. How much better the Lord knew Peter than he knew himself. Peter's declaration of loyalty that he would not fail the Master, that he would follow Him through any ordeal even to the giving of his life for Him, was spoken impetuously, but nevertheless we discover a measure of devotion there that cer-

tainly was characteristic of his service later, after the establishing fiery baptism of the Holy Spirit had purged away the dross of carnality. Peter's wavering is noticeable in the cautious way he *followed* the Lord after His arrest. Though dazed by the events that came so swiftly upon each other in Gethsemane, he did *follow Jesus*, "even within the court of the high priest," but he "followed afar off." The distance between the Master and His boasting disciple was an evidence of the cautiousness he felt was necessary for his own safety. There within the court of the high priest he warmed himself by the same fire that Jesus' enemies kindled for their comfort that dark chilly night of the greatest mock trial that has ever been enacted in world history.

THE FIRST DENIAL

Jesus had said most solemnly to Peter "this night before the cock crow twice shalt thou deny me thrice." The test question came to Peter very likely as he entered the court and was probably asked by the maid who acted as porter, whether she had seen Peter in company with Jesus before is not known, but we judge from the form of the question that she had seen him. Peter was not expecting this and denied the charge in a positive manner going farther in his denial than was necessary for he disclaimed knowledge of what she was saying, and as Peter stepped outside into the porch a rooster warned him reminding him that a boasted loyalty was being tested. Have we not found it always the case. Peter did not escape the maid's persistent charge by going *out*. She saw him out there and spread the information to them that stood by. This time she did not address Peter at all but pointed him out as "one of them." Again the denial that the Master predicted he would, like a coward, resort to for his own self-protection. He had gone too far to retract, there was no way out, and with each test of his loyalty he grows more vehement in his denial. The more he sought to hide his identity the more he attracted attention to himself. He was talking too much. The third charge was made on the grounds of his Galilean brogue which was a dead give-

N. Y. P. S. TOPIC FOR JANUARY 20

WHY DO I READ THE BIBLE?

Rev. Milton Smith states that the purpose of this lesson is to help the members of the N.Y.P.S. to be able to give intelligent reasons for Bible study and to more fully appreciate its worth. The lesson may be discussed under six heads: (1) I read the Bible because it is interesting; (2) I read the Bible because it is instructive; (3) I read the Bible because of its uniqueness; (4) I read the Bible because it strengthens me; (5) I read the Bible because of a desire to understand it; (6) I read the Bible because it is my waybill from earth to glory. Why do *you* read the Bible?

away Peter had not counted on. His speech had betrayed him. As he felt the lines tightening about him, the old habit of his sinful past was revived, and added to the denial. He now denies any acquaintance with Jesus. At first he denied being a follower of the Lord. This was what might be termed a careless denial, that is, it was not premeditated, for the charge of discipleship was unexpected, and the denial was an effort to forestall any further embarrassment. The second denial was quite unnecessary for it was a reply to a statement made to the bystanders, not to Peter. This time he bound his denial with an oath. The third denial, so vehemently uttered, was to confirm his other denials, or the position he had taken. It was impossible for Peter to escape detection, he had been so constantly with Jesus, and was an outstanding character among the disciples. Also among the curious was a relation of Malchus, "whose ear Peter cut off" (John 18:26). He had seen Peter "in the garden with Jesus," and told him so. Thus each denial only strengthened the cords of evidence about him, instead of allaying suspicion against him. To his oath Peter added curses. A second time the shrill notes of an old chanticleer pierced the chilly air of that fatal night. They were like daggers in the guilty soul of Peter, for they said to him, "Before the cock crow twice, thou shalt deny me thrice." Grief such as Peter had never felt filled his being, while bitter tears coursed down his face as Jesus turned and looked in pity at the weak, disloyal disciple whose boast was his downfall.

The Home Circle

Conducted by Mary Ethel Wiess

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

NAP TIME FOR GARDEN BABIES

JEAN LEATHERS PHILLIPS

PATTY JO came in slowly from the garden, her head hung low as if she were very lonely or very much disappointed. "Aunt Jo," she began, "why must we have frost and winter? When it was my birthday the Little Red Riding Hood zinnas were so pretty and round and red and the big larkspurs were so full of rabbit heads. Now they are all dead and brown. Why is it, Aunt Jo?"

Patty Jo had come for a week-end with Aunt Jo at the little white house on the hillside with its bright garden all about it. Her own house was in the city where she had no garden but a tiny window box and how she loved to be at Aunt Jo's. Indeed, she had been there almost all summer.

"Come," said Aunt Jo, "let's take a little walk through the garden then I think we will learn the secret of why God makes frost and winter to come in between the summers." Aunt Jo put her pretty

scarf across her shoulders and Patty Jo drew her little red cape about her. Together they walked down the little path of stones toward the bird bath. Patty Jo loved the garden in summer. There were so many jolly things to be found there. Sparrows and robins and bluebirds and sometimes a saucy blue jay came to bathe under the little fountain in the bowl of the bird bath. A rough old hop toad lived in the irises at the edge of the little fish pool, and if you flipped cold water upon his back suddenly he blew his little throat out like a tan balloon and trilled. So very many interesting things she and Aunt Jo found each summer day in the garden that Patty Jo was very much disappointed this morning after Jack Frost had made many visits there.

Together Aunt Jo and Patty Jo found a seat upon the big stone under the grape vines. "But, Aunt Jo, what good is winter, anyway?" Patty Jo began. "I like the summer lots the best and why can't it be summer all the time?"

"Do you remember last night when you came home with Uncle Jack from the station? It was late, and when I asked you if you wanted to see the new puppies you rubbed your eyes and said 'In the morning'."

"I was sleepy then, Aunt Jo," Patty Jo answered, wiggling on the big rock.

"That's just the way with the flowers," Aunt Jo continued. "They become tired and so sleepy they cannot hold up their heads longer. Then God sends the frost to nip the leaves and plants and they drop down and cover the little garden babies while they take a long nap through the winter. See how the maple leaves are spread over the tulip bed and the sycamore leaves have almost buried the chrysanthemums. Come, let's look about a bit."

Patty Jo and Aunt Jo slipped off the stone and walked down to the chrysanthemum bed. Aunt Jo removed a few of the leaves and stems and there Patty Jo found the baby chrysanthemums sleeping under their blanket of leaves. There were dozens and dozens of them, tiny plants not so long as Patty Jo's own little fingers, clustering around the crowns of the old chrysanthemum plants above the roots. Each one had little baby leaves curled up like baby hands. Patty Jo danced and laughed aloud. They were such dainty little yellow babies.

"Oh, Aunt Jo, such dear babies!" she shouted. "Will they really sleep there all winter? And won't the frost find them? And won't they be afraid there all alone in the winter time?"

"No, Patty Jo," Aunt Jo replied. "They'll not be cold under all those leaves and they'll not be afraid because, you see, they'll be sound asleep and they'll never know anything about winter. But you see, if the frost had not come and shattered the leaves down upon them there would not have been any warm blanket for them. Now let's look for more garden babies."

In the rock garden were little pink babies under the dead leaves of the catnip and little green, bead-like babies about the old stems of the stonecrops and the tall live-forevers had creamy little ones clustering about their old stems safe from the winter, tucked under the leaves and stems. In the winter onion bed were little button onions that had fallen off the tops of the old onion plants and fastened themselves with tiny roots to the soil to sleep through the winter. The golden bell bush and the crab apple tree had their tiny babies all wrapped in brown bud scale blankets. From the lilac bush Aunt Jo picked a single bud and she and Patty Jo peeled the scales off one at a time. Under the brown scales were tiny leaves so tiny yet so perfect that Patty Jo was delighted with them.

"Just like my baby doll in her cozy," she cried. Now Aunt Jo took her to the horse chestnut tree. The leaves had fallen but their stems still clung to the twigs.

"Pull this old stem off carefully and see what is beneath it," Aunt Jo told her. Snap, it pulled off in Patty Jo's hand. "Why, Aunt Jo, it's a bud baby," shouted Patty Jo.

Together they found more babies everywhere. Leaf babies peeped from the round brown tulip and hyacinth bulbs, and little sprouts were everywhere in the hardy border. Patty Jo began to think the garden was just one great baby nursery. Aunt Jo looked at her watch. It was almost time for Uncle Jack to come to dinner.

"Come, we've time to look one more place," she said as she took Patty Jo's hand. Together they went to where a snug corner behind the well curb was piled deep with leaves. They raked the leaves away and there in the soft black dirt they found a big white grub as large as Patty Jo's thumb.

"Is he a baby, too?" Patty Jo asked. "What kind of baby is he?"

"He's a beetle baby," Aunt Jo answered. "We'll cover him up again and let him sleep. Next summer he'll be a big brown beetle."

"So many babies," Patty Jo sighed. "I suppose if it didn't come their nap time they might all cry at once." Aunt Jo nodded and smiled.

BECKY PLANS HER GARDEN

Even Though the Snow Is Falling

I CAME to the garden alone, while the dew is still on the roses—"What's that you say, Lizzie? Why, sure, I can sing about gardens, even if the snow is coming down outside. Say—did you ever see it snow and blow quite so hard? I'm praising the Lord for a warm fire, and a kitchen that is smelling of ginger cookies—and may He help us all to be mindful of the needy tonight. Hand me that blue sugar bowl off the top shelf of the cupboard, Lizzie—I got some money in there, and I want to put some in my apron pocket, so if any poor soul knocks on my door tonight, I can help 'im right off, quick. And while

you're reachin' up so high, you might hand me those old seed catalogs. That's it—right there. They're all old ones, but I can sorta get an idea from 'em, anyway. The new ones will come in the mail right soon now. Thanks, Lizzie—what would I do without you?

Umm-mmm! Alyssum, asters, baby's breath, begonias. My, ain't those colored pictures purty? If we could just raise things to look like that, all so perfect and bright and big, wouldn't it be fine? That's the way the Lord must feel about folks. He made them all fine and clean and perfect, just like these flowers in the pictures; but the devil got in, and one kind of sin or another spoils every one of them, just like there's some little bug or louse or blight or something always spoils some part of the flower. Ain't it a pity?

Here we are, Lizzie—just what I want to plant along that picket fence alongside the back yard—new, giant cosmos, five to seven feet tall. Right along there where there ain't any hollyhocks, we could plant these, and the colors wouldn't clash with the hollyhocks at all. And in front of them the zinnias and asters, and the gallairdias and the snapdragons and the larkspurs—oh, Lizzie, I'm just going to have a wonderful garden this summer! Look—look at those pansies, just like little faces! Wonder if most folks know about the little old man down in the middle of a pansy, with the red flannel around his neck, and his feet in a tub? Sure, we've got to have pansies—we'll put them in front of the little hedge that fences off the kitchen garden. What's that? Why, sure, we'll have to have a kitchen garden. My, my! Wouldn't some fresh green stuff outa the garden taste good right now? Lizzie, open up a can of those string beans you put up last summer, will you, for supper? Let's see what they say about beans—Kentucky Wonders, Yellow Wax, my, my! What lots of kinds of beans and peas and things there are. Yes, I know, maybe I could go to the store, and buy plenty of vegetables and flowers, too. But you know—I believe that if we don't dig in the ground, we just lose a lot of what God has for us. There's something about the soil that folks need, and when they live all the time on floors and pavements, it's just like living on insulators. They miss something good that the Lord has for them. Maybe that's why folks have so many nervous breakdowns, and go crazy so much—they just need to get their feet on the ground more.

Look—look, Lizzie! Look at the garden! All blossomed out in white—every little branch loaded with snow, just like on a Christmas card. Isn't that lovely? And to think that next summer, when we plant all these seed I'm talkin' about, it will all be green and red and gold and rose! The Lord has beauties that He reserves for His seasons—each in its own season, just like there are joys that He reserves for every portion of life—fun and play and merriment for youth, and the joy of accomplishment for maturity, and the quiet joy of memory for old age. The Lord is good!

A MOTHER'S LETTER TO THE NEW SALOON

Madame Saloon, alias
Miss Grill, alias
Bonnydale Nightclub, alias
Miss Bar B. Cue,
13 Ourown St., City.

Madame Saloon:

I shall not address you as dear, for I do not love you; nor as friend, for you are no friend of mine. But I have known you for a long time, for you used to live on Main Street, in my home town, and you also had a place down by the depot, and another across the railroad tracks. You were a disreputable old hag in those days, and no decent woman would ever be seen entering your house. Your windows were closely curtained, and little swinging doors hid the vicious activities of your front room. Men of good repute, if they entered your house at all, crept in at your back door after dark; and those who entered openly had no reputation to lose.

We schoolgirls held our breath when we passed your door, for within we could hear the clinking of glasses, ribald laughter, harsh music, and could smell the sour, ugly odor of your wares. Sometimes, too, the swinging doors would fly open, and angry, drunken, fighting men would be hurled into our midst, scattering us from the sidewalk and frightening us. Once the little daughter of your saloonkeeper whispered a foul story in my ears that she had heard passed along your bar. She sat back of me in school, and when I repeated the story at home, my mother asked the teacher to move my seat, so I would not have to sit by Opal. Poor Opal cried about it, for she liked me, and did not know that the story was wrong.

But now, Madame Saloon, you look quite different. You have been quite fixed up and made fancy. Instead of dirty paint, you wear a front of modernistic black and chromium; in the place of the fat bartender, you have pretty, rosy-cheeked barmaids, in clean, white uniforms. Where the green curtains once screened your shame, your windows are now clear and brightly lighted. You look the world in the face, and pretend to be respectable. You are like an old hag that has had her face lifted, her hair coiffed, her body anointed with rich perfume, and been clothed in fine garments. Your filthy rags are forgotten. The best decorators in the country are busy designing artistic interiors for you, and those who now enter your doors are the well fed folks, both men and women. We can see them sitting in your cozy little stalls, holding their cigarettes in jeweled fingers, and delicately quaffing your wares. The other day I saw a young mother sipping her drink, while the innocent baby (whose angel doth ever behold the face of the Father) played and cooed in his carriage close by the stall where she sat. Every night your place is filled with boys and girls, who believe that they are being smart and

sophisticated and grown-up. Nor are you any better in your other guise, the state liquor stores, where prosperous, successful looking men and women flock at the end of the working day, when they leave the tall office buildings, and carry out their quarts and pints of liquid death.

But, Madame Saloon, I have recognized you. From your doors come the same ribald laughter, the same clink of glasses, the same blue smoke, the same harsh music. And the other day my little neighbor girl whispered to me the same foul story that Opal once told me—and she had heard it in your house. You are the same wicked one we knew of old. We were assured that you would never return; but I would almost rather have you in your old guise, whom every decent citizen despised, than dressed in respectability to fool our boys and girls.

With every wish for your early demise, I am,

A MOTHER.

THE GOODNESS OF GOD

LON R. WOODRUM

*Let critics carp and skeptics sneer,
I know that God is good,
In spite of all the ills of man—
Of woe and war and blood.*

*Why are the flowers so beautiful,
The stars so blazing fair?
Why, God in goodness thought of them,
And flung them everywhere!*

*Why should a strain of music stir
My heart and make it flame,
Unless there be a world whence
This world's music came?*

*Why should an instinct make me long
A lovely home to build?
It came from God who to His own
Eternal homes has willed.*

*Who gave to me the urge to hold
A baby to my breast?
Why, God! who says, "Come unto me,
And I will give you rest!"*

*You say because of human ills;
Of woe and war and blood,
You do not think you ever can
Believe that God is good?*

*But, ah, I know that God is good,
Because of stars above
And flowers below—of motherhood—
Of children, home and love!*

(Dedicated to Mrs. E. B. Foreman of Lansing,
Mich.)

News of the Churches

TELEGRAM—Decatur, Ill.: Record breaking attendance of 1452 at West Side, Decatur, Ill., Sunday school on Christmas Sunday, December 30, Claude Carlson, superintendent. Usually large attendance at regular preaching services, many seekers. General and District Budget apportionments paid. Good spiritual tide on. Mission Sunday school started in suburb of Decatur. Pray for us.—H. B. Jensen, Pastor.

Ashland, Ky.—God has recently given our church a blessed revival with Evangelist C. B. Cox and wife as workers. Chains of prayer, nights of prayer, and faith brought the victory. Men who had rejected God for years were saved. Seventeen members united with the church, making a total of thirty since the District Assembly. God is using our pastor, Rev. Gene Phillips. He has the hearts of the people and the confidence of the city. We are expecting great things in 1935. The board has unanimously voted to raise our pastor's salary. Spiritually and numerically we believe our church was never in better condition. We believe we have more storehouse tithing than ever before.—Reporter.

Evangelist C. C. Sellards reports that God has been good to him in the past year, blessing his ministry with a number of precious souls at the altar. He writes, "We are resolved to make 1935 the best year of our lives. I will be at Kankakee, Ill., with Pastor J. K. Davidson, January 6 to 27. After this I have some open dates, and will be glad to slate other meetings while in this part of the country. My home address is Clifton Hill, Mo."

Morristown, Ind.—Pastor O. W. Rees reports that they have recently closed a revival at Grange Hall Christian Church, which is located southeast of Morristown. This is a church of the old-time religion and they enjoyed the ministry of Rev. Mary Hubbard Ellis, a Primitive Methodist preacher from Philadelphia, Pa. He writes, "We had the co-operation of every church for miles around. Pastor Snow of Morristown Church of the Nazarene was a regular attendant, and Brothers Boush of Shelbyville and Crider of Stringtown, were with us two nights. People prayed and shouted and pushed the battle with all their might. It was a wonderful two weeks meeting. Finances came easily. We are already planning another meeting which we believe will be greater than the one just closed."

Miami, Fla., First Church—We have just closed a short convention with Superintendent C. Warren Jones and wife of Pittsburgh District. Their ministry was a great inspiration to the church. There were five professions in the closing serv-

ice. All departments of the church are functioning beautifully. The W.M.S. has made a substantial payment on the General Budget, and our Home Mission budget is pledged and almost paid in full for the year. We had an attendance of 334 in Sunday school last Sunday. Very few regular services pass without professions. First Church is located at 535 N. W. 8th Street, and we invite all those vacationing in Miami to visit us.—L. Lee Gaines, Pastor.

Sharpsburg, Ky.—Our church has just closed a ten days revival with Brother Johnnie Lawwill, local minister of Mt. Sterling church, and Rev. Frank Bell of Sabina, Ohio. Thirty-six found the Lord in saving or sanctifying power, and eleven new members united with the church. We have recently organized a W.M.S. and a N.Y.P.S., also a Prayer and Fasting League. God is richly blessing us as a church and people. Within the past three months our Sunday school has increased in attendance from 38 to 122.—Paul E. Nelson, Pastor.

Crowley, La.—We have closed a series of good meetings on the Louisiana District, conducting seven revivals, four in our churches and three home mission campaigns. There were large crowds in attendance, and a great number of seekers and happy finders. At the Louisiana District Assembly we were engaged as full time pastors of the Ebenezer church, and our work is progressing nicely. We have an increased attendance in Sunday school, N.Y.P.S., and regular preaching services. God is blessing the work and we are expecting a great year. Through the co-operation of our own people and some fine friends we are making improvements on the church property and the parsonage.—Glenn and Margaret Neuenschwander, Pastors.

Eureka, Kansas—Our work here is going forward. Our Missionary Society is doing good work, the Sunday school has fine leadership, and the senior N.Y.P.S. won the district banner this year by hard work and perseverance under faithful and efficient leadership. The Junior Society won first place and received a beautiful picture at the Dodge City Convention December 1. Last Sunday morning four prayed through in the regular service. Our budgets are paid to date.—Irl and Fannie Dunbar, Pastors.

Sigourney, Iowa—We came here as pastor last September and found a small, struggling church with a few faithful members. After much prayer God has answered and given us a regular revival in our Sunday night services. Evangelist J. P. Wolpe was with us for a week's meeting during the Holidays. In spite of the bad weather and other hindrances God gave us precious souls. New

friends were won for the church and much victory was won during this one week. This is a new work but we are looking forward to a good church in the near future.—J. M. Masterson, Pastor.

Lansing, Mich., Mifflin Street Church—We closed the year of 1934 with a watch-night service. After a stirring message by Sister F. S. Philo, thirteen seekers responded to the invitation and came forward seeking the Lord and prayed through to victory. We are praising God for victory.—Sarah Meek, Deaconess.

The Monongahela Zone of the Pittsburgh District held a N.Y.P.S. Rally at the Monongahela, Pa., church on January 1. There were eleven societies with ten pastors represented with a total attendance of more than 250. Special music was given by the Waltersburgh, Carmichaels and Waynesburg societies. Evangelist Daniel E. Patrone came over from Hollidays Cove, West Virginia, where he was holding a meeting, and rendered some selections on his violin. Papers were presented by the Canonsburg society, and special messages by Rev. M. Estes Haney of California, Pa., and Rev. C. C. Shaffer of Homer City. At the closing service eighteen young people sought the Lord.—M. Estes Haney, Reporter.

St. Paul, Minn.—Our church has recently closed a revival under the ministry of Evangelist H. A. Chaney and wife. This was the second meeting these fine workers have conducted in our church. The Lord was present in power and conviction. We have a great field in this capital city, and we believe that with the Lord we shall come out more than conquerors.—Paul M. Bard, Pastor.

Evangelist Leo Baldwin of Bethany, Okla., reports that he has just closed a good Christmas revival with the church at Woodward, Okla., with Pastor E. A. Green. He writes, "The last two Sundays were almost like Pentecost, with people weeping and praying all over the house. On the last Sunday twenty-three people prayed through to definite victory, and in the course of the meeting forty-one prayed through. On the closing Sunday there was an attendance of two hundred in Sunday school. Eleven subscriptions were received for the HERALD OF HOLINESS."

Frankfort, Ind.—I am just closing my first year as pastor of this church; God has been with us. Since our District Assembly in August, we have had 163 seekers at the altar and nineteen have united with the church. These gratifying results came largely through the labors of Evangelists V. W. and Marguerite Littrell, with whom we have just recently had a gracious revival. Our Sunday school is growing, and our N.Y.P.S. and W.M.S. are doing splendid work. Souls are being saved in our regular services and in the prayermeetings. The church has purchased a splendid property for a parsonage, which provides a lovely home for the pastor and family.—Isaac P. Moore, Pastor.

Perry, Okla.—Our church is rejoicing in the blessings of the Lord, and we are moving forward. Our Sunday school is growing and new people are attending the Sunday night services. We recently closed a good revival with Evangelists J. C. and Dorothy Tryon. Four new members united with the church, with others to follow. The church gave Brother Tryon a unanimous call to return for a tent meeting in August.—P. A. Batchelder, Pastor.

Evangelist G. Chester Morgan reports that this fall has been by far the greatest time of his life. During the five months he has conducted nine revival campaigns, has seen more than one thousand people seek the Lord, and many unite with the church. Also during this time he has taken eighty-one subscriptions for the HERALD OF HOLINESS. He states he is entering the year of 1935 with renewed courage and faith.

Gordonsville, Tenn.—We have recently closed a good revival with Rev. Mrs. O. H. Harrington as the evangelists, and the church quartet doing the singing. The altar was filled with seekers nearly every night, and six new members were received into the church. We have a number of subscriptions for *The Other Sheep* and also for the HERALD OF HOLINESS. Our budgets are paid to date, and the church has recently paid \$100 on the indebtedness on the parsonage. We have a splendid N.Y.P.S.—Armond Calvert, Pastor.

Evangelists Horace A. and Florence Booker report that they have closed a blessed series of revivals, including meetings at Springboro and DuBois, Pa., Crown Point and Yorktown, Ind., and Ravenna, Ohio. The Lord blessed in all these places, and great crowds filled the churches many times; in most cases extra seating room was necessary to accommodate the crowds. The Sunday schools were helped and every department of the church edified. A number sought the Lord, many of them praying through to victory.

Evangelist M. R. Bishop reports that his first revival of the assembly year was at Palestine, Texas, where a number of people prayer through and every department of the church was strengthened. Rev. S. W. Nesmith is pastor there and is doing a good work. Brother Bishop writes, "I next went to our newly organized church at Hinton, Okla. Cold weather and rain interfered with the success of this meeting. Rev. D. W. Simpson has accepted the pastorate of this new church. Our next meeting was at Shamrock, Okla., with Pastor D. R. Miller and his good people. Several prayed through to a definite experience of grace during this meeting, and we are expecting at least four new members to unite with the church. At present we are with Rev. R. F. Twining and his people at Denver, Mo. Some are already praying through, and we are preaching to a full house. We have some open dates following this meeting. Address us care Publishing House, Kansas City, Mo."

Marion, Ind.—Under the able leadership of our pastor, Rev. Ernest M. Ferguson and his wife, our church is going on to victory. We have recently closed a two weeks revival with Evangelist Hugh Putnam of Pontiac, Mich. God honored and blessed us with one of the best meetings in the history of the church. Many souls prayed through, sinners were wonderfully saved, believers gloriously sanctified, and the entire church built up. The work of the evangelist was much appreciated.—Reporter.

Sacramento, Calif.—We are having gracious victory in our church here. Seekers have been at the altar in our regular services since the recent revival conducted by Dr. Babcock. The Sunday school and N.Y.P.S. presented one of the best Christmas programs we have ever seen. The house was packed to the doors. We have received a fine class of members into the church, with more to follow soon. The outlook for the coming year is very bright. We are planning another revival campaign in the spring.—A. O. Henricks, Pastor.

Great Bend, Kansas—On December 23 we closed a gracious revival with Evangelist Glenn Griffith as special worker. Crowds were not large, but a good work was done in the church. About forty were at the altar; fifteen were anointed for healing and seven testified that God had touched their bodies. Every department of the church was helped. Brother Ivan Hamilton was the singer. Offerings for the evangelists came easily, the pastor's salary was increased, good missionary offering was taken, and a payment made on the church.—E. E. Kunkel, Pastor.

Evangelist B. Orwill Donaldson writes that since last reporting he has been engaged in revivals with Pastors J. L. Bashore of North Manchester, Ind., B. L. Wilson of Ames, Iowa, L. L. Watters of Bloomfield, Iowa, R. A. Steely of Des Moines, Iowa, and at the present time is in a meeting with Pastor C. F. Hunt and his good people of Marietta, Ohio. He writes, "This is our second meeting at both Ames and Bloomfield. During the last assembly year I have worked on six different districts, traveled approximately 12,000 miles, held eighteen revivals, and had the best time of my life. Have enjoyed fine fellowship with the pastors and people."

Huntington, W. Va.—The Walnut Hills Church closed a most successful revival on December 31, with Evangelist Mason Lee as the special worker. There was an average of eight seekers at each service, many praying through, and a fine class of members united with the church. Finances were raised easily, all local bills paid to date, and money in the treasury. This church was organized last April under the supervision of Revs. Claude Bailey and J. E. Stackhouse of the Ohio District, with about thirteen charter members. Rev. L. E. Cobb of Charleston was unanimously called as pastor. He has labored hard under all kinds of opposition and came out victoriously.

The church is one hundred per cent behind him. Our church has grown to forty active members. There was an attendance of 126 in Sunday school last Sunday. The N.Y.P.S. is progressing nicely. We have recently organized an orchestra of ten pieces. We are planning for another revival in January with Rev. J. E. Stackhouse.—James P. Howe, Reporter.

Evangelists G. O., Bertha and John Crow write that they are beginning a month's campaign—January 8 to February 10—in the heart of the city of Memphis, Texas. They ask the prayers of the HERALD OF HOLINESS Family for a mighty revival in "this desert city."

Song Evangelists Paul and Helen Mayfield report that the Lord has given them many victories during the past few months. Since their District Assembly in August they have seen many souls pray through. They write, "Our first meeting after the assembly was at First Church, Fort Wayne, Ind., with Evangelist I. G. Martin as the preacher. We next went to Akron, Ind., with Rev. Ralph Fell as pastor-evangelist. We then returned to Fort Wayne South Side Church where Pastor Paul Updike did his own preaching. Following this we spent a week with Pastor Grant Barton at Crawfordsville, Ind. At present we are in a meeting at Berne, Ind., and will continue another week. Rev. Elvon Thornburg, Friends evangelist, is doing the preaching. In these meetings more than 150 souls prayed through, and some have united with the church."

La Habra, Calif.—The La Habra church folks are keeping well blessed and the work is steadily moving forward in every department. The church building is being remodeled to provide additional Sunday school rooms and other conveniences.—Mrs. DeLance Wallace, Pastor.

Mason City, Iowa—We have recently closed one of the greatest revivals that our church in this city has known, with Evangelist B. H. Haynie, and Sister Paul James of Council Bluffs, song evangelist, as special workers. In spite of the inclement weather the attendance was good. The Spirit was present in mighty convicting power and during the meeting sixty-five seekers were at the altar. The work of the evangelists was much appreciated, and the church was built up spiritually.—A. D. Fritzlan, Pastor.

North Little Rock, Ark.—Since our assembly in October there has been a decided increase in every department of the church. Our Sunday school is running over the two hundred mark in attendance, the N.Y.P.S. has reached an attendance of ninety-seven, and the W.M.S. and Junior Society are doing good work. The services are times of spiritual power and blessing, and are being well attended. We closed the year with a great watch-night service. All budgets are paid, and our people encouraged. We began special revival services the last of January with Evangelist C. J. Frost.—R. S. Rushing, Pastor.

Greely, Colo.—Our church has recently closed a fine revival with Evangelist Harold Kiemel. Souls were saved, among them several children, a few reclaimed, and promise of a revival spirit to continue. The work of the evangelist was much appreciated.—Lela Connell, Reporter.

Evangelists C. T. and Gladys Corbett report, "The year 1934 has been a gracious year for us in our labors for the King. We have preached about 350 times, labored in nineteen revival campaigns, and traveled in twenty-three states. Hundreds of seekers have knelt at the altar, and we have also had the privilege of seeing a large number of people unite with the church. Pastors and people everywhere have been kind to us and given fine co-operation. We are starting the new year with triumphant victory in our souls."

Duluth, Minn.—Our church closed a fifteen days revival campaign with a watch-night service. This was one of the best revivals held in the church. The Filipino evangelist, Rev. B. T. Vargas, was the special worker in charge. God honored his messages with deep conviction and there were a number of souls at the altar, and twenty-seven definitely saved and sanctified.—Anna Branch, Supply Pastor.

Zone Five of the Missouri District held their first Sunday school rally on September 30 with the church at Dexter, Mo., Mrs. Gertrude Patterson was appointed zone president, Mr. Chris Porter treasurer, and Miss Emma Sheehy as secretary. On December 30 the second rally was held at Bloomfield, with the following churches represented: Malden, Bernie, Dexter, Poplar Bluff, Charleston, Morehouse and Bloomfield. Interesting discussions were led by District Superintendent F. A. Welch, Rev. Damron of Bernie, and Mrs. Erna Patterson, Chairman of the District Church School Board.—Emma Sheehy, Reporter.

Mrs. Meda Clifford Smith, one of New England's retired ministers, and well known in the eastern section of the country, passed to her reward about December 13, 1934.

Johnstown, Pa., First Church—Under the auspices of the N.Y.P.S. Rev. Edward A. Keib, the blind boy preacher from Bellevue, Pa., conducted a revival campaign for us, closing December 9. On account of the unusual interest, and the number of seekers at the altar, the meeting continued ten days longer than first planned. God's presence was unusually felt in the services, and at several services there was no preaching as the people who were under conviction came to the altar seeking God. There were seekers at practically every service. Special singing was under the leadership of Miss Merriam Miller and Miss Fern Axmaker. Eleven new members united with the church. On Sunday morning, December 16, Pastor O. O. Ireland was given a unanimous call to return for the coming year. The church is making splendid progress under the leadership of our fine pastor and wife. The

work of Evangelist Keib was much appreciated. During this meeting all previous attendance records were shattered, and on the night when Rev. Keib gave his life story every available place was filled.—William Hopkins, N.Y.P.S. President.

Bowie, Texas—The Kindred Evangelistic Party closed a gracious revival with our church on Sunday, December 23. Souls were saved and sanctified and brought into the church. The Bowie church is growing in numbers and grace.—B. M. and Mary Jo Kilgore, Pastors.

El Monte, Calif.—Our church is being blessed of the Lord. Our building is greatly improved, but not completed. We are paying as we go. Our high water mark in school attendance is 117. We have organized a W.M.S. also a N.Y.P.S., and they are working. Often the spirit of the Lord comes on the services and the preacher is unable to preach because of the power and presence of God. Souls are being saved at the altar in our regular services, and a revival spirit is upon the church.—A. R. Dorr, reporter.

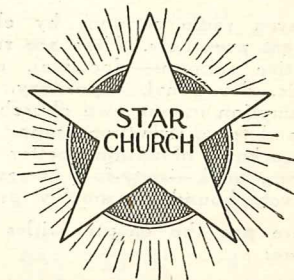
The Central Zone, Kansas City District, held a very fine N.Y.P.S. Rally on New Year's Day at Quindaro Blvd. Church, Kansas City, Kansas, with Zone President Everette E. Howard presiding. There was an attendance of about 150, with delegations present from nine societies of the zone. Rev. D. Shelby Corlett, General N.Y.P.S. Secretary, brought the morning message, and Evangelist Lon R. Woodrum spoke in the afternoon. Each gave a splendid inspirational message which stirred the hearts of all present. Special musical numbers were rendered by the societies of Grace and Quindaro Blvd. Church. In the short business session the following new officers were elected: Zone President, Miss Velma Knight; vice president, Miss Edith Lantz; secretary-treasurer, Rev. J. Scott Blystone. The local society provided a fine dinner for more than one hundred guests.—Reporter.

Pawtucket, R. I.—Four years ago Brother Ingler and I assumed the work of an Independent Holiness church in this city. In the midst of life's busy day Brother Ingler was stricken in July, 1932, and since that time has been entirely disabled, but God has helped us to carry on. On January 2 the congregation was reorganized in the Emmanuel Church of the Nazarene, with District Superintendent Samuel Young presiding. We thank God that we now have a Church of the Nazarene in this city of 77,000 population.—Lura Horton Ingler, Pastor.

Evangelists Oliver and Ruth Morgan report that the year of 1934 has been one of the best in their experience as evangelists. They have held eighteen revivals with nearly twelve hundred people at the altar, and numbers uniting with the church. They have traveled in eleven states and preached 334 times. They write, "It has been a great privilege to push the HERALD OF HOLINESS. Our fellowship with the pastors has been ex-

cellent, and they have stood by us nobly. We enter the new year to win more people to God and to the church."

Evangelists Gilbert and Sylvia Anderson report that the new year finds them on the firing line in the state of Pennsylvania, with Clinton church. They have had three services and fifteen seekers. They write, "God gave us a good year in 1934, with many victories. We have been in meetings continually in the states of Kansas, Nebraska, Oklahoma, Indiana and Pennsylvania. Many souls have found God. Our next meeting is at Clarendon, Virginia."



We are starting the New Year with a good list of additions to our Star Church roster. Here are eleven good churches and true. Aren't you glad to welcome them into our stellar group? This list brings our constellation to a total of 650.

STAR CHURCHES

- ★ Port Elizabeth, New Jersey
John Donaldson, Pastor
62 members—25 subscriptions.
- ★ Franklin, Ohio
C. E. Ryder, Pastor
145 members—60 subscriptions.
- ★ Hydro, Oklahoma
Ruth Oneth, Pastor
17 members—6 subscriptions.
- ★ Hagerstown, Maryland
James E. Hunton, Pastor
27 members—12 subscriptions.
- ★ Chandler, Oklahoma
Chas. E. Smith, Pastor
34 members—14 subscriptions.
- ★ Orleans, Indiana
Ernel Short, Pastor
26 members—10 subscriptions.
- ★ Newton, Kansas
A. C. Tunnel, Pastor
125 members—56 subscriptions.
- ★ Clermont, Indiana
John Shoemaker, Pastor
34 members—15 subscriptions.
- ★ Buffalo Lake, Minnesota
C. D. Godbow, Pastor
33 members—11 subscriptions.
- ★ Corey, Michigan
J. F. Fuller, Pastor
15 members—10 subscriptions.
- ★ Teays Valley, West Virginia
Ernest Gold, Pastor
18 members—13 subscriptions.

TWO STAR CHURCHES

- ★ ★ Corey, Michigan
J. F. Fuller, Pastor
- ★ ★ Hagerstown, Maryland
James E. Hunton, Pastor
- ★ ★ Teays Valley, West Virginia
Ernest Gold, Pastor

McLean, Texas—Our church has recently closed a successful revival meeting with Evangelist Walter Patterson as special worker. Although we have a church membership of only forty, God blessed and thirty-five people prayed through in this meeting, and some were received into the church. The work of the evangelist was much appreciated.—Amos R. Williams, Reporter.

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Pendleton, Oregon—After many discouragements our congregation has finally succeeded in purchasing a nice little church in a good residential section of the city. This was made possible through the heroic sacrifice of the local people and the aid of the district through the able co-operation of District Superintendent Tinsley. We have had several evangelistic campaigns, the pastor holding a two weeks meeting for the rallying of our scattered forces. Rev. D. I. Vanderpool of Walla Walla was with us for the first week in our new location, and some good results were obtained. Rev. Peter Jurich was with us four days in November, during which time several sought the Lord. We had a good day in December with General Superintendent J. B. Chapman and wife. They encouraged our hearts and caused us to move ahead. We are looking forward to a good meeting in February with Evangelist F. B. Bacon. Since coming here we have taken ten new members into the church. Personally, we have never served a church for less money and had a better time trusting the Lord than we are now having. We are believing God for a great Church of the Nazarene here.—Joseph and Ruth Gray, Pastors.

Fort Smith, Ark.—We have had some good services since returning from our District Assembly. We recently closed the best meeting we have had since coming to this place with Rev. A. L. Chaffin of Fort Smith as the evangelist. A number prayed through to definite victory during the meeting, and we received some good people into the church.—J. E. and Dessie Linza, Pastors.

Nampa, Idaho—Our meeting in December with Rev. D. I. Vanderpool and wife was one of the outstanding revivals of Nampa. Brother Vanderpool's preaching was unctuous, bringing deep conviction and glorious results. There were prayermeetings everywhere, and the general response from our people in all the institutions, also a general melting and reviving. The meeting was only of ten days duration but much was crowded into that period. The morning services were held at the chapel and the afternoon and night services at the church, and all were blessed with souls at the altar. Mrs. Vanderpool was a blessing all through the revival. We enjoyed our fellowship with the Vanderpools. We are leaving Nampa this year after having six very busy years with the church.—Rev. and Mrs. E. E. Martin, Pastors.

Woodward, Okla.—We are serving the ninth year as pastor of this church. Every department has had a substantial growth; the Sunday school has an average attendance of about two hundred, and we have a fine N.Y.P.S. of over sixty members, and Intermediate and Junior Societies of twenty-five members each. Our W.M.S. is composed of a fine, loyal group of self-sacrificing women, and they have paid the General Budget for several years. Ninety-eight per cent of our members are tithers; this means that our local, District, and Gen-

eral Budgets are paid regularly and all bills are paid to date. Several years ago we outgrew our present building, and are now in the midst of a building program. We have the basement completed and are ready to start on the main auditorium. It is built of tile with brick veneer, with a seating capacity of 450, with thirteen Sunday school rooms. So far we have been able to pay cash for the building work. We have recently closed one of the best revivals in the history of the church, with Brother Leo Baldwin of Bethany as the evangelist, and Elton Green, brother of the pastor, as song leader. Forty-two sought and found the Lord. This revival was under the auspices of the N.Y.P.S. We are happy in the service of God.—E. A. Green, Pastor.

Hastings, Nebr.—God has recently given us a gracious revival in which District Superintendent Hammer was the evangelist. His messages were unctuous and honored of God, encouraging the believers and reaching the lost. Dr. J. G. Morrison gave us four services in the last week, and his ministry was as the "adding of logs to a burning fire," that strangely warmed the hearts of many seekers. Brother Howard Hamlin of Denver, Colorado, was in charge of the music. We are planning another revival in February with Evangelists Richard and Dorothea Sharp.—Harvey C. Miller, Pastor.

Song Evangelist Floyd W. Kline reports that he has had a most enjoyable visit with Pastor A. M. Wells and the First Church at Atlanta, Georgia. The church was well filled and they had a blessed hour together presenting a "Sermon in Song." At the close of the message several responded to the altar call. Brother Kline writes, "The Atlanta First Church is one of our very best churches, generally speaking. They have a wonderful membership, and the folks are very hospitable. In the afternoon preceding this evening service we enjoyed singing in the East Point church, eight miles east of Atlanta, a church organized since Brother Wells came to Atlanta."

Howell, Mich.—Our church has been visited by a gracious revival sponsored by the N.Y.P.S., with Evangelist Miss Gertrude Payton as special worker. She is a preacher of unusual ability, and knows the secret of prevailing prayer. Crowds packed the church, even on stormy nights. One hundred different people were at the altar, many of them coming the second time to be sanctified wholly. Most of the people were new to the church, and many of them young people. Twenty new members united with the church; also twenty active members into the N.Y.P.S. and several associate members. The Sunday school was given a big increase.—W. W. Clay, Pastor.

Fairview, Mont.—We have just closed a revival meeting with Rev. A. M. Sprague of Broadwater, Nebraska, as the evangelist. Despite hindrances, God gave

January 1st Report of Herald of Holiness Subscriptions

Here's the Herald of Holiness picture at the outset of the New Year. Twenty-eight districts start out with increases. Hats off to them! Thirteen districts begin the year with decreases. Well, we'll let them make their own comments. We have three new members to welcome into the "1,000 and over" group. Brother Higgs and his heroic soldiers on the Washington-Philadelphia District have jumped over at last. Out in Kansas, A. F. Balsmeier has been pounding his preachers on the back for a long time and it has finally been effective, for they have just nosed into the "1,000 and over" class.

And L. T. Wells has been exhorting and cajoling his Kentucky-West Virginia boys to an extra spurt, so lo and behold, here they come with 1,070—well over into that coveted position. But alas and alack! Shout it not from the housetop! While we have gained three, one has been lost. Western Oklahoma has slipped back to 917. That puts this great district at the very bottom with a percentage of 16.

Remember that a "D" after the January 1st figures signifies a decrease from last month's record, and an "I" means an increase.

District	District Superintendents	Subscriptions Jan. 1st	Subscriptions Dec. 1st	Membership	Percentage
1. PITTSBURGH (1)	C. Warren Jones	4104-D	4116	9006	46
2. Central Northwest (22)	B. V. Seals	628-I	607	1396	45
3. Arizona (33)	Oscar Hudson	298-D	308	691	43
4. Washington-Philadelphia (10)	D. E. Higgs	1024-I	955	2515	41
5. Rocky Mountain (38)	L. E. Hall	218-I	212	545	40
6. Abilene (8)	V. B. Atteberry	1066-D	1082	2863	37
7. Michigan (4)	R. V. Starr	1723-D	1729	4772	36
8. Georgia (30)	P. P. Belew	385-I	361	1119	34
9. Alberta (34)	E. S. Mathews	288-I	285	904	32
10. Manitoba-Saskatchewan (40)	J. H. MacGregor	115-I	113	364	32
11. New Mexico (36)	B. F. Harris	246-I	243	776	32
12. Iowa (19)	C. P. Roberts	765-I	753	2421	32
13. New England (5)	Samuel Young	1192-I	1171	3753	32
14. Colorado (15)	C. W. Davis	849-I	842	2751	31
15. Kansas (11)	A. F. Balsmeier	1013-I	969	3262	31
16. Missouri (21)	F. A. Welsh	715-D	729	2407	30
17. North Pacific (16)	J. E. Bates	831-I	775	2761	30
18. New York (26)	J. Howard Sloan	524-I	497	1753	30
19. Ohio (2)	C. A. Gibson	2364-I	2280	7845	30
20. Alabama (28)	H. H. Hooker	465-D	475	1705	27
21. San Antonio (29)	Frank Smith	390-I	372	1456	27
22. Idaho-Oregon (23)	E. C. Pounds	596-I	553	2207	27
23. Chicago Central (3)	E. O. Chalfant	1779-D	1944	6835	26
24. Nebraska (31)	I. E. Hammer	328-D	331	1252	26
25. North Dakota (35)	S. C. Taylor	262-I	249	1022	26
26. Southeast Atlantic (37)	R. E. Dobié	242-I	228	961	25
27. Kentucky-West Virginia (7)	L. T. Wells	1070-I	976	4292	25
28. Florida (32)	J. E. Redmon	313-I	307	1378	23
29. Kansas City (20)	E. E. Hale	721-I	717	3126	23
30. Northwest (27)	J. N. Tinsley	496-I	475	2157	23
31. Dallas (17)	I. M. Ellis	826-D	846	3771	22
32. Eastern Oklahoma (13)	W. A. Carter	895-I	874	4848	21
33. Southern California (6)	A. E. Sanner	1174-D	1648	6001	20
34. Indianapolis (9)	Jesse Towns	1062-D	1111	5245	20
35. Northern California (24)	Roy F. Smee	587-I	546	2856	20
36. Mississippi (41)	R. H. M. Watson	75-I	62	369	20
37. Tennessee (18)	L. B. Mathews	812-D	871	4579	18
38. Northern Indiana (14)	J. W. Montgomery	894-I	917	5000	18
39. Arkansas (25)	J. C. Henson	575-I	537	3173	18
40. Louisiana (39)	B. F. Neely	187-I	186	1042	18
41. Western Oklahoma (12)	J. W. Short	917-D	1082	5628	16

us a number of seekers, and the church was helped. Finances came easily for the support of the meeting.—A. O. Watterman, Pastor.

Vernon, Texas—God has been blessing and giving us victory in the Nazarene Mission here. We organized a Sunday school five months ago, and now have an enrollment of 120 with an attendance as high as eighty-four. About twenty-five have found the Lord under our ministry. Brother Singleton of the Church of God recently held a two weeks meeting for us in which some were saved and some sanctified. We plan to begin a meeting soon with Evangelist Whitley. We had a great Christmas program, with about three hundred in attendance, and a treat was given to the children. We could have two hundred or more in Sunday school if we had a bus in which to bring them. We are expecting God to give us a great church in Vernon.—Clyde T. and Evie Dilley, Pastors.

Mineral City, Ohio—We have just closed a week of revival services with Evangelist Lewis J. Rice of Muskogee, Okla. A number of people sought God and the church was wondrously revived. Every department of the church is doing fine work. This has been the best year financially the church has known. Both District and General Budgets are paid in full for the year. We are planning a revival in January with Evangelists V. W. and Marguerite Littrell.—John D. Guy, Pastor.

Concord, N. C.—In February of last year a little band of people including my own family and five or six others gathered together in my home with District Superintendent R. E. Dobie to make plans for a Church of the Nazarene in our vicinity. We agreed to put our tithes and offerings into a treasury until such time as we could arrange for a revival. In July a revival was conducted by the good people of the Charlotte First Church. After much struggle and disappointment the organization was complet-

ed late in October, at which time Brother David K. Wachtel was called as pastor. We purchased a nice church building, with a good sized auditorium, and expect to have it paid for in full by our District Assembly next fall. A Sunday school was organized and has reached an attendance of 118, with an average of ninety for the month of December. Attendance at the regular preaching services is increasing. Weekly payments on our property are paid to date, as well as pastor's salary, and both District and General Budgets are paid in advance. Each home in the local church receives the HERALD OF HOLINESS. We are planning for a revival in March.—H. T. Roddy.

Lansing, Mich., North Street Church—This has been a wonderful year for our church, and God has blessed us in many ways. We are now in our new church building which seats almost twice as many as the old auditorium. We have also installed a new steam heating plant. For the five Sundays in December we averaged over five hundred in attendance. At present we are on the air each Sunday afternoon over WJIM from two-thirty to three o'clock. Our crowds are good and souls are finding God. Budgets are paid to date. We are planning a revival in February with Evangelists Mack and Ethel Anderson.—J. C. Lambert, Pastor.

Trenton, Mo.—We have recently closed a good revival with a Methodist preacher, Rev. W. J. Hamilton, as evangelist. Good work was done, the church was revived, and one new member united with the church. Our church is making fine progress under our good pastor, Rev. Varnal Ralston.—Blanche Shivly, Reporter.

Evangelist W. P. Jay and daughter Chloe report that since the Tennessee District Assembly they have conducted four meetings. They write, "Our first meeting was under the district tent at Jingo, near Nashville. Here we had

good crowds and some success. Our next meeting was under the district tent at Rutherford, Tenn., with good crowds. On account of the ground being leased for other purposes we had to close when we should have continued at least a week longer. Our next meeting was with Pastor F. A. White and his church at Palacios, Texas, on the Dallas District. In this meeting a number prayed through, and some united with the church. We received a number of subscriptions for the HERALD OF HOLINESS making the church a 'double-star' church. Brother White was sanctified under my ministry in the Hawthorne, California, church some years ago. Our last meeting was at First Church, Memphis, Tenn., of which Rev. T. C. Leckie is pastor. During the first week of the meeting there were seekers at the altar in every service except one, but during the second week the extremely cold weather hindered the people from attending the services. On the last night a number were blessed, and four adults united with the church, making a total of thirteen new members since Brother Leckie took the pastorate three months ago. Our daughter Chloe was wonderfully blessed of the Lord in the thirty minutes children's service prior to the preaching service each evening."

Spring Valley, Okla.—We are praising God for victory in our church; the various departments are doing splendid work. Under the able leadership of Pastor M. H. Chaney our church attendance is increasing, and our Sunday school is growing. According to the last monthly bulletin our Sunday school is the banner school in "Class A" group on the Western Oklahoma District. The N.Y.P.S. is doing splendid work. The W.M.S. have regular monthly meetings and are keeping us stirred on Missions. We are expecting to accomplish much in the coming year.—Reporter.

Evangelist E. J. Arthur of Kenton, Ohio, reports a victorious meeting December 2 to 23 at the Asbury M. E. Church, Marion, Ohio. More than seventy—most of whom were adults—prayed through to victory. Pastor Black stood nobly by the preaching of the Wesleyan doctrine. Brother Arthur states he is open for calls anywhere.

The Canton N.Y.P.S. Zone of the Pittsburgh District held a rally at Massillon, Ohio, on New Year's Day. The services were held in the Baptist church. More than two hundred were present for the afternoon and evening services, at which Rev. W. H. Marvin of Butler, Pa., was the speaker. Officers were elected for the year. The program for the day included readings and special music, and the Canton church gave a special program on "Tithing" which was very impressive. The next rally will be held at Canton First Church on Washington's Birthday, with Evangelists Jarrette and Dell Aycock as workers.—Carleton D. Jones, Secretary.

Portland, Mich.—Rev. Vernon Shirley of Lowell conducted a successful revival meeting with our church, closing Decem-

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ber 16. Rev. Raymond V. Smith, our pastor, and Rev. Shirley brought messages in song, accompanied by their guitars, which were a blessing to all. Sister Blanche M. Neller led the singing and Sister Iva A. Kinney officiated at the piano. There were thirty seekers at the altar, and six united with the church. The Lord has been blessing our work, and all departments are growing. The church school and Young People's Society show an increased interest both in numbers and spirituality. Five new members joined the N.Y.P.S. on December 30.—Church Secretary.

The Snake River Zone of the Idaho-Oregon District held a N.Y.P.S. Rally December 16 at the Sunny Slope church with three fine services. The local church had charge of the morning service, with their pastor, Rev. W. T. Armstrong, bringing the message. In the afternoon service Professor D. G. Laughlin brought a special message in song, and Rev. Harry L. Rogers of Caldwell brought the afternoon message on "The Test of Discipleship." A business session was held following the afternoon service. The societies of the zone were well represented, and each had a good report. Miss Esther Barnes, local president, was in charge of the N.Y.P.S. in the evening, assisted by Mr. Frazier. Rev. Armstrong brought the closing message to a crowded house.—Frances Thomas, Zone Secretary.

Evangelist E. L. Sanford and wife report they have recently closed a good meeting with Pastor Brown and his church at Bluefield, West Virginia. Several souls were saved and sanctified. They write, "We are now on the Florida District, ready for calls for the winter months. Write us care General Delivery, Ft. Lauderdale, Fla."

Chanute, Kansas—We recently conducted a revival campaign at Golden, Colorado, with Pastor L. E. Gossett and his fine people. In spite of the snow and an epidemic of scarlet fever and measles, we saw the altar lined from end to end several times. On December 11 we were delighted to have Rev. A. H. Kauffman, missionary from Jerusalem, with our church for a Missionary Convention. Rev. R. L. May, pastor at Neodesha, and District Superintendent E. E. Hale were also with us, and the Buffalo and Iola churches joined us in this feast of good things. We are finishing the last year of our extended call here, and are trying to make it the best year.—O. J. and Zella Hoag, Pastors.

North Platte, Nebr.—We are happily situated in our work here. In October we entertained the N.Y.P.S. Convention. Also we collected funds for remodeling the tabernacle and saw the work accomplished. Everyone is amazed at the appearance and the comfort of the tabernacle with the new floor and the celotex walls and ceiling. On December 1 Evangelists M. E. and Nina DeVoll came for a three Sundays meeting. God blessed their efforts; quite a number were saved, and a goodly number were sanctified.

Several heads of families were reached, and we expect to receive some good members from this meeting. On December 18 and 19 the W.M.S. of western Nebraska met in a convention at our church. We were blessed by the ministry of Dr. J. C. Morrison, and the counsel of District Superintendent Hammer.—Frank Mayhew, Pastor.

Deerhead, N. Y.—We have recently closed a revival with Rev. Belle Burns as evangelist, and Mrs. Lue Oliver as song leader. It was a wonderful meeting. God heard and answered prayer in the salvation of souls.—Harvey D. Knight, Pastor.

Hamilton, Ind.—This church which is about twenty months old is being graciously blessed of the Lord. Evangelist G. H. Shaffer of Winchester just closed a very good revival for us. About thirty different seekers were at the altar, most of whom seemed to pray through. On the closing Sunday we received two new members into the church, with several more to follow. Rev. Shaffer has been called to return for a meeting in October, 1935. All bills are paid to date, with District and General Budgets overpaid. The Sunday school and N. Y. P.S. are doing fine work, and we plan to organize a W.M.S. in the spring.—V. A. Leonard, Pastor.

East Chicago, Ind.—We are thanking God for victory although we have gone through some struggles and terrific battles. We have just closed a very successful meeting with Evangelists Oliver and Ruth Morgan. A goodly number sought and found the Lord, and three were received into church membership with others to follow. The Sunday school attendance is averaging around one hundred. Finances are coming better and we trust we shall be able to meet all obligations as a local church.—C. C. White, Pastor.

Missionary Conventions—Nebraska District

Our District W.M.S. President, Mrs. Ida Bohlke, arranged for two Missionary Conventions with Dr. J. G. Morrison and the District Superintendent as workers. The first was held at North Platte where the pastor, Rev. Frank Mayhew, and his progressive church had everything in readiness, and entertained all comers royally. A number of the people from churches within a radius of 150 miles were in attendance, and all were greatly stirred and felt more than repaid for the long trip.

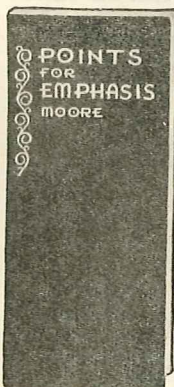
The second convention was held at York. The same cordial reception was given to the visitors and Pastor C. B. Johnson and his people counted it a great privilege for the whole church to have the benefits of such a program. One of the special features was a daily questionnaire conducted by Dr. Morrison, which was highly beneficial and instructive.

Beside his special missionary addresses which melted all hearers to tears and moved them to greater activity and more earnest prayers for missions, Brother Morrison favored the conventions with some of his clear, definite and scriptural "Faith Sermons" that open up new avenues of achieving faith, conquering strength and abiding inspiration in a remarkable way. Our pastors are always anxious to make dates for this man of God to visit their churches.

IRA E. HAMMER,
District Superintendent.

DEATHS

Puckett—Floyd Puckett was born in Tennessee in 1895, came west twelve years ago and was united in marriage to Miss Mabel Ham in the year of 1929. He departed this life December 12, 1934. He is survived by his wife who lives in Brownwood, Texas; his mother, four sisters and four brothers. He was converted two years ago and united with the Church of the Nazarene in Brooksmith, Texas, later transferring to the Brownwood church. Rev. C. R. Cummings conducted the funeral services, assisted by Rev. Ohearn and the writer. On the Sunday following the burial, a brother who had come to attend the funeral services, was converted.—G. R. Dosier.



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Kline—Mrs. Ruth C. Kline was born in the state of Virginia on July 5, 1878, and passed to her reward from Barnesville, Ohio, on November 29, 1934. She leaves to mourn her departure her husband, Jefferson J. Kline, one son, Robert, and four grandchildren. She was one of the founders of the Church of the Nazarene in Barnesville, Ohio, and was dearly loved by its members and friends. In her younger days she was a great mission worker, working in missions throughout the states of Pennsylvania, West Virginia, and at one time was superintendent of the City Mission in Wheeling, W. Va. Funeral services were conducted by her former pastor, Rev. W. A. Henry, assisted by Rev. J. A. Rickey.—W. A. Henry.

Griswold—Mrs. Ida E. Parkes Griswold was born at Cold Spring Harbor, L. I., New York, November 21, 1857, and departed this life on December 13, 1934, at her home in Johnson, Vermont. In November, 1876, she was united in marriage to Silas A. Griswold. To this union were born five children: E. Grace, Bertram A., Harry S., Hattie S., and Guy P., all of whom survive. Mrs. Griswold was a woman of sterling Christian character and an active worker in the church for many years. Funeral services were conducted from her home in Johnson, and attended by about two hundred people. Services were in charge of Rev. M. K. Moulton, a former pastor,

now serving the People's Church of the Nazarene of Providence, R. I., assisted by Revs. V. A. Ober, E. G. French, and George Young, all of Johnson. Her own pastor, Rev. Henry C. Stebbins, was unable to attend on account of illness.—H. S. Griswold.

ANNOUNCEMENTS

NOTICE—We are open for week-end (or longer) meetings on "Prophecy," using our large colored chart; and special music with string instruments. Address us at 2600 Gallatin Road, Nashville, Tenn.—Evangelist W. P. Jay and Wife.

NOTICE—Chicago Central District Preachers' Meeting, at Chicago First Church, corner 64th St. and Eggleston Ave., beginning Wednesday evening, March 13, all day Thursday and Friday, March 14 and 15. Special workers: Dr. J. B. Chapman, General Superintendent, and Dr. E. E. Angell, Eastern Nazarene College. For further particulars write Rev. H. V. Miller, 642 W. Marquette Rd., Chicago, Ill., or to the District Su-

perintendent, care General Delivery, Danville, Ill.—E. O. Chalfant, District Superintendent.

WEDDING BELLS

Mr. Frank H. Craft and Miss Anna Dickerson, both of Muskogee, Oklahoma, were united in marriage at the Muskogee Church of the Nazarene, on December 23, 1934, at twelve o'clock noon, with Rev. S. H. Owens of Stigler, officiating.

Miss Ruth Lometa Ewing of Bethany, and Mr. Oliver Paul Brandyberry of El Reno, Oklahoma, were united in marriage on Monday evening, December 31, 1934, at the Nazarene parsonage in El Reno, with Rev. M. T. Brandyberry, father of the groom, officiating.

Miss Lola Haslet of Wellington, Kansas, and Mr. Francis McGuire of Trinidad, Colorado, were united in marriage on December 31, 1934, at the parsonage in Trinidad, with Rev. P. A. McGuire, father of the groom, officiating. The young couple plan to enter the evangelistic field as musicians and singers.

Miss Idah Mona Foster and Roland R. Kerr, both of Milo, Maine, were united in marriage on December 23, 1934, at the Church of the Nazarene, with Rev. A. M. Zelnick, local pastor, officiating.

Rev. W. E. Melton and Mrs. Sallie Smith were united in marriage at the First Church of the Nazarene, Miami, Florida, on December 19, 1934, with the pastor, Rev. L. Lee Gaines, officiating. Rev. Melton is a commissioned evangelist on the Florida District, and he and Mrs. Melton will be engaged in evangelistic work.

Miss Cora Swane and Mr. Chris Moen of Arlington, South Dakota, were united in marriage on December 27, 1934, at the home of Mr. and Mrs. Mat Neilson, Sioux Falls, South Dakota, with Rev. Frank F. Shea officiating.

BORN—To Rev. and Mrs. Edwin A. Patmore, pastors at Connellsville, Pa., a son, Edwin Lee, on December 26, 1934.

—To Rev. and Mrs. Holladay, pastors at St. Paul, Ark., a daughter, Elva Ruth, on November 7, 1934.

—To Rev. and Mrs. Paul Winslow, pastors at Keokuk, Iowa, a daughter, Joan Patricia, on December 29, 1934.

PRAYER IS REQUESTED, for a sister who has pneumonia that the Lord may heal her, and help them as they are in grave circumstances.

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 - Clarendon, Va.Jan. 16 to Feb. 3
- Mack Anderson, 2923 Troost Ave., Kansas City, Mo.
 - Fairmont, W. Va.Jan. 16 to 27
 - 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
- T. M. Anderson, Wilmore, Ky.
 - Shelbyville, Ind.Jan. 16 to 27
 - Akron, OhioFeb. 1 to 10
 - Brown City, Mich.Feb. 13 to 24
 - Bloomington, Ind.March 3 to 17
 - Muskegon, Mich.March 21 to 31
- Jarrette and Dell Aycock, 2923 Troost Ave., Kansas City, Mo.
 - Eldorado, Kans.Jan. 8 to 20
 - Ada, Okla.Jan. 23 to Feb. 3
 - Seminole, Okla.Feb. 6 to 17
 - Bethany, Okla. (Bethany-Peniel College)
 -Feb. 18 to 22

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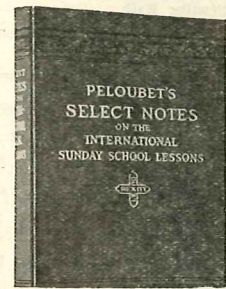
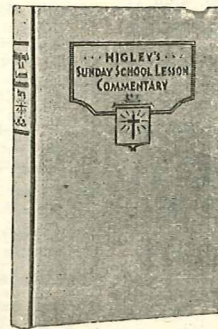
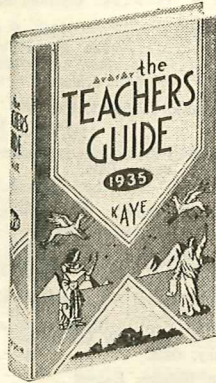
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 Roxana, Ill. Jan. 14 to 27
 Columbus, Ohio Feb. 7 to 24
 Pittsburgh, Pa. March 3 to 17
- Barnes Sisters, Song Evangelists, 301 E. Washington St., Lisbon, Ohio
 Kenmore, Ohio Feb. 1 to 10
- Wm. Beirnes, 2301 Eliot St., Denver Colorado
 Open Dates (cancellation) January
 Homedale, Idaho Feb. 17 to March 3
- Ruth M. Belmont and Marion Jenkins, Song Evangelists, Musicians and Children's Workers, R. D. 1, Box 41, Wheeling, W. Va.
 California, Pa. Jan. 13 to 27
- M. R. Bishop, 2923 Troost Ave., Kansas City, Mo.
 Open Dates After Jan. 13
- Ruth C. Bishop, Evangelist, Singer and Musician, 218 East St., Wadsworth, Ohio
 Oil City, Pa. Jan. 6 to 20
 Moundsville, W. Va. Jan. 27 to Feb. 10
 Paden City, W. Va. Feb. 11 to 24
 Wolf Run, Ohio Feb. 25 to March 10
 Sebring, Ohio March 11 to 24
- C. G. Bohannon and Party (Morning Star Radio Quartet), 2923 Troost Ave., Kansas City, Mo.
 Macomb, Ill. (care Rev. D. M. Howe, Pastor) Jan. 13 to 27
 Wapakoneta, Ohio (care K. F. Johnson) Jan. 28 to Feb. 10
 Bicknell, Ind. (care Rev. H. L. Kennedy) Feb. 17 to March 3
- 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 dates After March 3
- 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 Catherine St., Lockland Sta., Cincinnati, Ohio
 Cincinnati, Ohio (Cumminsville) Jan. 13 to 27
 Laureville, Ohio Feb. 3 to 24
 Cincinnati, Ohio (Preach. Meet.) March 12 to 15
 Rudolph, Ohio March 17 to 31
- R. E. and Dorothy Bridgwater, 1014 N. Plum, Hutchinson, Kansas
 Open Date Jan. 6 to 20
 Upland, Calif. (530-8th Ave.) Jan. 27 to Feb. 10
 Tulsa, Okla. (1st Church) Feb. 17 to March 3
- C. C. Burton, Delmer, Ky.
 Phoenix, Ariz. Jan. 6 to 20
- M. M. Bussey, 116 W. Ramona Blvd., Willmar, Calif.
 Florida District (Mail to 535 N. W. 8th St., Miami, Fla.) Dec. 16 to March 1
- Harmon Calver, Song Evangelist, Musician and Artist, Nauroo, W. Portsmouth, Ohio
 Chillicothe, Ohio Jan. 15 to 27
 Akron, Ohio Jan. 30 to Feb. 10
 Miami, Fla. Feb. 17 to March 3
- A. L. and Myrta Cargill, Bethany, Okla.
 Cloucheif, Okla. (Eshcol Valley) Jan. 5 to 20
 Cheyenne, Okla. Jan. 21 to Feb. 10
- F. P. Cassidy, 814 Idlewild Court, Lexington, Ky.
 Henderson, Ky. Jan. 12 to 30
- Caywood-Griffith, Musical Messengers, 2923 Troost Ave., Kansas City, Mo.
 Arkansas City, Kans. January
- J. A. Chenault, Portland, Tenn.
 Gallatin, Tenn. Jan. 20
- C. T. Corbett and Wife, 110 Edith, Dayton, Ohio
 Howell, Mich. Jan. 14 to 27
 Rockville, Ind. Jan. 28 to Feb. 10
 Dayton, Ohio (1st Church) Feb. 17 to March 3
 Xenia, Ohio March 4 to 17



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- Ernest Coryell, Viborg, S. Dak.
Boise, Idaho (15th and Franklin St.) Jan. 6 to 20
Dayton, Wash. Jan. 22 to Feb. 3
Ritzville, Wash. Feb. 4 to 17
- C. B. and Jewel Cox, 14 Hudson Ave., Franklin, Ohio
- Prof. C. C. and Margaret Crammond, 126½ W. Washtenaw St., Lansing, Mich.
Open Date Dec. 30 to Jan. 20
- Stella B. Crooks, 237 W. 61st St., Englewood Sta., Chicago, Ill.
California, Pa. Jan. 13 to 27
Reading, Pa. Feb. 3 to 17
Brooklyn, N. Y. (Utica Ave.) Feb. 24 to March 10
New Haven, Conn. March 12 to 24
- Guy Dedman, 1416 Manning St., Winfield, Kansas
- M. E. and Nina DeVoll, 400 F Ave. West, Cedar Rapids, Iowa
Lomax, Ill. Dec. 30 to Jan. 20
Lincoln, Nebr. (Faith Nazarene Church) Jan. 27 to Feb. 10
Curtis, Nebr. Feb. 17 to March 10
- H. N. Dickerson, 2608 Newman, Ashland, Ky.
Huntington, Ind. Jan. 15 to 27
Hoopeston, Ill. Jan. 28 to Feb. 10
Newport, Ky. Feb. 17 to March 3
Peoria, Ill. March 3 to 17
Jackson, Ohio March 19 to 31
- B. Orwill Donaldson, Preacher and Singer, Olivet, Ill. DuBois, Pa. Jan. 15 to 27
Open Dates February
- Johnnie and Jackie Douglas, Evangelist and Singers, 2923 Troost Ave. Kansas City, Mo.
Sapulpa, Okla. Jan. 6 to 20
Oklahoma City, Okla. Jan. 24 to Feb. 10
Comanche, Okla. Feb. 12 to 24
- Loren V. Duff, Song Evangelist and Guitarist, 257 N. Bellevue Place, Indianapolis, Ind.
Bridgeport, Ind. Jan. 6 to 20
Open Dates After Jan. 20
- W. B. Dunkum, 1853 Hemlock St., Louisville, Ky.
Corbin, Ky. Jan. 6 to 20
- Brance and Wynona Edwards, Song Evangelist and Pianist, Box 1206, Bethany, Okla.
Elkhart, Kans. Jan. 6 to 27
- Edwards Evangelistic Ladies' Quartet
San Antonio, Texas (1st Church) Jan. 20 to Feb. 3
Bakersfield, Calif. Feb. 10 to 24
Lindsay, Calif. March 3 to 17
- Harry Fagan and Wife, Singer, Pianist and Children's Workers, Carmichaels, Pa.
Buffalo, Ohio Jan. 19 to 27
Open Dates After Jan. 28
- Kirby Fields and Wife, Singers, 1610 Central Ave., Anderson, Ind.
Open Dates Jan. 13 to 27
Nebo, Ill. Feb. 3 to 17
- Bona Fleming, 2952 Hackworth St., Ashland, Ky.
Auburn, Ind. Jan. 29 to Feb. 10
Celina, Ohio Feb. 11 to 24
Washington, D. C. Feb. 25 to March 10
Muncie, Ind. March 11 to 24
- Fred T. Fuge, 369 Perry St., Fostoria, Ohio
Open Dates February
- C. B. Fugett, 2613 Newman St., Ashland, Ky.
Monongahela, Pa. Jan. 14 to 27
Shreveport, La. Jan. 29 to Feb. 10
Abilene, Texas Feb. 12 to 24
Dallas, Texas Feb. 25 to March 10
Henryetta, Okla. March 11 to 24
- J. E. Gaar, 2008 West 34th St., Des Moines, Iowa
Lakeland, Fla. (Florida Holiness Camp) Feb. 7 to 17
- Gaddis-Moser Evangelistic Party, Olivet, Ill.
Columbus, Ind. (1st U. B.) Jan. 16 to Feb. 3
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
- Elmer Gandy, care 343 Samoa St., Lindsay, Calif.
Arvin, Calif. Jan. 6 to 20
San Gabriel, Calif. (Union Ch.) Jan. 23 to 27
Medford, Ore. Feb. 3 to 24
Red Bluff, Calif. March 3 to 24
- Ben L. Gash, 813 Mentor Ave., Wichita, Kansas
Oberlin, Kans. Jan. 27 to Feb. 17
- The Gospel Team, 309 East 9th St., Wellston, Ohio
Laurelville, Ohio Jan. 6 to 20
Open Date Jan. 21 to Feb. 3
Stoutsville, O. (Evangelical) Feb. 4 to 17
Wellston, Ohio (Home church) Feb. 25 to March 16
- Otto M. Grace, 303 Barnhart St., Marion, Ohio
Manchester, Ohio Jan. 6 to 20
- Glenn Griffith, 510 W. Yampa St., Colorado Springs, Colo.
Canon City, Colo. Jan. 3 to 20
LaJunta, Colo. Jan. 24 to Feb. 10
Greely, Colo. Feb. 14 to March 3
Montrose, Colo. March 7 to 24
- T. C. and R. E. Grigsby, Piedmont, Mo.
Irontdale, Mo. Jan. 6 to 20
- Howard Hamlin, Evangelistic Singer and Musician, 1144 Acoma St., Denver, Colo.
Pittsburg, Kans. (1st Ch.) Jan. 8 to 27
- Harold and Vera Hammond, Song Evangelists, Durand, Wis.
- Lee L. Hamric, 517 Elm St., Abilene, Texas
Holtville, Calif. Jan. 20 to Feb. 4
- W. W. Hankes, 2340 Central Ave., Ashland, Ky.
- Whitcomb and Maridel Harding, Bethany, Okla.
- H. J. Hart, Bethany, Okla.
- Harvey H. Hartman, Natoma, Kansas
Scott City, Kans. (Grace Ch.) Jan. 2 to 20
- B. H. Haynie, 2923 Troost Ave., Kansas City, Mo.
Rogers, Ark. Jan. 20 to Feb. 3
Austin, Texas Feb. 10 to 24
Bernie, Mo. March 3 to 17
- C. L. Henbest, Rogers, Ark.
Mansfield, Ark. Jan. 14 to 27
- Hill Evangelistic Party, Evangelist and Singers, 1410 Center St., Portsmouth, Ohio.
Open Dates Jan. 6 to Feb. 5
Florida (Lakeland Camp) Feb. 7 to 17
- Roy L. Hollenback, Cambridge City, Ind.
Grandview, Wash. (Gen. Del.) Jan. 6 to 27
Freewater, Oregon (Milton Ch.) Jan. 28-Feb. 10
Oakland, Calif. (1675-81st Ave.) Feb. 14 to March 3
Open Date March 10 to 24
- The Hoot Brothers, Olivet, Ill.
Open Date Jan. 6 to 20
St. Louis, Mich. Jan. 24 to Feb. 10
Monroeville, Ind. Feb. 17 to March 3
Francisco, Ind. March 10 to 24
- Misses Vera Howerton and Vera Carter, Singers and Children's Workers, Wichita, Kans.
Open Dates
- Solomon Irick and Ross Hurst, 1945 West 9th St., Oklahoma City, Okla.
- W. P. Jay and Wife, 2600 Gallatin Rd., Nashville, Tenn.
- Dr. H. E. Jessop
- Harold C. Johnson and Wife, 518 W. Monroe St., Springfield, Ill.
Chicago, Ill. Jan. 6 to 21
Argo, Ill. Jan. 23 to Feb. 4
Philadelphia, Pa. (Collingdale) Feb. 6 to 18
- Paul and Ruth Johnson, Singers and Musicians, 1615 S. Spring St., Springfield, Ill.
Shelbyville, Ill. Jan. 13 to 27
Open Date Feb. 3 to 17
Mt. Vernon, Ill. Feb. 18 to March 3
Peoria, Ill. March 4 to 17
- A. H. Johnston and Wife, Song Evangelists, 800 Princeton St., Akron, Ohio
Greentown, Ohio March 10 to 24
- Lum Jones, Ada, Okla.
Fostoria, Ohio Jan. 15 to 27
Payne, Ohio Jan. 29 to Feb. 10
Cincinnati, Ohio (Norwood) Feb. 12 to 24
Pittsburgh, Pa. (Sheraden) Feb. 25 to March 10
- Robert G. Jones, Tilden, Ill.
Paris, Ill. Dec. 30 to Jan. 27
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.
Johnstown, Pa. (2nd Church) Jan. 15 to 27
Waltersburgh, 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.
Bridgeport, Ind. (Gen. Del.) Jan. 6 to 20
French Lick, Ind. (Gen. Del.) Feb. 3 to 17
- Donna Key and Ila May Wooten, Evangelist and Singer
- Harold Kiemel, 1425-7th St., Greeley, Colo.
Pittsburg, Kansas Jan. 8 to 27
Corona, Calif. Feb. 3 to 17
- Buddy Marvin Kilgore, Evangelistic Singer, General Delivery, Bowie, Texas
- L. H. Kindred, 1117 West 7th St., Des Moines, Iowa
- Floyd W. Kline, Gospel Singer, Columbus, Ga.
Savannah, Ga. Jan. 6 to 20
Columbia, S. Car. Jan. 28 to Feb. 23
Georgia District Tour Feb. 2 to 18
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.
Frankfort, Ky. Jan. 15 to 27
Huntington, Ind. Jan. 28 to Feb. 17
Cape Girardeau, Mo. Feb. 18 to March 3
- Joy and Mary Latham, Wilmore, Ky.
Springfield, Ohio Jan. 3 to 20
Shelby, Ohio Jan. 21 to Feb. 3
- Mason Lee, 217 Division St., Huntington, W. Va.
Roanoke, Va. Dec. 30 to Jan. 20
Richmond, Ky. Jan. 27 to Feb. 10
Sparta, Tenn. Feb. 17 to March 3
Oxford, Pa. March 10 to 24
- Martin Leih, care Rev. B. V. Seals, 362 Iglehart, St. Paul, Minn.
- V. H. and Esther Lewis, 130 E. Campbell, Hutchinson, Kansas
Broadwater, Nebr. Jan. 6 to 20
- LeRoy A. Lindsley, 230 Leon St., Syracuse, N. Y.
Owego, N. Y. (Nazarene Church) Dec. 30 to Jan. 20
Fremont, Mich. (Wesleyan Methodist) Jan. 27 to Feb. 17
Ludington, Mich. (West Riverton Ev.) Feb. 18 to March 10
- V. W. and Marguerite Littrell, 1007 Concord Ave., Akron, Ohio
Lynn, Ind. Jan. 8 to 20
Mineral City, Ohio Jan. 22 to Feb. 3
- Holland London, 2923 Troost Ave., Kansas City, Mo.
Indianapolis, Ind. (Ray St.) Jan. 15 to 27
Detroit, Mich. (1st Church) Jan. 28 to Feb. 10
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
- Claude H. Long and Sisters, 3885 W. 29th Ave., Denver, Colo.
Pueblo, Colo. (1st Church) Jan. 24 to Feb. 10
Rocky Ford, Colo. Feb. 11 to 24
Trinidad, Colo. Feb. 25 to March 10
Plum Valley, Colo. March 12 to 31
- H. H. McAfee and Wife, Box 534, Lakeland, Fla.
Fort Myers, Fla. Jan. 6 to 20
- Lawrence J. and Mary E. McAllen, Preachers, Singers and Chalk Artists, 126 N. Beaver, New Castle, Pa.
Newell, W. Va. Jan. 6 to 27
Springfield Heights, Akron, Ohio Jan. 28 to Feb. 10
- R. H. and Edna McCart, Preacher, Singers, Pianist, 4100 Quitman St., Denver, Colo.
Manzanola, Colo. Jan. 6 to 20
- Marvin P. McCoy, Lawyer-evangelist, McAllen, Texas
- McKinley Sisters, Song Evangelists, Route 1, Greenfield, Ind.
Shirley, Ind. Jan. 6 to 27
Bedford, Ind. Jan. 27 to Feb. 10
Chicago, Ill. (North Side) Feb. 10 to 24
Martinsville, Ind. Feb. 24 to March 9
- J. A. McNatt, 2923 Troost Ave., Kansas City, Mo.
Sapulpa, Okla. Jan. 6 to 20
Pueblo, Colo. (1025 East 7th St.) Jan. 24 to Feb. 10
- 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.
San Diego, Calif. (University Ave. Church) Jan. 13 to 27
Modesto, Calif. Jan. 29 to Feb. 10
- Paul and Helen Mayfield, Song Evangelists, 1308 Chippewa St., Flint, Mich.
Montpelier, Ind. (556 S. Jefferson St.) Jan. 14 to 27
Bluffton, Ind. (404 S. West St.) Feb. 3 to 17
Lafayette, Ind. (1307½ N. 14th) Feb. 17 to March 3
Muncie, Ind. (Preach. Meet.) March 4, 5, 6
- L. C. Messer, Gospel Singer, 2923 Troost Ave., Kansas City, Mo.
Sapulpa, Okla. Jan. 1 to 20
Quanah, Texas Jan. 22 to Feb. 3
- Russell and Leona Metcalfe, Song Evangelists, 539 Baker St., Lansing, Mich.
Tipton, Ind. Jan. 14 to 27
New Brighton, Pa. Feb. 4 to 24
Pittsburgh District March 4 to 12
East Liverpool, Ohio March 13 to 31

- E. Clay Milby, Song Evangelist, Greensburg, Ky.
Logan, W. Va.Jan. 6 to 27
- James Miller, 1114 King Ave., Indianapolis, Ind.
Pahokee, Fla.Jan. 20 to Feb. 3
Lakeland, Fla. (Camp)Feb. 7 to 15
Arcadia, Fla.Feb. 17 to March 3
- W. F. Miller, 145 W. Grant St., East Palestine,
Ohio
- F. J. Mills, Bellaire, Mich.
Lansing, Mich.Jan. 6 to 20
- O. C. Mingleorff, Douglas, Ga.
Burlington, Vt.Jan. 6 to 20
Lisbon Falls, Maine.Jan. 21 to Feb. 3
New Bedford, Mass.Feb. 4 to 7
Saratoga Springs, N. Y.Feb. 10 to 24
Open DateFeb. 25 to March 10
Haverhill, Mass.March 10 to 24
- W. H. Minor, Bethany, Okla.
Wetumka, Okla.Jan. 13 to 27
- Emmett A. Moore, 441 South St., Portsmouth, Va.
Open DatesJan. and Feb.
- John E. Moore, Song Evangelist, 2923 Troost Ave.,
Kansas City, Mo.
Phoenix, Ariz. (404 N. 7th Ave.) Jan. 6 to 20
- G. Chester Morgan, 445 McNally Court, Alliance,
Ohio
Osage, Okla.Jan. 20 to Feb. 3
- Oliver and Ruth Morgan, Evangelist, Singers and
Musician, 630 Division St., Indianapolis, Ind.
Chicago, Ill. (Woodlawn Church)
Rantoul, Ill. (601 E. Grove)Jan. 13 to 27
Rantoul, Ill.Jan. 28 to Feb. 10
- Harry W. Morrow, 6342 Kimbark Ave., Chicago, Ill.
Mansfield, Ill.Jan. 27 to Feb. 10
Cottonwood, Minn.Feb. 17 to March 3
Cleveland, Ohio (West Side) March 17 to 31
- Herschel Murphy, 505 East 8th St., Cisco, Texas
Ballinger, TexasJan. 11 to 27
- H. T. and Lillie Nyhus, Rosholt, S. Dak.
St. Edward, Nebr.Jan. 20 to Feb. 3
- G. Frederick and Byrdie Owen, 1415 W. Pikes Peak
Ave., Colorado Springs, Colo.
Mohawk, Ind.Jan. 10 to 29
Richmond, Ind.Feb. 1 to 26
Cambridge City, Ind.March 1 to 19
- Parks-Hawkins Quartet, 3213 North 27th St., Ta-
coma, Wash.
Centralia, Wash.Dec. 30 to Jan. 20
Open DateJan. 21 to Feb. 3
Tacoma, Wash.Feb. 1 to 26
Open DateFeb. 20 to March 10
San Diego, Calif. (1st Ch.)March 17 to 31
- R. O. Parry and Three Sons (Firebrand Trio), 922
N. New St., Bethlehem, Pa.
Hanover and Ephrata, Pa.January
- Daniel E. Patrone, Evangelist and Violinist, 119 E.
Washington St., Lisbon, Ohio
Columbiana, OhioJan. 6 to 27
Akron, Ohio (Goodyear Heights)
ReservedJan. 23 to Feb. 10
LaCrosse, Wis.Feb. 17 to March 3
March 4 to 27
- Eddie E. Patzsch, 492 E. Main St., East Palestine,
Ohio
Leighton, Pa.Jan. 15 to 27
E. N. C. TourJan. 28 to Feb. 2
Reading, Pa.Feb. 3 to 17
E. N. C. College TourFeb. 18 to 22
Spring Valley, N. Y.Feb. 24 to March 10
New Haven, Conn.March 12 to 24
- B. H. Pocock, 133 Parkman Rd. N. W., Warren,
Ohio
Akron, Ohio (Springfield Heights)
Canton, Ohio (Canton-Massillon Tabernacle,
Jack G. Smith)Jan. 23 to Feb. 3
Open DatesFeb. 4 to March 16
Connellsville, Pa.March 17 to 31
- Hugh Putnam, 104 Douglas St., Pontiac, Mich.
Durand, Mich.Dec. 31 to Jan. 20
Gagetown, Mich.Jan. 23 to Feb. 3
Detroit, Mich. (Calvary Ch.)Feb. 6 to 17
Flint, Mich. (West Side) Feb. 20 to March 3
Shafsbury, Mich.March 6 to 17
Tecumseh, Mich.March 20 to 31
- Lewis J. Rice, 2408 Edgin Ave., Muskogee, Okla.
- Maurice and Virgelene Richardson, 809 N. College
St., Spencerville, Ohio
Chillicothe, OhioJan. 6 to 20
Lapeer, Mich.Jan. 27 to Feb. 10
Open DateFeb. 12 to 24
Plymouth, Mich.March 3 to 17
- Clifford G. Rife, Singer and Chalk Artist, 1501
Madison Ave., Indianapolis, Ind.
Roanoke, Va.Jan. 4 to 20
Richmond, Ky.Jan. 27 to Feb. 10
- O. F. Ring, 409 Prospect St., East Liverpool, Ohio
- Loraine M. Ripper, 1026 Iuca St., Denver, Colo.
Canon City, Colo.Jan. 3 to 27
- Clyde B. Rodgers, Song Evangelist and Chalk Ar-
tist, 535 N. W. 8th St., Miami, Fla.
Pahokee, Fla.Jan. 20 to Feb. 3
Lakeland, Fla. (Hol. Camp)Feb. 7 to 17
- J. A. Rodgers, 484 W. North Ave., East Palestine,
Ohio
Warren, OhioJan. 6 to 20
Indianapolis, Ind. (West Side)
Lafayette, Ind.Feb. 17 to March 3
Spencer, Ind.March 10 to 24
- Perry Rood, 948 Anderson St., Bristol, Tenn.-Va.
Columbia, Tenn.Jan. 6 to 20
Richmond, Va. (1st Church)
Open DateJan. 25 to Feb. 10
New Castle, Pa. (1st Church) March 10 to 24
- 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.
Cookeville, Tenn.Jan. 6 to 20
- Otho and Billie Schwab, 2923 Troost Ave., Kansas
City, Mo.
Anaheim, Calif.Jan. 15 to 27
Pasadena, Calif. (Bresce Ave.) Feb. 10 to 24
- C. C. Sellards, Clifton Hill, Mo.
Kankakee, Ill.Jan. 6 to 27
- Dave and Hellen Severin, Preachers and Singers, 601
E. Boulder, Colorado Springs, Colo.
- G. H. Shaffer, Winchester, Ind.
Newburg, Ind.Jan. 13 to 27
Columbia City, Ind.Jan. 30 to Feb. 14
Patrickburg, Ind.Feb. 17 to March 3
Open DateMarch
- Richard and Dorothea Sharp, P. O. Box 364, Osh-
kosh, Nebr.
Colorado Springs, Colo.Jan. 20 to Feb. 3
Hastings, Nebr.Feb. 10 to 24
Fairbury, Nebr.March 3 to 17
- C. E. Shumake, 2722 Eads Ave., St. Louis, Mo.
- R. J. Smeltzer, 1353 Electric Blvd., Alliance, Ohio
Wellsville, OhioJan. 20 to Feb. 3
Ravenna, OhioFeb. 10 to 24
Canonsburg, Pa.March 3 to 17
- H. V. Sorensen, Evangelist; Johan and Minnie John-
son, Singers and Children's Workers, 109 Fifth
St. N. W., Minot, N. Dak.
Open Dates
- Burl Sparks, Song Evangelist, Seymour, Ind.
Fred St. Clair
Los Angeles, Calif. (2921 West Ave. 35) ...
Montebello, Calif.Dec. 30 to Jan. 23
Feb. 4 to March 4
- E. H. Stillion, 31 Home Ave., Oil City, Pa.
Media, Pa.Jan. 17 to Feb. 3
New Brighton, Pa.Feb. 4 to 24
Lynn, Mass.March 3 to 17
- Bessie Stites, Rt. 5, Brookville, Ohio
Florida DistrictDec. 1 to April 1
- Stofer-Bierce Evangelistic Party (Rev. and Mrs. T.
W. Stofer and Professor Jack Bierce) Knox, Ind.
Stringtown, Ind. (care Rev. Crider, Greenfield,
Ind.)Jan. 6 to 20
Open DatesJan. 21 to March 20
- John D. Sturk and Daughter, Evangeline, Preacher,
Singers and Musicians, 1207 Walker St., Flint,
Mich.
Fred W. Suffield, 348 N. Robinson St., Los Angeles,
Calif.
McMinnville, Ore.Jan. 23 to 19
- B. D. Sutton and Wife, Evangelist and Singers,
2923 Troost Ave., Kansas City, Mo.
Kansas City, Mo. (Trinity Ch.) Jan. 6 to 20
Ottawa, Kans.Jan. 27 to Feb. 17
- Austin M. Taylor, Song Evangelist and Accordionist,
500 West 60th Place, Chicago, Ill.
Tefft, Ind.Jan. 6 to 27
- E. G. Theus, Box 982, Bethany, Okla.
Tuttle, Okla.Jan. 6 to 20
Quanah, TexasJan. 22 to Feb. 3
- Fred Thomas, 689 Milwaukee Ave., Elkhart, Ind.
Kenton, O. (230 N. Detroit St.) Jan. 15 to 27
Felicity, OhioJan. 29 to Feb. 10
Crawfordsville, Ind. (604 E. Wabash Ave.) ...
Evansville, Ind. (Luttrull Tabernacle, care Box
633)March 3 to 17
Alexandria, Ind. (120 E. 6th St.)
March 19 to 31
- John Thomas, Wilmore, Ky.
Revival campaign in EuropeNov. to May
- A. J. Tosti, 49 Garfield Ave., Youngstown, Ohio
Jerome, Pa.Jan. 13 to 27
Pittsburgh, Pa. (Terrace Place)
Open DatesJan. 29 to Feb. 10
After Feb. 10
- J. C. and Dorothy Tryon, 516 S. Lorraine St., Wich-
ita, Kans.
Peek, Okla.Jan. 1 to 20
Open DatesJan. 21 to Feb. 28
- L. M. Tucker, 146 A So. 9th St., Cambridge, Ohio
Stuebenville, OhioJan. 13 to 20
Open DatesJan. 21 to March 3
Wellsburg, W. Va.March 3 to 17
- N. E. Tyler, 420 South 4th St., Floydada, Texas
Open Dates
- G. D. and Agnes Urschel, Evangelists and Singers,
Olivet, Ill.
Sturgis, Mich.Jan. 6 to 21
Kokomo, Ind.Jan. 28 to Feb. 11
Meta, Mo.Feb. 18 to March 4
Ellet, Ohio (Akron)March 11 to 25
- N. B. Vandall, Song Evangelist, 303 Brittain Rd.,
Akron, Ohio
Berne, Ind. (Mennonite Ch.) ...Jan. 6 to 20
Binghamton, N. Y. (M. E. Ch.)
Open DatesJan. 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.Jan. 7 to 21
- H. F. Vogt, 334 Pacific St., Camas, Wash.
North Powder, Ore.Jan. 4 to 20
New Bridge, Ore.Jan. 21 to Feb. 3
Open DateFeb. 4 to 17
Kelso, Wash.Feb. 19 to March 3
Harper, Ore.March 5 to 17
- Harold L. Volk and Wife, 550 Galapago St., Denver,
Colorado
Nampa, IdahoJan. 6 to 20
Ontario, Ore.Jan. 21 to Feb. 3
Glendale, Ariz.Feb. 10 to 24
Winfield, Kans.March 10 to 24
- Allen H. Wagner, 3560-11th Ave E., Columbus,
Ohio
Lithopolis, OhioJan. 14 to 27
Portsmouth, Ohio (Scototville)
Open DatesJan. 28 to Feb. 10
- J. C. Walker, 921 Third St., Portsmouth, Ohio
Sidney, OhioJan. 1 to 20
Open DateJan. 24 to Feb. 10
- J. P. Wear and Wife, 2923 Troost Ave., Kansas
City, Mo.
Elkhart, Kans.Jan. 6 to 27
- Wm. Werkhauser, 104 Kentucky Ave., Danville, Ill.
Lima, Ohio (Miss. Church) Dec. 31 to Jan. 20
Lincoln, Nebr. (City Wide Gospel Tabernacle)
Open Dates for Iowa and Nebr.After Feb. 3
- K. S. White, Bethany, Okla.
Open DatesJanuary
Enterprise, Ore.Feb. 10 to 24
- C. M. Whitley and Wife, Box 413 E. Cleveland,
Electra, Texas, care M. J. Swindall
Stigler, Okla.Jan. 16 to Feb. 3
- Erlie C. Wilson, 2539 Stephenson St., Dallas, Texas
Pittsburg, TexasJan. 6 to 20
Majors (Gen. Del., Mt. Vernon, Texas)
Open DatesJan. 23 to Feb. 3
- J. P. Wolpe, 7524 Kenwood Ave., Chicago, Ill.
East St. Louis, Ill. (576 North 16th St.)
Open DateJan. 7 to 20
Ames, Iowa (Gen. Del.)Feb. 5 to 17
Open DateFeb. 20 to March 3
Council Bluffs, Ia. (Gen. Del.) March 4 to 20
Muscatine, Ia. (Gen. Del.)March 21 to 31
- Lon R. Woodrum, 3740 Bell St., Kansas City, Mo.
St. Louis, Mo. (Lafayette Park Church)
Open DateJan. 27 to Feb. 10
Nampa, Idaho (College)Feb. 14 to 20
Los Angeles, Calif. (1st Ch.)
Feb. 24 to March 10
- George P. Woodward, Artist-Evangelist, 122 W.
Barnard St., West Chester, Pa.
Lock Haven, Pa.Dec. 31 to Jan. 20
Mt. Carmel, Pa.Jan. 27 to Feb. 10
Stonington, Pa.Feb. 17 to March 3
Wilmington, Del.March 10 to 24
- E. E. Wordsworth, 536 No. 104th St., Seattle, Wash.
Springfield, OhioJan. 3 to 20
Open Date (change)Jan. 22 to Feb. 3
Seymour, Ind.Feb. 5 to 17
East Palestine, OhioFeb. 19 to March 3
- E. E. Zachary, 634 South 18th St., New Castle, Ind.
Shirley, Ind. (care L. W. Williams)
Open DatesJan. 6 to 20

BEARING THE CROSS FOR CHRIST

Paul Siweya*

BRETHREN, I am with a burden to tell you about the cross. Indeed, the cross brings shame, it isn't easy to carry. It gives us pain, therefore many fail to carry it. Jesus said that if we were to be His disciples, we must deny ourselves, and follow Him, carrying our cross.

The Lord called me to carry this cross in the year of 1924. I was sick with fever, but crept away in secret to pray, and while I was praying a burden came upon my heart, that I should preach the gospel. Our pastor was away, and I was left to have the prayer service. While I was still preaching two came from another church; they remained outside until I had finished my message. Upon entering the church they said to me, "If you open these church doors again, and preach in this place, you will be arrested. We will leave a letter in the doorway, because you are strangers" (our church not having yet been licensed by the government). But I said unto them, "If you return again tomorrow you will find me here preaching."

They said, "You are with stubbornness, YOU—and you shall be tied and arrested."

I said, "It is all right."

It was on Saturday long before daybreak when two men came from the chief's kraal and said to me, "You are arrested, come outside." I begged for a few minutes of mercy to write a note to let the pastor know about the matter, as he was still away. They allowed me this privilege. When I had finished, we left and it was daylight when we arrived in town.

Even though I was arrested for preaching the gospel and given seven months of work, I did not want to leave the cross. I left all to carry it, for Jesus said, "If any man come after me, let him deny himself, and take up his cross." Brethren, to leave all and carry our cross brings persecution; many will trouble us. We may have to go without things, which we think are needful, and others will laugh at us and say, "Oh, you are an evangelist and in rags, and your family in want"—yes, they will laugh and say many unkind things; but will we forsake the cross because of hardness, because of little support? Jesus suffered and every soldier who will win, must suffer. Are we willing to carry this cross?

The enemy will try in many ways to cause you to forsake the cross. He didn't want me to preach the gospel. After I returned from working for the government I desired to return to Johannesburg to work. The white man for whom I had worked sent for me to return to my old job. The Mfundisi had now asked me to take a church and the Lord had spoken to my heart months ago, but still I had a desire to go to Johannesburg. I prayed and the Lord said, "Are you willing to carry the cross?" (It was a cross for one gets good money in Joni.) I said, "Lord, just let me go for a little while and I will return, and then I shall preach." The Lord allowed me to go.

I left home with joy, and as I went on the way this suggestion came, "I will not have to return to

Mokwakwa to preach, for I shall get work. In Lourenco Marques I asked for a pass to Johannesburg. They said, "O we are not taking any more workmen now, but if you want to go to visit, all right, we will let you through." I bought my pass, and arrived safely in Joberg. The white man for whom I had worked was happy to see me, and immediately turned off his helper to take me on, but when the pass officer examined my ticket he said, "O you can't have work as your ticket passes you through as a visitor." Oh, my heart was in tears, I tried to get work, but all in vain, so I returned home and took up my cross.

I accepted the pastorate in Mokwakwa district, and had been there only one and one-half years, when a policeman came and arrested me, and took me to Chibuto. I went before the white chief (magistrate) and we remained many days in his charge. There were many of us taken for preaching the gospel. The whole country trembled with fear, and many preachers and Christians laid down the cross at that time, and many feared to wear trousers and the white man's clothing, so returned to the heathen costume so they wouldn't appear to the white man as Christians. Many denied their Lord, forsook the cross and returned to heathenism.

Many of us continued to preach right there. It was seven days that I and another were kept before the white chief (magistrate). He asked us if we preached and if we would agree to stop. We told him that we did preach, and we must continue. Many denied that they were preachers and others said they would preach no more—they forsook the cross, because of fear, and denied their Lord. What a shame!! They forgot about Jesus who had carried the cross to show them the way.

After hearing the testimony of some, and the denial of others—the white man gave us good words, the words of a preacher. He condemned the cowards and said they weren't worthy to preach the gospel and bear the cross of Christ, and refused that they ever return as pastors again. But to us he said that we should return to our churches after returning from work that should be given us, and the money that should be given to the preachers who denied their work, should be given to us, who stood for truth.

We were sent to different places to work, but the Lord led and blessed us; however, five of our number failed God, and the cross, and began to follow after the world. They lost their crown just because of a little persecution for only a short time. "If any man will come after me, let him deny himself, and take up his cross, and follow me."

At the end of eight months of labor we returned to our pastorates, and I shall never forget the quarterly meeting that followed. Oh, how God came upon us, and at that time many of us were baptized with the Holy Ghost. That grass and mud building in which we sat was like heaven. He had come to help us carry our cross.

* Native African Preacher.