

# HERALD of HOLINESS

"How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things"

Vol. 11. No. 6. Whole No. 526  
Kansas City, Mo., May 10, 1922

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

## Danger Signals

By REV. P. L. PIERCE, Supt. Dallas District

"Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, . . . grievous wolves shall enter in among you, . . . Also of your own selves shall men arise, speaking perverse things, . . . Therefore watch" (Acts 20:28-31).

JESUS said, "A man's foes shall be they of his own household." A Benedict Arnold in the American camp was more to be dreaded than a whole British regiment; one Achan in the camp of Israel was a greater obstacle to the progress of God's chosen people than a walled city of the Canaanites; a Judas at the communion table was more effectual in betraying Jesus into the hands of His enemies than a whole Jewish Sanhedrin on the outside; a little sin inside of the church will rob her of her strength, beauty and glory more quickly than all the forces of the Devil on the outside.

"Remember the Sabbath day to keep it holy." It seems that God saw there was more danger of our forgetting this command, or yielding to a temptation to set it aside for our convenience than of any other; so this word "Remember" was placed like a solitary sentinel before this solemn, sacred command.

"The Sabbath was made for man;" not that he might commercialize or prostitute it in worldly pleasure, but to observe it in the interest of his spiritual nature.

The black slaves of Antebellum days rested on Sunday; but the slaves of greed, graft and pleasure of today are driven on, seven days in the week. Traffic used to tie up on Sunday, but now special excursions are put on; the highways are filled with travelers and freighters; the railroad trains thunder across the country screaming out their disregard for God's holy day; preachers ride to and from their appointments on the Sunday trains, while their members go on the excursion and fill the parks, bathing resorts, etc., leaving them to preach to empty pews. And "Little foxes spoil the vines." A little post office going, patronage of Sunday papers, and buying ice, milk, etc., on Sunday will soon develop to a degree that one can do almost anything on Sunday without any trouble with his conscience.

Sam Jones said, "It is not lying, stealing, or drunkenness that is ruining the church; if a man does these things he is not respected. It is worldliness that is paralyzing the church."

Worldly amusements are the plague of the church today. Games, from the parlor table to the pool hall; dancing, from the parlor to the ball room; from the home talent

play on down through the opera, movie, and vaudeville, all trend in the same direction. The parks with their brutal ball games and their nights of revelry, the bathing resorts with their shameless sixteen-inch bathing suits, are places of jeopardy to one's soul. The fearful tide of worldliness is rising higher and higher, drowning out the songs of praise and shouts of victory and threatening the very foundation of our holy religion. Mr. Moody said, "I look on this old world as a wrecked vessel; God has given me a life boat and said, 'Moody, save all you can, they are being destroyed in the storm of sin on the sea of worldliness': and as the mariner's greatest danger is not his opposition to the water, but his conformity to it; so our greatest danger is not opposition to worldliness, but our conforming to the world."

Worldliness is revealed also, in the immodest apparel produced by the harlot of fashion. Devilish in their make-up, criminally suggestive of evil, often jeopardizing health, as well as character, it is obvious to all that where such fashions prevail, spirituality dies.

With outlines clear and well defined, God has provided for all the needs of the church. He gave us a plan for financing His work, namely, the *Law of Tithes and Offerings*; and has promised special blessings to those who obey this law, and those who do not He charges with robbery. Many a church today is suffering spiritual depression because of financial burdens, when if they would obey God by bringing "*All the Tithes into the storehouse*," the debt would be cleared, the windows of heaven opened and the overflowing blessing would be poured out.

Failure at this point accounts for the worldliness that has crept into many churches through the plays, festivals, fairs, rummage sales, etc., to which they have resorted in trying to raise money in place of that which they have stolen from God. Mark my words; The church that refuses to obey God in paying their tithes will sooner or later go into worldliness, or die for lack of support.

Conclusion: God says to the ministry, "I have set thee a watchman, . . . if the watchman warn not the people, . . . blood will I require at the watchman's hands" (Ezek. 33:7-9).

So it is not so much a question with the preacher as to how the message is received, but how delivered, for the command from heaven is, "Thou shalt speak my words unto them, whether they will hear or whether they forbear." And again, "I charge thee therefore before God and the Lord

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## PURITY AND POWER

HERE is a great deal of talk now days about power, and there seems to be no opposition to the idea, even in popular church circles. I think one might go into almost any church in the land and take for his text, "Ye shall receive power, after that the Holy Ghost is come upon you," and preach to the people that they may have a special endowment of power after they are converted; and there would be no great objection to the sermon. In fact, a good many would be ready to seek for power. But, if the preacher should take for his text in the next service, "Knowing this, that our old man is crucified with him that the body of sin might be destroyed, that henceforth we should not serve sin," there would be a great drawing back right away. Men are much more willing to seek power than they are to seek purity.

The Devil is much more opposed to holiness than he is to speaking in unknown tongues, or to any gifts and manifestations. The world is unable to see any thing especially desirable in the death of pride and selfishness; and unspiritual church members always think of religion as an addition to their own possessions—that is, they calculate from the standpoint of the *old will*. Lust for power is almost a universal manifestation of "the sin of the world"; and even spiritual power may be desired for selfish ends. So, one may be a seeker for "power" and still be altogether unprepared to receive it.

But those who hunger and thirst for righteousness are always counted blessed. Purity is the prerequisite of power, and is the test of one's worthiness to possess power. In fact, purity is fundamental; power is incidental. The Scriptures do not say, "Possessors of power shall see God," or "Without power no man shall see the Lord," but the Scriptures do say, "The pure in heart shall see God," and "Without holiness no man shall see the Lord."

No patient especially dreads the dentist's work in the filling of the tooth's cavity with the proper metal. The dread is connected with the grinding away of the affected part of the tooth in preparation for the filling. Likewise, being filled with the Holy Ghost is not the test of one's faith in and submission to the Divine Surgeon; the test is in taking the death route to get rid of inbred sin.

Movements that bid for popular favor do well to lay stress upon power, rather than upon purity; for, in the very nature of things, true holiness will not be popular with the world or with formal Christianity. But churches and movements that count it a greater honor to do *genuine* work, rather than a *big* work, will always, everywhere and all the time make holiness, inward purity, soul cleanness, the destruction of the old man and the eradication of carnality dominant notes in the message they sound forth.

## EDITORIAL

J. B. CHAPMAN, D. D., Editor

## HOW ABOUT CHURCH DISCIPLINE?

A "BACK door revival" is a serious proposition and one of the very hardest to "put over." In fact, the necessity for turning very many people out of the church at one time is a testimonial to the carelessness and neglect of those who have had the affairs of the church in hand.

In the first place, in spite of the growing sentiment that we need "numbers," there is no justification for overlooking our splendid safe guards against the danger of permitting undesirable people to obtain membership among us. The pastor, or other church officer, who ignores the membership committee and hastens the process of getting people into the church is preparing the way for future defeat. The safe way and the right way is to follow the Manual and use the greatest reasonable care in the matter of taking members into our churches.

Then there is no excuse for our church's existence, if we do not keep spiritual. And when a member becomes indifferent or does some inconsistent thing, right then he should be labored with to get him out into the blessings of God. Delay in the matter of restoring a person who has been overtaken in a fault means the defilement of many others as well as the loss of the erring person.

If it is found impossible, after reasonable trial, to restore the inconsistent one to faith and fellowship, excommunication is the Scriptural treatment, and it should not be delayed.

If the pastor does his full duty, there will never be very many in the church at one time that require discipline. But, distasteful as it may be, the true "man of God" will not fail to exert every energy to keep the church clean and of good repute.

The Church of the Nazarene will "go the way of all the earth," if it does not keep the world on the outside. We want to be close to the men of the world to help and to save them; but God has never designed to save the world by permitting His people to compromise with it. It is insulation, not isolation nor amalgamation that is really needed.

Let us not confess failure by describing "back door revivals," but let us keep the Church of the Nazarene clean, and God will prosper us and add to our numbers as fast as we are able to assimilate the increase.

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Temptation is not sin, but is a test of character. If we should reach a place where we could not be tempted, our probation would be ended; but probation will continue until the end of our earthly lives.

## ONE INSTITUTION THAT HAS MADE GOOD

APRIL twenty-third I was at Pilot Point, Texas for a Publishing House rally. There is located here an institution of our church which is not as well advertised as it deserves to be. Nineteen years ago Rev. J. P. Roberts, one of the six Roberts brothers who are ministers in our church, went to Pilot Point and opened Rest Cottage, as a home for the rescue and redemption of unfortunate girls and women. It was a faith work from the start, as Brother Roberts had no money and no one promised him any. He stood on the promises of God.

The history of too many such movements as this is entirely too short to be of very much interest. What we call faith is too often just presumption, or if it is faith, we do not seem to mix it with the proper amount of work and common sense management. But Brother and Sister Roberts have gone steadily forward all these years. Without very much advertising, they have found favor with God and men and have accomplished a work that has scarcely a parallel in our generation.

Beginning with no funds and no organized constituency, they have accumulated property that is worth forty or fifty thousand dollars. The property belongs to the Church of the Nazarene and is entirely free from debt. The buildings are in good repair and the land is in a high state of cultivation. Everything about the premises just some how reminds you of faith and love and holiness. Thirty acres of beautiful pasture dotted with fine Jersey and Holstein cows; horses and hogs; with groves of persimmon and pecans scattered about: several acres of orchard, berries, vineyard and vegetables give the place a home-like appearance that adds to its efficiency in the work of rescuing and establishing those who lost their way and wandered away from their mothers' home.

During the nineteen years of its existence, Rest Cottage has cared for over sixteen hundred girls and children, and Brother Roberts thinks that at least eighty-five per cent of these have made good. The spiritual atmosphere of the home is the most remarkable and the most satisfactory that I have ever seen any where. Real battles are fought and real victories are won in the realm where the soldiers are spirits. Some of the most hopeless cases that ever come to any one's place of prayer kneel in the parlors at Rest Cottage, but the workers here do not know impossible cases. Addicts of drugs and persons filled with all bitterness and sorrow and evil are delivered and made free in answer to prayer. The afternoon that I spoke in Rest Cottage, a broken-hearted, bitter-spirited father who had come to ask for shelter and help for his unfortunate daughter, knelt with her and both found salvation through the precious blood. It will be a long time before I will cease to draw spiritual interest on the uplift that my own soul received through the prayers and testimonies and earnest wor-

ship of those workers and redeemed girls whose faith, seems to me, to know how to brook every hindrance and surmount every obstacle.

From what I have already said of the physical aspects of the plant, my readers will be somewhat prepared for the statement that from January 1, 1921 to February 28, 1922, the financial report shows that Rest Cottage paid all expenses and came out without a deficit on a total of donations amounting to \$10,288.14. The numerical report shows that during this time the home cared for 98 girls, 53 children, 2 workers, 1 music teacher and 1 gardener. Thus it will be seen that the cost per inmate for the period of fourteen months was just a little over \$65.00. I do not know that there is an institution any where that can even approach this record for economy and efficiency; and yet the standard of living at the home is good. Dollars count more at Rest Cottage than at almost any place I know any thing about.

Our Publishing House rally at Pilot Point was a success. According to the membership of the little church there, the apportionment would have been only about one hundred dollars, but the offering went to a little over three hundred dollars. The money came from the workers at the home, from the young ladies in the home and from people who are bearing the principal part of the load of this noble enterprise at Pilot Point. I took the money for the Publishing House, but I promised in my own heart that I would give this write-up of the work there and that I would pray the Lord to lay it on our hearts to send five dollars, back to Brother Roberts for his work there, for each dollar these noble, unselfish, loyal Nazarenes gave to the Publishing House Campaign. And some how, I just believe we will do it.

#### THE NAME OF OUR CHURCH

**A** GOOD many of us have fallen into the habit of saying "The Nazarene Church." Of course, we all know that the correct name is "The Church of the Nazarene," and it might be well for us to just think of the difference. The real name announces that the church is the church of Jesus—who was called "The Nazarene," the other name lacks the personal element and would seem to set one out to seek the definition of a word. These are days when there is a decided tendency to gloss over the personalities in the Godhead. Suppose we all set in to use the correct and much more significant name of our church. We might begin with the HERALD OF HOLINESS and make it a rule to always use the correct name, when the full name is used. Then, perhaps, we will carry it on down through our correspondence and on down into our usual conversations.

#### MY NEW BOOK

**L**AST week there was a special notice on the Educational Page concerning the new book containing my six addresses on Christian Education. I do not know how many have ordered the book and I can not consistently urge any one to buy it because of its contents; but I do feel free to speak of the purpose for which the book is being distributed. The General Board of Education is finding more and more to do and is trying in every possible way to meet the duties imposed upon it by the church. Money is needed to publish some special tracts and booklets for distribution in the interest of Christian Education. Most of these tracts and booklets will have to be distributed free and this book is published and sold for the purpose of making it possible to carry out the plans which the good of our cause requires. The edition of two thousand can be printed and distributed for one thousand dollars and we want to sell the books—every one—for one dollar each. This will give us one thousand dollars to use in our free propaganda work within the next year. Aside from whatever value the book may have, one can very well count that he has done a good work in helping on with one of the most vital causes connected with our church. Order one or more copies today. The title of the book is "Some Estimates of Life."

#### Questions Answered

**Herald of Holiness readers are invited to send in such questions as they may desire to have answered in this department.**

**Q.** What is the meaning of 1 Cor. 5:5? Does it actually mean that the fornicator was to be delivered over to Satan for the destruction of the flesh that the spiritual man might be saved?

**Ans.** We are sure that the judgment mentioned here included the public excommunication of the offender, which is really a very serious matter within itself; and is to be commended as a proper procedure to follow in dealing with impenitent persons who disgrace the Christian profession with lewd and wicked conduct. But it is also likely that the Apostle refers to some certain form of judgment that God enabled him to pronounce upon offenders in such cases. He did pronounce blindness upon one who was wilfully closing his eyes to Gospel light (Acts 13:10, 11), and the judgment threatened upon the fornicator was such as the nature of his sin would suggest.

**Q.** Dr. Godbey says that God did not create a devil, a sinner or a snake: if this is true, please explain their beginning or creation. J. E. S., Ala.

**Ans.** Dr. Godbey's own explanation is that God made angels with the power of free choice and that they exercised this power in the wrong way and, falling, became devils; He

made man pure and holy and endowed him with the power to choose good or evil for himself and when man chose evil, he fell and became a sinner; He made the Nahash the most subtle of all the beasts of the field, he misused his high endowment and became the victim of a curse which constituted him a serpent. So that a devil, a sinner, and a snake are all subversions of creatures which were originally worthy of their Maker.

**Q.** Please explain 1 Cor. 3:11-15. What is meant by "saved as by fire"? J. E. S., Ala.

**Ans.** Since all the buildings are acknowledged to be on Christ, as the foundation, the question does not concern anti-Christian doctrines and practices; but all the enduring materials represent doctrines that are true and essential; while those materials which will not abide the fire refer to those doctrines and practices which, though their teacher may be sincere and zealous in their promotion, are not essential. A man may spend his life in an earnest effort to convince men that a certain mode of baptism is the only true Christian baptism; such work will not abide the fire and, no matter whether a success or failure, will bring no reward to the promoter. However, since the man in question is a good man, he will not be lost himself, but will escape just with his own soul and will be like a man whose house of lumber, his furniture, his wardrobe, every thing except his own life is destroyed by fire. St. Paul thus pictures out the man who deals in doctrines and practices which, though not damning, are not true; he will be saved through his own faith in Christ, but he will have no reward.

**Q.** Does the Bible or the Church of the Nazarene forbid or condemn life insurance? J. E. S., Ala.

**Ans.** The Manual of the Church of the Nazarene forbids "Membership in, or fellowship with oathbound secret societies or fraternities," and I believe this position is based upon such Scriptures as condemn affiliation with and conformity to the world. The Church of the Nazarene does not prohibit life insurance as such, and I believe, also, that this position is agreeable to the teachings of the Holy Scriptures.

#### SOME GOOD FREE TRACTS

Our readers will remember that we published an article some weeks ago entitled "A message to parents" by Rev. W. D. McGraw, 1701 Weber St., Houston, Texas. Brother McGraw has this article in tract form and has a few thousand that he is offering to send free to any one who will apply, stating the number that he is willing to attempt to distribute judiciously. The tracts will do good and I hope every one will be called for as the result of this notice. It would be very proper for one to enclose enough stamps to pay the postage on the number of tracts requested.

## Introducing the Preacher



Rev. J. E. Gaar, of Olivet, Illinois, who occupies the "Nazarene Pulpit" this week, was sanctified wholly twenty-seven years ago and has been in the active ministry twenty-five years. He was president of the Louisiana Conference of the Methodist Protestant

Church for four years, conference evangelist two years, was twice delegate to the General Conference, was a member of the Tri-Church Council of the Methodist Protestant, United Brethren and Congregational Methodist churches which met in Dayton, Ohio and Chicago, Ill. When the Council refused to insert a statement on the doctrine of holiness in the new creed, Brother Gaar withdrew the Louisiana Conference from the Council. He was chairman of the commission appointed by the Louisiana Conference of the M. P. Church to meet a like commission from the Church of the Nazarene to consider a basis of union. Brother Gaar united with the Church of the Nazarene ten years ago and has spent seven years in the pastorate of our school churches at Peniel and Hamlin, Texas, and Olivet, Ill. He is now engaged entirely in the evangelistic work. He is one of our strongest preachers, a great man of prayer, and an earnest and untiring worker. Churches and camps in all sections of the country will be fortunate in securing Brother Gaar for a revival.—Editor.

## Pentecost, and the Route to It

By REV. J. E. GAAR

*Text: "And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren. And when the day of Pentecost was fully come, they were all with one accord in one place" (Acts 1:4, 5; 2:1).*

MY text suggests the necessity and importance of Pentecost and the way by which it may be reached. A conscious realization of the need is doubtless one of, if not the greatest incentives to action. Solomon, the wise man, said, "Where there is no vision the people perish." Vision is a mighty stimulus to praying, and religious activity.

No doubt the greatest need of the church today is a real old-time, old-fashioned, scriptural, experimental Pentecost. This is true both individually and collectively. In the material world it is said that "necessity is the mother of invention." If this be true in the material, then it is equally true in the spiritual realm.

## THE NAZARENE PULPIT

The question for us to decide first of all is our greatest need. That our needs are many is very evident, but the most important thing that demands our attention is a sane and righteous decision as to the paramount need. (1) Do we need money? Never in the history of our movement has this need been greater. (2) Do we need more and better churches? Evidently this need was never more keenly felt than at present. The multitudes are rushing on down the slippery steep of time while comparatively little is being done to get the full gospel to them; hence the need of a church in every town and community. (3) Do we need stronger and better equipped educational institutions where preachers and missionaries can be properly trained for the stupendous task before them? To this we must answer in the affirmative.

One after one the needs of the church swing out before us in panorama, until we almost stagger beneath the mighty pressure, but the greatest of all is the need of a real Pentecost in each individual and in each institution of the church. The money need may be supplied, and then prove a curse rather than a blessing. It did so in the case of Ananias and Sapphira. A large and commodious church might be planted in all the cities, towns, villages and rural districts and utterly fail to be soul-saving stations, and thus the principal object be defeated. Such has, in part been true of other movements. The educational equipment might be brought to the required standards, and recognition by the worldly institutions in the fullest sense be obtained, and they become hot beds of worldliness and infidelity. All these needs may be amply supplied but without real pentecostal fire and blessings of God upon them; they prove disappointing and ruinous.

But the important question is: Do we have a scriptural conception of the need of Pentecost? That we may have such, it will be well for us to consider some things for which Pentecost stands.

Pentecost stands for unity. "When the day of Pentecost was fully come they were all of one accord in one place. And they continued daily with one accord in the temple. And breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God and having favor with the people." Pentecost brings unity of heart, unity of purpose; oneness of desire; unselfishness in devotion and is a mighty incentive to the confidence of the people.

Pentecost stands for power. "But ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses

unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth." "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls." If we are to reach the onward rushing multitudes, and win them for God and full salvation and build our beloved Zion and plant centers of holy fire up and down the land, our battle cry must be: back to the Bible, back to our knees, and back to Pentecost.

Pentecost stands for sound doctrine, unbroken fellowship, and constant prayer. "And they continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers." Pentecost brings steadfastness in both religious experience and doctrine. It takes the wobble out of the Christian life, planting the feet upon the eternal "Rock of Ages," and establishes the going. It is both a preventive and cure for fanaticism and false doctrines.

Pentecost stands for holy boldness. "But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; and killed the Prince of Life, whom God hath raised from the dead: whereof we are witnesses. And God hath made that same Jesus, whom ye have crucified, both Lord and Christ." The fearful and unsanctified apostle, crushed beneath the accusation of a blushing maid, after his restoration and Pentecost, stood as bold as a lion and fearless as a mighty army and sent crashing, into the hearts of the Christ rejecters and crucifiers, burning words of truth like fiery tipped arrows. Pentecost makes fearless soldiers of the cross who do not "love their lives unto the death."

Pentecost stands for Holy Ghost conviction. "Now when they (the Christ rejecters) heard this (these scathing words of holy truth), they were pierced in their heart, and said unto Peter and the rest of the apostles, men and brethren, what shall we do? And fear came upon every soul." The primary work of the church today is to bring conviction upon the unsaved. God's method or plan to reach a lost world is through the agency of a sanctified and spirit-filled ministry and church. "Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come he will reprove the world of sin, and of righteousness, and of judgment."

Pentecost stands for liberality and unselfish Christian benevolence. "And all that believed were together, and had all things common; And sold their possessions and goods, and parted them to all men, as every man had need." "Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet: and distribution was made unto every

man according as he had need." The idea is not community ownership but Christian benevolence. Beloved, Pentecost solves the financial problem, melting men's hearts with Christian liberality till they will gladly respond to any demand God makes of them to the amount of the last dollar. Our need today is a real Pentecost.

Again, Pentecost stands for purity. "And God, which knoweth the hearts bare them witness, giving them the Holy Ghost, even as he did unto us, and put no difference between us and them, purifying their hearts by faith." On the day of Pentecost the apostles' and disciples' hearts were cleansed by the refining and purifying fires of the Holy Ghost and the spirit of fear and doubt, and pride and anger and selfishness was burned up, faith being the connecting link between the heart and the Pentecostal flames. Hallelujah! Other things for which Pentecost stands could be mentioned but why should we need more evidences to convince us that our great need today is Pentecost? and why should we not earnestly, enthusiastically and faithfully seek for the route that leads to Pentecost, yea the only route?

The thought of Pentecost suggests prayer. "And being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren." If Pentecost is the great need of the church today and if it is only to be had as a result of prayer, the great need of the hour is not better methods, not better organization, not more and better church machinery. These may all be proper and useful in their respective places, but the crying need is men and women to pray like Elijah, till the Pentecostal fire falls and arouses and awakens a dead and lost world, alarms and startles the formal and worldly churches, regenerates the penitent sinner, and burns up the dross and debris of carnality in believers' hearts.

Pentecostal revivals may be had if we can find the men to pray. Jesus has declared His willingness to give the Holy Ghost in the following words: "And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth, and he that seeketh findeth; and to him that knocketh it shall be opened." "If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? Or if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?" God

is looking for men to pray. Jesus did not teach men to preach, but to pray. A prayerless ministry means a prayerless pew and a prayerless pew means no Pentecostal revivals.

The Pentecostal baptism with the Spirit on the day of Pentecost and the three thousand additions to the church in one day were not the result of either poor or great preaching, but were preceded by ten days of prayer and heart searching preparation. It is not always prayer in the ordinary way that brings results, but desperate, fearless, reckless, mighty midnight and all-night prayers that shake sandy foundations and bring earthquakes of terror and pull men out of the fires and sweep with Pentecostal tornadoes and brings things to pass. "And at midnight, Paul and Silas prayed, and sang praises unto God: and the prisoners heard them. And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed. And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled. But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here. Then he called for a light and sprang in, and came trembling and fell down before Paul and Silas, And brought them out, and said, Sirs, what must I do to be saved?" Again Paul prays night and day that he might see the church at Thessalonica face to face and perfect that which was lacking in their faith to the end they might have their hearts established in holiness before God even our Father "at the coming of our Lord Jesus Christ with all his saints."

It is said that Luther prayed three hours each day. With his mighty cries and waiting before God he broke the spell of ages, and set captive nations free. John Knox spent nights in praying and crying to God, saying: "Give me Scotland or I die." And God gave him Scotland. James Brainerd used to lie on the frozen ground at night, wrapped in a bear's skin and spit blood, and cry to God to save the Indians; and God heard him and converted and sanctified the poor, ignorant, heathenish, quarrelsome, drunken, wretched and reckless souls by the scores.

Mr. Finney used to pray till whole communities were put under the spell of the Spirit of God and men could not resist the mighty influence. He tells of a church in which there was a continual revival for thirteen years. At last the revival stopped, and every body feared and questioned why, till one day, one man arose with eyes streaming with tears and told how for thirteen years he had prayed every Saturday night till after midnight for God to glorify Himself, and save the people. But two weeks before he had stopped his praying and the revival stopped. Beloved,

if such is the result of prayer, what a responsibility is on us if we don't pray.

The man that can get the ministry and the church to importunate and intercessory prayer will be the man that will stir devils, break the satanic spell, awaken souls in the ecclesiastical grave yards, cause hell to weep and mourn, and angels to shout and the hearts of men to rejoice and hasten the coming of Jesus. Such a ministry is not alone worthy of the sanction and appreciation of the church, and the reward will not be the applause of men and beautiful bouquets and sweet smelling roses here, and at his grave will put only be a marble slab with a little epitaph thereon, marking his last resting place; but his reward will be a living monument of God-sent, fire-baptized men and women who will rise up at the Judgment to call him blessed, and a "well done thou good and faithful servant," from the King of Kings.

Let me know how to pray; let me know how to reach the ear of God and get audience with heaven and have favor with God and man, and let me acquaint myself well with the Route, yea the only Route to Pentecost. "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues as of fire, and it sat upon each of them."

OLIVET, ILL.

## Christ's Second Coming

By EVANGELIST P. P. BELEV

The importance of Christ's second advent is seen from the scope of its doctrine in the inspired Canon. Aside from the doctrine of holiness no other is accorded the space that is given to it. It was foretold by the prophets, sung by the poets, preached by the apostles, and steadfastly believed and taught by the early church. Some one has said that one verse of every twenty-five in the Bible relates directly or indirectly to this great theme.

The prophecies of this great and glorious event were not fulfilled, as some would have us to believe, in the descent of the Spirit at Pentecost; nor, as others would have us to believe, in the destruction of Jerusalem by the Roman armies; neither do they apply to the death of the Christian. When Jesus had bestowed His parting blessing on His immediate followers and had been wafted into eternal glory, and while His disciples were gazing up into the vaulted skies; two heavenly beings appeared with the joyous message that has ever since been the hope of the church, "This same Jesus, which has been taken up from you into heaven shall so come in like manner as ye have seen him go into heaven." He ascended into heaven a personal, visible being; so must He come again.

He is coming to receive His own, to judge the nations, and to set up His kingdom, when

righteousness shall reign from shore to shore and "the earth shall be full of the knowledge of the Lord as the waters cover the sea." Glory to God for a world without a devil in it!

For wise reasons it is not given to us to know the day and the hour in which this blessed hope will take place, but in the light of prophecy, the condition of the world, and the state of the church point to the fact that it is near at hand. We are told in the Scriptures that the closing of this dispensation will be characterized by an increase in knowledge, perilous times, and a similarity to the closing of the antediluvian age, which things are very manifest to even the casual observer. Our great advancement in knowledge has been made chiefly within the last hundred years, and surely no one will deny that perilous times are upon us. For the last few years there have been the most unsettled conditions that have existed since the breaking up of the Roman empire. We believe the great war, in which sixty million of men were mobilized, of whom seven million died and eighteen million were wounded, and which more or less affected the entire world, was what Jesus meant when He said that "Nation shall rise against nation and kingdom against kingdom." And while we were yet in the throes of that awful carnage the influenza swept down upon us in a way that was more destructive than the war. Add to this the present almost unparalleled crime wave, extant everywhere, and the ever increasing divorce evil, and the picture presents some convincing features.

As to the state of the nominal church, it requires but a glance to see that she has run into a form almost as elaborate as the Roman Catholic, while she steadfastly repudiates the power of God, is infatuated with the pleasures of the world, rejects sound doctrine, and perniciously propagates her false isms to the detriment of God's cause and to her own damnation. We are not at all pessimistic, but have rather lifted up our heads, knowing that our redemption draweth nigh.

The indispensable requisite for admittance to the bridehood is holiness of heart and life. God has called the Church of the Nazarene into the arena for such a time as this. Her mission is to make ready a people prepared for the Lord, and her labors are being signally blessed to that end. Soon shall her influence for God be felt around the world, and her triumph greet the coming of His Son; for "Unto them that look for him shall he appear the second time without sin unto salvation." Reader does that mean you?

"Lo! He comes with clouds descending,  
Once for favored sinners slain,  
Countless angels Him attending,  
Swell the triumph of His train;  
Hallelujah, Jesus comes, and comes to reign."

FRANKFORT, IND.

## Danger Signals

(Continued from page one)

Jesus Christ who shall judge the quick and the dead at his appearing and his kingdom, preach the word; be instant in season, out of season; reprove, rebuke with all long-suffering and doctrine."

I know there is a soft sentiment; a popular notion, that would not have us preach this or that truth in certain localities, saying, "You will stir up more snakes than you can kill." But if there are snakes in the community, they are dangerous; and if we can not kill them, we can locate them and "flag the den"—warning the people.

So let us preach the word, whether they hear or forbear; we can not afford to go to the judgment with blood on our hands.

Look for the *Danger Signals*, and stop before you wreck.

DALLAS, TEXAS

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## Christian Life Series

By REV. W. R. GILLEY

WALKING IN THE LIGHT

THE Christian life has a law of progress connected with it. It is expressed in the phrase: "Walking in the light." This law is as binding on the Christian as the law of motion is on the bicyclist. If the bicyclist stops going he falls over. If the Christian stops walking in the light he falls by the wayside. The Christian loses the power to keep upright by reason of the fact that he ceases to make progress in uprightness. Uprightness is rightness—righteousness—toward God and man. It is a matter of the will, desires and purposes of the soul and of practice, or behavior. Knowledge governs practice. Since knowledge in every realm is progressive it follows that the practice of righteousness must be progressive. It is in this sense that the Christian life is one of *walking in the light*. The more a person knows the better he must practice, there is sure to be increase in knowledge of God, and His will; so, there must be improvement in righteousness in the Christian life.

When a human being is born into the world it knows scarcely anything at all, and all along the journey of life, from cradle to the grave, knowledge is constantly increased. There is an analogy in the Christian life. Though an adult beginning the Christian life starts with more knowledge than with which a baby begins its life, yet there is the constant learning of new lessons all along the journey. A person comes to know God as Savior or Sanctifier instantaneously, but there is a longer process of knowing more and more of God and His ways all along the Christian life. This requires walking in the light of the knowledge as fast as it comes. And one can not live in the kingdom of God and keep from learning more and more, any more than he can live in the physical world and keep from learning more

and more. So the Christian life can not be lived if he walks *only* in the light he had when first justified or sanctified.

Increased knowledge of God necessitates that the will, purpose and desire of the heart be constantly conformed to the new knowledge and that practice be changed to correspond to the increased knowledge of the law of righteousness.

The law of walking in the light explains why a Christian may do, at one time in his Christian life, what he dare not do later, and how he can leave undone at one time what he must do later. It also explains how one Christian is not condemned for doing or leaving undone what another must not do or leave undone.

The law of walking in the light is particularly binding on the Christian life in regard to moral law and spiritual exercises of the soul. The working of the moral law can be determined by answering the question; what will the Lord have me do? The principle of spiritual exercises by the answer to the question; What is best for my soul and the soul of others?

Not only will the Christian life be one of increased light whether he wants it or not, but the attitude of the soul toward light should be to *greatly desire* it and to use all means to obtain it. That is the only safe attitude for that keeps the will always pointing the soul in the right moral direction.

Light comes into the soul from many directions, but may be chiefly recognized as coming from the Bible, the Spirit, conscience and the example of others. These combined make a flood of heavenly light sufficient to make every Christian life a great success. But these Laodicean days of lukewarmness, false profession, corruption of the preached word and decline of the class meeting make it necessary that holiness people everywhere unite in forming holiness churches as centers of holy fire that the true light may shine abundantly on every soul.

Dear reader, are you walking in the light? Are you seeking for more of the pure light of God? Do you earnestly desire the truth, the whole truth, and nothing but the truth that you may conform your life to the will of God? Do not be satisfied with low moral attainments. Do not be satisfied with low spiritual accomplishments. Climb up higher. You will find the spiritual air is clearer and healthier up nearer the top. Take time to have a private heart searching about the new light you have received, make proper adjustments with the Lord if any are necessary, then take a little time to pray asking God to give you more and more light from all the above sources.

LANSING, MICH.

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The Publishing House Re-Organization Sale is now on. Books and Bibles are being sold at cost. Large four-page Sale-Circular sent free for the asking.

## A BUSINESS MAN CALLED OF GOD

M R. Joseph Hardy, a successful business man of Boston, in an address to a class of young college men said: "I am not a college man, and it was the bitter disappointment of my life that I could not be one. I wanted to go to college and be a minister; I went to Phillips' Academy to prepare, but my health broke down, and in spite of my determined hope to be able to go on, at last the truth was forced upon me that I could not.

"To tell my disappointment is impossible. It seemed as if all my hope and purpose in life were defeated. 'I can not be God's minister,' was the sentence that kept rolling through my mind. When that fact at last became certain to me, one morning, alone in my room, my distress was so great that I threw myself flat on the floor. The voiceless cry of my soul was, 'O God, I can not be Thy minister!' Then there came to me as I lay there a vision, a new hope, a perception that I could serve God in business with the same devotion as in preaching, and that to make money for God might be my sacred calling. The vision of this service, and its nature as a sacred ministry, was so clear and joyous that I rose to my feet, and with new hope in my heart, exclaimed aloud: 'O God I can be Thy minister. I will go back to Boston. I will make money for God, and that shall be my ministry.' From that time I have felt myself as much appointed and ordained to make money for God as if I had been permitted to carry out my own plan and been ordained to preach the gospel. I am God's man, and the ministry to which God has called me is to make and administer money for Him, and I consider myself responsible to discharge this ministry and to give account of it to Him."

What a pity it is that more men do not look upon this business as something which can be consecrated to God. And what a pity that business men do not see that they have an influence of their own which preachers can not exert, just as preachers have an influence which business men can not wield.

Some years ago I was in a certain town when an old-fashioned revival was in progress, at the Methodist Church. Our dear Dr. Haynes was pastor of the church, the last pastorate he held in the Tennessee Conference. The people had not heard sanctification preached before, and the Lord was blessing the messages. There was deep conviction, and a great deal of earnest seeking after God, so that people were being saved and reclaimed and sanctified. The church was filled at each service: indeed it seemed that the whole town was stirred.

The second night of our stay we had gone to the church a little early. The song service had not begun, though the building was filling rapidly. A tall man strode up the aisle, came directly to the amen corner where we had found places, and sat down by a man who was sitting there.

"Are you Mr.—?" the tall man asked abruptly.

"Yes," replied the other man.

"You are in business in the city of —?"

"Yes."

"A member of the firm of —?"

"Yes, I am a member of that firm."

"I know something about the concern. It does a pretty big business," said the tall man.

"Yes, a pretty big business," was the reply.

"I am told you are a sanctified man."

"Yes, the Lord gave me this blessed experience three years ago."

"And you have been able to keep it these years and yet go on with your business?"

"Oh, yes. They have been the best business years of my life. And no wonder, for I have had the Lord in partnership with me."

The tall man was very much in earnest. He had turned sideways and was gazing intently into the face of the man he was questioning. And he did not mind other people hearing what he had to say.

## THE HOME

Conducted by MRS. J. T. BENSON

"You believe then, that it is possible for a business man to be truly sanctified, and live the life in spite of the annoyances and problems which he must meet daily?" he asked slowly and distinctly.

"I know that it is," was the quiet, positive answer. The two men looked at each other in silence, and then the tall man said:

"Well, that is what I wanted to find out. I am a steward in this church, and I have salvation. I did not know anything about a second work of grace until Brother Haynes was sent here a few months ago. And I am very much stirred up on the subject. I want the experience provided I can live it as an honest man before God and my fellowmen. But I am a business man. I am the senior member of the largest hardware firm in the town. I have plenty of worries, and am naturally nervous and impatient in disposition. Brother Haynes says the Lord can sanctify me, and keep me a holy man no matter what comes up. *But no preacher knows the tricks and temptations of a business man's life.* And I did not want to start into this thing until I had the testimony of some business man who has tried it out. Thank you very much." And the tall man rose and left as abruptly as he had entered.

But he was there when the sermon began, and went to the altar when the call was made. He was in earnest. His mind had been convinced that a business man could be a sanctified man,— *but it had taken a business man to convince him.* The Lord gave him the experience, and he became a power for righteousness in the town,— *still as a business man.*

We all believe that God calls men to carry on His work. The trouble is we have come to think that He only calls the ones who are to do the work of preaching. The rest of us do not even think of listening to see what sort of a call He has for us. Yet the truth is that He has need of business men to do the work which business men alone can do. He needs the mother in the home to do things for Him which only mothers can do. He needs boys and girls in school to live for Him as only students can live. May the Lord help us to find our place, and fill it to His glory.

## DON'T TAMPER WITH SIN

A young lady in Morristown, N. J., grasped the guy wire on the electric light pole in front of her father's house to see if she could get a slight shock. Her hand was suddenly contracted by a powerful current which swept through her body. The young girl screamed in agony. She writhed and twisted and fell to the ground, but she could not relax her hold upon the live wire which was burning her hands, for she had reached up with her left to tear her right hand away. Men and boys ran toward her, but not one dared to put out a hand to save the girl. Then her mother ran out.

"O mamma," cried the girl, "save me! My hands are burning up!"

The mother quickly grasped her daughter around the waist, but was hurled to the ground as if by a blow of a club. Finally a man came up with presence of mind enough to take an ax and sever the wire. He was in time to save the girl's life, but she was fearfully burned.

The incident suggested tragedies that are taking place every day before our eyes. Many people are willing to tamper with sin, and run the risk of a slight shock. A boy likes to take a glass of wine that will make his nerves tingle,

and many are asking themselves, How far can I go the wrong way without being overthrown? That is the way the Devil fishes for men and women. People grasp his wires and get a slight shock and only laugh at danger, but some day they will take hold of a live wire that has all the fire of hell in it, and they are struck through and through with death. It is better not to play with the Devil's wires at all.—J. WILBUR CHAPMAN.

## ONE ANOTHER'S BURDENS

"Bear ye one another's burdens" was the text which Margaret learned one week. She thought she knew just what the text meant, but soon she was in tears, for she made one mistake after another. She had heard Big Brother say that his skates needed oiling, so she went to work and put butter on them, and when Big Brother found the leather part of his skates all greasy he was not grateful a bit! In fact, he was quite cross. She then tried to help lift Bridget's burdens by putting the seasoning in the soup, and she made it so peppery that it had to be thrown out. And then Bridget was cross! So the mistakes went on for a whole week till mother discovered what was the trouble. Mother could not imagine what had come over her usually good little girl. Everyone in the family was complaining of her and yet all the time Margaret was trying hard to do what the text said. Poor little girl, in trying to carry other folks' burdens, she was really adding to them. It was Big Brother's place to oil his own skates, for he knew how, and Margaret did not. It was Bridget's duty to season the soup. Margaret was trying to do other people's work. She did not know how to do it in the right way. Besides, it was her work, not Margaret's. When Mother explained what the text meant, Margaret was much happier. There were a hundred things a little girl could do that really helped the family, only Margaret had not seen them. You can bear one another's burdens only by being thoughtful and helping in the right way. When you don't think a little before you try to be helpful, you sometimes add to people's burdens instead of lifting them.—From Picture Story Paper.

## ROBIN REDBREAST'S CORN

"This is robin red-breast's ear of corn"; so say the people over in France sometimes. You could never guess what they mean if I did not tell you. Long, long ago, when the people living there were heathen, some monks came to preach the gospel. They built a stone chapel for worship and a rude building for themselves to live in, and then they wanted to put seed into the earth and raise crops of grain so that they could have bread to eat. But they had no seed to sow. Then one day a robin redbreast was seen on a branch of a tree, holding in his beak a grain of corn. He dropped the grain as he flew off, and they eagerly found and planted it. And now you see field upon field of waving yellow corn, and it all came, they tell you, from that one grain of the robin.

"So when they say of anything, 'This is robin redbreast's ear of corn,' they mean that it may be very small now, but like that one ear of corn, great things will come from it.—Sel.

## LOVE OF GOD

Some years ago I heard Mr. Moody tell the story of a man who was greatly impressed with God's love. He wrote it around on everything—"God loves me." He put up a windmill and wrote it on the wing of the windmill. A friend asked him: "Why did you do that? Do you mean that God's love is as changeable as the wind?" He said: "I mean that God loves me, it doesn't make any difference which way the wind blows."—Sel.

## JOTTINGS FROM CHENGANHSIEN—CHINA

MRS. ANNIE F. SUTHERLAND

**W**ALKING about this city on ordinary days you might think that people had ceased to worship their idols, the temples look so tumble-down and deserted. But as the New Year approached all this changed. There was a continuous popping of firecrackers, and as we looked down from the city wall on (their) New Year's Eve we could see that a place of worship had been erected in almost every yard. The temples had suddenly come to life, and incense was burning before every god. In the dusk we could see a woman kneeling before a wayside altar worshipping, while a group of boys were merrily firing crackers around her to ward off the evil spirits. The insincerity and mockery of it all was pitiful. Among the women who visited me at New Year's there were several who knelt and bumped their heads on the floor before me, much to my surprise and horror.

Coming out of the city gate at Kwangpingfu as we were returning from our visit to Brother and Sister Deale, our cart turned aside to let another pass. On this other cart was a coffin and behind it, clinging to the rough boards, on her knees with her head resting on the bottom, was the dead man's wife, wailing loudly as custom demands. Her little son was carried in the arms of a relative who walked behind the cart. Both mother and son wore the white costume which is the symbol of mourning in China. The cart lumbered past us into the city, the woman's wails becoming louder. As we proceeded on our way a chill came over us as we thought of what it means to die in heathendom.

Among the thousands of women who are all around us all have bound feet except perhaps two or three. That a mother who loves her little girl can cause her so much pain, can listen to the bitter crying and see the little one feverish and lifeless, not wishing to eat, not being able to run and play, but instead sitting holding her poor feet in order that when she grows up she may have a high arched instep, four broken and crushed toes, and a peculiarly developed heel—this shows something of the extent to which heathendom is bound by cruel and senseless customs.

The women come in large numbers to the services. Last Sunday we had about two hundred who had come in from the country to worship at the temples and who afterward came over to, see us. Some sat with their baskets on their arms, others stood up, and still others climbed up on the benches to look at the men over the brick dividing wall until I got them down: They crowded around the organ, and it was hard to keep them in their seats when it was being played. During the special meetings Brother Kiehn was preaching powerfully one day on the carnal heart. They paid good attention—especially I thought—when right in the middle of the sermon she suddenly leaned over and asked me in a loud whisper, "Are there any carrots in America?"

But these are examples of the raw heathen who are hearing the gospel for the first time. From them it is pleasant to turn to the Christians who have come out of this darkness, and whose lives have been changed by the power of God. There are several old women who come faithfully four miles on their poor bound feet to the services. There is the wife whose husband, an opium smoker for thirty years, was saved, and who, when she feared he was going to return to the habit, fasted and prayed for several days.

There is the evangelist's wife who has stood persecution for years because she would not bind her little girl's feet, and whose face shines. Then there is the woman whose little son was born with an unattractive face and who told us that she had a devil in her heart and hated him; but she has confessed it and prayed through, and loves him now. Thank God for all these who have been brought from darkness into the glorious light. He has given us the promise that we shall have many more souls in this place. So in prayer and in faith we are believing. Praise His name!

"What doest thou here, [Elijah]?" is a question that may well come home to any servant of Christ until he has diligently listened for orders under the Great Commission, "Go ye into all the world, and preach the gospel to every creature."

# MISSIONARY DEPARTMENT

## PROGRESS ON SEVERAL LINES

REV. R. S. ANDERSON

### Central America

**O**UR hearts were made to rejoice last night when three came forward for prayer and gave their hearts to God. One is a young Spaniard man, one a Spanish woman, and one an Indian woman.

God is getting hold of a few Indians in the work now. Jose Cabnal, our Indian worker, is doing good work. Pray that God may make him a real light to his people. He lives in "Caracol," our Indian mission property, and is beginning a weekly meeting on Thursday nights.

The Tactic church continues to grow. Souls are being saved there from time to time.

Satan has just given our San Pedro work a good shaking up, but by prayer and counsel they have about gotten down to business again and are running well. Several professions there of late.

We are just completing a modest little chapel in San Juan, where we hope to conduct a meeting real soon.

Two colporteurs are up in Peten now on an extended trip, visiting the towns and villages, preaching as they go. They report several converts already on this trip along the way to Peten Department. They have visited Chahal, where our latest congregation is springing up. This village is about 125 miles from here, and the road is next to impassable. However, the little flock there has been visited several times in the last twelve months by missionaries and native workers.

The Board has granted us another shipment of material for the printing office, and we rejoice to know that new tracts and *El Cristiano* can soon begin to flow again from this fountain. Thanks to the Board and the Church.

We gladly report that *Rayitos de Luz* (Little Rays of Light), our Sunday school paper in Spanish, is meeting with success. A missionary of the Friends Church writes thus: "We wish to say for each missionary here, and for all our churches, that we are greatly rejoiced to be receiving *Rayitos de Luz*. It satisfies a long-felt want,—to have lesson helps written from a holiness standpoint . . . we extend our heart-felt thanks."

## THE GOSPEL PREACHED IN AFRICA

MRS. F. B. JANZEN

### Africa

**T**HE blessing of heaven is upon us, and the Lord is pressing the girls and boys, as well as every missionary and native preacher, out to preach the gospel. The missionaries are putting forth every effort possible in kraal visiting to get the word to the people.

A few days ago Miss Martin and I went kraaling in the direction of the police camp. First we came upon six women, strangers to us, working in their gardens. They dropped their hoes and greeted us, so we sat down and had a long talk with them about the things of God. They urged us to go to their homes and visit their people. Arriving, we heard the laughter and chatter of women. After a little time seven women, all wives of policemen, came out one by one and greeted us. They sat down near us and listened attentively as we sang and prayed and told them the sweet story of Jesus. As we arose to go another woman said, "Now you must come with me to my home." We went, finding a young policeman and his other beautiful wife and several children. Upon inquiring of the policeman if he would object to his wives becoming Christians, he replied, "No, all of the policemen's wives wish to become Christians, but it is very hard for the policemen to do so." Truly we thanked the Lord for His precious presence with us, and we believe the beginning of an entrance into the hearts of these homes was made.

The school boys training for evangelists are busy.

Four precious young men are at this station during their vacation. Like a fire brand they are going forth by twos preaching and pleading with their own people to turn to the living God.

Our native girls, as they walk the long distance to and from the store and postoffice, preach the gospel to all the heathen they meet. One young man told them that he was so mean and full of sin that nothing could help him. They told him that nothing but God could help him. They said that sin was like a great mountain in a man's heart, but that God could remove every evil stone. One girl used this illustration as to the working of sin in the heart, saying that their corn grew up quickly and looked fresh and beautiful on the outside, but when it was about grown the worms entered and gnawed and ruined the tender kernels of corn, and they rotted away. Thus, she told the heathen boy, it is with young people, and only by coming to God and repenting of their sins can they prepare to live right and be ready to die.

Another girl, the daughter of a chief, preaches and warns unfeigningly as she goes. If the people become angry with her, she says, "Ah, my people, it is not me you are angry with, it is God," and she preaches all the more loudly and earnestly. This girl of about sixteen years was converted here about three months ago and entered my school with only a slight covering below her hips and no clothing above her waist except a thin piece of cloth a few inches wide that hung from her neck. She is now learning to sew beautifully and make her own clothes.

Brother Schmelzenbach as he rides along on horseback on his way from station to station, preaches to the people by the roadside and in their gardens; and wherever he ~~meets~~ them in hearing distance he calls to them, "Prepare to meet thy God. The kingdom of heaven is at hand!" He preaches as long as his voice will carry back the message. Often they answer, saying, "Oh, my heart is too black and full of sin to serve God;" and at other times, "Oh, I am too old and sinful now to start." At other times they lean upon their hoes and listen attentively, saying "Yebo" (yes). God says to sow the seed, and in due season it will bring forth fruit.

And then the little boys, David and Elmer Schmelzenbach, are preaching the gospel. They go out on the highway where the natives are continually passing, and play and preach salvation. One of our missionaries said yesterday that these two boys preach in an earnest way and many heathen are hearing the gospel message from the lips of these children.

The Holy Ghost is working. God is answering prayer. Truly, there is a rustling in the mulberry trees. "They that sow in tears shall reap in joy." Continue to pray for us, for we dare not fail to do what we can for our blessed Redeemer. His return is at hand.

## THE BEST SERVICE YET

By REV. E. Y. DAVIS

Our services Saturday night and Sunday (Dec. 4th and 5th) were the very best yet. It was the coldest night we have had, but they were all there—and such praying! Our numbers are not great, but in working members the percentage runs high. Sunday night we had a real downpour of blessings. Every man, woman, and child came to the altar, and all seemed to pray clear through. There were some definite cases of God's dealing with certain individuals, and they came through shouting. Without knowing all the circumstances you can not understand the pressure that has been on some of our people here. We had some good strong members in the church, but there was a fatal lack of harmony or team work. Things were at a standstill. It seemed a most unpropitious time for a change, but the Lord has worked it out to our good and to His glory. I believe that we shall be able to make true progress as a church from now on.

The Mexican is a factionist from his heart, and dislikes orderliness in particular. They have the American Indian instinct of every man being a law unto himself. In fact they combine the worst in the Latin and Indian. But, thank God, His grace is sufficient for the Mexican. It is wonderful how strong and sweet-tempered some of these people have become through the sanctifying grace of God.

# VICTORY CAMPAIGN!

## To Raise One Hundred Thousand Dollars For Our Publishing House

### CASH NEEDED

We are glad to report that up to this time we have received a little over \$7,000 in cash, representing payments made on pledges. This has greatly helped us in our strenuous efforts to finance our Publishing House and meet the heavy obligations. During the next thirty days we will need a large sum of money to meet obligations that become due. In fact, it will require at least \$20,000.00 to meet the promises that we have made, and our only hope of meeting these promises is that our people who have already made pledges will begin to pay, and those who have not made any pledges will send us a cash contribution immediately.

It is impossible for us to tell you in these few words the great need of cash at this time. In fact, it has become a tremendous burden and will be a real challenge to our faith, but we are trusting the Lord implicitly and believing that He will supply our needs. May we urge that our friends make this a subject of much prayer. If ever we needed the prayers of the people it is now. We would like to have a few thousand people who will agree to pray daily about our financial needs, believing that if we will make it a subject of prayer and stand together in this great emergency God will honor our faith and give us one of the greatest victories in all of our history. Should you desire any information regarding the financial needs of the Publishing House we would be very glad to hear from you.

E. G. ANDERSON, *Treasurer*,  
2905 Troost Ave., Kansas City, Mo.

### NEW ENGLAND DISTRICT TO RAISE \$6,000

At the recent session of the New England Assembly the needs of the Publishing House were presented by General Superintendents Goodwin and Reynolds and the Assembly voted to raise \$6,000.00 toward the \$100,000.00 needed to free our Publishing House from debt and provide it with capital for its future needs. The churches are being visited by General Superintendent Reynolds and Brother Riley, of New York, and we are expecting all of the churches to do their part in contributing the sum voted by the Assembly. May the Lord richly bless our brethren on the New England District.

VICTORY
\$100,000.00
\$90,000.00
\$80,000.00
\$70,000.00
\$60,000.00
\$50,000.00
\$40,000.00
\$30,000.00
\$20,000.00
\$10,000.00

### SAN ANTONIO PREACHERS' CONVENTION ENDORSES CAMPAIGN

General Superintendent R. T. Williams presented the needs of the Publishing House at a recent meeting of the preachers of the San Antonio District, and although this District has been greatly affected financially because of drouth and other conditions, they have voted to contribute \$2,000.00. District Superintendent, Brother Sharpe, will visit most of the churches and assist the pastors in raising the money. This is a splendid contribution from this District that is in such financial straits. May God bless all who make it possible through their gifts and prayers.

### DALLAS RESPONDS TO APPEAL

General Superintendent R. T. Williams presented the Publishing House needs to the preachers of the Dallas District at a recent convention in Dallas, after which they voted to pay toward this need an average of \$2.00 per member, which will make the total for the District about \$3600.00. Brother Pierce, our District Superintendent, will assist the pastors in raising the money. This is certainly a splendid contribution from this District, which also is more or less affected by the unusual financial conditions. May God richly bless Brother Pierce and his faithful pastors and people.

### EASTERN OKLAHOMA PREACHERS CO-OPERATING

General Superintendent R. T. Williams presented the Publishing House needs to the preachers of the Eastern Oklahoma District at a recent convention. He states he had a great welcome and they heartily endorsed the campaign and voted to contribute an average of \$2.00 a member. This will make the total about \$3500.00 for the Eastern Oklahoma District. This is another District that has been seriously affected by financial conditions and we consider what they are doing for the Publishing House quite remarkable and will represent real sacrifice. May the Lord richly bless our dear Brother Whitney, the District Superintendent, and his pastors and all who are contributing to the success of the campaign through their gifts and prayers.

### FAITH — PRAYER — WORKS

*"What shall we then say to these things? If God be for us who can be against us? He that spared not his own Son but delivered him up for us all, how shall he not with him also freely give us all things? Romans 8:31, 32.*

### HELP US CLIMB THIS VICTORY LADDER

For further information, address  
Rev. E. G. ANDERSON, Campaign Committee Treasurer  
2905 Troost Ave., Kansas City, Missouri

### WHY OUR PREACHER IS DRY

"Our preacher is dry; he's fragmentary; he can not interest me. I wish we had a better one; Brother Y— of last year was no better, I do wonder why our church does not send out better preachers," and Sister Pleasant frowned slightly and turned in her seat as these thoughts went through her mind. Only half an hour before she came up the church steps her face aglow with laughter, and she bowed right and left as she spoke to the other worshipers. "Oh, Mrs. Brown, how lovely your hat looks, I wish mine was half as becoming." Then, "Look at that boy, he is a regular clown; my little boy did the cutest trick this week. He is such a darling." Later "Good morning Brother Superintendent, wasn't that beach-outing just glorious; one big wave drenched me through," and she passed on into the church stopping before the mirror to adjust a bit of stray hair.

For ten minutes before the opening hymn she gazed over the audience passing mental remarks on this and that, not unkind remarks but really kind thoughts, for Sister Pleasant was a lovable woman.

The prayer is offered; Sister Pleasant is kneeling; she prays earnestly a second, then bows her head on the arm of the seat. "My, I'm tired, I don't believe I'll work so hard next week; look how busy I've been," and she relived the "ins" and "outs" of the past week. "Amen" said the minister and up she arose, her soul as tired as she thought her body was. Ten minutes pass and in comes Brother Late and family. "My that baby is a jewel, wish I had one like it; I'd hold it all through church," and so she mused on.

"Rom. 6.— Sister Miller, what verse did he say it was? I did not catch it, though Brother Earnest talks quite loudly."

On, the minister went and Sister Pleasant followed. "Well, he is doing quite well this morning. Oh, yes, I must ask him and his wife over to dinner this week. I could have them on Tuesday but that is Bible Class, and I want to have time to visit with them. I'll mention it to them before I go this morning. I'll have the best table cloth laundered." "Crucified with Christ" said the minister and this brought to Sister Pleasant the recollection of a sweet story and she turned over the sweet story in her mind.

Brother Late's baby gave a tiny whimper and Sister Pleasant looked back with such a sweet smile that all the embarrassment left the face of Sister Late. "I just can't follow that man; I wonder why he jumps from one thought to another. He is rather good looking, and has a pleasant face. Oh, is he through? Didn't preach so long this morning. My but I'm hungry and I'm glad I have dinner ready." So wandered her mind.

"All hail the power of Jesus Name" sang the audience and several hearts were blest and Brother Prayerful was shouting the praises of God. "I can not see how some folks seem to get so much from that sermon, I did not see anything great in it. I really thought it dryer than usual."

MRS. MAUD WIDMEYER.

Padadena, Calif.

### THE DYING WIFE

There is a class of people who, while rejecting the doctrine of sanctification as a definite second work, admit the necessity of purification of the heart before heaven can be gained. They hold that by some vague and mysterious experience of divine grace at the moment of death this cleansing takes place.

A minister's wife, who with her husband, held these views, was supposed to be dying. The doctors gave not a word of hope. It seemed that her soul must soon pass out into the realities of eternity. As she lay on her bed, nearing "the bourne of life, where we lay our burdens down," she said to her husband, "Since I am so very near my end, don't you think I might not pray for and receive the blessing of holiness right now?" He answered that he thought she could. There and then they prayed for the blessing for the sick lady. Prayer was heard; God definitely and wholly sanctified her. Hereupon came to pass a wonderful thing. For some reason or other, perhaps because the spiritual reviving invigorated the shattered body, the lady got well. But she could not deny that God had sanctified her soul. She and her husband were forced to believe that heart purity was a present



fact for the Christian in the days of his health and strength.

In one of his sermons, Wesley, contending that sanctification may be a present actuality for the believer, and not reserved for some mysterious process at the instant the soul separates from the body, quotes the verses, "That He would grant unto us, that we being delivered out of the hand of our enemies might serve Him without fear, in holiness and righteousness all the days of our life" (Luke 1:74, 75).

Praise God, there is a PRESENT tense to the blessed life of perfect love.

South Bend, Ind.

E. WAYNE STAHL.

### HEBREWS TWELVE FOURTEEN

The holiness of this text refers to manner of life and is to be worked out—followed up. Entire sanctification is wrought in our hearts by the Holy Spirit, and is to be prayed for; but the injunction of the text is to follow holiness after we have entered into it. "Follow peace with all men and holiness," points to every day life: it accords well with, "Be thou faithful unto death and I will give you a crown of life." Give close attention to live at peace with thy fellows and holy before the Lord. The revised version has a fit rendering in the use of the words, "follow after."

The Hebrew Christians seem to have been staggering and almost ready to return to the law of Moses; but the Apostle said in substance, "Accept your troubles as discipline; for the present they seem to be grievous, but the Lord will give you a hundred fold for all you suffer. Let your hands be strong to grapple with the tormentors; brace up the feeble knees; encourage and cheer the staggering brother. Follow peace and holiness, looking diligently lest any man fail of the grace of God."

GEORGE HARE.

Kirkland, Texas

### PROFITABLE CONVERSATION

Careless conversation is a violation of social seclusion, and it is a crime against our highest freedom. Idle words tend to evil. We should talk, but we should always have something to say, that would interest and help the most refined person. A careless conversation shows weakness, lightness or shallow thinking, and lack of interest for better things in life.

Deep thinkers, and men who meditate on the better things of life will always have something to say that is worthy of the most refined and cultured person. It is a good policy to talk less, and say more. Men who are careless in their conversation are careless in their thinking and living as well. We hear the expression often "Watch thy tongue." We should first watch our thinking; for "Out of the abundance of the heart the mouth speaketh." Our conversation is likely to run along the same channel as our living and thinking.

Man is swift to speak, but the Bible puts it "Be swift to hear, slow to speak." Jesus gave us a good example of silence. When He was accused and questioned, He opened not His mouth. There is power in silence. It shows greater strength of character to remain silent, many times, than it does to speak before we think.

It is a noble thing to be a ready thinker, but not so in talking. The tongue gets more people into trouble than almost anything else. Many people would not have so much trouble if they had the strength and power of keeping silent. We should always think and weigh the idea well before we speak. Silence would save many a deep wound, and be as a healing ointment to many a wound. Think before you speak.

P. C. NORTON.

Clarence, Mo.

### JONAH AND THE WHALE

Did the whale actually swallow Jonah? Most certainly! A God who could not make a whale

large enough to swallow the biggest man that ever walked the earth, or a man large enough to swallow the biggest whale that ever swam the ocean, would be too insignificant to command the adoration of angels or the admiration of man. He who said, "Let there be light" and immediately "there was light" can easily take care of the sizes of whales and men to meet emergencies.

DR. ROBERT L. SELLE.

### FAITHFULNESS IN TRIALS

It took the terrible sufferings of Christ to redeem lost mankind, it was through witnessing the suffering of Stephen that Saul of Tarsus was convicted and saved, the faithfulness of Paul and Silas in the time of their suffering at Philippi was the means of the conversion of the jailer and his family, and in our own lives tests and trials and hardships are stepping stones to success. The faithfulness of the Hebrew children in the fiery furnace caused Nebuchadnezzar to issue a decree that all his subjects should worship God. It was through captivity, slavery, and the lion's den that Daniel arose to the privilege of preaching to the king. Joseph's being falsely accused and cast into prison enabled him to father his own brethren and save a nation from starving. Need we ask the why of our trials?

Peter's arrest and imprisonment brought angels from heaven to deliver him. John's banishment to Patmos enabled him to give to the world his "Revelation of Jesus Christ." Bunyan's long term in prison brought "Pilgrim's Progress" to bless the world. Luther, Fox, and Wesley suffered hardships to bring our present religious liberty. Fanny Crosby brought her beautiful songs out of a life of affliction. If you are tried and tested read Hebrews eleven. Are we willing to suffer that God may bless others through us? E. E. WIGGANS.

Richmond, Ind.

### A CHURCH ON FIRE

A fire baptized church is God's agency for the evangelization of the district in which it is placed. It serves as a lighthouse to souls that are lost at sea. More prestige will not solve the problems of the church; more education will not meet the requirements; more church machinery will only mean worse failure, unless we have more power with which to run the machinery.

The church needs fire. Fire purifies (Titus 2:13, 14; Acts 15:8, 9), and nothing will substitute for purity. Fire liberates, and the church needs to be free. Free to pray, free to testify, free to serve God in holiness and righteousness. Fire baptized people will pray and pay whether they are called on or not. Their vision of the world and its needs stirs them up to a flaming zeal. Fire unites. Behold the weld of the blacksmith is made possible by fire. Behold the iron in the smelter, how the fire causes it to run together. A church on fire is a united church. When carnality is burned out God's people are one. Finally, fire commands attention. People run to see the burning building, and they will be drawn to the flaming church. A fire baptized church will have the crowds. The best method of advertising is to get the church on fire.

Brother, if the fire is burning low and it is getting dark, do not forget that you can get kindling from God that will revive the flame. Thank God, He still answers prayer. JOE VISHOP.

Beebe, Arkansas.

### A BLESSING AND A WOE

Blessed be that pastor who in selecting his evangelist secures one who is not only able to stir up snakes, but is also able to kill all that he stirs up. Then after he has killed them all, is able to so clean up the mess that there is not a lot of stench left for the pastor to fumigate out after the evangelist is gone.

Woe unto that pastor who in selecting his evangelist is unfortunate enough to secure the services of one who is an adept at stirring up snakes but is not able to kill all that he stirs up; and is compelled to leave the field before he has either killed them all or cleaned up the mess he created and the combination of live biting snakes and dead stinking snakes is left for the pastor to clear away. Nampa, Idaho. S. L. FLOWERS.

**HISTORY OF CONVENTION**

The services opened at 10:00 a. m., with a swing, and a goodly number of the pastors and brethren present. The opening song, "Near the Cross," invoked the heavenly glory upon the Convention. Rev. McFarland, pastor of the Allerton church petitioned the Throne for God's blessings upon the Convention, and the Iowa District.

Rev. H. L. Kinzie, District Superintendent brought the opening, soul-uplifting message from the subject, "The Precious Blood of Jesus." The special workers were Drs. M. E. Borders, J. E. L. Moore, and John Matthews, and Mrs. Lulu B. Carter who ably led the worship in song Mrs. Carter, Rev. and Mrs. D. W. Dobson, Rev. Ward and Daisy Millen, and Rev. G. B. Williamson rendered special messages in song throughout the Convention. The praying was unctuous, soul-gripping, and brought heaven near. The testimonies rang clear and long for definite work done through salvation. Shouting was manifest by not a few. Salvation flowed in the midst. All the services were well attended, some driving about 75 miles to hear the good word. The audiences were very responsive, both in attention and offerings, and not a few sought the Lord. The pastor and his loyal people royally entertained the Convention.

The papers, reports, messages, and echoes had no drag, but were full of life, fresh, had the Nazarene Vision, and proved Iowa is on the move for God. The Advisory Board reported success so far during the year, mentioning the work they did. Rev. Kinzie, our beloved District Superintendent, reported he had visited all the churches, traveled over 6,000 miles, that two new churches had been organized, and that the outlook for Iowa is most promising. The District Treasurer's report of the finances was most gratifying. Iowa has given over \$2,000.00 more than she did last year, and lacked but \$114.52 in having her Assembly pledges paid for half the year, and besides, she has bought, and made the first payment on a District Parsonage. The Educational Board reported, and was followed by Olivet Representatives. The District Colporter reported that she has the "Yellow Preachers" at work over the District. Other Boards gave acceptable reports.

**SUMMARY OF PAPERS**

"The Power of Evangelistic Singing," or the Music in a Revival, by Mrs. Lulu B. Carter, of Okaloosa, Iowa.

"God's people are a singing people, hence this is a means of supporting a revival. The leader, filled with the Holy Ghost, and prayed up is essential, as is an able accompanist, and a Spirit-filled choir. Songs must be soul-inspiring, and the audience should be receptive to their messages."

"The Pastor, His duties in Heeding the Needs of the Flock, and Their Relation to the District." (Rev. Linge being unable to attend, Rev. Kinzie commented on it, and all discussed it freely). "Watch out for stagnation by separating yourselves from the rest of the work. The pastor holds the greatest place of responsibility. The pastor must live with, understand, pray for, and love his flock. By coming in touch with the other folk, we get away from our local peculiarities, learn from them, get to acting like them, and love each other better. We have one Captain, let us have one purpose, one effort."

"Financing the Iowa District." Thomas M. Graves, District Treasurer. "God's work must be financed, He wants our first, our best, He gave His best and first for us. Our tithe is a minimum and not a maximum for His support. We must bring all the tithes into His storehouse, not let the pastor or District Superintendent raise our finances, but let each steward, church board, and all the people co-operate to make our financing a success. Let us support the work regularly, and do all our work in a consistent, systematic, business-like way. 'He shall reward every man as his work shall be.'"

"Home Missions and Evangelism," Rev. M. C. Campbell. "Iowa is our parish, the Devil is in full swing and we must use Home Missions to compete, battle, and overcome his work. We have had possibilities, and now have some 23 churches in 15 to 20 years. We have made mistakes, we have profited by them, and may we have the same drilling in Home Missions as we have had in Foreign Missions. With a worker who knows Jesus, the Bible, and men, who can meet and solve problems, and can surmount

**Ministerial Convention and Advisory Council, Iowa District Chariton, Iowa**

March 14 to 19, 1922



REV. H. L. KINZIE, Dist. Supt.

difficulties, who has the Nazarene Vision, and the passion for a lost world, on the Home Mission field, we will succeed. Destroy Home Missions and you destroy all other work of the church."

"Foreign Missions," Rev. Maude M. Hume, Rev. Amy Dobson, Rev. Cora Cook. This was a most blessed service. God ever owns and blesses every Foreign Mission service. Iowa has given \$3,152.42 to Foreign Missions the first half of this year. Dr. Moore spoke of what we had done, what it meant to be a missionary, and our work on the various fields.

Indorsement of the Financial Plan, Rev. E. R. Borton.

"System has ever been God's operating line through the ages.

"The strongly fortified world-wide commercial organizations based and operated on system are but logical examples for their continued existence.

"Can not the Church, God's Institution acquire legitimate, systematic principles that God has ordained should be set in motion?"

"Iowa District has a scriptural plan, unique and workable, devised by our most efficient District Treasurer. This plan approved by the Convention, ready for ratification at the annual Assembly, which plan when put into execution will bring credit to the District and glory to God.

"United action of the Iowa District will make this specific measure a unit of success."

**SERMON NOTES**

Our duty is to tell of Jesus, to spread the Gospel by our ministry, and we must all do our work.—Rev. H. L. Kinzie.

Religion is not a sad affair. You can live it in any walk of life.—Dr. J. E. L. Moore.

The Christian church is a going institution, she has her obligatory marching orders forever, to "Go," and her going is conditioned upon her having the "Power" that God gives her Go—but Tarry.—Rev. M. E. Borders.

The Judgment Day is an appointment all must meet.—Dr. Moore.

Get a vision, you can not defeat faith, Jesus died utterly bankrupt. He gave His mother to John, His body to His disciples, His life to the world, and His spirit to God.—Dr. John Matthews.

Man gets everything he believes for.—Dr. Matthews.

**ECHOES FROM THE CHURCHES**

You should have heard them, they lasted over an hour. Here are a few.

"Holiness works well on the inside."—McFarland.

"I am looking for great things in God, in Iowa."—E. O. Millen.

"I am making progress in spiritual things."—Cora Cook.

"We must all labor and sacrifice for a lost world."—McLearn.

"This is the best year of our life. We have great prayermeetings, and good Sunday services, and souls are praying through."—Duncan.

"This convention is a great uplift to my soul."—A. R. Downard.

"I have felt the need of our mingling together more."—Hume.

"We may not be lacking in spirit of co-operation, but we must have a greater activity in co-operation."—Mrs. Dobson.

"We have the biggest and best work God has entrusted to man. Onward! fellow Nazarenes, for God and the Church on the Iowa District."—Borton.

**ON WE GO—WATCH IOWA GROW**

"I believe we can have a great move on the Iowa District. We are equal to the situation."—McLearn.

"There is hope in Jesus for the whole world."—Cook.

"We are not good Nazarenes if we do not take our church papers, and have them in every family."—McFarland.

"I like a vision that will make us help in every need."—F. K. Smith.

"You can have what your faith claims."—H. L. Kinzie.

Anywhere, that we go forward in the Lord. Aggressive in every line. Abiding progress in Home Missions, a thorough financing system, the Vision, faith, and sacrifice. Watch the Nazarenes grow in Iowa.

"Get in, get out, or you'll get run over."—Uncle Buddie.

"Over the top for Jesus."

**LITTLE ROCK DISTRICT**

The Preachers' Convention has passed into history. Dr. R. T. Williams was present at this gathering, and was a great blessing to all. While he was not well in body, yet his messages were instructive, inspiring and encouraging to the people of God. The truth gripped the hearts of the unsaved and a number prayed through to victory during the Convention.

All the pastors in the District were not present, but those who attended, took part in the discussions of papers, and were greatly helped by the advice given by Dr. Williams. Some of the preachers from the Arkansas District were present also the District Superintendent, Rev. G. H. Harmon. We were glad to have them with us.

The Convention was held at Little Rock First Church where Rev. B. H. Haynie is pastor. Brother Haynie had things well in hand and everything arranged for our coming. He and his good people put forth every effort to make our visit pleasant and comfortable. We were entertained in some of the best homes in the city. May the Lord bless them good.

Sunday afternoon, Dr. Williams gave a stirring message, and at the close spoke of the conditions and needs of the Publishing House, and took an offering of \$600.00 in cash and pledges. This was all given by the Little Rock church and friends of the church in the city. Dr. Williams could not be with us in the evening service and Rev. J. E. Moore, of Prescott brought the message which was instructive and convincing, closing with an altar service with salvation results.

A number of meetings have been planned over the District for the summer. Some with tents in new fields. We have one open date for the District tent. We should like to give this date to some good town where there is some one who would offer some assistance. If any one in Little Rock District is interested, please let me know soon. Write me at 703 Garland Avenue, Hot Springs, Ark.

Little Rock District is that portion of the state of Arkansas south of the Arkansas River.

Blessings on the HERALD of HOLINESS and its many readers.

We humbly beg all the people of God who have access to the throne, to pray one earnest prayer for the success of this needy field.

J. E. LINZA, Dist. Supt.

## Etymology of the Word Nazarene

By REV. HENRY BELL

IN this article we wish to study the origin and development of the word "Nazarene." And in doing so we shall trace its history chronologically, dividing this history into four periods.

### 1. OLD TESTAMENT TIMES.

The first use of the word is found in Isaiah 11:1, and reads, "And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots." This was written over six hundred years before Christ.

Now, the word "Branch" in Hebrew is *NETSER*. The Old Testament was written in Hebrew, and so Isaiah used the word "*NETSER*," but during the time of the Apostles, when the Greek language was used, the word was transcribed into *NAZORENOS* and later to *NAZORAIOS*. Any one who has studied languages knows that when a word is translated into another language, the same form is rarely used. These changes are well shown in the English word "Nazarene" being taken from the Greek words *NAZORAIOS* and *NAZORENOS*. To prove that the word "Nazarene" comes from *NETSER*, I shall quote.

"*NETSER* was the proper Hebrew name of Nazarene."—*Smith's Dictionary of the Bible*.

"Nazarene is akin to *Netser*, a branch."—*Fausset's Bible Encyclopedia*.

"Hengstenberg has shown with considerable probability that the original name was *Netser*, and this view is accepted as proved by Winer. The name of the city is thus identical with that given to the Messiah in Isaiah 11:1, as the branch or shoot of the root of Jesse."—*The Bible Commentary, by Scribners*.

"They called Him Jesus the *Netzer*, partly because there was a pre-existing belief that the Messiah would be the *Netzer*, and partly because they vaguely felt what Matthew ventured definitely to express, that His residence from childhood onward in Nazareth had been ordained to fulfill the prophecy, 'He shall be called a Nazoraean (i. e., *Netzer*).'—E. A. Abbott in *Miscellanea Evangelica*, 1913, and quoted in *Encyclopedia of Religion and Ethics*, by Hastings.

Bishop Lowth says in commenting on Isaiah 11:1 that the name "Nazarene" was applied to the Messiah with reference to the lowliness of His first appearance as "a slender twig (*Netser*), shooting out from the trunk of an old tree, cut down, lopped off to the very root, and decayed."

Other authorities could be quoted, but the best proof that the word "Nazarene" comes from *NETSER* is found in Matthew 2:23, where it says, "that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene." Now it is evident that such a word as "Nazarene" is found somewhere in the prophetic writings of the Old Testament for Matthew says so, and where is it if it is not Isaiah 11:1, where the word *NETSER* is used for Branch?

But right here is where we have a problem on our hands. Isaiah 11:1 is the only reference in the Old Testament where the word *NETSER* is used of Jesus, so how are we to account for the text, "That it might be fulfilled which was spoken by the prophets (note the plural), He shall be called a Nazarene"—Matthew 2:23. The words for "the prophets" in Greek are *TOON PROPHETOON*, which is plural, as any Greek student knows. Well, if only one prophet (Isaiah) spoke of Him as a Nazarene, why did Matthew say "the prophets" (more than one) called Him a Nazarene?

The higher critics have had a great time over this seeming difficulty, but the answer is easy if we go to God's word. We shall find that Jeremiah and Zechariah also speak of Him as a Branch, but use another word for Branch. This word is *TZEMAHH*. Albert Barnes, the great commentator, says, "Jeremiah 23:5 and 33:15 describes the Messiah under the similitude of a Branch, a germ or sprout—using, indeed, a different word, but retaining the same idea and image."

Gesenius, unsurpassed as a Hebrew scholar, also says this word *TZEMAHH* has the same meaning as *NETSER*. Here are the Bible quotations as given by him.

"Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch (*Tzemahh*)."—Jeremiah 23:5.

"In those days and at that time, I will cause the Branch (*Tzemahh*) of righteousness to grow up unto David."—Jeremiah 33:15.

"Behold, I will bring forth my servant the Branch (*Tzemahh*)."—Zechariah 3:8.

"Behold, the man whose name is the Branch (*Tzemahh*)."—Zechariah 6:12.

Thus we see that Matthew was right in saying the "prophets" (plural) foretold He should be called a Branch, rather than one prophet (Isaiah). And when Matthew wished to transcribe the word

"Branch" into Greek, he used the word *NETSER* instead of *TZEMAHH*. So we have Him called a Nazarene (branch or shrub).

Isaiah wrote over six hundred years before Christ and called Him a *NETSER* (branch or shrub), from which we get the word "Nazarene." Jeremiah wrote a few years later and called Him a *TZEMAHH* (branch of shrub), and Zechariah wrote about five hundred years before Christ, using the same word as Jeremiah. The next references we find are in the New Testament, a skip of five hundred years. It will not be necessary to conform to chronological arrangement in these New Testament references, as they all fall within the lifetime of the Apostle John.

### 2. APOSTOLIC TIMES.

Before we take up the word "Nazarene" in the Greek, the language in which the New Testament was written, let me say that the King James version, completed in 1611, contains only two references to the word, and these are in Matthew 2:23 and Acts 24:5. But the original Greek uses the word nineteen times. The *Encyclopedia Americana* says, "Though this designation (Nazarene) occurs nineteen times in the New Testament, the authorized version only twice renders it Nazarene (Matthew 2:23 and Acts 24:5). Elsewhere by the words 'of Nazareth.' This encyclopedia then says the word 'Nazarene' in Greek is found additionally in Matthew 26:71; Mark 1:24; 10:47; 14:67; Luke 4:34; 18:37; 24:19; John 18:7-5; 19:19; Acts 2:22; 3:6; 4:10; 4:14; 22:8; 26:9. The Revised Version and the American Version correct many of these mistakes in the King James Version.

If you look up these references in the Greek, you may be confused in the slightly different spellings of the word. These differences are explained in the two following quotations.

"As Nazareth popularly and Galilee by the religious leaders were not held in repute, the term *NAZARENOS* came easily to have a contemptuous meaning when used by those of Jesus following. To offset this, it is quite likely that the early Christians substituted for it the latter form *NAZORAIOS*, as a distinctive Messianic form, based on the prophecy of Isaiah 11:1, as is evidenced by the specific reference in Matthew 2:23. This latter form came to be the name by which the Christian communities were known within Palestine and by the Jews, as Christian was the name given to the disciples in Gentile lands."—*The New International Encyclopedia*.

"*NAZORAIOS* may be a Greek form of Nazura, the Aramaic equivalent of the Hebrew Messianic term *netser*, branch or shoot. The selection of this particular Messianic term was dictated by the necessity of finding a counter term to *NAZORENOS* (which had become contemptuous in meaning)."—*Dictionary of Christ and the Gospels*.

The growth of the word is as follows: *Netser* (Hebrew), *Nazura* (Aramaic, the language Jesus used), *Nazarenos* (used by the Jews), and *Nazoraios* (used by the Christians, and taken from Nazura).

Let us now take up the word "Nazarene" during the life of Paul. It was said of him that he was a ringleader of the "sect of the Nazarenes" (Acts 24:5). This word as here used was meant to designate the followers of Jesus just as the word "Christian" in Acts 11:26, where it is said, "The disciples were called Christians first in Antioch."

But why did some call them Christians and some Nazarenes? Here is the answer. The Gentiles called the disciples Christians, but the Jews called them Nazarenes. It must be remembered that the disciples did not call themselves Christians or Nazarenes at first, but they used the words "brethren" (Acts 5:23), "disciples" (Acts 9:26), "believers" (Acts 5:14), "saints" (Romans 15:25). To show that the Gentiles called them Christians and the Jews Nazarenes, I shall quote the following authorities.

"Those whom the Greeks called Christian, received the name of Nazarene among the Jews."—*МОНСТЕР*. "Nazarene is specifically Jewish as Christian is specifically Gentile."—*Encyclopedia Biblica*.

"It seems clear from the New Testament data that the term Nazarene was an early designation applied to Jesus and His disciples. Generally, it was thus the Jewish equivalent of the specifically Gentile term Christian."—*Dictionary of Christ and the Gospels*.

"Hence they (the Rabbis) applied the name Nozri to all Christians, this term remaining in Jewish literature down to the present time the designation of Christian. The church fathers, Tertullian, for instance, (*Adversus Marcion*, iv: 8) knew this very well, and Epiphanius and Jerome say of a certain prayer alleged to be directed against the Christians that although the Jews say 'Nazarene' they mean Christian."—*Jewish Encyclopedia*.

"Thenne was established that they should be called crysten men of crist; for before, they were called Nazaryens."—*Caxton Godfrey*, year 1491.

But why did the Jews refuse to take up the

nickname given at Antioch, the word "Christian"? Why did they refuse to use this name and choose another?

The answer is found in the fact that the word "Christian" is taken from the Greek word *Christos* and means Messiah, "The Anointed One." The Hebrew word for "The Anointed One" is *Messiah*, but in Greek it is *Christos*. And so the Jews, in order to save the word *Christos* (Greek for Messiah) from being defiled by being applied to the followers of the supposed wicked impostor, Jesus, used another word, and that word was Nazarene. The following quotations will show this to be true.

"It (the word 'Christian') can not have risen from the Jews, who never would have given a name derived from the Messiah to a hated and despised sect. By the Jews they were called Nazarenes."—*DEAN ALFORD*.

"The Jews would not have called the disciples of Jesus by the name of 'Christian.' The word 'Christ' has the same meaning with 'Messiah,' and the Jews, however blinded and prejudiced on the subject, would never have used so sacred a word to point an expression of mockery and derision."—*Conybeare and Howson, Life and Epistles of St. Paul*.

"Now is it likely that it (the word 'Christian') was used by the Jews, for they could not have acknowledged the disciples of Jesus as followers of the Messiah? The Jews called them Nazarenes."—*McGiffert, Apostolic Age*.

Suppose you had been a Jew living at that time and had had hatred in your heart against the followers of Jesus, would you have chosen a word that would have flattered them, such as Christians (followers of the Messiah), or would you have chosen one that would have demeaned them? The latter, of course. And that is just what the Jews thought they did. But God used their attempts at ridiculing the Christians to fulfill the prophecy, "He shall be called a Nazarene" (Matthew 2:23).

The common impression is that Jesus was called a Nazarene because he lived in Nazareth. This is not true, although God used His residence there to bring about His being called a Nazarene. He was called a Nazarene because He was a branch or shrub, "despised and rejected of men" (Isaiah 53:3), instead of a great tree, as the Jews wanted their Messiah to be. In this connection, let me quote Lange, the great commentator.

"The conclusion at which we have arrived is, that the title Nazarene bears reference to the outward lowliness of the Messiah. Accordingly, the word (*Netser*) in Isaiah 11:1 is analogous to the expressions used in Isaiah 53:2 and other descriptions of the humble appearance of the Messiah. In other words, the various allusions to the humble appearance of the Messiah are, so to speak, concentrated in that *Netser*. The prophets applied to Him the term branch or bush, in reference to His insignificance in the eyes of the world; and this application was specifically verified when He appeared as an inhabitant of the despised Nazareth, the 'town of shrubs.'"

We see then that Jesus was not called a Nazarene because of His residence in Nazareth, although God used this as a means to bring about this term, but because Nazarene means a shrub or branch, and a shrub or branch is lowly in comparison to a tree. Jesus said, "I am meek and lowly in heart" (Matthew 11:29), and Zechariah 9:9 says, "Behold, thy King cometh unto thee: He is just and having salvation; lowly, and riding upon an ass." Nazareth in the time of Jesus was called "The City of Shrubs," and the Jews meant Jesus was only a shrub when they called Him Nazarene, thus helping unconsciously to fulfill the prophecy "He shall be called a Nazarene" (branch or shrub).

The Jews expected a great tree when their Messiah came, and were disgusted when He came as a shrub or branch, again fulfilling the prophecy of Isaiah 53:3, "He hath no form nor comeliness, and when we shall see Him, there is no beauty that we should desire Him. Just as there is little beauty in a shrub, so Jesus had little beauty to them, and so was called 'a shrub.' Even Nathaniel said, 'Can there any good thing come out of Nazareth?' (John 1:46), a despised shrubby city? Trees appeal to people, but shrubs do not. Jesus said, 'I am the vine, ye are the branches' (John 15:1). A vine is small in comparison to a tree, and the branches are smaller yet. Jesus is the Nazarene (vine or shrub) and we are the branches (little Nazarenes). The world wants trees, but God wants shrubs. What do we want to be?"

### 3. POST-APOSTOLIC TIMES.

Between the times of the Apostles and the organization of the Church of the Nazarene in 1895 at Los Angeles by a Methodist minister, Dr. P. F. Bresee, there existed a sect by this name. The *Encyclopedia Biblica* says, "A Jewish-Christian sect afterward appropriated the term." As the Gentile converts became far more numerous than the Jewish, the name Christian finally to a large

extent crowded out the name Nazarene, as designating the followers of Jesus, but this new sect took up the name. In doctrine they were part Jewish and part Christian. They finally became extinct.

#### 4. THE LATTER TIMES.

There exists today three bands of people calling themselves Nazarenes. Two of these are in Continental Europe in and around Austro-Hungary. One of these is very small and insignificant. The other has about fifteen thousand adherents. Both of them are un-sound in doctrine, just as the Jewish-Christian sect that adopt the name in the early history of the church that we mentioned above was not orthodox.

The third one is that organized by Dr. P. F. Bresee, which is wholly Wesleyan in doctrine, and, of course, sound. The organization of this band marks the beginning of the greatest church movement in all history, according to Dr. W. B. Godbey, a Methodist minister, who wrote the following just before he went home to glory in 1921.

"The Nazarene Church, the youngest of all and the most growthy in the history of Christendom, even transcending the Apostolic Church, is the aggressive phase of the (Holiness) Movement; going everywhere to the ends of the earth, springing up like mushrooms in the night. It is wonderful how it has spread all over the Pacific Coast, from Mexico up into British America and sweeping through the great Rocky Mountain States like a fiery deluge. It has wonderfully spread all over Idaho—a great growing state, abounding in romantic mountains and fertile valleys, all exceedingly fruitful, the grandest apple country I ever knew. It is spreading all over the great state of Oklahoma, and wonderfully spreading over Arkansas and rolling its Pentecostal billows over great Texas and flashing out its lovely radiance over Louisiana. In the providence of God, it is the great growing organization of the (Holiness) Movement."

We have traced the history of the word "Nazarene" from about the year six hundred B. C. down to 1922, a period of 2,500 years. Let us pray, that if Jesus tarries, the word may have a still greater history than ever before, and that the things Dr. Godbey says have been accomplished by the Church of the Nazarene from 1895 to his death in 1921 may be duplicated in the next ten years. Personally, I believe they will, and I hope to live to see the day when the banner of the lowly Nazarene shall be carried by those who bear His name into every town and city from the Hudson Bay to the Southern tip of South America, from Maine to California, spread to the islands of the seas, unfurled in every valley and on every hill of China, Japan, India, Africa, Australia, and Europe, and to the uttermost parts of the earth. It can be done in the name of the Nazarene.

SYRACUSE, N. Y.

#### FROM EVANGELIST C. V. SPELL

Under the leadership of Rev. E. W. Wells, of Austin, Texas, we opened a four weeks' campaign at Brownwood, Texas, March 20th.

The "why" of this campaign carries with it much of the old-time pioneer spirit of earlier days in this movement, when the boys did not wait for invitations nor the promise of support, financial and otherwise, from well organized official boards, and faithful pastors, but went as the Lord seemed to direct, trusting in God, and the power of a rugged gospel to give them audience and access to the hearts of a hungry people.

Brownwood has no church, nor pastor, but only a few disheartened, but good people, to stand by such an undertaking. Brother Wells had previously arranged for the Presbyterian church, a beautiful building, in which to conduct this meeting, assuming all financial responsibility himself. However, we had not gone many days, before it became evident that God had a mind to bless Brownwood. The local press showed us every courtesy, giving us liberal space each day, and the crowds came, and interest grew, until at the close of the four weeks, a Church of the Nazarene was organized with a fine class of charter members.

This beautiful church was leased with an option of buying, and the newly organized, enthusiastic church gave Brother Wells a unanimous call as pastor, which he accepted and before this report reaches the press, he will be on the ground, and we expect a strong, live church at Brownwood.

Brother Wells is an ideal pastor, and to my mind, has few equals as a church builder. He is a man with a vision and a message, and enters this new field intent on building a strong church.

Following the Brownwood meeting, we gave two weeks to the church at Goldthwaite, where the Lord gave us a very gracious meeting with quite a number of very clear professions, and a good class coming into the church.

Rev. W. S. Hill and wife, pastors at Goldthwaite, are fine people, greatly loved by their people, and the citizens also.

C. V. SPELL.

## Answered Prayer

### An Appreciation

I wish to thank you for publishing a request for prayer, for my recovery from a serious operation. I was in a critical condition when operated on for a ruptured appendix, on New Year's Eve, and if it had not been for the prayers of the local church, and other praying friends, the surgeons said I would not have survived the operation. I have recovered and am rapidly gaining strength, and I feel it is all in answer to prayer. I give God the glory and desire to thank the saints for their prayers.

J. C. ANDERSON.

Nampa, Idaho

### My Healing

In my young life I suffered more or less with stomach trouble, and as I grew up into manhood, my suffering increased, until life became a burden indeed. I became so weak I had to keep my bed, and was unable to follow my occupation as railroad engineer. I could not turn in bed without great pain, and could neither keep food nor water on my stomach, and my system was full of morphine. I thought the end had come, and death would have been welcome. I decided to call for the Elders of the church, according to James 5:14, and be anointed in the name of the Lord. Hallelujah, I never shall forget the time and place. It was in December, 1892, Colorado Springs, Colo., 1604 John Street. My healing was instantaneous. I got up, dressed and ate a good meal. I am only sixty-eight years old and feel like I am good for several years of service as a soldier of the Cross. All to the glory of God.

Princeton, Idaho

C. B. LANGDON.

### God Answers Prayer

I had been a heavy tobacco user for a number of years, the use of which had left my heart in a very critical condition, but God cured me completely almost two years ago, and I have not suffered from that day to this.

Also another case of healing was of my three-year-old daughter. She lay in a high fever one night, and in answer to prayer, in less than 15 minutes the fever broke and the following day the girl was playing in the yard. Praise His holy name forever!

God has definitely answered prayer several times in material matters. He is able to take us through if we but keep our trust in Him.

Anton, Colo.

WESTLEY C. ANDERSON.

### In Answer to Prayer

I had suffered fifteen years with stomach trouble. One day as I was returning home from the field I had to get off my horse and lie down by the side of the road, and for the first time in my life, I thought I was at death's door. I had never as yet heard of holiness, but one day I heard a sermon on holiness and divine healing, by Rev. I. M. Ellis. I immediately turned my case over to God and He completely healed me, and I have not had a symptom of that disease since, for which I give God all the glory and praise. Hallelujah!

Again, in 1918 when the flu was taking thousands, my entire family were in bed, not one able to wait on the other. I was not able to sit up, but my family had to have attention. It seemed to be a terrible time indeed. But I took the blessed Word of God from the table and read a few verses, and then got down upon my knees, with my entire family lying in bed all around me, with raging fever; I looked up into my heavenly Father's face with a faith unwavering, saying Amen to the will of God, and at that moment, I felt as if He had drawn His hand over my soul, and the disease left my body. Glory, glory!

Vilonia, Ark.

W. M. LUSK.

### God Is Able

Two years ago this month, I was at the point of death with peritonitis. But I asked the Lord to spare my life and heal me for the sake of my children; I am the mother of five children. My friends at the church were also in prayer in my behalf, and at the exact hour that their prayers (over forty miles away) were ascending, I came back to the things of this world, and began to improve, and was up and well in a short time. Praise the Lord! Praise His holy name forever!

Chanute, Kas.

MRS. GEORGIA COOK.

### Healed for Service

One year ago this spring, I was singing for a meeting and contracted a heavy cold which settled in my throat and bronchial tubes until they burned like fire, it seemed, and to such an extent that I could not sing. One night after services, when I had come home and was preparing for bed, I decided to pray to be healed. I knelt down, and

prayed, telling the Lord that it was impossible for me to go on with the singing, as I was, and that if He wanted me to continue with the work, my throat must be healed. While I was yet kneeling, the soreness and burning left my throat instantly, leaving my throat cool and well. Praise the Lord! I continued the singing until the close of the meeting.

Ingersoll, Okla.

L. E. SHAW.

## Among the Churches

MEDFORD, OREGON

—Since our last report we have finished our church a very neat little bungalow, 30 x 48, on one of the most prominent corners in the city. Have had a three weeks' meeting with the Smith Family. They certainly are a very remarkable family, five in number. Brother Smith is a good, clear, strong, sweet spirited preacher; they all sing, and play their various instruments, and have a great faculty of winning their way into the hearts of their hearers. The crowds were good from the beginning, interest fine, and quite a number came forward for prayers, and we think there were some real finders. May God bless this faithful band of workers. Brother Hunt, our District Superintendent, was with us a week, preached some and his presence, godly counsel, and zeal added greatly to the meeting. He organized the church here on the last day of the meeting with 12 members. Also in the afternoon of the same day raised over \$500 for the new church. Our work is new here but we feel that the meeting made us a great many friends in the city, also put our work before the folks in a way that will not make us ashamed to meet our townspeople. We have already a Sunday school (30 present last Sunday) running with a very good interest. We are planning to begin a Bible Study Class on Friday evening of each week. Our church is located on the corner of Central and Jackson streets. We should be glad to have any who may be passing through, call and give us a boost.—C. M. King, Pastor.

BAKERSFIELD, CALIF.

—We have just closed a meeting with Rev. T. E. Beebe as the evangelist. God has certainly put the spirit of Holy power in this man. The people fairly shook in their seats; there were times when conviction was so upon the people that the saints wept in agony. Some of those who had lost out and seemed too hard to be reached, broke down and prayed through to God. The finance came easy, and the glory was on the place. God bless this man. We would that there were more like him in the field today.—J. Leslie Freels, Pastor.

SEMINOLE, OKLA.

—For more than four years we have been located at a little town by the name of Castle, Okla., located on the Ft. Smith and Western Railroad. We fought the Devil hard there to the last. I do not believe any one will accuse us of lowering the standard of holiness by precept or example. We preached it, prayed it, and lived it there to the last. But it seemed that our efforts were almost fruitless. Nevertheless the seed was sown, and it bore at least a little fruit. The Lord blessed us wonderfully there in a financial way, and gave us a little property so we can do more to spread Scriptural holiness, and by the help of our Father we mean to do it. We have moved lately to the little town of Seminole, Okla., located on the Rock Island Railroad. We have no church here but we hope to hew out one. By request I will fill Brother J. W. Dodd's appointment at Shamrock, Okla., the last two Sundays in May, as he expects to take a vacation at that time. Then we will be ready for service almost any where. We were called upon by the pastor of the Methodist Episcopal Church South to fill his pulpit last Sunday. Notwithstanding the unfavorableness of the weather we had a very good congregation and a good service. We preached Scriptural holiness. Pray for us that we may act wisely, and that the Lord will use us mightily in establishing Scriptural holiness in these parts. Yours in the King's service to stay till He comes or calls.—S. B. Gosey.

MOREHOUSE, MO.

—God has been with us and blessing our labors of love in His glad service. Our District Superintendent, Rev. L. W. Dodson was with us last week and preached two nights with great power and unction. God blessed and honored His messages, and three souls were at the altar, two of them claimed victory through our blessed Savior. We had a great day last Sabbath. A number requested prayer. God was truly in our midst. The people tell us that the Church of the Nazarene here is doing better along all lines than ever before. I am visiting homes and praying with the people. I made 403 calls last month.—C. C. Sellards and Wife, Pastors.

## GOLDTHWAITE, TEXAS

—Just closed a wonderful meeting here. Rev. E. W. Wells and Brother C. V. Spell were in charge. Brother Wells is one of our greatest men in the pulpit, and his labors build up the church. Brother Spell is a Spirit-filled man. His singing is a blessing and inspiration. We had 25 or 30 saved and 19 united with the church. Pray much for us.—W. S. and M. L. Hill, Pastors.

## BLACKWELL, OKLA.

—The Church of the Nazarene at this place has just closed an eight day rally, with Brother W. P. Olin, of Ponca City, and District Superintendent, Rev. C. B. Jernigan, as preachers, and the pastor, Rev. R. N. Parks song leader. The services were so attractive that there was a good attendance throughout. The splendid gospel sermons delivered in the power of the Spirit by these two brethren were backed up by splendid singing, and the prayers and personal solicitations of a loyal band of God's people. There are several talented musicians in this church, and some who have come to listen, have said they never heard such singing. The ladies' quartet is hard to beat in any church, and they sing "with the spirit and with the understanding" and can also be understood. One man who has been attending services at a town where the churches are "modern" said the service Sunday night was "like heaven" to him. Several seekers prayed through to victory and there were two additions to the church. Rev. Parks, the beloved pastor of this church is a very devoted man and is doing his best to defeat the Devil and keep the glory on his church.—Mrs. A. L. Wright, Reporter.

## ELWOOD, IND.

—We have had some wonderful blessings from the Lord in the past few weeks. The great ministerial convention of the Indiana District was held here, which was a great blessing to the church. The house was packed to its utmost capacity every night, and the preaching of Dr. Williams was enjoyed by all. Every department of the work is alive and pushing on. April 23d, we had the largest Sunday school since the Assembly, 119 being present. The Young People's Society is moving on. The W. F. M. Society is getting a good start, and a revival spirit is on. We find it easy to preach as the folk with open hearts drink in the messages and walk in the light. Souls are getting under conviction and praying through in our regular services. The finances are coming up well. The current expenses have been kept paid up all the year and we have paid some of the deficit from last year, also have raised about \$350.00 on the indebtedness on the property, and beginning now to make regular payments on it. We are interested and praying for the Publishing House and just now we are getting all our people to order, at least one book and as many more as possible. We expect to send in a good substantial book order soon. We purpose to stand by every interest of the church and fight the battle against sin and the Devil until heaven is our home. We covet the prayers of all the HERALD Family.—Lyle O. Green, Pastor.

## VENICE, CALIF.

—Our District Superintendent, Rev. J. E. Bates was with us April 6 to 16, for a short revival. "Short" is the only term in which we can express our feelings, for there was no dragging or disinterestedness in those ten days. We advertised well, both by handbills and the papers, and how the people did come to see, and hear, and get blessed. We had good crowds at every service in spite of some very, very cold, windy weather. It seemed that nothing would keep them away, their hearts were so hungry to hear the old-time religion preached. How they did enjoy the singing, which was greatly enlivened by our young people's orchestra, and you should have seen them come to the altar. Deep conviction was upon the unsaved. A splendid class of people were in attendance, and manifested much interest in every service, and were greatly stirred by the preaching of Brother Bates. Because of other duties, Brother Bates could not give us more time, but at an early date you will hear of another, and greater revival here, for the people are praying to that end. Since coming here last June, our pastor, Rev. S. E. Galloway, formerly District Superintendent of the Mississippi District, has been building up the morals of the people and laying a solid foundation for a strong church. The best people of the Bay District are looking our way, and are respecting our efforts and expect us to keep preaching the old-fashioned gospel. They tell us they are glad there is one church that holds up the standard. A number of new members have been taken into the church since Assembly. All our appointments are over the top, including the Publishing House quota, and all the departments of the church are in working order. We have over twice as many Sunday school scholars as we have members.—Chas. E. Ratcliffe, Church Reporter.

## Church of the Nazarene, Morrilton, Arkansas

This new church building is a monument of faith in God and loyalty and good work in His service.

The building is made of red smooth face brick. Three brick thick are its walls with a composition fire proof roofing. The auditorium is 36 x 48, the annex is 24 x 24 with three Sunday school class rooms on the second floor. The first floor of the annex is used in connection with the auditorium. Its seating capacity is better than three hundred people.

We were called here by Brother Moore, the District Superintendent to supply the church as pastor until the Assembly in October. We had no thought of staying any longer than the Assembly, on the



account of ill health and this not being a healthy country. We arrived here the 7th of June from Central Nazarene College, where we taught last year.

We only had twenty-three at Sunday school the first two Sundays that we were here. The church with a little more than twenty members were discouraged and with very little faith for the future. On July 10th, we started special revival services without any extra help or workers. These services continued for eighteen days. God gave us a good meeting of twenty-eight professions. The saints were encouraged and many were blessed. We saw God had some of His choice children here; if they were few in number, yet true as steel and pure as gold, for they had been tried as by fire. Therefore, we told them that we would consider staying with them; if they would "rise and build" and try to do something worth while. They had not taken in a member for several years. Soon after the close of our July meeting, we took in three new members.

The pastor suggested plans for building, and told the church of their possibilities; if all would obey

## WICHITA, KAS.

—Easter Sunday was one of the greatest days in the history of our church. The auditorium was very beautifully decorated with palms and potted plants, donated by Mr. A. G. Mueller, one of our city Florists. A large congregation was in attendance and the pastor preached a timely sermon on the Resurrection. The saints caught the spirit of the message, and there was shouting and praising God all over the church. At the close of the sermon we had the sacrament of the Lord's Supper. Another large congregation gathered for the evening service. This was a time of great rejoicing. The pastor burned the last mortgage on the church property. The stewards and trustees stood in front of the altar, and while the mortgage was burning to ashes, Mrs. H. H. Barbour led in singing "Praise God from whom all blessings flow." This was a wonderful scene; hands waving, saints shouting, and people praising God all over the church. Mrs. Barbour brought the message in song. She is a wonderful gospel singer, and sings her way into the hearts of the people. Rev. H. Calhoun, of Eldorado, Kansas preached from the text: "This is none other but the house of God, and this is the gate of heaven" (Gen. 28:17). This was a timely message, and was much appreciated by all. Rev. Calhoun was the pastor in Wichita at the time the mortgage was taken on the church. He told of the great sacrifice made at that time by a few people, also that Sister Calhoun gave the first hundred dollars on the mortgage, all she had in the bank, but she felt God wanted her to give it. At the close of the sermon an altar call was made; two prayed through to victory. There is a steady increase on all lines in our church, and there is perfect love among us. Amen!—Mrs. C. H. Hopkins.

## VINCENNES, IND.

—We have just closed the greatest revival in the history of our church here. After three months of waiting on the Lord for a real awakening He

God. So with willing minds, hands and united hearts, this beautiful brick church, valued at more than ten thousand dollars, has been constructed with an indebtedness less than two thousand dollars, and stands in the heart of this little city, as a monument of faith and Divine Grace. Indeed God has done great things for us wherein we are glad. Bless His name!

The building of the church has stimulated faith, encouraged the saints, giving us many new friends and the work in general has gone forward until now we have over a hundred students enrolled in the Sunday school. The church attendance is very good and many have taken note of the working of God in answer to prayer. We have made over four hundred calls since the Assembly, praying in many homes and giving especial attention to the sick. In all, God has done great things for us. Bless His precious name!

We have not killed all the snakes in this part of



REV. S. H. ERWIN

the woods. The Devil is very much alive at Morrilton, putting up a hard fight. The battle is on; the enemy is entrenched; we are praying and depending upon God with all of His promises, for victory. We believe there is victory and success for those who put their trust in Him. To know God's plan and will, and to obey Him will bring success to a life, a church, or a nation. "For us to know God's will is to do it."

S. H. ERWIN and WIFE, Pastors.

came in power and salvation. Rev. Minnie Morris, the evangelist was mightily used of the Lord. Her messages were always preceded by much prayer, hence the altar was a precious place for seeking souls, who under these gospel messages were stricken with old-time conviction. We had seventy-three seekers for pardon and purity, and received twenty-eight into the church. Of these, twenty were heads of families. Our Sunday school has reached 176 in attendance. We gave our Sunday school offering of \$11.02 last Sabbath for the Publishing House. Naturally, we feel like traveling on. Our heavenly Father must have all the glory. Amen!—Stephen C. Johnson, Pastor.

## POMONA, CALIF.

—Easter came with all the promise and gladness of Easter, bespeaking the risen Lord. The sermon by the pastor, Rev. J. N. Hampe, was replete with Him, whose we are. The Lord Jesus was the reality of that which we heard, of that which we saw, of the Word as it was made spirit and life to us. The sermon was great, the service one to be remembered. In the evening following the opening service of praise and testimony, the pastor, in view of a class of candidates of young people, eleven in number, and one older, spoke briefly, pointing out that water baptism does not point to Judaism, but to Him who baptized with the Holy Ghost. The class was baptized amidst much praise and rejoicing. Our church has been growing in grace, some souls deepening and beautifying in maturity.—Mrs. L. D. Bothwell, Reporter.

## CLEVELAND, OKLA.

—Cleveland is getting along fine with the Lord, and He is blessing us. Praise His name! I resigned my business in February and moved to Cleveland to give all my time to the Lord, and the advancement of His cause. It is wonderful how He is helping the people and this writer. I have held one revival meeting at an oil field camp, about 8 miles

from Cleveland and pastored the church too by the assistance of another member of the church who is called to preach. God gave us about ten souls, saved and sanctified. We have three preaching appointments each week, besides Tuesday and Friday nights, and Sunday morning and night at the Cleveland church. We had a great time Sunday the 23d, fine crowd, three sanctified, and three united with the church. As wife and I were returning from a mothers' prayermeeting, last Thursday evening, a sister came running for us to come and pray for her sister, who she thought was dying. We anointed her and prayed for her and the Lord healed her, and then sanctified her, and the next day she was up, and attended church services on the Sabbath. Thank the Lord! May the Lord bless every Nazarene church and its workers and pastors.—E. L. Looman.

**EAGLE CITY, OKLA.**

—Our meeting here closed with victory and in many respects was a success. Although we did not see the results that we would like to have seen, God was always on the scene to honor our efforts, convict people of sin, and a number of souls were saved, for which we give Him all the glory. Rev. C. H. White and wife were at their best under the circumstances, Sister White being sick most of the time, and was unable to attend the services regularly. The Lord honored Brother White's earnest messages and helped him to preach the Word with unction and in the power and demonstration of the Spirit. The writer had charge of the music. We are now in a meeting at Omega and earnestly covet your prayers that God will give an old-time sweep of victory at this place.—Beulah Bound.

**TELEGRAMS**

**HERALD OF HOLINESS:** Newcastle, Ind. Great revival, Evangelist Hughes, great missionary convention, Sunday school 312, twenty additions, Superintendent Short raises \$4,500 for rebuilding. M. F. GROSE.

**HERALD OF HOLINESS:** Newcastle, Ind. Womans' District Missionary Convention at Newcastle, Ind., great blessing to local church and District. Jewish, Italian and mountain work of South represented. Alice McClellan from Burma, also Rev. Short a great inspiration to all. Sister Rich presided with grace and efficiency. The Glory of God prevailed throughout. STELLA NEWHOUSE.

**HERALD OF HOLINESS:** Cincinnati, Ohio Revival at Lockland, Ohio, suburb of Cincinnati, held by W. Sherman, resulted in organization of a new Nazarene church of 40 charter members with good church property free of debt. Brother Chilton spent one day with us in organizing, revival continued with all day meeting Sunday. Good results. A. C. WHITEMAN.

**HERALD OF HOLINESS:** Hamlin, Tex. Central Nazarene College has enrolled 180 students this year. Commencement May 7 to 14th. Thirty-five graduates in all departments. A. S. LONDON.

**NAZARENE PUBLISHING HOUSE:** Mexia, Texas Sunday school organized with thirty-two. Four classes. Fine interest. Good crowds. Interest throughout day. D. C. GAFFORD.

**HERALD OF HOLINESS:** New Orleans, La. Closed hard fought battle in Baptist Church, Amite, La. Some fine cases of salvation. Twelve brand new subscriptions for HERALD. The powers in charge finally refused to allow meetings to run longer. Failure financially, successful spiritually. Wire or write, 3219 Sacramento St. El Paso. Have some open dates for summer camps. E. ARTHUR LEWIS.

**MARVELOUS GIVING**

First Church Pasadena, Calif., raised \$1500, and over for special benevolences on Sunday morning, April 16th. It was Easter Sabbath and the congregation was good. The giving tide started under the direction of the pastor. \$100 was given, not a single fifty, then by a little urging 20-\$25 subscriptions came. Then like oil there were 40-\$10 subscriptions. By this time the Spirit of the Lord was very manifest and the people were crying, laughing and shouting. We soon got fifty fives, then sixty, then seventy, then eighty, then ninety and wound up amidst hallelujahs and tides of glory with 100-fives. Making the \$1500 and those to give \$1.00 and \$2.00 to hear from. It was a wonderful scene and Holy Ghost giving. This giving on the heels of an evangelistic campaign that cost nearly \$3000 is a matter for thanksgiving and praise to our God. Ten days' Home Camp Meeting May 4-14. Home talent only. C. E. CORNELL.

**SUNDAY SCHOOL LESSON REFERENCES**

May 14. HEZEKIAH LEADS HIS PEOPLE BACK TO GOD. LESSON: 2 CHRO. 30:1-27.  
Golden Text: God is gracious and merciful, and will not turn away his face from you, if ye return unto him. 2 Chro. 30:9.  
Devotional Reading: Psa. 96:1-10.

May 21. HILKIAH'S GREAT DISCOVERY. LESSON: 2 CHRO. 34:14-33.  
Golden Text: Thy word is a lamp unto my feet, and a light unto my path. Psa. 119:105.  
Devotional Reading: Psa. 19:7-14.

May 28. JEREMIAH SPEAKS BOLDLY FOR GOD. LESSON: JEREMIAH 26.  
Golden Text: Amend your ways and your doings, and obey the voice of the Lord your God. Jer. 26:13.  
Devotional Reading: Psa. 103:13-22.

June 4. WHITSUNDAY LESSON. JOHN 16:1-15.  
Golden Text: It is expedient for you that I go away; for if I go not away the comforter will not come unto you; but if I go away I will send him unto you. John 16:7.  
Golden Text: The word of our God shall stand forever. Isa. 40:8.

**NOTES AND PERSONALS**

Evangelist A. F. Balsmeier states that owing to two changes in his slate, he will have some time open in June, July and August. His address is 1018 Fillmore St., Topeka, Kansas.

Rev. D. E. Miller, 302 S. 10th St., Coshocton, Ohio, announces for evangelistic work. Brother Miller is an Elder in the Church of the Nazarene, and has a record of being a successful pastor. He has recently resigned the pastorate at Coshocton to enter the evangelistic field.

Rev. John E. Mahan introduces and recommends Rev. Harry M. Alexander, of Power Point, Ohio, as evangelistic singer, good altar worker, and preacher, also his wife as a fine pianist and altar worker. Brother Alexander graduates from Taylor University June 3rd, and they desire evangelistic work after June 20th.

At the close of a three years' pastorate of the Church of the Nazarene, at The Plains, Ohio, Rev. W. W. Loveless enters the evangelistic field, beginning a meeting in Columbus, Ohio, May 18, closing June 4th. Any one desiring Brother Loveless for a meeting, may address him at London, Ohio.

Brother W. H. Mason, 411 S. Iowa Ave., Ottumwa, Iowa, is very desirous that the readers of the HERALD OF HOLINESS pray especially that a Church of the Nazarene be established in Ottumwa. Brother Mason is the superintendent of the Sunday school, and is deeply burdened for the work there, and is earnestly praying that an evangelistic campaign may be launched.

Brother Tom Speakman, Hartselle, Ala., R. 2, desires to correspond with any of our ministers who may be passing through Hartselle. He believes that a strong Church of the Nazarene could be organized at Hartselle.

**CORRECTION:** Rev. Aug. N. Nilson, pastor of the Church of the Nazarene, Moscow, Idaho, requests the following correction in the report of the Dedication of their church, which appeared in the HERALD OF HOLINESS issue April 19th. He states: "We had the money in the bank before we even turned the first shovel of dirt preparatory for the excavation." He explains that in the process of erection of the building, "extra" expenses had to be met and for this reason they had to raise more money at the dedication.

Brother Oscar D. Stanley and wife, members of our Sellwood church at Portland, Oregon, were recent visitors in Kansas City.

Evangelist W. E. Ellis called at the Publishing House, Monday May 1st, and reported an interesting campaign at Lincoln, Nebr. In brief he states: "Closed second great campaign with this church, last night, in a blaze of glory. House and gallery full. Altar lined with seekers. Over one thousand dollars raised in cash and pledges in this campaign. The pastor, B. H. Edward, has things well in hand. District Superintendent, Rev. H. N. Haas was with us. He is great—no better on earth. Prof. Lowman and wife never sang better." Brother Ellis goes to Shawnee, Okla., to join his brother, Rev. I. M. Ellis, in a month's campaign in the Convention Hall.

**ANNOUNCEMENTS**

**NOTICE—Licensed Ministers and Deaconesses of the Southern California District—**The District Board of Examination will meet Tuesday, June 13th, at 10 a. m. at Redlands. All applicants taking examinations, those having school credits, and all new candidates should meet the Board on this date. There will be no examinations given after Wednesday noon. At a meeting of the Board it was decided to follow out the plan as outlined in the Manual, giving not less than ten questions on each study and book. Consequently we will not follow the Home Quiz plan. If you are ready to take any examinations now, write to the chairman for a list of questions, which will be sent to your pastor or some elder and you may take the examination in his presence. Rev. C. B. Widmeyer, Chairman, Pasadena University, Pasadena, Calif.; D. S. Corlett, Secretary, Upland, Calif.

**NOTICE—**Can anyone furnish me with a copy of the Minutes of the first Assembly of the Dakotas and Montana District, held at Surrey, N. D., 1910? This is needed to complete our files, and I will be very thankful to anyone who will send me the copy.—H. G. Cowan, District Secretary, Freewater, Montana.

**NOTICE—Kansas District—**The address of the District Secretary and Treasurer has been changed from Box 86, Windom, Kansas, to 234 W. 7th St., Ottawa, Kansas. Rev. H. N. Morris, formerly of Ottawa, has exchanged pastorates with Rev. E. R. Shook, formerly of Windom. Address all District mail to our new address at Ottawa, Kansas. E. R. Shook, Secretary-Treasurer, Kansas District.

**RESOLUTIONS**

The fifteenth annual Assembly of the New England District, Church of the Nazarene, in session at Malden, Mass., April 18-23, 1922, held a service April 19th in memory of the late Rev. John N. Short, at which the following resolution was adopted:

WHEREAS, In the providence of God, our ministerial ranks have been broken in the past year by the death of our beloved brother, Rev. John N. Short, of Cambridge, Mass., who held the record for the longest continuous service in the pastorate of any man among us,

**RESOLVED,** That we, the members of the New England District Assembly of the Church of the Nazarene, express our sorrow at the great loss our church has sustained in the death of this able champion of the truth of full salvation. As a faithful husband and tender father, as a preacher of righteousness and a Christian gentleman, Brother Short brought honor to our church and the cause of Christ. He ever wore upon his bosom the flower of a spotless life. In a long pastorate he built up a substantial society that worships in a beautiful sanctuary. He will ever live in the hearts and memories of the people and community to which he ministered.

Be it further resolved that we tender our Christian sympathy to Sister Short who so tenderly cared for him in his declining days; and to his daughter, Mrs. Vincent, who mourns the loss of him whom she tenderly loved.

Be it further resolved that we tender the church our appreciation of their loyalty and kindness to Brother and Sister Short and shall ever pray that God may enable them to carry out the oft-repeated text of their former leader in walking by the same rule and minding the same thing.

J. GLENN GOULD, Secretary of the Assembly.

**The Publishing House Re-Organization Sale is now on. Books and Bibles are being sold at cost. Large four-page Sale-Circular sent free for the asking.**

"Some Estimates of Life," the new book consisting of six addresses on Christian Education by Dr. J. B. Chapman is now on sale at the Publishing House for one dollar post paid. Order your copy today.

"We are sending 60 cents to help out in the crisis. We pray that you may soon be free from debt, and able to carry on the work of the Lord without any hindrances. We look forward to the HERALD OF HOLINESS each week, and always enjoy the good news it brings. It is worth much more than what we pay for it. May God's choice blessings be upon the work of the Publishing House."—Mrs. H. J. Bolender, Ohio.

### CAMPMEETING CALENDAR

May 12-18. Ingersoll, Okla. Fifth Annual Camp. Alfalfa County Holiness Association. Workers: O. B. Ong, evangelist; C. F. Cannon, song leader. For information, please write, H. K. Carpenter, Secy.; G. G. Bathurst, Pres.

June 1-11. Kokomo, Ind. Second Annual Holiness Camp. Workers: Rev. Fred Deweerd, Rev. W. E. Shepard, Prof. John LaDue, Rev. Earl C. Davis, Prof. C. C. Rinebarger and wife. For information, address A. E. Reed, Sec.-Treas., Kokomo, Ind.

July 6-16. Pasadena, Calif. Southern California District Camp. Workers: Rev. James B. Chapman, D. D., and Rev. B. F. Neely, Miss Virginia Shaffer, soloist; Rev. Mrs. S. E. Galloway in charge of Children's services; Rev. W. C. Frazier, director of altar work; Mr. Harry Wenger, chorus director. —J. E. Bates, Dist. Supt., 1179 Breese Ave., Pasadena, Calif.

July 27-August 6. Paola, Kans. Fourth Annual Camp, Miami County Holiness Association. Workers: Rev. O. B. Ong, Mr. A. L. Crane, leader in song. C. J. Garrett, Pres. Order tents at once. Lloyd Waddell, Sec., Oswatomie, Kans.

August 1-13. Hastings, Nebr. Nebraska District Assembly and Camp. Workers: Rev. Bona Fleming, Dr. J. B. Chapman, evangelists. Dr. H. F. Reynolds, presiding officer at the Assembly. Prof. John E. Moore, of Los Angeles, Calif., song leader, Mrs. Minnie Ludwig, in charge of Children's Meetings. For information, address Rev. J. C. Walker, Sec., 917 W. 5th St., Hastings, Nebr.

August 4-14. Maybee, Mich. Southeastern Holiness Campmeeting Association. Workers: Rev. A. L. Whitcomb, and Rev. John T. Hatfield. Good accommodations. Preachers and families entertained free. For information, write P. E. Palmer, Maybee, Mich. E. E. Mieras, Pres., Henry Angerer, Sec.

August 13-27. Denver, Colo. Workers: Dr. C. H. Babcock, Dr. R. T. Williams, Dr. A. O. Hendricks, Prof. Earl F. Wilde, and quartet. For additional information, address Rev. A. G. Crockett, 1037 Kalamath St., Denver, Colo.

August 18-27. Normal, Ill. Annual Camp, Central Illinois Holiness Association. Workers: Frank E. Arthur, Earl Curtis, evangelist. Frank and Marie Watkins, singers. Mrs. Della B. Stretch, in charge of Children's Meetings. Address, Mrs. Bertha C. Ashbrook, Tallula, Ill.

Now is the time to buy Books and Bibles. 25 to 50 per cent Reductions. If you didn't see the "ad" in last week's Herald of Holiness, you may have a 4-page Sale-Circular free for the asking.

## Olivet Campmeeting May 18 to 28 Olivet, Ill.

The graduation exercises of Olivet University will be combined with the campmeeting. This will be one of the greatest meetings of the year.

### SPECIAL WORKERS

- Rev. Charles Weigle
- Dr. John Matthews
- Rev. Bud Robinson
- Prof. B. D. Sutton

For full information regarding entertainment, directions by train or auto, etc., write Rev. M. E. Borders, 304 West 63rd St., Chicago, Ill.

### RECOMMENDATION

To those who desire the assistance of singers and song leaders. I can recommend Brother Joseph Peters and his sister Miss Helen as competent, spiritual song leaders. They have been in school in Olivet the past year and desire to be out in the field for the summer. They are our own folks and should be kept busy. They have had some years experience in revival and campaign work. Address them at Olivet, Ill.

Another of our worthy men desires to make engagements for the summer, that is Prof. Burkholder. He has been at the head of the music department of Olivet for some years. He desires to spend the summer in revival campaign work. He will give you good service. Write him at Olivet, Ill.—R. L. Wisler, Pastor Olivet Church.

## HERALD OF HOLINESS

OFFICIAL PAPER, CHURCH OF THE NAZARENE

Published Every Wednesday at the Nazarene Publishing House, 2109-2115 Troost Avenue, Kansas City, Mo.

Rev. J. B. CHAPMAN, D. D., Editor

Subscription Price—\$1.50 a year in advance. Entering Subscriptions—A maximum allowance of three weeks is necessary from the time subscription is received until first paper is mailed. Same allowance should also be made in Change of Address.

In Change of Address, name the Postoffice and State to which the paper has been sent, and the Postoffice and State to which you wish it sent.

Subscriptions are payable in advance. Unless payment is made, or request made to have the paper continued, it will be discontinued at the expiration of time.

In remitting, send money order or bank draft, payable to Nazarene Publishing House, 2109, 2115 Troost Avenue, Kansas City, Mo.

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Residence, 10 Summit St., Haverhill, Mass.

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New Mexico (Albuquerque, N. M.).....May 25 to 28  
Idaho-Oregon (Nampa, Idaho).....June 7 to 11  
So. Calif. (Redlands, Calif.).....June 14 to 18  
Eastern Colo. and Wyoming (Greeley, Colo.).....June 21 to 25  
Western Colo. and Utah.....June 28 to July 2  
North Dak. and Montana.....July 12 to 16

The Assembly program will begin Tuesday evening with a rousing inspiration service at 7:30 o'clock. Except the New Mexico Assembly which will begin Wednesday night. The first Session for Assembly business will begin 9:00 a. m., following opening service.

R. T. WILLIAMS.....Dallas, Texas  
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### ASSEMBLIES

Northwest (Yakima, Wash.).....May 17 to 21  
North Pacific (Portland, Ore.).....May 24 to 28  
Northern California.....May 31 to June 4  
Alberta, Canada (Edmonton).....June 28 to July 2  
Manitoba-Sask.....July 12 to 16

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### EASTERN SPRING ASSEMBLIES

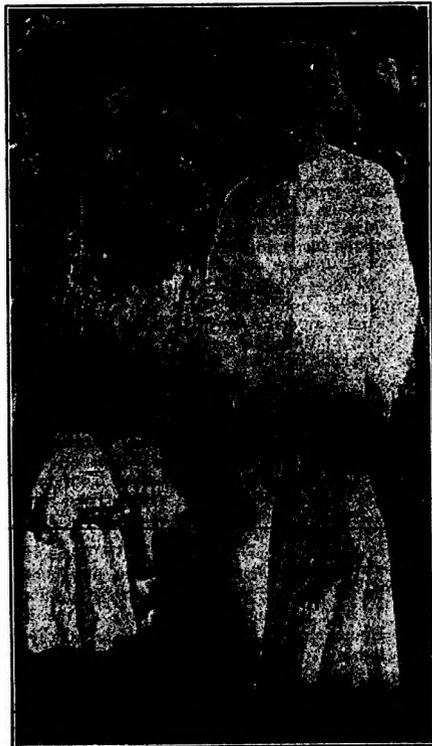
Ohio (Middletown, Ohio).....May 10-14  
Arizona (Glendale).....May 17-21

The Assemblies will begin Tuesday evening with a great opening service at 7:30 o'clock. The Assembly proper will open promptly at 9:00 o'clock Wednesday morning.

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3926 Parrish Street.
- WESTERN COLORADO-UTAH—C. P. Ellis.....Montrose, Colo.
- WESTERN OKLAHOMA—C. B. Jernigan.....Bethany, Okla.

## Children's Day Missionary Program Children's Day---June 4



Dr. H. F. Reynolds and one of the Reception Committees in India.

Give your children something worth while to do on THEIR DAY—something educational and inspirational, something to enlarge their vision and their sympathies, and enlist their energies in the greatest work of the Church.

Even the front cover (with this picture a little larger) you will want for a souvenir. And you surely want to let your children carry out the program.

We send them out free, post-paid, to any of our churches, Sunday schools, young people's or missionary societies, with the understanding that when program is rendered an offering for missions be taken and sent through our regular channels or direct to the address given below.

Write us how many you need, and also for mite boxes, which go well with the programs if put in the hands of the children beforehand with instructions and inspiration, to be opened in connection with the giving of the program. Mite boxes, also missionary envelopes, we send out free on request. Write NOW to

General Board of Foreign Missions, 2905 Troost Ave., Kansas City, Mo.