

# Herald Holiness

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WHOLE NO. 626

## “And the Glory of the Lord Filled the House”

**G**OD has always had a way of vouching for His acceptance of things and persons offered to Him. When the tabernacle was finished and set up and every appointment arranged, “A cloud covered the tent of the congregation and the glory of the Lord filled the tabernacle” (Ex. 40:34). And at the dedication of the temple, “When Solomon had made an end of praying, the fire came down from heaven, and consumed the burnt offering and the sacrifices; and the glory of the Lord filled the house” (2 Chron. 7:1). And these are just two instances among many in which God in olden times answered to the consecration and worship of His people by sending fire and glory. And at the inauguration of the new dispensation, when the waiting disciples were all of one accord in one place, “They were all filled with the Holy Ghost” (Acts 2:4).

In fact, we may give it as the teaching of the Bible that no one may say he is wholly the Lord's until he has separated himself from sin and from the world, dedicated himself unreservedly unto the Lord and then been filled with the glory of the Lord. The only sanctification that is worthy of the name under New Testament definition is “Pentecostal sanctification.” Of course there must be consecration as a prerequisite, but there must also be the answering fire and glory.

The Jewish temple of Jesus' day was in some respects superior to the one which Solomon built. It was almost faultless so far as human embellishments go, but it lacked all the essentials of divine approval; for the fire on its brazen altar was only of human kindling, the thick veil of purple shut off a room which was empty, for the Ark of the Covenant was not within and the “Shekinah,” the symbol of God's presence among His people, was never there. The place was in a certain sense separated and dedicated, but it was not filled with the glory of God. It stopped right where many a soul desiring to be “all that the Lord wants him to be” stops—it stopped just short of the crowning, the divine answer.

But just as sure as God met Abraham in the “smoking furnace and burning lamp” which passed between the parts of the sacrifice, and just as sure as He appeared to Gideon in the fire which came up out of the rock and consumed the meal which had been prepared, just as sure as He met Moses at the Burning Bush, just as sure as Isaiah's lips were touched by the burning coals—just as sure as that He has ever appeared in fire and glory to express assurance that a gift or giver is accepted, so sure will He answer to that faith which is based upon a full consecration of every ransomed power and will “baptize with the Holy Ghost and with fire.”

The holy apostles and prophets never described the blessedness of full salvation in terms of mere surrender or other human acts and conditions, but always in terms implying and declaring the divine incoming and indwelling. And this glorious heavenly afflatus does not require or even permit the moving of mountains, or speaking of tongues “as an evidence” that it has occurred, but as in the days of Moses and Solomon when the glory was on and “the priests could not enter to minister,” so when the Holy Ghost comes in He will Himself be witness that He has come and He will eclipse all human testimonies and external signs. “Have ye received the Holy Ghost since ye believed?”

### Revivals and the Second Coming of Christ

NO ONE SHOULD allow his theory of Millennialism to become a bar to a persistent and victorious prosecution of present service for Christ and the souls of men. It has sometimes been charged that the practical result of strong faith in the imminent second coming of Christ is paralyzing pessimism regarding present evangelizing agencies, and while I am sure this is not necessarily true, I am confident that it may become true, nevertheless.

I do not care to enter into the intricacies of the subject either pro or con, but feel that we should say quite emphatically that there can be no rational explanation of the claim of some that it is God's design that the Gospel should be preached everywhere simply as a *witness* and without the thought or expectation that many shall be saved. This is paramount to charging God with wasting time and energy, if not with trifling and with folly. The command, properly translated, is, “Go and *make disciples* of all the nations”; and the promise emphatically is, “From henceforth ye shall *catch* men.” There is no denying that men are sinful and hard, there is, to say the least, little in *fact* to encourage one to hope for any soon conversion of the world, but by the grace and power of God we can and should have revivals in which men are converted and sanctified.

Neither should we be embarrassed to record the humanizing and civilizing effects of Christianity upon men who do not nominally embrace it. Nor should we fail to appreciate every by-product of the Gospel as seen in better laws and in better living conditions for the people. The breakdown of the race is to be spiritual, rather than material, any way.

The Holy Ghost baptized church is to go forth, “Fair as the moon, clear as the sun and terrible as an army with banners,” and that does not sound like apology for failure or explanations for defeat.

## Herald of Holiness

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### THE EDITOR RESIDENT

**N**O one appreciates the remarkable and constant increase in the circulation of the HERALD OF HOLINESS any more than the editor does. The loyalty and aggressiveness of our evangelists, pastors and others in securing subscriptions and the promptness of our people and friends in subscribing and renewing is one of the great encouragements which comes to us in this work. The HERALD OF HOLINESS now has the largest circulation of its history. This week we are printing nearly twenty-three thousand and many tell us that we will have a regular paid up list of twenty-five thousand before the end of the year—some even think we will have it by the beginning of the campmeeting season.

But this increase in circulation brings added responsibility and increased opportunity to the editors. We all feel that the paper should get better as its circulation increases. In fact, the paper deserves to be the very best that our hearts and brains and hands can make it. Ever since the present editor has been on the staff the General Superintendents, representatives of the General Interests of the church and many others have insisted that he should reside in Kansas City and devote the major portion of his time to the paper. But having a full slate of evangelistic engagements, he has declined to do that until now. But now it seems but the reasonable and just thing to do, so from now on the editor will confine his outside engagements to occasional campmeeting, convention and various week-end engagements—extended evangelistic tours will be omitted—and attention will be centralized on the paper and upon the many interests and details which have to do with its improvement.

### OUR PROSPECTS IN CANADA

#### EDITORIAL CORRESPONDENCE

**O**N March 23rd I closed a revival meeting with our church in Winnipeg, Manitoba and thus completed a thirteen weeks' evangelistic tour during which I had meetings at Billings, Montana, Lethbridge and Calgary in Alberta, Morse, Saskatchewan and Winnipeg, Manitoba. The most of these meetings have been reported in the regular news department of the HERALD OF HOLINESS, so that I shall not go into details regarding them.

But the territory which I just barely touched in the three months mentioned is an empire of such vast proportions as to stagger the average person (for instance it is nine

hundred miles on a straight line from Calgary to Winnipeg) and it presents a very promising, though difficult field for the Church of the Nazarene. Among the promising features is the fact that there is quite a general interest in spiritual movements and in questions relating to "A higher life" among the people of the Canadian cities. This interest is, of course, not universal and is in reality just a reaction against the formality and general spiritual deadness which prevail in the average churches in Canada. I think it is claimed that Canada never had a general revival like the revival in Wales or the work in the States under Finney, Moody and others; and the "Holiness revival" of the past fifty years has touched Canada rather lightly. On the other hand Canada has received her full share of "Modernism" and of every cult and craze of a religious nature that has blighted the Christian world within recent years, so that the spiritual condition in the churches there are as bad as they are in the churches in the States—I am not sure but what they are somewhat worse. But our opportunity is in connection with the "minority" who are seeking for "the old paths." In Calgary there is a weekly interdenominational prayermeeting composed of these people who are interested in a "better way." I spoke to them one night, using the sermon on "I am not ashamed of the gospel of Christ for it is the power of God unto salvation" which some of you may remember that I gave at our General Assembly in 1919. There were seven or eight hundred people present and they seemed quite appreciative. These people are not all clear believers in Scriptural Holiness, but they are the spiritual people from the various churches and many of them are "good prospects" for entrance into the sanctified life. I. W. Young and wife, old students and graduates from Peniel, are the pastors there and they are alert to every opportunity for finding souls and "spreading holiness" and they will build up a great church in Calgary. Their present building is already too small and they will be bound to build or buy larger quarters. But they are a good loyal church of people who want to do something worth while and they will succeed.

There is quite a union movement on, in fact it is now virtually consummated, for absorbing the Presbyterian, Methodist and Congregational Churches into the "United Church of Canada." So far as I could see, there is not much difference in the spiritual state or standards of these churches, so the union seemed to be a good thing. And for the union's effect upon our work; well there will undoubtedly be a great many church buildings for sale soon, and you know Nazarenes have to have church buildings. Then there are a good many spiritual people in these churches—some genuinely Wesleyan holiness people—who realize that the union must be consummated by the acceptance of the lower, rather than the higher, spiritual standards, and they are not going to be contented to stay on the *old ship*—many of these will make

good Nazarenes and will welcome the appearance of a body like ours.

Among the difficulties which must be faced is the fact that the Western provinces are very largely agricultural and that crop failures and low prices for farm products have produced genuine "hard times" from the financial stand point. The Canadians are liberal givers, but their present situation makes it impossible for them to do what they would like to do. Then there is a sort of "unofficial" propaganda which serves to turn too many people toward the States. Everywhere I met the sentiment that "times are good over in the States" and there is a sort of feeling that Canada is getting the worst of the deal. The result is that, although Canada wages a never ceasing and expensive campaign for the securing of desirable immigration from Europe, within the last ten years they have gained nothing through this source; for as many leave for the States each year as come in from other countries. But much of this propaganda is mistaken and Canada is bound to come into her own later on. My constant advice was for people to hold on there for the prosperity of the States is exaggerated and in the end the tables will turn in favor of Canada.

Then as people, the Canadians are less demonstrative than the people of the States and are slower to move than we are. But those who know them well say that they make up their slowness in stability, so that if you ever do get one to start he usually makes good. But it takes a deal of patience and never failing persistence to build up a work there.

Winnipeg is a great city of a quarter of a million and our work is young and small there. Still the nucleus is not discouraging nor discouraged and there is much to indicate that we will finally "get our feet down" there.

Our own Northwestern states and the Western provinces of Canada need a hundred competent, determined, victorious Nazarene preachers from other sections right away. The conditions are such that a large per cent of these ought to be young preachers who have few family encumbrances and an unbounded vision and who are ready to undertake hard jobs which promise good returns. The District Superintendents in these fields are all "big men" in the true sense and they are ready to help any one who has a vision and backbone enough to undertake a task within the boundaries of their territories. I had calls enough to keep me going in revivals until the opening of the campmeeting season; but they are not so much in need of visiting evangelists as they are of preachers who will settle there to hold meetings and to pastor churches. It is not the work of a "foreign missionary," but it is a task for those who will become "one of them" and set in to promote a revival among "his own people." We ought to have ten thousand members in Canada by the next General Assembly.

Jesus did all the saving-work. He brought the cross to our level. Get saved by looking to Him; and then live to God.—W. P. MACKAY.

# Studies in Revelation

By REV. F. M. MESSENGER  
NUMBER FIVE

**I**N the preceding article we stated that the mystery of God, according to Rev. 10:7, should be finished, (or accomplished) at the sounding of the seventh trumpet, and the angel added, "as he hath declared to his servants the prophets." What is this mystery? Paul wrote to the Corinthians that he would show it to them. "Behold I shew you a *mystery*, we shall not all sleep [die physically] but we shall be changed, in a moment, in the twinkling of an eye at the LAST TRUMP; [the seventh trumpet] for the trumpet shall sound and the dead shall be raised incorruptible and we [the living] shall be changed" (1 Cor. 15:51, 52). Here Paul shows up the mystery and fixes the time when it shall occur AT THE LAST TRUMP, and John says that "he hath declared [this] to his servants the prophets." Joel was inspired to write, "Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: Gather the people, sanctify the congregation, assemble the elders, gather the children . . . let the Bridegroom go forth from his chamber and the Bride out of her closet" [or hiding place] (Joel 2:15, 16).

Again the apostle Paul writes to the Thesalonians, "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive, that are left unto the coming of the Lord, shall in no wise precede them that are fallen asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the TRUMP of God: and the dead in Christ shall rise first, then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air" (1 Thess. 4:14, 15, 16, 17, R. V.). Here the apostle fixes the *order* in which the saints are to be prepared for their rapture, the dead in Christ first, *then* we which are alive.

Following the ascension of the two witnesses a great earthquake occurs, seven thousand men are slain and those remaining were affrighted and gave glory to God, and *now* the seventh angel sounds, and immediately an ovation is started in heaven with thanksgiving to Almighty God for taking unto Himself his great power; but the nations were angry for God's wrath was come. Now "the time has come of the dead that they should be judged." ("Judged," Greek *Krino* to distinguish, to decide. By implication to try, condemn, punish, avenge—Strong's Exhaustive Concordance). Judgment is followed with rewards as well as with punishment—this is the judgment of rewards. "And the nations were angered and thine anger came, and the fit-time of the dead to be vindicated, and to give their reward unto thy servants the prophets, and unto the saints and unto them who revere thy name—the small and the great, and to despoil them who are despoiling

the earth" (Rev. 11:18, Rotherham's Translation.)

To the casual reader this seems rather obscure, but knowing that the raising and rewarding of the saints immediately follows the sounding of the seventh trumpet, and knowing also that rewards and resurrection come together—at the resurrection of the just, "For thou shalt be recompensed at the resurrection of the just" (Luke 14:14),—it is not difficult to accept the statement in Rev. 11:18 as a brief reference to this momentous event, and the things immediately set in motion in heaven which are enumerated in the 19th verse, would strongly indicate that something of great import had just happened.

Collecting the remains of the dead and bringing them together is of minor importance when compared to the changing of these vile bodies and fashioning them like unto His own glorious (glorified) body, hence the less is naturally obscured by the greater, and immediately the gorgeous spectacle of God's Israel presents herself with the hidden Bride, or as it is sometimes called, the mystical body of Christ, within her. The sign or symbol is a beautiful woman clothed with the sun, suffering the throes or pangs of childbirth. She is seen in heaven but all her activities are on earth; this is as it should be as by far the greater part of her activities are on earth while the greater part of God's redeemed souls are in heaven. The apostle speaks of Christ in Eph. 3:15 saying "Of whom the whole family in heaven and earth are named." But inasmuch as the gathering of the bodies of heaven's saints must be performed on earth, and their souls must return here to be reunited, it is fitting that she should appear in heaven and be active on earth.

## O CHRIST, FOR THEE

By FRANCES M. MOSSFORD

*O Christ, for Thee, for love of Thee  
Because Thy love constraineth me  
And I myself unworthy am,  
Dear Son of God, the tear drops flow,  
Make me but meet Thyself to know  
And fit to bear Thy name below.  
I long to please Thee—only show  
Thy face to me, O Lamb!*

*O Lamb, Thou Holy One of God,  
Who left the Father's blest abode  
And all Thy wondrous glory there,  
And came to earth to do His will  
In love His promises to fulfill—  
O Lamb, Thy blood has power still  
To cleanse my inbred sin, self-will  
I yield Thee. Hear my prayer!*

*O Christ, for Thee, for love of Thee  
My glad heart sings and praises Thee—  
My once divided heart is one.  
Eternal hope is given me  
For Thou, Blest One hast made me free;  
By grace I'll walk at liberty  
And live with Thee in unity—  
I care for Thee alone.*

"When the body and the soul are united and clothed no more to die,  
What a shouting there will be when each other's face we see,  
Changed in the twinkling of an eye."

She is clothed with the sun. We anticipate that God's Israel, having passed through all the vicissitudes of the breaking of the seals, the sounding of the trumpets, and the plagues and woes that have been poured out, together with the messages of the two witnesses, will be in possession of greater light than she has ever known in her history. The prophet Jeremiah tells us that God shall make a new covenant with the house of Israel and afterwards he adds, "They shall teach no more every man his neighbor, and every man his brother, saying, know the Lord: for they shall all know me, from the least of them unto the greatest of them" (Jeremiah 31:34). That time has never yet been seen for a large part of them cannot hear without a preacher, and they cannot preach without they are sent. She is clothed with the sun (light) and she has the moon—reflected light,—or the preaching of the word by others—under her feet.

To simplify the story, here is what we call the church, but we will now call her Israel, with the holy people in her midst—inside her—"pained to be delivered from them." "And she brought forth a man child, who was to rule all nations with a rod of iron." Some say this is Christ as it is of the masculine gender and is to rule with a rod of iron which is Christ's prerogative. The reference, *man* child is never translated "*man*" in any place in the Bible except in the 5th and 13th verses of this 12th chapter of Revelation. It has no reference to sex whatever, but indicates the manly, courageous, and faithful character of the loyal Bride of Christ who stood true without wavering or fear during all the tests of the seals and trumpets, while other children of God have quailed, faltered, and exhibited a lack of faith in God that he would take them through.

She gives birth to this child, the holy, or wholly sanctified, people are separated from her and they are "caught up unto God and to His throne." Here then is what we term the rapture, those that have this hope in Him and have purified themselves even as He is pure, those who have oil in their vessels, those that are found in Him not having their own righteousness but the righteousness which is of God by faith, THOSE who have proven themselves *manly*, full of faith and of the Holy Ghost, together with those of like faith who are asleep in Jesus having been reunited, their souls and their bodies, are changed in the twinkling of an eye and are CAUGHT UP. This is the coming of our Lord as a thief, not His coming as the bright shining light from the east unto the west in final destruction of the wicked; this is the *rapture* and not the *revelation*. Don't let the reader understand that we teach two more comings of the Lord, the rapture is *secret* where the saints are *caught up* and *meet the Lord in the air*, the revelation is *open*, "every eye shall see him and all kindreds of the earth shall wail because of him". (Rev. 1:7).

We say without any hesitation that this is the rapture right here at the 12th chapter,

that there is no rapture that precedes it and that no rapture could occur until the seventh trumpet sounds, God's word has fixed the time and the place right there, and the theory that the rapture, or any rapture at all, occurs at the fourth chapter where John was called up to heaven to see things that were to be hereafter, is an error, born of the confused method of interpretation used by historical students who use the Old Testament prophecies to unravel Revelation, and also by chronological interpreters who also work from the wrong end of the problem. We are not alone in placing the rapture of the Bride at this place; in his book, "Forty Future Wonders of Scripture Prophecy," page 56, the Fifth Wonder, Rev. M. Baxter says, "Most of the Fathers and of reliable modern expositors agree that the sun-clothed woman represents the Church Militant just previous to and in the times of the last Antichrist." That eminent expositor, Joseph A. Seiss says in volume 2, page 277, 278, 279, 280 of his "Lectures on the Apocalypse," "There has really been but one church on earth. . . . And so we have here, as the symbol of it, this one glorious woman. . . . It is the one only church of God on earth. This woman is in the way of motherhood. . . . There is one individual outward figure, but that figure encloses and carries within it an invisible seed, the royal sons of a royal sire. . . . There is, therefore, a visible and an invisible church—one woman, but compassing a hidden seed to be revealed hereafter. The invisible church lies within the visible." The Bride is born therefore out of this woman whom we prefer to

call Israel instead of the church; if the reader prefers to call her the church we have no objections, but we do not, and cannot agree with the common school of interpretation which sees the church and the Jews enjoying salvation while the great mass of people are swept into perdition. We do believe that the number of persons who will be found with faith having oil in their vessels when the Lord returns will be comparatively very small, but we also believe that there are large numbers of good consistent Christian people, who have never seen the light of full salvation, and others, like the Lords' seven thousand, in Elijah's time, who have not bowed the knee to Baal—savable material—who will, through the sifting and testing processes that will have taken place prior to the sounding of the seventh trumpet, make up the company which we see here as the sun-clad woman; and it is further a firm conviction of this writer that those who are known by us today as Jews, will constitute but a small proportion of this company, and those that are included will be Jews who have renounced their Jewish dogmas and accepted of Jesus Christ, the one who died on Calvary, as their Messiah and Savior.

We believe that the Jews as we generally know them today, are wedded to, and more firmly fixed in their love of the world and the things of the world, than any other class of people on earth; and as love of the world is to be the essence of the religion of the Antichrist, it seems to us that the Jews are the ripest fruit that the Antichrist will find when he comes.

## For the Ministry

By A. M. HILLS, D. D.

We have very recently received this letter from a ministerial brother:

Saint——

November 21, 1923

Dear Brother Hills:

We are strangers to each other in the flesh but not in the Spirit. I wish to thank you for your useful articles in the HERALD of HOLINESS and say that I have received much good from them. Could I take the liberty of making one request? You may ignore it if inconvenient to comply. Could you give us an article in the HERALD on "Manifestations of the Carnal Flesh and the Human Flesh," and explain the difference. I have never seen an article on this or heard one speak on it, but have seen it side-stepped for inability to meet and answer. Begging pardon for taking this great liberty from a Christian brother I have never seen, I remain,

Your brother in Him,  
REV. V——.

We often receive such letters and are glad to help the younger brethren. We realize that in so doing we are helping them to preach holiness wisely.

Many years ago, when president of the holiness college at Peniel, Texas, dear Brother McClurkan who founded the holiness institution at Nashville, Tenn. visited us. After a stirring address in the College chapel he said to the writer, "A book on the subject, 'After Sanctification, what is Left in Us?' is the need of our movement." Here is the same idea put in other words. Now for the Scripture.

things shall not inherit the kingdom of God" (R. V.).

These passages give us a sufficient basis for what we wish to say.

FIRST. THE WORD "FLESH" (*sarx*) IN THE ABOVE PASSAGES MEANS "MAN'S CARNAL NATURE IN GENERAL, AS FALLEN, FRAIL, CORRUPT, FULL OF WEAKNESS AND PRONE TO ERROR AND SIN."

The word has a great variety of meanings in the New Testament as:

1. A part of the body, as in the phrase "flesh and blood."
2. The animal nature, that which is external.
3. The medium of natural generation and descent.

But in other passages like those above it manifestly refers to man's "depraved human nature as an active principle or corruption and sin ever at war with his high spiritual nature as affected by the Holy Spirit of grace."

We are on sure ground here; for in the Galatian passage quoted above which names the works of the flesh in the middle of the list, ten sins are named which have no relation to the body whatever. They are purely mental and spiritual sins which have no physical bearing.

Again it says that the "Spirit of God lusteth against the flesh." But He does not lust against the body, for this is distinctly declared to be "the temple of the Holy Spirit." In His great speech about the need of regeneration Jesus said, "That which is born of flesh is flesh." Christian scholars are agreed that what Jesus taught was this; a child born of depraved fallen humanity is certainly depraved and needs to be born again of the Spirit of God.

SECOND. WE ARE ASKED WHAT ARE THE MANIFESTATIONS OF THIS CARNAL NATURE, DEPRAVITY?

The answer now becomes plain. Every sin in the catalogue of sins. Every vice that ever disgraced humanity is a manifestation of this sin-principle (*sarx*). It lays the eggs, which hatch out into all the brood of vices and crimes and infamies that curse and blight and torture mankind. It is the spirit of alienation from God, and opposition to holiness, the "bent to backsliding," that has cursed every church in every age and in every clime. This is what makes the people hate every moral law and oppose every spiritual reform, and be set in carnal opposition to every revival and every distinct effort to make the race of man cleaner and more divine.

THIRD. NOW WHAT DO REGENERATION AND SANCTIFICATION DO FOR US? PROFOUNDLY IMPORTANT QUESTION.

1. Regeneration begets in us a new divine principle antagonistic to the principle of depravity. This new heaven-born force, arrays itself on the side of God and all goodness in unceasing opposition to the sin principle. The fight is now on, in truceless war, in the human breast until one power or the other is eternally triumphant.

2. Sanctification, the second work of grace is the act of God's Spirit slaying "the old man of inbred sin," "the sin principle," or "depravity," and the moving in to fill the

1 Thess. 5:23: "And the very God of peace himself sanctify you wholly; and may your spirit and soul and body be PRESERVED entire without blame at the coming of our Lord Jesus Christ" (R. V.). The Greek word for body is *Soma*.

1 Cor. 6:13: "But the body [*Soma*] is not for fornication, but for the Lord" (R. V.).

1 Cor. 9:27: "But I buffet my body [*Soma*] beneath the eyes and bring it into bondage: lest by any means, after that I have preached to others, I myself should be rejected" (R. V.). This Greek word means our human body.

Now three other passages.

(1). John 3:6: "That which is born of the flesh is flesh; [*Sarx*] and that which is born of the Spirit is spirit" (R. V.).

(2). Rom. 8:8: "And they that are in the flesh [*Sarx*] cannot please God" (R. V.).

(3). Gal. 5:16-21: "Walk by the Spirit, and ye shall not fulfill the lusts of the flesh [*Sarx*]. For the flesh [*Sarx*] lusteth against the spirit, and the spirit of the flesh [*Sarx*]; for these are contrary the one to the other; that ye may not do the things that ye would. Now the works of the flesh [*Sarx*] are manifest, which are these: fornication, uncleanness, lasciviousness, idolatry, sorcery, enmities, strife, jealousies, wraths, factions, divisions, parties, envyings, drunkenness, revellings, and such like; . . . They who practice such

# General Superintendent Goodwin's British Isles Letters

*My beloved Nazarenes:*

## Number One

When the Board of General Superintendents met to plan and arrange the work for the year it was concluded wise, in harmony with the action of the General Assembly, that one of the General Superintendents should visit the work in the British Isles. Dr. Reynolds our senior Superintendent having made this trip in his numerous travels, the lot fell on me to make the visit this spring. Naturally I have felt a little timid, having been born in the woods of the old "Pine Tree State," and never one hundred miles away from home until after thirty years of age. Then too, I have never traveled very much on the "ocean's wild wave." I have no special fear of being swallowed by a whale, as I am not running away from any Nineveh of duty, however, I have had no special desire to undertake feeding the multitude of fish in the Atlantic. Then I have been such a home body that traveling has never had its alluring charms in my imagination as it seemingly has with some. However, I concluded to take the desire of my brethren as the plan of God and here we are "Off for the British Isles."

I could spend only three days at home with loved ones in making ready for the trip and one of these was a busy Sunday. How quickly these few hours sped away like dew before the blazing sun, and we were found at the depot to say the last words to dear wife and the children. These goodbys have been frequent in the last years and they grow no less tearful, with the passing days. But this goodbye pulled a little harder on the heart strings as the distance was considered in the separation. How the current of love deepens and grows stronger with the onward flow of years. Thirty-five years ago last Thanksgiving day Mrs. Goodwin stood by my side, a beautiful girl in her teens, taking my hand in holy wedlock. These have been thirty-five most beautiful years with unbroken devotion, surrounded with loving children. The younger days have passed, but the silver hair which adorns her brow makes her all the more beautiful in my vision. It is wonderful to live, love, and be loved.

As the train rolled on my mind quickly ran over the fleeting years. How quickly they have passed! I first saw Dr. Bresee

twenty-four years ago this winter in Pasadena, Calif. The Church of the Nazarene then was very small with only a few hundred members. The future of this work did not look very bright to one on the outside. First Church in Los Angeles was in a constant revival, but the efforts in South Pasadena, Ocean Park and Redlands did not seem to gather much strength and after a little were given up. There seemed to be no open door for the work in Pasadena at that time. I was at this time preaching holiness but so prejudiced against any new movement for fear of becoming a "Come-outer" that I was unable to fully receive the plan of God for my life. This was my first trip away from New England and everything naturally was very strange to me. After a few weeks we returned to the land of my childhood, during which time I took a four years' course by correspondence with Taylor University. When I returned to Los Angeles I was ready for anything and to go where God might lead the way. We opened fire in Pasadena and preached to about twenty people the first Sunday. In two years we secured church property and the membership grew to between eighty and ninety good members. This church now has about 700 members and a large Sunday school. Another church has been organized on East Washington Street with about 400 members. There are now two or three smaller churches in this same city. I was led to exclaim "What has God wrought" in these few brief years. Southern California District under the efficient labors of Brother Bates, who will soon go to the Orient as one of the Missionary Superintendents, has had a large growth in the last four years. Now with large and growing churches in Pasadena, Long Beach, Venice, Pomona, Ontario, Upland, Riverside, Redlands, San Bernardino, San Diego, Santa Ana, and a large number of churches beside old First Church in Los Angeles, with other churches too many to mention in towns and cities, what a wonderful change in the Church of the Nazarene in Southern California in these last years! Goodby, dear ones, but on

with this mighty revival of old time religion!

Truly we are in the midst of a most gracious revival which has been going on for several years. Many people do not know much about it, and others seem to despise the effort as being small and insignificant. This is not strange; it was the same in the days of Wesley. His ministry was most unpopular and was greeted with sticks and stones and bad eggs. In Wesley's day the outsiders never thought that Methodism would amount to much, for it took about thirty years to gather what was claimed as thirty thousand Methodists. And when he died after sixty-seven years of blessed ministry it was said that there were 70,000 Methodists. But what was all that out of the millions of people in all parts of the world? Sixty-seven years is a long time to gather only seventy thousand. But John Wesley laid the foundation for the greatest revival since the days of the Apostles. So it is and has been. They build the tombs of the prophets that are past, and despise the work of God in their own generation.

However, the revival goes steadily on. We began our history in the completion of our organization in 1908. The few scattered forces came together at Chicago in 1907 and at Pilot Point in 1908. With these united forces we had about ten thousand Nazarenes. In fifteen years we have gathered about forty thousand people into our fold as a result of this revival. I have followed the history of the holiness people somewhat for nearly thirty-five years and I have never seen such wide open doors for the preaching of full salvation as at present. Neither have I known such victories in revival campaigns as are now going on among us.

If our people will keep true to our standards, with an ever increasing passion for revivals of salvation, ever living in holy devotion to our Christ, nothing can hinder the onward sweep of this mighty revival. If so much has been accomplished in these few short years from such a small beginning, what should fifty thousand Nazarenes bring to pass in the next four years with millions of dollars worth of church property and a wide open field? What a tragedy should we be so slow as to miss this gracious time of our visitation!

place made vacant by his departure. These are the negative and the positive sides of this one crowning work of grace. On the negative side God subtracts, removes, "takes away," "eradicates," "annihilates," "destroys," "burns-out," the alloy of inherited sin and leaves the principle of grace unimpeded and free to do his heavenly work. The abnormal appetites for tobacco and alcohol and drugs are instantly removed. The abnormal propensities and inherited evil tendencies are taken away. The being is purged from the defilement and taint of inbred sin.

Moreover the abnormal strength of natural appetites is taken away. The Scriptures call these swollen abnormalities of appetites, "lusts which war against the soul." The baptism with the Spirit purges them from the soul. Then it is said "The blood of Jesus His Son cleanseth us from all sin" (1 John 1:7). On the positive side the Holy Spirit comes in to fill us with "all the fulness of God." This means restfulness, peace, power for service, and "the abounding fruitfulness of a sanctified life."

FOURTH. WHAT NOW ABOUT THE CLEANSED

body? Sanctification has taken all the unnatural and the abnormal out of it. But remember it is still an animal body with all the natural animal appetites and desires and passions. It still, as before, hungers for food and thirsts for drink and feels the stirrings of sexual passion!

Just here Satan snares many an unwary soul. Unwise teachers exaggerate and preach that all these animal propensities will be removed by sanctifying grace. Their hearers obtain the blessing and say to themselves "Now I am free from all peril from animal

appetites and passions!" Nay! Nay! brother: not so! St. Paul was wiser than that. He knew he was sanctified and professed it many times but he also knew that his body must be unceasingly guarded and kept from temptations. So he deliberately wrote, "I buffet my body beneath the eyes [like a pugilist] lest by any means after that I have preached to others I myself should be rejected." (R. V.)

"There," some one says, "that shows that St. Paul was not sanctified." It does not show anything of the kind. It shows that he had Christian prudence and sense enough to know that his body needed to be watched and guarded from perils.

My brother, you cannot afford to forget that when God sanctified you He did not take away your stomach, your appetite for food, or desire to drink, or your sexual passion or any other natural desire of your being. They were all put in us for a holy purpose and are perfectly innocent in themselves. Without them our race would fail to propagate itself and would die out from self-neglect.

But the body must be guarded from temptation and controlled by the master hand of sanctified common sense, (which is a rare article). When St. Paul's body became too unruly and too clamorous for indulgence he gave it so to speak a good wholesome beating "under the eyes." David neglected to do it and covered himself with everlasting disgrace.

Many holiness leaders, eminent in service have failed to imitate St. Paul's example and have fallen, some of them, to rise no more bringing an abiding reproach to the cause of holiness. Who does not need to pray the prayer of humbled David, "Lord, keep back thy servant from presumptuous sins: let them not have dominion over me."

#### THE CHURCH OF THE NAZARENE FOR NAZARENES

By J. G. MORRISON

THE Church of the Nazarene was started in order to give a church home to people who had received the experience, and were anxious to live the life of Nazarenes.

There is a tendency for people to consider it, in some localities, as "just one of the churches," and they come presenting their church letters to us, as though we had no higher standards than any of the various other churches that exist in the average community.

Here is an open door for the introduction of one of the many things that may threaten our ruin in the days to come. No holiness church can long survive the introduction into her membership of any considerable number of people who are not actively, zealously, and determinedly living the full salvation experiences taught and sponsored by the Church of the Nazarene.

Our very existence as a holiness church can only be maintained by a most faithful insistence by the pastors on the quality of the people offering themselves for membership. In our desire for quantity, we shall fail on the matter of quality, and then we will present the melancholy example that all our friends, "the enemy" have predicted of us.

The introduction of people who are luke-

warm on the matter of a burning experience of entire sanctification will immediately find its results in the election by these lukewarm members of pastors who will themselves reflect the tepid condition of the voters. These in turn will lower the quality of the officials farther up the line, and finally the top will exhibit the condition of the constituency below.

The only remedy for this is for every General Superintendent, every District Superintendent, every pastor, every evangelist, every member to constitute himself a committee of one to watch against the introduction of members who are lacking in a burning devotion in life and teaching for the chief doctrine of our Zion. We must have people for members who are in full and hearty sympathy with a holy heart, a fully saved life, and experience of entire sanctification, the possession of perfect love, the baptism with the Holy Ghost.

There must be no quibbling at this point. There are notable examples of other denominations who have split on this identical rock. They said, "Some other expression will do just as well. Some other experience means just as much." No, no! Let us make haste slowly, and assure ourselves that every person in our membership knows exactly what the second work of grace is, and is intelligently in constant and active sympathy with that teaching.

If a person is not in perfect harmony with holiness as a second work of grace, he is not

a Nazarene. Not being a Nazarene, he has no place in the Church of the Nazarene. Not having a suitable and congenial place in the church, makes it obligatory for him either to come promptly into sympathy with the doctrines of the church, or step out.

MITCHELL, S. D.

#### TO HELP THE PREACHER

By REV. C. E. CORNELL

DO you ever try your hand in arranging a ten-days' Home Camp Meeting and preaching ten sermons from Acts 1:8? It furnishes good spiritual and intellectual gymnastics. Here are some suggestive sermon topics that I have used recently with distinctive effect and appreciation.

"Stephen's Wonderful Face." Acts 6:15.

"The Abiding Comforter." John 14:13-17.

"The Perfect Man." Psalm 37:37.

"The Foundation of God." 2 Tim. 2:19.

"The Altitudes of Christian Experience." 2 Cor. 13:11.

"Spiritual Energies in Daily Life." Ezek. 36:27.

"The Majesty of Silence." Prov. 10:19; Matt. 27:12-14.

"Revealing God to the Soul." John 16:15.

"The Security of Faith." Hab. 2:4.

"God's Photograph of a Holy Man." Isa. 33:15-17.

"We Need God." 1 Kings 8:10, 11.

"The Meeting in the Air." 1 Thess. 5:17.

"Perfect Love." 1 John 4:18.

"The Tongue, a Fire, a World of Iniquity." James 3:13.

"The Spiritual Beauty." Ezek. 16:14.

Oh, marvelous power of the divine seed, which overpowers the strong man armed, softens obdurate hearts, and changes into divine men those who were brutalized by sin, and removed to an infinite distance from God.—JOHN WYCLIFFE.

#### WITH THE GREEK NEW TESTAMENT

By PROF. E. WAYNE STAHL

The Verities of Christ

THE word "verily" of our English New Testament is in the Greek, AMEN. It is originally from a Hebrew verb meaning *to be firm*; by metaphorical usage it came to signify *faithful*. This idea is associated with a transliteration of the word AMEN in Rev. 3:14, where of Christ it is written, "These things saith the AMEN, the faithful and true witness." Most fitting is it that the Savior should receive this title; for the word "verily" (AMEN) was frequently in His mouth. Another translation of it might be "truly" or "in truth." So eager was He who is "The Truth" that men should not doubt messages that He often confirmed them with an AMEN. Weymouth translates it "solemnly," as in Matt. 5:18, "Solemnly I tell you that until heaven and earth shall pass away, not one iota or smallest detail will pass away from the law until all has taken place."

Sometimes AMEN is carried over from the Greek without change and is to be found at the end of a sentence; in such cases it has the meaning of "So be it," or "May it be so." This occurs in Rom. 1:25; and 9:5; Gal. 1:5; Eph. 3:21; Phil. 4:20; 1 Tim. 1:17; Heb. 13:21; 1 Pet. 4:11; Rev. 1:6. In the Hebrew synagogues it was customary for him who had read from the Scriptures or had spoken a message, should offer up a solemn petition to God. His listeners would respond with "AMEN," and in this way made the supplication theirs. This custom was carried over into the Christian assemblies. And so we come to end our prayers today with this word.

But it is Christ's use of the word with which we are chiefly concerned just now. Whenever we find it in the four Gospels, it is always spoken by our Lord; it seems to be one of His favorite words. Matthew, Mark,

and Luke record Him employing it at least fifty-two times. And it is always in this form, "Verily, I say unto you (or thee)."

When we come to John's "Good News," we note an interesting difference; AMEN by him is used only (as with the other evangelists) in quoting sayings of Christ. But the disciple whom Jesus loved never brings in the word alone; it is always doubled; as in 1:51, "Verily, verily, I say unto you, Ye shall see heaven opened"; 3:3, "Verily, verily I say unto thee, Except a man be born again, he cannot see the kingdom of God"; 5:19, "Verily, verily, I say unto you the Son can do nothing of Himself, but what he seeth the Father do."

Twenty-five times the writer of the fourth gospel records Christ's using the word in this way. We may look upon it as a superlative expression, this double use of it, and make its translation as "Most assuredly."

We may reasonably conclude that when Jesus uses the word AMEN he has some matter of particular importance to communicate, something on which our spiritual welfare may be unusually dependent, something to which we should pay particular heed. And when He prefaces a statement with AMEN AMEN, we may infer that He wishes to reveal to us truth of transcendent value.

In John 8:34 we read, "Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin." Here is a subject that should be of stupendous interest to every reader of these sentences; how many have the experience described in Paul's word, "Being then made free from sin, ye became the servants of righteousness."

OLIVET COLLEGE, OLIVET, ILL.

# Nazarene Young People's Society

"Let No Man Despise Thy Youth"

## OUR WORK AMONG THE YOUNG PEOPLE

The East Liverpool, Ohio church has enjoyed a steady growth among our young people during the last three years. At the Assembly of 1921 this church reported thirty-five young people. However this number was made up partly of children and adults. There were not over ten actual young people in the church. This fact greatly stirred our souls and we at once began to pray, plan and work for the young of the community, putting forth special effort to reach them. God at once heard prayer and rewarded our efforts until today we have 145 in our Society and not more than ten of them could be considered adults, while we have practically no children in the Society, but have a junior society under the leadership of Miss Fern Stewart who is especially adapted to this line of work.

Our young people are wonderful and are a source of great delight to our hearts. They take part in all the services, and the work done by them in revivals is blessed. They sing, pray, testify, shout and do personal work. Then we have a choir of thirty-five voices from our Young People's Society who sing in the regular church services each Sunday, and we find that they attract many folks to our services. We also have an orchestra made up of the young people from the same society who play while the young people get blessed. We have a standard for both choir and orchestra, each member must be saved.

Then our young people are great givers and are putting hundreds of dollars into the local church, in fact most of them are tithers.

One of the things that we like about our young people is that when they discover that they have a talent, they immediately plan to cultivate it. Several are now taking music, both vocal and instrumental, while others have calls to preach and the mission fields. We also have six away attending school and preparing for their life work.

We also conduct each Saturday evening a prayer-meeting and Bible study for our young men as they say they would rather pray and study than be on the streets. Then we have a special prayer service and Bible study once each week for our young women, both of these services are full of interest and victory.

Our young people's service is conducted each Sunday evening and is led by one of the young people, and they always start right on time. Then once each six weeks we have an adult to lead that they may encourage the young in their work. We have no long winded adults to take up the time that belongs to the young, however if there is any time left they are given opportunity to give brief testimonies, but it is distinctly a young people's service.

Our society is made up of nearly an equal number of young men and women between the ages of fourteen and twenty-five and they are finding companions amongst their own number. This, thank God, will mean real Nazarene homes for years to come.

Our church as a whole stands back of our young people and are doing their best to assist them in getting established in the work of the Lord.

The meetings of our Society are not made up of slip reading, but of interesting talks by the leader and burning testimonies and exhortations by others, then we have special singing by members of the society, such as solos, duets, and quartets, as well as singing that is inspiring by the entire Society, with an average attendance of sixty-five.

This Society does not localize its work but each week finds some of our young people out assisting other churches; either by preaching, singing or playing. This has a very desirable effect as it attracts many to our services that we could not otherwise reach.

The Nazarene liberty and joy just suits the young of today and there is no reason why the Church

of the Nazarene should not increase its number among the young several thousand during this quadrennium.

Mrs. O. L. Benedum is the president of the Society and has done splendid work, and her work among the young has been greatly blessed at the hand of God. To God be all the glory.

O. L. BENEDUM, Pastor.

## DISCUSSION OF THE N. Y. P. S. TOPIC FOR APRIL 20

By DONNELL J. SMITH

### "The Master's Call to Youth"

Mat. 4:18-22; 19:16-22

The young of our day have been described with all the derogatory adjectives with which the English language is so well supplied. They have been charged with revolting from the paths of propriety, morals and religion. The young women are set forth as addicts to cigarettes, slaves in the domain of fashion; bold, bedaubed, betrousered creatures whose sex can only be guessed at. Stories of the excesses to which the young go are incorporated into sermons, and commencement day addresses, spread on the front page of our newspapers, and woven into the very texture of modern literature and the movies.

If there were no other young people than those who are thus described we might well despair as to the future. We do not believe we are in darkness to the degree to which the evil has actually spread; we acknowledge that it is alarming, if not appalling. But the case is not one against the young only, which is a fact that we need to take note of; the young constitute the most fertile field for Christian endeavor and the preaching of Christ.

Let us not forget that the appeal of Christ is pre-eminently an appeal to the young. Such it has been in the centuries past, and it were impossible to believe, even though we were without data to support our belief, that it had lost its power of appeal in our day. So real, so great is this appeal to the heart and life of the young that youth has been called by Dr. Francis E. Clark of the Christian Endeavor, "The Age of God." As he says further, "At this age the young heart responds to the appeal of Jesus and asks with eager enthusiasm, 'Lord, what wilt Thou have me to do?' It would seem as though God said, 'This is the open-door age; here is opportunity, the like of which will never come again. This is my gift to you—the gift of impressionable souls who are listening to My voice.'"

The followers of Christ "in the days of His flesh" were comparatively young. It has been the response to this call by the young that has carried the Gospel across ocean and desert waste. The story of Missions is the story of the response of the young to the call of their Master. Young men and women have kindled the fires of some of earth's greatest revivals. Thank God, the Church of the Nazarene possesses an army of them. To extend this call to the thousands who have come under the glamour of the world we now push forward. That the Master himself would prepare us for this holy task we humbly pray.

### I. THE CALL OF CHRIST TO THE YOUNG HAS EVER RECEIVED AN IMMEDIATE RESPONSE.

#### 1. It is a personal call.

We hear in our day of "crowd psychology," "mass movement," "class appeal." In contrast to this is the personal call of the personal Christ to become a personal follower of His. It is the biggest element that counts biggest in the life of the young.

#### 2. A call to personal devotion.

The great leaders of men have ever enlisted followers through this means. Jesus said, "Follow Me." Jesus not only inspired men but won men to Himself. He elicited the devotion of all classes and all kinds of people,

but especially have the young given of their love and devotion to Him.

3. *A call to privation and hardship.* The young look not for ease. They find their attraction in that which calls for self-denial, danger, suffering and even death. It was never in the call of the Master to provide for ease and self-indulgence. His was a call to the heroic. We defeat ourselves when we make the call of Christ easy. The call to privation and hardship pre-supposes something that Christ never omitted, the opportunity for service. "Follow me, and I will make you fishers of men."

4. *A call to great and glorious achievement.* An Alexander or Hannibal or Napoleon never painted the victories and achievements of his followers in brighter colors than did Jesus. Among their own people they were to ascend to the twelve thrones of power, while to the world they were to be the ambassadors of Him to whom ALL POWER was given.

### II. THE EXPLANATION OF THE POWER OF THE APPEAL THAT THERE HAS EVER BEEN IN THE CALL OF THE MASTER IS HIMSELF.

#### 1. His courage.

Never does His courage fail. Assailed alone in the mountains by the Adversary of men he yields not; surrounded by the crowd bent on His destruction or the soldier who has come to take Him his courage makes Him master of all; the Temple, His Father's house is purged even though He must turn the tables of the money changers over and drive out with a cord the votaries of Mammon; and Pilate is made to know that of himself he has no power or authority, only that which is delegated him by His Father. It is the undaunted Christ who in the might of right, called not for His angels, walked this earth to the accomplishment of man's redemption and the utter dismay of devils and evil men. It is He that commands the allegiance of the young. His royalty has won the highest and truest loyalty.

2. *His Naturalness.* The young care not for makers and practicers of religious forms and ceremonies. It was as the Son of Man that Jesus stood before men.

3. *His Purity.* Old age may make an altar before the gods of lust and greed but youth seeks a holier shrine. It was of the Sinless One that Luke would write to his friend, "O Theophilus."

1. Have you responded to the call of Christ?
2. Have you extended it to someone else?

## YOUNG PEOPLE'S RALLY AT CUSHING, OKLA.

Our Young People's Rally held here on March 8-9, beginning at 10:00 a. m. Saturday, with several visitors from Yale and Cleveland, and Brothers Tommie Hayes and Looman, was a gracious time. At 2:30 a street meeting was held, Brother Looman having charge with a number of Oklahoma City young people who arrived in time to help. Services at the church at 3:30 p. m. included a round table discussion on our problem of getting our young people interested and saved. At the close two were at the altar and one young man was saved. Sister Dillingham of Oklahoma City preached. Sunday was a great day in spite of the big snow. Sister Dillingham preached at 11:00 o'clock and at night; Brother Snyder in charge in the afternoon gave all something to do and no one refused to respond when called on. At the close of the evening service nine bowed at the altar and were saved, all young but one and all prayed through but one. There were shouts in the camp, praise the Lord. God has undertaken for Cushing, praise His dear name. The revival fire is still burning, and we have organized a young people's prayermeeting service.

G. FISHER.

No one who has not examined patiently and honestly the other religions of the world can know what Christianity really is, or can join with such truth and sincerity in the words of St. Paul, "I am not ashamed of the gospel of Christ—MAX MULLER.

# NEWS FROM THE FOREIGN FIELD

"Go Ye Into All The World"

## REVIVAL IN KISHORGANJ

By MISS RUTH M. WILLIAMS

**W**HAT busy, busy days these are! And yet how comforting to know that every effort put forth is in the name of and for the sake of Jesus. Surely we would not be living in this trying climate today were it not for the fact that there is work to be done here for Jesus. Yes, this is surely one of the world's neediest fields and we sometimes feel that our battle line is indeed very far-flung and that the hosts of Satan are so numerous and so mighty. Yet we know that our God is Almighty, and is able to take us, weak though we are, and use us here to the end that many of this district shall be brought to the Light. We think of this when we are tempted to discouragement, tempted to believe it almost a hopeless undertaking.

We have been grateful indeed for the presence of our Acting District Superintendent, Rev. K. Hawley Jackson and family, who arrived Christmas night. This is not Brother Jackson's first trip to Kishorganj. He and his wife and family remained with us about seven weeks this time, during which time we feel that we have made real strides under God toward the advancement of our work and the furtherance of the kingdom in this place. Brother Jackson conducted a revival meeting in our little chapel, during which time quite a number were saved or sanctified.

At the close of this meeting twenty were baptized and eight were taken into the church. Brother Jackson's preaching and Bible teaching were forceful and scriptural and we are seeing every evidence of a recent revival amongst our orphanage girls and Christian community. A few of the girls who did not get saved during the meeting got under such pungent conviction that they had a "night session" in their rooms one night, at which time five of the girls prayed through and came to my room the next morning and asked forgiveness for having been disobedient in the past, and requested baptism. These girls get a monthly allowance from me of a few paltry pice for sweets, etc., and they are wanting to turn it all into the church—their *all*. Some of them have put me under conviction about giving. Some of them are requesting to accompany the missionaries as we go into the schools and homes to preach the Word. Thank God, when we "have" we must "tell." We believe that there are jewels here in our orphanage who will yet be called to preach the gospel of Christ in this dark district. Please join us in prayer to that end.

On the last day of Brother and Sister Jackson's stay with us they were the guests of the orphanage girls at a feast, consisting of rice, chicken, vegetables, sweets etc., which we all ate with our fingers (approved Indian etiquette), at which time the girls presented them with two pieces of brass which they had bought with their own money.

We are finding indeed that the call of the homeland is becoming less distinct and a feeling of restfulness and contentedness and willingness to serve Christ here is always settling down upon us. I am not counting the days until my furlough. Rather, I am becoming so attached to my people here that it will be hard indeed to leave them, if only for a short time.

## IN SALAMA

By MRS. PEARL INGRAM

Warm days have come to Salama; three months yet until we may expect rain, and I have never seen the desert drier than our valley is now. But the rivers of God's grace and love still flow freely into our hearts, and we are rejoicing in Him.

I am alone today excepting for the chore boy, Sotero, who works about the place, Bernadina, our house girl, who is suffering from the mumps, and Robertio, the six-year-old native orphan who is in school. Yesterday morning Mr. Ingram, with some of the members of our Salama congregation, left for

a little mountain village twelve miles distant where they expect to hold a meeting for a few days. Up there, several hundred feet above the valley, where it rains often, all is verdant and beautiful; it is a most delightful change from the malarial infested atmosphere of the valley. But the mountain people have not seen the beauties of the gospel, nor have they heard very much about it as yet. We held our first meeting there in January and were welcomed with missiles of manure and threatenings to burn the house in which we preached; but in the midst of it God gave one conversion, an Indian woman. Now they seem more friendly and the two Christian families who live there are treated with more kindness. Pray that this mountain village may be won for the Master.

We are doing all that we know how to do to push the responsibility and burden of soul winning upon the native Christians themselves, and in numbers of cases we are seeing an encouraging response. We are trying to learn lessons ourselves regarding the many problems that confront missionaries. Miss Cox is spending a few weeks in the capital city, and we miss her very much.

We are pressing steadily onward, daily proving the sufficiency of God's grace for all things, and rejoicing in victory. Thank you one and all for your prayers; they sustain us and uphold us in many a test and strain.

## A LETTER OF THANKS

In behalf of all the missionaries of Africa I have been asked to express our hearty appreciation of the splendid way the societies and individuals have co-operated with us in carrying out the suggestions of the missionaries in regard to the sending of parcels by parcel post, which suggestion the Board kindly presented to the churches. The results have been most pleasing. These packages, so wisely planned and so carefully wrapped, reached us in a very short time, compared with the long months it takes for the boxes to arrive, so we had a real Christmas at Christmas time.

Then too, the value of articles were so much more reasonably declared that in many cases not more than half the amount of duty was required as we had paid at other times.

And, to be sure, there is no denying a certain inward delight in individual packages, all wrapped up with Christmas paper and ribbon, with the name of sender and your own name written on it.

We were beautifully and bountifully remembered this year, though with great stress and strain at home we did not expect it. The gifts were the most useful, I think, that have ever been sent.

We can only ask for each giver "the blessing of God that maketh rich and addeth no sorrow with it."

*Yours to make Christ known,  
ORA V. LOVEFACE, Secretary.*

## REV. F. B. JANZEN WRITES

FROM STEGI, SWAZILAND, AFRICA

We are having a very dry year, and the corn, which is the main food of the country, was almost destroyed. The heathen begged us to pray again for rain as we did last year.

We tell them that God is displeased with them for wasting so much corn making beer and then having their big beer drinks on Sunday instead of coming to our meetings. This makes a great impression on them, but it is hard for them to quit their beer.

However, we gathered in the church day before yesterday and prayed for rain. Yesterday God sent rain—not enough to soak the ground well, but it is beginning now to rain again.

"The northern part of South America, except for the coastal and near-by cities, is the largest unevangelized region in the world."

## PERSONAL CHECKS IN CHINA

We often get letters from the homeland asking us how to send money to China. Of course it can be sent through the Board, but in case any one wants to send a special gift direct it is not necessary to get a foreign draft. They can send a personal check, or they can send bills in registered letters. We also have received letters from people saying they had sent money, and that we did not acknowledge their letters. The fact is we never got the money, because all the money sent direct to the field is receipted by the missionaries.

I want to say a few words about Christmas boxes. Perhaps some friends at home think this does not help much. But it certainly does. Some of us could hardly get along with the salary we are getting if it were not for the Christmas boxes. We appreciate them.

A. J. SMITH.

Anyone desiring to send a box should write to Mrs. Paul Bresee, 1126 Santee street, Los Angeles, Calif. for instructions—and write soon.

THE GENERAL BOARD

Church of the Nazarene, 2905 Troost Ave.  
Kansas City, Mo.

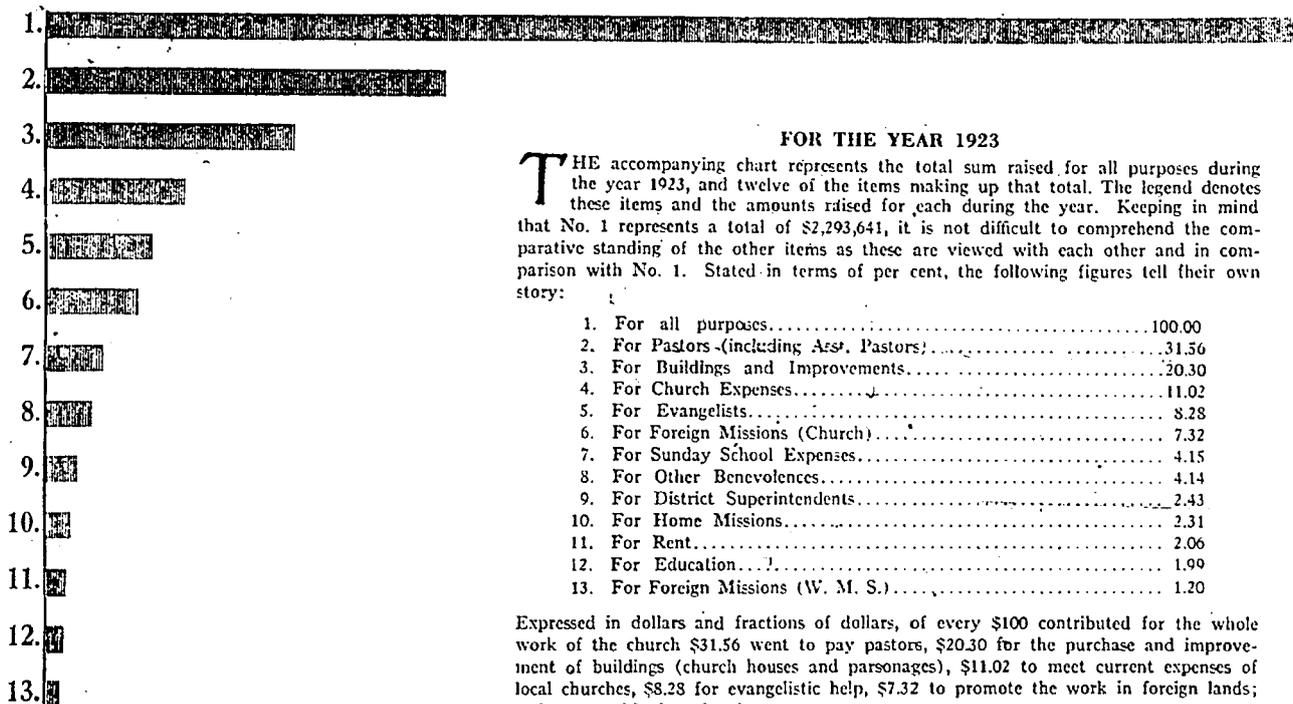
## GLORIOUS MARTYRDOM FOR "THE NAME"

As told by Charles Ernest Scott, Missionary

**D**R. Charles Ernest Scott, one of the most distinguished evangelistic missionaries of the Presbyterian church, says of an educated Christian man and his wife, whom he had led to Christ, "Almost the only Christians in their village, they were the center of persecution. Village bullies one night broke over the wall into their yard and beat them upon their 'k'ang' (bed) and as I heard of it I went to minister to them. I said, 'The pain is very severe, isn't it?' And he said, 'Yes, but it is nothing like the Lord Jesus suffered for me.' Later to complete the work, this same company of rowdies went to the temple and knocked off the heads of two of those ugly idols, charging the crime to this man and his wife in proof of their immorality. Then they were persecuted terribly. They were taken before the magistrate, beaten by his henchmen until their backs were mere pulp, and then thrown into the loathsome mud jail, where they had to sustain themselves or starve. After a time they were sent to their home. Then one day in broad daylight these village rowdies came and bound their hands and feet, strung them with ropes and took them to the village temple, dropped them there, drew a cross on the dirt floor and said, 'Spit on that.' The old man said, 'The Lord Jesus Christ has always been a good friend of ours since we have known Him. We cannot go back on Him now.' Then the leader said, 'Take them over to the village pond.' Now almost every village has a pond. This one had a high bank. The old couple began to sing, 'My Jesus I love Thee, I know Thou art mine.' They had just gotten to the first syllable of the word 'Jesus' when the leader cried, 'Hay!' rolling together the connotation of disdain, contempt, impatience, a desire for revenge, and a determination to get it. Then the leader said, 'Shove them in.' And with their hands and their feet bound they rolled down the slope under those muddy waters, for the sake of the Name. One of my inspirations when I sometimes forget and think I am perhaps a little too good to have myself clean spent out, is to remember my friend and his wife and to ask myself, do I love Him like that?"

In Mexico there are states with a million population with no foreign missionary work. There are only two hundred ordained ministers, both foreign and native, to preach the gospel to fifteen million people. Seventy-five thousand are thus dependent on each ordained minister.—*Missionary Review.*

# A Study in Church Finances



THE accompanying chart represents the total sum raised for all purposes during the year 1923, and twelve of the items making up that total. The legend denotes these items and the amounts raised for each during the year. Keeping in mind that No. 1 represents a total of \$2,293,641, it is not difficult to comprehend the comparative standing of the other items as these are viewed with each other and in comparison with No. 1. Stated in terms of per cent, the following figures tell their own story:

1. For all purposes	100.00
2. For Pastors (including Asst. Pastors)	31.56
3. For Buildings and Improvements	20.30
4. For Church Expenses	11.02
5. For Evangelists	8.28
6. For Foreign Missions (Church)	7.32
7. For Sunday School Expenses	4.15
8. For Other Benevolences	4.14
9. For District Superintendents	2.43
10. For Home Missions	2.31
11. For Rent	2.06
12. For Education	1.99
13. For Foreign Missions (W. M. S.)	1.20

Expressed in dollars and fractions of dollars, of every \$100 contributed for the whole work of the church \$31.56 went to pay pastors, \$20.30 for the purchase and improvement of buildings (church houses and parsonages), \$11.02 to meet current expenses of local churches, \$8.28 for evangelistic help, \$7.32 to promote the work in foreign lands; and so on with the other items.

Each year the Church of the Nazarene advances in membership and in gifts. To consolidate these gains that the effectiveness of the church may have an abiding influence in perpetuating the Kingdom of God in the earth is the ever-present problem. As a movement the Church of the Nazarene has gone forward aggressively to enter new fields, to advance into the enemy territory, to plant the banner of full salvation in advance always of its position of the previous year. The church that ten years ago contributed \$500,437 for all purposes, required last year *over four times* that amount to enable all of its departments to carry on successfully. If the church is to continue its advance year by year, with increased diligence must it make sure of the territory already occupied. The lessons learned must be applied; and if lessons need to be learned, the sooner such is accomplished the surer will be the advance. The omnipotent God who flung the stars into place and who regulates their continued going to the fraction of a second in hundreds of years, will be with that people who give diligence to the work in hand, that it be not only advanced, but competently and carefully conserved to His glory.

LEGEND:

1. For All Purposes, \$2,293,641.
2. For Pastors, \$723,914.
3. For Buildings and Improvements, \$465,690.
4. For Church Expenses, \$252,816.
5. For Evangelists, \$190,096.
6. For Foreign Missions (Church), \$168,106.
7. For Sunday School Expenses, \$95,173.
8. For Other Benevolences, \$94,974.
9. For District Superintendents, \$55,754.
10. For Home Missions, \$52,934.
11. For Rent, \$47,211.
12. For Education, \$45,703.
13. For Foreign Missions (W. M. S.), \$27,670.

## OHIO DISTRICT

Two new churches have been organized since we last reported, one at Cooperdale, Ohio and the other at Sidney. This brings us up to seven for the year so far. We need a good church building at Cooperdale, and we worship in an old Opera House at Sidney. Our new church at Kenton, Ohio is going fine, organized late last fall with about twenty members. They have built a new church valued at ten thousand dollars and now have more than fifty members. Rev. A. R. Hoffman the pastor has returned for the coming year. The church at Payne has bought a new parsonage and Rev. Roy Klinger has returned for another year with bright prospects for good success. Brother Brinkman at Paulding was returned and is planning on having the Assembly at his place next year. The work at Wauseon is growing nicely under the leadership of Brother and Sister Boyle who have been called and accepted the work for next year.

Our two churches at Toledo are doing well, the First Church with Rev. C. E. Herrell as pastor has made a good growth with tent meetings planned for the summer months. The second church under the leadership of Rev. Tovey is growing and they have their own tent for meetings in this part of the city.

We are planning a good Assembly which is to be held at Toledo April 30 to May 4. We are planning on an aggressive Home Missionary work this summer in tents. We have the following cities on our list which need a Church of the Nazarene: Bucyrus, Defiance, Delaware, Elyria, Fostoria, Fremont, Gallon, Lakewood, Lancaster, Lima, Lorain, Mans-

field, Norwalk, Piqua, Sandusky, Tiffin, Zanesville. If any one in these cities desires a full salvation meeting this summer in a gospel tent please write me at once to N. B. Herrell, 1455 Hunter Ave., Columbus. Your brother in the fight.

N. B. HERRELL, District Superintendent.

## THE FLORIDA DISTRICT

The Florida District has been greatly refreshed by the coming of our Gen. Supt. Reynolds, who with the Dist. Supt. visited all the churches and missions on the District.

We had been in the Gainesville campaign five weeks when Gen. Supt. Reynolds came to us there. He preached the last week, closing up the six weeks' meeting with good results. God gave us several souls in the fountain, nine new members, and a good hall in the center of the city with the rent paid up six weeks in advance.

From there we went to Jasper where our pastor, C. C. Cooper and wife and two members hold the fort. May the great Captain help us to help them establish our work there this year.

Our next visit was with the Grand Crossing Church, with Pastor D. M. Reed. Here the heavens broke upon us after a wonderful sermon by Dr. Reynolds and a fine young man was brightly converted. Then we went to Norwood, near Jacksonville, with Pastor T. S. Mashburn. Here Brother Mashburn has suffered for the work, but God is giving victory. A new tent and some lumber to floor same were purchased yesterday, and today we are getting busy building a little parsonage for the preacher. Mrs. Bussey and the writer are here to assist

Brother Mashburn in a four weeks' revival. At present we have one member here. Pray God to give us souls and a dozen Nazarenes in this place before the meeting closes. We had a good meeting with the Pastor J. L. Roby and the faithful saints at Miami. They freely gave a hundred dollars to help the work at Norwood. We had a good service at Homestead with Pastor Dr. Shade, and at Princeton with Pastor J. Warren Brown. Our last service was held with the Fort Lauderdale Church with Mrs. F. C. Boswell as pastor. They are certainly taking new territory and plan to entertain the District Assembly in October.

We shall always be grateful to God for letting Gen. Supt. Reynolds spend these days with us, surely I can never be the same again. My vision and faith have been greatly enlarged. Hallelujah!

We need several pioneer pastors who can earn part of their support and an evangelistic party which is willing to pioneer. God has them and I believe will send them to us. Amen!

M. M. BUSSEY, District Superintendent.  
430 W. Forsyth St., Jacksonville, Fla.

"We would be lost without the paper. Usually it is glanced through as readily as we would peruse first class mail. We like the paper very much and expect to take it as long as we are Nazarenes and have the finances. We are working in a hard field but find the paper a blessing to us and the people. The Lord bless you and keep the work going."—A. J. Laird, Ill.

"I am enclosing a check for the renewal of the dear HERALD OF HOLINESS which I love so well and have taken since 1923 and I could not do without it. I also have sent it to five different people and some are still taking it, and it has blessed so many. I watch for it every week and it is so much company for me as I am alone much of the time."—Mrs. M. L. Clifton, Arkansas.

## NORTHERN CALIFORNIA DISTRICT

Greetings from Northern California District. We are glad to report victory both in our souls and for the work of the District. From the far North like Eureka and Montague to the far South like Bakersfield and San Jose comes the news of progress. Brother Lamar of Eureka is seeing the result of hard labor in increased crowds and interest. Brother Gibbons has a small band at Little Shasta. They are not as yet a Nazarene body but they love the Lord and God is using this good man to lead them on.

Brother Joseph Gray has worked hard at Red Bluff and as a result we have a new church and they are looking toward building in the near future. The Dairyville folks will unite with the Red Bluff church. Brother Ingram has had a year of settling and rooting in the Lord and our cause for his people. At Corning Brother Murrish has had a good year and our work is really getting a sound footing here. In all of the above places we have held conventions or otherwise assisted through the year as best we could.

Brother Mieras at Sacramento has had a good year. It is marvelous how the Lord uses this man. Our Assembly will be held in Sacramento and it will be a surprise to some even of our District to find a church of better than one hundred members. Stockton under the wise leadership of Rev. Roy Smee has been successful in getting a new building on their new lots. This seems a very wise move and bespeaks for Stockton a great future. We are glad for the courage and vision of Brother Smee and his people.

Oakdale is on the upgrade with a fine Sunday school and a new church proposition. Brother Griffith has worked hard and the Lord has assisted with the result that for the first time in our history we will soon be in our own building in Oakdale. Waukena moves, on with Brother Vale Johnson as pastor. Livingston, a new organization, is on the upgrade. Brother F. B. Chapman has recently come to them as pastor and they are beginning a building program as soon as weather conditions will permit. At Merced Brother Galloway has a fine crowd and a great prospect. We were there recently for a convention.

Fresno, Lindsay and Bakersfield are pushing on under the leadership of Lehman, Wells and Schocke. These churches are especially making great progress on Sunday school lines. In fact this is where we will have made our greatest gains on the District this year. In no time in our history have we progressed in Sunday school work like this year. This alone proves the value of proper buildings the providing of which has occupied the time to a large extent of all our folks for two years. But it pays and will pay more in the future. At Milton and Stone Corral Brother J. B. Mickey has been blessed of the Lord throughout the year and he has things in the best shape there that I have ever seen.

The work in the Bay section including San Jose, Santa Rosa and the three Bay churches is progressing nicely. This has been a good year to my soul and while we have not been able to organize in as many places as we hoped yet in all God has made it a year of victory.

We will enter other fields of labor next year but our hearts will always thank God for Northern California and keep her interests on our heart. Pray that we may be led of the Lord.

CHAS. A. GIBSON, District Superintendent.

## ALBERTA, CANADA DISTRICT ASSEMBLY

The Assembly just closed was, in many respects, the greatest ever held on the Alberta District. It was held in our Calgary church, the mother church of the Alberta work. From the first song to the final adjournment, harmony prevailed, and the presence and power of God was manifest in every session. Pastor I. W. Young and his faithful and efficient wife are making good in Calgary, and the arrangements of the Calgary church for caring for the Assembly were eminently satisfactory.

Gen. Supt. Goodwin's address on "Vision and Knowing the Day of Divine Visitation," sounded the keynote of the Assembly. The fields are white unto the harvest in this land of opportunity, and we must work while conditions are so favorable. In order to the better promotion of our work, and the extension of our borders, Brother R. E. Roe was appointed District Evangelist, and Brother W. E. Elliott was appointed to do colportage and lumber camp work.

Encouraging reports were given by all of our pastors, and substantial gains were made in membership over the District. Our pastors and workers are heroic men, and their self sacrificing wives are

## SUNDAY SCHOOL LESSON REFERENCE

APRIL 13. ELIJAH AND THE STRUGGLE WITH BAAL. Lesson: 1 Kings 18:20-24; 36-39. GOLDEN TEXT: No man can serve two masters. . . . Ye cannot serve God and mammon. Matt. 6:24. Devotional Reading: Psalm 15.

APRIL 20. THE RISEN CHRIST, EASTER LESSON. Lesson: Mark 16:1-15. GOLDEN TEXT: But now is Christ risen from the dead, and become the first fruits of them that slept. 1 Cor. 15:20. Devotional Reading: Psalm 16:5-11.

true helpmeets to them. This is the kind of men and women needed in the pioneer work of this much favored land. Vast stretches of prairie, peopled with sturdy pioneer settlers, and dotted with school houses, are inviting our efforts. The people of these needy fields are stretching appealing hands our way. They are looking to us for the spiritual help they so sorely need. Children are growing up in our rural districts almost destitute of a knowledge of God, of Christ, of the Bible, and of salvation. Truly, this is the land of opportunity for men and women of vision, unflinching purpose and strength of character. We now have churches in all but one of the principal cities of this province, and one will be established there soon, the Lord willing. New churches have been built in Edmonton and Lethbridge during the past year, and Calgary is making active preparations for building in the near future. God is with us.

Dist. Supt. C. E. Thomson has the work of the Alberta District on his heart, and has a vision of the possibilities of noble achievement in this needy field. His good wife is standing by him loyally in all his efforts. His report was a trumpet call to arms to all of our workers, and a challenge to us to undertake greater things in the name of our Christ. God is working, and we must make our plans larger. He received forty-four of the forty-seven votes cast in our nominating ballot, and his election was declared by unanimous vote of the Assembly. Brother Thomson has made good during the past year, and is proving himself to be God's man for the place.

With regard to our finances, organized, systematic giving was emphasized, the tithing system was urged, the budget system was adopted, and a District Board was appointed. The financial stringency of the past few years is lessening, and conditions are improving.

Young men for our work are being raised up in increasing numbers, new fields are being opened and our staff of workers has been increased. Active efforts are being made for the training of our young people for our work at home. Arrangements are being made for the establishment of a permanent Bible school to be known as The Calgary Bible Institute. Dr. and Mrs. Ellyson have been invited to take charge of the work, and have the matter under prayerful consideration.

Our Sunday schools, Young People's Societies, Woman's Foreign Missionary Societies, and Ladies' Prayer Circles are doing splendid work throughout the province. Miss Cove of New England, was with us in the interest of our Women's Foreign Missionary Societies, and accomplished a more complete organization of our forces over the field. Mrs. Whiteside represented our Nampa work.

The crowds at our evening evangelistic services

were so large that they could not be accommodated in our Calgary church, and the basement tabernacle of the Christian and Missionary Alliance was secured for the services of the Assembly. Gen. Supt. Goodwin's messages were unctuous, and marvelously blessed to the hearts of the people. Sunday was a great day of feast, and the closing service the crowning one of the Assembly. A goodly number of seekers were at our altar, some for salvation, some for sanctification, and some for reclamation. They got to God in the good old fashioned way that is so satisfying to the soul's needs. Our hearts go out in gratitude to God for all He has wrought on this field, and to the faithful workers whose labors in previous years have contributed so much to the success of the work during the past Assembly year.

District Superintendent. . . . C. E. Thomson, Didsbury  
District Secretary. . . . R. G. Tenove, Edmonton  
District Treasurer. . . . K. R. Hunt, Nobleford  
District Evangelist. . . . R. E. Rowe, Stettler  
Lumber Camp Work. . . . W. E. Elliott, Red Deer  
Calgary Church. . . . I. W. Young  
Riverside, Calgary. . . . Under Calgary Church  
Caresholme. . . . J. Tench  
Colholme. . . . W. Collier  
Craigmyle. . . . O. G. Brooker  
Cumberland-Delburne. . . . J. D. Fowler  
Didsbury. . . . N. Arachuk  
Drumheller. . . . H. O. Fanning  
Edmonton. . . . R. S. Tenove  
Ferintosh. . . . A. Collett  
Hassar. . . . H. Irwin  
Lethbridge. . . . E. S. Mathews  
Loughheed. . . . E. S. Osborne  
Red Deer. . . . J. W. Bruce  
Rimbey. . . . N. W. McDowell  
Stettler. . . . H. Humble  
Samsonton. . . . C. Collinson

H. O. FANNING, Reporter

## CHICAGO CENTRAL DISTRICT

Since our last report we have been on the move for God and souls over here. Quite recently we had a week-end convention in our new church at Champaign, Ill. Rev. H. B. Garvin and wife and our dear folks there have made a phenomenal growth. We organized the last of August with a membership of eleven and a Sunday school of nineteen. Last Sunday we had a Sunday school of 130 and a membership of seventy. They are really taking care of the pastor, have a comfortable parsonage and a good tabernacle, the respect of the city and salvation every time they meet.

Over at Havana at another one of our new churches, Brother Beavers and wife have likewise made a phenomenal growth. They have a Sunday school around sixty, have their tabernacle bought and paid for and have a grip on the city.

At Peoria, we had a tent meeting last summer under very adverse circumstances—in fact the workers endured hardships as good soldiers of Jesus Christ. We had only just a few converts, but they started a prayermeeting which began to grow until they had a dozen coming, then they doubled to twenty-five, then they went to fifty and the crowd got so large they had to rent a hall.

Down at Lomax on the Mississippi River, we have a very promising and growing church with Sister Eva Shepard as pastor. This is one of the few holiness churches in that great western part of Illinois where so little holiness work is being done. They really had a substantial revival at this place, among heads of families and they have a substantial membership. At Galesburg, Brother and Sister Rahbar are faithfully serving the people. At Kewanee, one of the struggling old churches of the District, we have received a new lease of life and Brother Catanese is having crowds and a good Sunday school, and this church shows every indication of healthy growth and advance.

At Joliet Brother Jesse Brown is putting on a good campaign with some of our pastors from Chicago and Miss Grace McLemore. This is one of our new churches, and shows a healthy growth and advancement. Up at Beloit, Wisconsin, Brother Hollenback and wife and Brother Bell are holding a Home Missionary Campaign. We have leased a church at this place, organized a new Sunday school, and these dear folks are faithfully endeavoring to get a foothold. Brother Bell is also preaching at Edgerton. A little south of Beloit is Rockford and Freeport where we are trying to enter. A little farther down toward Chicago is Elgin, where we have the nucleus to start a new church. A little farther below Elgin is Aurora with its forty thousand people where Brother Schurman the pastor of our First Church, Chicago and Evangelist Workhouser are planning to put on a meeting.

This week we are entering Waukesa, the county seat south of Chicago. Last week Evangelist Ludwig and wife closed a home missionary campaign at Pana, Ill. On the last night we asked the full house, how many people would like to have a Nazarene Church, and practically every hand in

## KANSAS - NEBRASKA DISTRICTS

Remember April 13th  
beginning the  
VICTORY CAMPAIGN  
for  
BRESEE

THEOLOGICAL COLLEGE

to raise the entire debt.

Let all pray and push together  
and we shall put it over.

It can be done and by His help  
we will.

the house was raised, and we have about forty people who will back an organization at this place. A good house that would cost about \$15,000 to build can be bought for the price that we are willing to give, and that is very cheap. At Carlinville, we have the prospect of buying a church having a good following. We have started a preaching service Sunday afternoons at West Frankfort, Ill. Quite recently Brother S. L. Cox of West Side Decatur Church held a few days' meeting at Clinton, Ill. where we have a good opening for a church. Thus our Home Missionary work is gradually opening up all over the District. We have calls every week for somebody to come and preach the gospel and along with these calls we have from ten to twenty-five letters from workers who want to push out in the battle.

We are making progress on the building program. Brother Haynie, pastor of Woodlawn, has plans under way to buy a new lot and build a tabernacle at Woodlawn, Chicago. Brother Gallup, pastor at Springfield has his plans well under way to build a fine new building. At Franklin, Ill., one of our new places we are going to build a new tabernacle. Likewise Hull, Ill. has a new parsonage under way.

We are planning for the most aggressive evangelistic campaign in the history of our District. We aim to have not less than one hundred campaigns and meetings, and many of these will be in cities and towns where a full gospel is not being preached. We find that the people are there and that the support is there, and all we have to do is to pull the forces together. Anybody interested in any city, either in Illinois or Wisconsin, write to the undersigned at Danville, Ill.

E. O. CHALPANT, District Superintendent.

## REVIVAL AND CHURCH NEWS

OUR FIRST CHURCH AT AUSTIN, TEXAS reports good progress under the leadership of Pastor I. L. Flynn. Sunday March 23rd was especially a good day when Brother Flynn preached under the tent on invitation of the Second Church. The finances of First Church, the reporter says, are coming along well.

PASTOR GEEDING OF CENTRAL Church of the Nazarene, Racine, Wis. reports a good meeting under the leadership of Evangelist E. E. Turner and wife. With seekers at the altar, a substantial uplift in the church itself, a good list of subscriptions for the HERALD OF HOLINESS, a good offering for the evangelists and a love offering for the pastor, Brother Geeding declares, "We are pushing ahead, the Lord is blessing and we feel like traveling on." He says the Turners see the revival from the pastor's stand point and that they do a solid and lasting work.

PASTOR C. C. JOHNSON of Holdenville, Okla. reports a splendid revival under the leadership of Evangelist F. R. Morgan and Prof. Lawson Brown. The crowds overflowed the place and convinced the people of the need for larger quarters. There were forty-five professions, fourteen joined the church and there are still others to come in. The evangelists, Brother Johnson says, "certainly won the hearts of the people with their preaching and singing."

EVANGELIST W. E. ELLIS recently closed a good meeting with Pastor J. P. Ingle and his church at Shelbyville, Ind. Crowds were large, there were forty seekers and thirty professions, seven additions to the church, a good increase in the Sunday school, thirty were anointed for healing, a "Gospel Team" of forty-two members was organized and twelve subscriptions to the HERALD OF HOLINESS were secured. The meeting lasted seventeen days, about four hundred dollars was raised for all purposes including an offering for the pastor in groceries and money amounting to fifty-four dollars in all. Brother Melvin Ash led the singing for the meeting. Pastor Ingle commends Evangelist Ellis and his work and make special mention of his sermons on "His Majesty, The Devil," and "White Slavery."

PASTOR EVERETT ATKINS, assisted by Evangelist Dye of Findlay, Ohio has recently closed a good meeting in his church at Oatsville, Ind. There were about twenty-five professions, among whom was one local preacher who was sanctified wholly and there were three additions to the church. Oatsville

### THE MAN FOR THE JOB

We are presenting herewith a half tone of Mr. F. E. Lang who has recently been elected Business Manager of our school at Hutchinson, Kansas. Brother Lang has been cashier of the Citizens State Bank at Sylvia, Kansas since 1909, is a member of the Pleasant Hill Church of the Nazarene and has his heart in the work of raising money to pay off the indebtedness and to equip the school at Hutchinson.

Brother Lang has the full confidence, not



only of our own people, but of all others with whom he has had dealings during the last thirty years. I recently read a recommendation from the Mayors of Sylvia and Hutchinson, along with some from our own Rev. E. J. Lord, and Brother Sam Snowberger that were as fine and unhesitating as I have ever seen given to any one.

Surely the people of Kansas and Nebraska and the friends of our school at Hutchinson have a right to feel that God has sent the man who was needed to put this school on its feet. Shall we not all rally to him and see that he does succeed? The Hutchinson people have set in to pay every debt and to build a school that will be an honor to the church.

In His service

J. B. CHAPMAN, President General Board of Education.

church was organized last summer with thirteen members (it now has eighteen) and shortly afterward undertook the building of a new church building with the pastor acting as contractor, carpenter and mason. With a small church and great odds to fight against the undertaking was a difficult one but was carried through to success. The new church is 36 x 58, is furnished complete and has three rooms in the basement for Sunday school work and one for the furnace. The people are encouraged and the blessings of the Lord are upon them.

STRINGTOWN CHURCH OF THE NAZARENE near Greenfield, Ind. has recently closed a four weeks meeting in which Pastor Harry Carter was assisted by Evangelist Frank Edwards with the Schlagel sisters of Muncie as the song leaders. There were seventy-six seekers, most of whom made profession. The crowds were large and the finances came easy, including a forty-five dollar love offering for the pastor. Six students from Olivet who came for the last two days were a great blessing in the song services and in prayer and they made a good impression for the school. The pastor is beloved by his people, the reporter says, and the evangelists are highly commended. Brother and Sister J. M. Wines and Brother and Sister Ural Hollenback are members of the Stringtown church.

EVANGELIST R. L. MORGAN of Anderson, Ind. reports good meetings at Patricksburg, Ind. and Frank-

lin, Ill. At Patricksburg the crowds were splendid, people coming from distances of thirty or forty miles, and a good revival spirit was on with seventeen seekers the last night. A new class was received into the church. The pastor, a telegraph operator, Brother Morgan declares, "Knows how to send messages to the skies and get the answer back." The meeting at Franklin was held in a rented Baptist Church. Miss Grace McLemore was the singer in the first part of the meeting and Prof. Shanks and wife in the latter part. Miss Mason is the pastor and during the meeting subscriptions were taken for the purchase of a lot and for the building of a new tabernacle. Brother Morgan's next meeting is at Galesburg, Ill.

EVANGELIST ARVEL EMMERT closed a very successful meeting with Pastor Cornelius and his church at Princeton, Ind. on March 23. There were sixty or more seekers, some praying through at home. Five grown people out of one family were saved and two of them were sanctified wholly before the meeting closed. The house was well filled every night and there were eight or nine seekers in the last service. Three new members were received and more say they are "coming soon." Nice offerings were received for both evangelist and pastor and about seventy subscriptions for the HERALD OF HOLINESS were taken.

EVANGELIST LUM JONES has had a very successful tour of the Northwest, closing with Pastor E. E. Martin at Ontario, Oregon where he had a good revival with a large number of professions and sixteen additions to the church. Brother Jones is truly the pastor's friend as indicated by the fact that he took a love offering of \$105.00 for Brother Martin. He says, "I consider Brother Martin a great pastor, one thing that makes him so is his wife who certainly is a wonderful woman of God." Brother Martin leaves Ontario soon to become pastor at Lowell, Mass. Brother Jones never forgets the HERALD OF HOLINESS in his meetings and he says, "There is no greater paper published."

WITHIN THE LAST THREE OR FOUR MONTHS Evangelist E. E. Turner and wife have conducted five successful meetings; one at Benton, Ill. with Pastor Millard Fitch, three on the Kentucky District under District Superintendent Montgomery and one at Racine, Wis. with Pastor Geeding. The Kentucky meetings were at Mt. Sterling where there were thirty seekers and seven additions to the church and where Brother Turner preached on tithing and the church adopted the Bible plan for the financing of the church, resulting in the pastor's receiving his full salary for the first time during the year; at Georgetown with Pastor H. H. Lee where there was a good revival in this church and ten additions, where the pastor's salary was brought up for the first time in six months and where pledges were taken for the purchase of a location in the central part of the city; at Newport with Pastor C. R. Pollard where fervent prayers brought on a real revival in which there were about sixty professions, five men and their wives being found at the altar at the same time all finding victory with a number of additions to the church. The meeting at Racine is mentioned elsewhere in these columns. God is blessing the Turners with good revivals and helping them to help the churches where they labor to adopt better financial plans. From Racine Brother and Sister Turner went to Seymour, Ind. They have four tent meetings arranged for the summer which will keep them busy until September.

PASTOR L. G. MILBY reports victory in First Church at Decatur, Ill. During the last five months he has had a revival in which Rev. Ed Gallup of Springfield and Rev. B. H. Haynie of Woodlawn Church, Chicago preached five nights each and the pastor held forth over the Sabbaths. There were 173 at the altar and during and since the meeting forty new members have been received into the church and thirty-nine subscriptions to the HERALD OF HOLINESS have been taken. The church now has 200 members, nearly 400 in the Sunday school, a fine spiritual Young People's Society with 110 members. Brother Milby says, "We are planning to put on a tent meeting on the East side of the city in June and expect to have meetings in the larger villages

around Decatur during the summer and are expecting several new churches to come up under our influence." This church now has its own church property valued at twenty thousand dollars, a splendid parsonage, recently purchased, worth five thousand dollars, a nice four-room janitor's home worth two thousand dollars and their total indebtedness is only about six thousand dollars. Sisters Crooks and Carpenter had a missionary service with Brother Milby and his people on the night of March 23rd, they went with the understanding that there was to be no "drive," as the apportionment had been already planned, but God broke in, there were a number of seekers at the altar and the people, being invited to "do as they pleased" gave six hundred dollars to Missions in ten minutes. Brother Milby says, "Praise the Lord, any way, the Lord will bless if we keep our hands off and let Him. We are moving on to greater victories."

BLACKWELL, OKLAHOMA reports continued victory under the leadership of Pastor M. G. Jobe who is declared to be "A man sent of God to Blackwell." This church had a good revival with Morgan and Messer in January in which there were many professions and twenty-three additions to the church. The Sunday school attendance is larger than during any previous year with the "high water mark" at 247. New Sunday school rooms 15x40 feet have been added to the basement of the church with a cash outlay of only about one hundred and fifty dollars, about sixty days' work being donated. Then a friend, not a member, has donated one-half of the cash necessary, while the balance is being raised on the pastor's unique "breakfast jar" plan. By this plan members of the Sunday school are asked to do without breakfast, or some other meal, one time during the week and put the price into the jar, which is passed at the close of the Sunday school each time. The W. F. M. S. and Dorcas societies are both doing good work. Four boxes of utility articles were sent to Miss Minnie C. Martin, our Missionary in Africa, as a Christmas gift and the beautiful letter which Miss Martin wrote back will stir up a greater spirit of sacrifice and liberality for the cause of missions. The Young People's Society under the leadership of Miss Dot Merrill is having interesting meetings each week. They use the topics outlined in the HERALD OF HOLINESS. The Children's Missionary Band met for the first time on March 23rd with over forty present. The Blackwell church has splendid musical talent, a good choir, splendid ladies' quartet and an orchestra of six pieces. Blackwell is one of our most aggressive churches.

PASTOR J. Y. JONES reports "victory just now" and "moving up the way of holiness at Georgetown, Ill. Sunday school runs from one hundred to one hundred and twenty-two. The Young People's class has organized and is planning to take the support of a missionary. From Feb. 4-24 Brother Jones assisted Pastor Mary Cooper in a meeting in her church at Westville. There were ten professions and the church was greatly strengthened.

BROTHER F. R. WINGRAVE of McGregor, Texas writes that Brother R. B. Gilmore has promised to come to his town for a revival the latter part of June and he asks that God's people pray that a gracious revival may be given at that time. We

had a little class in McGregor at one time and Brother and Sister Wingrave are burdened for a revival of the work of holiness there. At present it is necessary for these dear saints to hold their membership in a little congregation fifteen miles from home in order to be Nazarenes.

DIST. SUPT. AKIN of Louisiana closed a good meeting with Pastor C. E. Woodson and his church at Jonesboro, La. on March 16th.

PASTOR E. L. STRIEGEL reports some splendid and victorious services with his church at Marlow, Okla. During the winter the services were hindered by an unusual amount of sickness in the town and among our own people, but March 23rd seemed to mark the beginning of better days. Dr. J. E. L. Moore and Prof. Campbell have been secured for a meeting in Marlow July 7-20 and the church is burdened in prayer for a genuine revival. Brother Short of Erick preached a splendid sermon at Marlow on the night of March 23rd. Brother Striegel reports a splendid Group Meeting at Duncan with Pastor Weddington. The Group Meeting was followed by a revival conducted by Evangelist W. F. Cleghorn.

THE GLAD THINGS MISSION at Vancouver, Wash. has had 105 seekers between its opening on Feb. 24th and March 25th.

PASTOR H. P. GROVE of Gaston, Ind. reports continued victory in his work. Just before the Indiana Assembly he had a good meeting, during the first week of which his neighboring Nazarene pastors did the preaching, during the second week Evangelist E. E. Turner and wife were in charge, singing and preaching the gospel of full salvation. Brother Turner preached effectively on tithing and since that time sufficient money has been raised to pay for the church. In February Gaston had another good meeting in which Clifford Pierson was the evangelist. There were thirty-three seekers and the meeting was easily cared for in a financial way.

PASTOR FRANK R. SERLING reports a splendid revival in his church at Loveland, Colo. in which Evangelist G. T. Owen and wife were leaders. The meeting began on March 9th and continued over three Sundays, and although a snow storm was on for the greater part of the time, people came in great crowds to hear the Gospel in sermon and song (the Owens are great singers). Pastor Sterling was well pleased with the work of the evangelists and commends them most highly. There were over a hundred seekers and sixty-nine professions during the meeting, twelve joined the church, fifteen subscriptions to the HERALD OF HOLINESS were secured and fourteen manuals were sold. The pastor expects to receive another class into the church before the Assembly meets.

PASTOR E. A. GREEN and his church at Mangum, Oklahoma were assisted by Evangelist L. L. Hamric of Hamlin, Texas in a revival beginning Feb. 29th and closing March 23rd. Brother Kendall White of Bonham, Texas was the song evangelist for the meeting. There were forty seekers, the majority of whom made profession and Pastor Green was especially pleased with the type and character of the work done. He declares that Hamric preaches the Word with no uncertain sound and says he never labored with more untiring workers than this evangelist and singer. Eight new members were received into the church during the meeting and there are "more to follow." At the suggestion of the evangelist, the pastor was given a nice "pounding" in which not only the church but many outside friends took part. The pastor is encouraged and says he is determined to give these good people his very best service. Under the leadership of the former pastor, Brother C. O. Wistler, the Mangum people built a beautiful stucco, bungalow church in a splendid location just one-half block from the center of this nice little county seat city. God is blessing in the regular services and giving souls all along the way.

PASTOR LUTIE M. KOHNENBERGER reports victory and souls in the regular services of her little church at Chelan, Wash. Evangelist M. L. Balteore of Portland, Ore. recently conducted a meeting at Chelan which was profitable to the church and community. This little church has had quite a

fight from the very time it was organized, but "the faithful in Christ Jesus" have forged ahead. The new church building which is not yet completed but sufficiently so to make it possible to hold the services there, is one of the neatest and best located churches in town. As fast as finances come in the work of completing the church is being carried out.

PASTOR W. P. COLVIN of Fairfax, Ala. recently closed a good revival in which he was assisted by Evangelist Toney. In reporting the meeting, the pastor says, "God came on the scene, the crowds came, the altar was lined time after time with seekers and finders, people came to the parsonage to inquire the way of the Lord, some got under such conviction that they left their jobs at the mill, some prayed through in their homes. The finances came easy and the pastor and family received a nice *pounding*. Five adults were received into the church. We feel like singing, 'Oh, for a thousand tongues to sing my great Redeemer's praise.'"

SECRETARY R. E. VILLEE of our church at Pittsburgh, Pa. writes that Pastor C. A. Brown has been recalled to the pastorate for another year and that the blessings of the Lord are upon the various departments of the church. The cottage prayermeetings are scenes of blessing and power, recently four souls were saved in the Young People's cottage prayermeeting. On April 14th Evangelist Bona Fleming and Song Evangelist A. H. Johnston and wife are to begin a revival with the Pittsburgh church. Brother Villee says that the quarterly union prayermeeting of the Protestant churches of Pittsburgh were held in our church on March 26th and that Pastor Chas. Embrey of the Baptist Church preached a strong sermon in which he emphasized the second work of grace, saying that the reason why many of those present could not testify was because they did not have the blessing of sanctification.

PASTOR WALTER REES and his church at Hagertown, Ind. have recently closed a revival in which Orville and Etta Maish were the evangelists. We do not have a church building at Hagertown and the hall is on the third floor, still the place was crowded almost every night, there were over one hundred seekers, and on the last night twenty joined the church, and there are others that will come in soon. Dist. Supt. Short preached one night during the meeting. Finances for the evangelists came easy and a nice love offering was made for the pastor. Our Hagertown people are praying that the Lord will give them a new church within the next few months.

MRS. B. M. STOLTZ reporter for the church at Corydon, Pa. tells of a good meeting recently held there by Evangelist W. W. Loveless of London, Ohio. Much prejudice was broken down, many were brought under conviction, seven were at the altar,

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and among others, a man of eighty-two was blessedly sanctified. Brother Loveless has promised to return to Corydon for another meeting next summer. Rev. Otis Stone of Warren preaches at Corydon on Sunday mornings, but there is need for a pastor who can move right on to the field and live and labor among the people. This church was built through the sacrifice of a few faithful ones at Corydon, with the help and co-operation of the church at Warren.

ASSIST. PASTOR FRED M. WEATHERFORD of First Church, Pasadena, Calif. says, "In a brief business meeting on March 19th, the meeting being preceded by prayer, testimonies and spontaneous shouts of praise, Rev. U. E. Harding received a gracious ovation and a vote which was almost unanimous asking for his continued labors as pastor. His labors of love have endeared him to the hearts of the people and his conciliatory spirit has brought them into closer fellowship with other organizations of like precious faith. Under his pastorate of less than two years the membership has increased sixty per cent. God only knows what his faith for the future will net."

PASTOR CLYDE T. DILLEY is finishing up his third year as pastor at Parma, Idaho. Beginning with eighteen members, he now has forty-nine. The people are encouraged and ready to go forward to greater things. A little over a year ago, Brother Dilley had a good meeting with Brother Bud Robinson. Recently he had another with Evangelist T. C. Etherton of Colorado, whom he recommends quite highly as evangelist. Brother Dilley will conclude his work with the Parma church at the Assembly in June and will then be open for calls either as pastor or as evangelist. The high altitude of his present location seems to be against his wife's health and he would now like a location in Florida, South Texas or Southern California. Any one interested in knowing of Brother Dilley's fitness may write Gen. Supts. Goodwin and Reynolds or Dist. Supt. Sanner of the Idaho-Oregon District.

PASTOR J. S. RANDLE and his church at Bloomington, Ind. recently closed a three weeks' meeting with Evangelist J. E. Hughes of Kingswood, Ky. The town was stirred and greatly interested in the meeting, crowds were good, there were 125 seekers; eight additions to the church, good offering for the evangelist and love offering for the pastor. This church was a mission until last August, but it is getting established and the Bloomington people seem to like the Nazarenes. Pastor Randle fully commends Evangelist Hughes, his preaching and his methods.

DIST. SUPT. CHALFANT recently closed a good meeting at Pana, Ill. in which there were a number of conversions and sanctifications. At the close

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he organized a Sunday school with one hundred and seventeen present. Miss Frieds Mauritz of Decatur, Ill. was the leader in song and was a great help in the meeting.

BRO. E. STEENBERGEN reports for the church at Ashland, Ky. that steps are being taken to secure a better location and build larger quarters for that growing congregation. Pastor W. T. Mason and wife are keeping in close touch with their members and the spiritual condition of the church is good. The Sunday school is now nearing the two hundred mark under the superintendency of Frank Fleming. Evangelist C. P. Ellis of Colo. opened a meeting at Ashland on March 30th and we are expecting to hear of a gracious revival.

PASTOR J. M. BUTCHART of Ellendale, N. D. reports a good meeting with Evangelist Jos. N. Speakes which closed March 16th. The preaching and work of the evangelist were especially satisfactory to the church and to the people who attended the meetings. There were a number of professions and six additions to the church. The finances were well met. Though Brother Speakes had to go on to other appointments, the meeting was continued with Evangelist J. O. Schapp and wife of St. Paul, Minn. in charge.

DIST. SUPT. H. O. JACOBSON of our Scandinavian District reports a good revival at Glad Tidings Mission, Vancouver, Wash. under the leadership of Evangelist J. E. Hutcheson, closing March 23rd. The mission was crowded every night and there were about one hundred seekers, among them a number of soldiers who were really saved and sanctified. The Sunday school at the Mission has an attendance of from forty to fifty every Sunday. Brother Jacobson also announces the beginning of work on the new Heights District church at Vancouver. A revival was held there a little while ago and now this nice little church is being built in order that the good work may be prosecuted in a permanent way. The site is but half a block off the car line and the Lord has marvelously helped His people to finance the building project. Brother Jacobson is in the work of promoting holiness among the Scandinavian people heart and soul and the Lord is honoring his labors.

EVANGELIST C. P. ELLIS has recently conducted a good meeting and organized a church of twenty-four charter members at Pocatello, Idaho. Mr. Earl Thomas, one of these charter members, in reporting the meeting tells a story of the evangelist's "ups and downs" which sound like true pioneering, but when God can find a faithful man and a few people who are willing to obey Him, He will find a way to give the victory. Brother Ellis preached in Pocatello a total of six weeks and at the close raised thirteen hundred dollars in pledges to help support the work for the coming year. The new church expects to have another meeting in April and at that time they hope to be able to secure a pastor and a more suitable place of worship than the hall which they now occupy. One young man of the church expects to enter the ministry and there is prospect of one deaconess from this heroic band.

BROTHER PAUL F. MOORE reports a good revival at Salem, a country church near Waterford, Ohio. Before the revival there were only six members who attended church, but God gave an old time revival, after two weeks of earnest preaching and praying, and many prayed through and shouted in the old time way—some prayed for three days before obtaining victory. Brother Moore suggests that many young Nazarenes who feel called to preach would do well to enter these country districts where but few churches are working with any success. I am sure this is a good suggestion. Brother Moore has had about eighty professions since the first of the year.

EVANGELIST T. S. MASHBURN, who is at present serving as pastor of our Norwood church at Jacksonville, Fla. is proving that an evangelist can stay with a hard proposition and "put it over." He started with an attendance of three at the first service and has now reached fifty. He made five hundred calls the first three months that he was

there. Two have been converted and one reclaimed, new electric lights have been installed in the church and they are paid for. Brother Mashburn says that the recent visit of Gen. Supt. Reynolds was indeed a blessing to the work. Also a service on the night of March 23rd led by Sister Carnes, a returned missionary from Japan, was a time of victory. Dist. Supt. Bussey began a meeting with Brother Mashburn on March 24th and expects to continue over Easter. Let us pray that God may give these dear brethren a real revival.

SONG EVANGELIST JOHNNIE DOUGLAS and wife report a revival in First Church, Dallas, Texas closing the 15th of March in which there were twenty-five professions. Pastor P. L. Pierce, Dist. Supt. J. W. Bost and visiting pastors, Harris from Peniel, Wiese from Arlington and Fletcher of the Free Methodist Church did the preaching. Just a few months ago the Dallas church was a thousand dollars behind on current expenses, nearly all this has been cared for, and the rest will be wiped off by the time this reaches the readers, all through the efforts of the "Do-Without Band" and the regular Sunday offerings—no pulls have been made for money. Certainly Pastor Pierce deserves the credit which his people so unstintingly give him for his wise management and worthy example. The J. E. L. Moore evangelistic party is to be with the Dallas church beginning April 23.

MRS. MABLE BOWERS OF AURORA, OREGON writes of how her heart is burdened for the organization of a Children's Missionary Band and she is praying and planning for the beginning of such a work there. They have a Woman's Society and the history of the woman's work justifies us in saying that when our women really get the burden of missionary work on their hearts it is remarkable the many "ways and means" that they will discover for the progress and prosperity of our work in "The regions beyond."

## WANTS

[Under this heading will be printed announcements of a commercial nature that can be stated only as wants. For this advertising service we make a charge of 12½¢ per line with a minimum charge of 50¢.—Publishers.]

WANTED: Experienced waitress for Peniel Orphans Home. Prefer unencumbered lady. She must have experience of holiness. Give several references in first letter and state other particulars.—H. C. Evans, Supt. Peniel, Texas.

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## NOTES AND PERSONALS

In ordering his paper sent to his new address, Mr. Solomon Irick of Oklahoma City says, "It seems to me that old California is getting a real touch of evangelism. I trust that Oklahoma shall soon witness a great revival awakening also. You are giving us a good paper, it is literally full of wholesome and inspiring messages."

Brother C. C. Bushby of Wichita Falls, Texas, has been especially owned and blessed of the Lord in praying for the sick and his pastor, Rev. W. H. Phillips, especially commends him as a man of faith who seems to be called to the ministry of healing. If there are those who would like to be prayed for or healing, they are invited to write Brother Bushby at 1209 5th St., Wichita Falls, Texas and he will join with them in this special petition.

Evangelist Wm. O. Nease conducted morning devotions at the Publishing House last Tuesday morning. He had just closed a good meeting at Wichita, Kas. and was enroute to Keokuk, Iowa.

The Sunday schools of Grace Church, Kansas City, Mo., Quindaro Blvd. Church, Kansas City, Kas. and Rosedale, Kas. church have entered into a three months' contest for membership and regular attendance. Sunday afternoon rallies are to be held each month in the interest of these Sunday schools.

D. A. Farnsworth of McKinney, Texas writes that he has a definite call to the work of God and would appreciate being used as a helper in meetings. He states that he can render reasonable service in song leading.

The approximate cost of the new church at Elkhart, Indiana is \$30,000.00 instead of \$3,000.00 as stated in the HERALD of March 19th.

Rev. W. E. Lawson has been compelled to give up his work at McLean, Texas on account of ill health, and requests prayer that the Lord will touch his body and keep him true in a testing time.

*A Correction:* In the report of the Montana District an error was made in stating that \$5700.00 had been spent in new pastorates and evangelistic campaigns. The amount should have been given as \$3700.00.

The *Wesleyan Methodist* contains an account of the death of Dr. G. D. Watson, the well known preacher and writer, on Feb. 28, 1924 at his home in California. He was a member of the Wesleyan Methodist Church, and was known and loved by holiness people everywhere.

Evangelist W. E. Shepard writes that he is desirous of settling down permanently in the pastorate, and would be glad to correspond with any church in the Southern California District which is making a change, and casting about for another pastor. He says he is not responsible for living in Southern California, for his father took him there when he was a boy. His address is 336 N. Euclid Ave., Pasadena, Calif.

## REQUESTS FOR PRAYER

"Pray for the recovery of a sister who is in the hospital. The doctors give no hope for her recovery."

Brother and Sister Laeger of Fairbury, Neb. request the HERALD readers to unite with them in prayer for the healing of their daughter. A severe attack of rheumatism has resulted in serious arterial trouble.

"Pray for the healing of my husband. He has high blood pressure and he has failed both physically and mentally."

A sister who has been sick for over a month desires prayer that she may be completely healed.

"Please pray for my sister that she may be healed."—A sister, Lexington, Texas.

"I am a full believer in holiness, for it is the only way to heaven, but I am not a Christian. I would like to be, but it seems when I pray that there is something that keeps me from hearing from God. Pray for me, and for my wife that she may be saved."—L. W. M.

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"I have been sick for some time with a severe stomach trouble which seems so stubborn that it is impossible to get rid of it, and I know that God is able to heal the body now the same as in days gone by. I ask, therefore, that the readers of the HERALD pray for me, that God will heal my body. The trouble seems bordering on appendicitis, but God is able to heal even that. I want it done only for His glory, as at times I am hardly able to preach, and I have three churches and one extra appointment."—Wade L. Nelson, Coleman, Okla.

## TELEGRAMS

CRAWFORDVILLE, IND.

Closed best meeting ever held in Nazarene Church here, with altar filled with seekers. Evangelists George and Effie Moore did great singing and preaching. Large crowds every night. Fourteen additions to the church, others coming. Nineteen subscriptions to HERALD of HOLINESS. Evangelists well paid. Love offering for pastor.—Mertie E. Hooker, pastor.

PANA, ILL.

New work here. 117 in Sunday school. Crowd of hungry people. U. T. Hollenback and wife will take charge.—E. O. Chalfant.

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Write A. K. Bracken, President, Bethany, Oklahoma

**ANNOUNCEMENTS**

**Notice:** Brother Jack Linn desires to give advance notice of the campmeeting which will be held at Oregon, Wis. Aug. 1-17. This will be the first real campmeeting held on these beautiful grounds dedicated to the whole Bible and whole gospel. The tabernacle will seat a thousand, and the large dormitory will accommodate quite a few. Requests for earnest prayer are made for this work in needy Wisconsin, and all who possibly can are urged to be in attendance, as much help spiritually and otherwise is needed. This is truly missionary territory, and it is wonderful and marvelous to think that this center has been planted. Oregon is on the main line of the Northwestern Railroad, 10 miles south of Madison, 119 miles north and west of Chicago, and is on Highway No. 10, one of the best roads in the state. If any one is interested he can address Rev. Jack Linn, Oregon, Wis. Any way, please pray.

**Notice:** Rev. Howard Eckel, our pastor at Yuma, Colorado is available for two or three meetings during the spring and summer months. Brother Eckel is a strong preacher, has good success as a revivalist and does a sound work that a pastor will appreciate. Write him as above and secure him for a meeting.—J. B. Chapman.

**Notice:** The fourth annual business meeting of the New England District Woman's Missionary Society will be held in the Cambridge Church of the Nazarene on April 15, 1924 at 2:00 p. m. All delegates are expected to be present at the opening prayer service.—Marion E. McKenney, Dist. Cor. Sec.

**SPECIAL NOTICE:** I learn through Pastor D. C. Corlett of Upland, Calif. that Evangelist L. E. Swaney of Tujunga, Calif., who was my co-laborer in the great Pasadena Camp last summer will soon be up with the meetings he has slated and will be ready to fill other engagements for revivals in any part of the country. As a favor to our pastors and people everywhere I feel that I should say that I know from Brother Swaney's work in the Camp that he preaches the kind of preaching in the spirit and manner in which Nazarenes love to hear it and in a way that gets remarkable results. He has been with us but a short time, having come to us from the Wesleyan Methodist Church, but he is a seasoned preacher, an experienced evangelist and as whole hearted a brother as can be found. I would as soon risk him for a revival in any of our churches or camps as any one with whom I am acquainted. I trust our brethren will see to it that he is kept busy.—J. B. Chapman.

**RECOMMENDATION:** Professor Harry Wenger of his own free choice, supported by the unsolicited encouragement of our leading evangelists that he should widen his sphere of usefulness as a song evangelist, has decided to respond to evangelistic calls. He plans to take up this work after June first. He has received some calls from the middle states. Professor Wenger has a charming, sweet spirited personality. In ability as a song leader and soloist he ranks with the leaders. I have heard many and labored with numbers of them. He has a rich full and sweet resonant voice, tenor in quality. In campmeeting and revival work, he has labored with and is highly commended by such men as Dr. A. G. Jeffries, Rev. C. E. Roberts, Rev. W. E. Shepard, Revs. John and Bona Fleming, Rev. Bud Robinson, Dr. A. O. Henricks, Dr. J. B. Chapman, Dr. J. W. Goodwin and Gen. Supt. Williams. During the past two years Professor Wenger has been chorister and musical director at First Church, Pasadena, where he is greatly beloved. I commend him to any and all without reservation. His address is 1260 N. Sierra Bonita Ave., Pasadena, Calif.—U. E. Harding.

**ALABAMA PREACHERS' AND WORKERS' CONVENTION**

Announcement is made of the Alabama Preachers' and Workers' Convention to be held at Cordova, Ala. April 30 to May 4. Gen. Supt. Williams and President Hardy of Trevecca College will be present to give special lectures and to preach at two p. m. On the last day of the convention the new church will be dedicated, services to be in charge of Gen. Supt. Williams. Many pastors and workers from the District, besides Dist. Supt. Hooker, are to be present and the program promises many interesting papers and addresses. This is to be a great convention. Free entertainment will be provided for all. Let all who expect to attend notify Rev. G. W. Franks, Cordova, Ala.—C. C. Butler, pastor, Cordova Church of the Nazarene.

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Northwest (Dayton, Wash.).....June 4 to 8  
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Montana (Billings).....June 18-22

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Tennessee (Paris, Tenn.).....Sept. 24 to 28  
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Chicago-Central (Olivet, Ill.).....September 3 to 7  
Michigan.....September 10 to 14  
Alabama.....October 10 to 14  
Georgia.....October 15 to 19  
Florida (Ft. Lauderdale).....October 22 to 26

## Evangelists' Slates

Aeolian Quartet, 1754 Washington Blvd., Chicago, Ill.;  
Pasadena, Calif. ....April 13 to 27  
San Diego, Calif. ....April 30 to May 18  
Mack Anderson and wife, 519 E. 8th St., Hutchinson, Kansas.  
Mrs. E. M. Arnold, 1379 Burrage St., Portland, Ore.  
Willie F. Anderson, 472 Alrey Place, Pasadena, Calif.  
Jarratt and Dall Aycock, 2109 Troost Ave., Kansas City, Mo.  
Troy, Ohio. ....March 30 to April 15  
New Castle, Ind. ....April 20 to May 4  
G. F. Baldwin, 219 B. Cheyenne, Bartlesville, Okla.;  
A. F. Balsmeier, 512 Taylor St., Topeka, Kansas;  
Phoenix, Ariz. ....April 18 to May 4  
Lula E. Barnard, Song Evangelist, 477 Fifth St., Lowell, Mass.;  
T. E. Beebe, 333 Orange Ave., Long Beach, Calif.;  
M. L. Baltzora, Box 0107, Milton, Ore.;  
C. E. Belew, McLean, Texas;  
P. P. Belew, Box 243, Upland, Ind.  
Henry Bell, Denison, Ia.;  
James M. Bell, 129 Third St., N. E., Washington, D. C.;  
F. H. Benjamin, 228 S. 8th St., Vincennes, Ind.  
J. E. Brasher, Crestview, Fla.;  
Zula and Myrtle Brewer, Singers, Box 54, Davenport, Okla.;  
J. A. Brownfield, Bokhoma, Okla.;  
Lawson and Irene Brown, 800 Cypress St., N. Little Rock, Ark.;  
Elmer L. Buck, 2219 1/2 East Ganssen St., Jackson, Mich.;  
Mrs. Lois Wise Brunninger, 833 E. Center St., Marion, Ohio;  
F. C. Brown, 211 Front St., Portsmouth, Ohio (Text 35280);  
Lyman Brough, Pottersville, Mich.;  
C. C. Burton, Delmer, Ky.;  
W. R. Cain, 515 South Vine St., Wichita, Kansas;  
Minneapolis, Minn. ....March 27 to April 15  
Newman Grove, Nebr. ....April 15 to 27  
H. C. Cagle, Buffalo Gap, Texas;  
Edmund T. Campbell, The Dalles, Oregon;  
James E. Campbell, Song Evangelist, 1535 S. Armstrong St.,  
Kokomo, Ind.;  
Wichita Falls, Texas. ....April 6 to 20  
Dallas, Texas. ....April 23 to May 11  
Rev. W. C. Canary, 828 W. Wash. St., Greensburg, Ind.;  
Roscoe C. Carrell, Pianist, Cedar Hill, Texas;  
Dr. Edw. E. Carr, 5483 Dorchester Ave., Chicago, Ill.;  
D. L. Chatfield, 601 Jefferson St., Frankfort, Ind.;  
C. C. and Flora Ruth Chatfield, 107 Grand Blvd., Hamilton, Ohio;  
Mrs. Mary T. Clink, 7731 12th Ave., N. W., Seattle, Wash.;  
J. A. Cellier and Wife and Collier Band, Pilot Point, Texas;  
Prof. C. C. Conley, 588 1/2 North Howard St., Akron, Ohio;  
J. H. Crawford, Hooker, Okla.;  
W. F. Cleghorn, Bethany, Okla.;  
E. M. Cornelius, Princeton, Ind.;  
Ernest Coryell, Willmot, S. D.;  
F. W. Cox, Box 441, Lisbon, Ohio;  
Earl E. Curtis, 141 Dyan St., Lovell, N. Y.;  
Willard and Edith Davis, Singers, Box 263, Enid, Okla.;  
Frank Daniel, 807 W. 41st St., Los Angeles, Calif.;

A. F. Daniel, Chase, Kansas;  
William Deal, Ashland, Ky.;  
T. B. Dean, London, Tenn.;  
F. M. DeBoard, Davenport, Okla.;  
Marion DeVoll, Diagonal, Iowa;  
Johnnie J. Douglas, singer, 624 Melba S., Dallas, Texas;  
Grace Edwards, Thompsonville, Ill.;  
B. H. Edwards, 1608 E. Central, Wichita, Kansas;  
C. P. Ellis, Box 34, Montrose, Colo.;  
I. M. Ellis, Ontario, Calif.;  
Cleland, Ohio. ....March 28 to April 13  
East Palestine, Ohio. ....April 18 to May 4  
W. E. Ellis, Box 453, Ada, Okla.;  
Munefe, Ind. ....March 25 to April 13  
C. E. Ellsworth, R. R. 9, Greenfield, Ind.;  
Theo. Eisner and Wife, 214 Beach 145 St., Neponset, L. I., N. Y.;  
George W. Erskine, Millfield, Ohio;  
Henry C. Ethell, Springfield, Oregon;  
Kirby Fields and Wife, Song Evangelists, 2819 Monroe St.,  
Anderson, Indiana;  
B. T. Flanery, R. F. D. No. 2, Clam Falls, Wis.;  
Eona Fleming, Ashland, Ky.;  
California, Pa. ....March 26 to April 13  
Pittsburgh, Pa. ....April 14 to 27  
Oret, Ill. ....May 6 to 18  
John Fleming, 317 Holt St., Ashland, Ky.;  
Demar, Del. ....April 4-14  
Vincennes, Ind. ....April 18 to 28  
Science Hill, Ky. ....May 2 to 12  
E. E. Gasr, Olivet, Ill.;  
Ingersoll, Okla. ....March 30 to April 13  
Newton, Kansas. ....April 17 to May 4  
C. J. Garrett, 208 North Axate St., Paola, Kansas;  
Mrs. Stella Gasaway, 1113 Seventh Ave., Terre Haute, Ind.;  
W. R. Gilley, Olivet, Ill.;  
Rev. Dr. W. T. Givens, 128 Mason Ave., Bowie, Texas;  
G. W. Gottshalk, 2528 W. Broad St., Philadelphia, Pa.;  
Ralph S. Griswold, Fennoeb, Mich.;  
Ira E. Hammer, 719 Penn. Ave., S., Jamestown, N. D.;  
Lee L. Hazric, Hamlin, Texas;  
North Little Rock, Ark., 600 Cypress St. ....March 28 to April 13  
Notan, Texas. ....April 18 to May 4  
G. M. Hammond, Wilmore, Ky.;  
W. W. Hanks and wife, P. O. Box 308, Ashland, Ky.;  
W. A. and Bessie Harris, Song Evangelists, Box 153, Bastrop, Tex.;  
J. C. Hefley and wife, Collinsville, Okla.;  
Bentonville, Ark. ....March 30 to April 20  
A. O. Henricks, D. D., 1438 E. Washington St., Pasadena, Cal-  
Somerton, Ariz. ....April 1 to 13  
W. F. Herbig, Aberdeen, S. D.;  
F. E. Hill, 1170 E. 43d St., Los Angeles, Calif.;  
A. R. Hodnes, 2215 West Oak St., Louisville, Ky.;  
R. T. Hodges, Bethany, Okla.;  
J. D. Hoffman, 1719 Cedar St., Van Buren, Ark.;  
Rev. Hollenback, Mansfield, Ill.;  
Winchester, Ind. ....April 13 to May 4  
Hestonback and wife, Mansfield, Ill.;  
Pans, Ill. ....April 4 to 26  
Nettie Hudson, 3304 Washington Ave., Racine, Wis.;  
J. E. Hughes, Kinrosswood, Ky.;  
A. Columbia Hudon, Grosvenor Park, Beacon, N. Y.;  
J. W. Hunt, No. 4 Nampa, Idaho;  
J. R. Hunter, 1308-H St., Modesto, Calif.;  
J. E. Hutcheson, 3008 Rockefeller Street, Everett, Wash.  
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W. P. Jay, 301 Haller St., Nampa, Idaho;  
A. H. Johnston and Wife, Song Evangelists, 800 Princeton St.,  
Akron Ohio  
Pittsburg, Pa. (216 Broadway St.).....Apr'l 14 to 27  
Akron, Ohio (Assembly).....May 7 to 11  
Lum Jones, Ada, Okla.;  
Bessie L. Kesler, 230 S. Pershing, Liberal, Kansas;  
E. W. Kienel, Sylvia, Kansas;  
W. D. Killingsworth, Tuscaloosa, Ala.;  
J. A. Kirkham, 891 East 48th St., Los Angeles, Cal.;  
R. J. Kirkland, Pills, Ia.;  
Mrs. Annabel Latimer Lane, 609 S. Main St., Temple, Texas;  
H. R. Lee, 518 E. Sears St., Denison, Texas  
D. B. Lee and Daughter, 1016 W. Noble Ave., Guthrie, Okla.;  
E. Arthur Lewis, 341 W. Marquette Road, Chicago, Ill.;  
N. R. Lewis, Holly St., Nampa, Idaho;  
M. F. Lienzard, 1306 New Hampshire, Lawrence, Kansas;  
Jack Linn and Wife, Oregon, Wis.;  
Lincoln Place, Pa. ....April 6 to 20  
W. V. and Marguerite Littrell, 425 N. Summer St., Beatrice, Neb.;  
Britton, Okla. ....April 14 to 27  
Sublette, Kansas. ....May 1 to 18  
J. Warren and Maybelle Lowman, Singers and Preachers, 7122  
Indiana Ave., Chicago, Ill.  
Racine, Wis. ....April 20 to May 4  
W. W. Lovless, London, Ohio;  
Theo. and Minnie E. Ludwig, 772 N. Euclid Ave., St. Louis, Mo.;  
Portland, Mich. ....April 15 to 27  
St. Louis, Mo. ....May 1 to 16  
Mrs. Mabel R. Manning, Song Evangelist, Nabant, Mass.;  
John Matthews, 7842 Brooklyn Ave., Kansas City, Mo.;  
Chas. Maxson, 814 Newell St., Walla Walla, Wash.;  
J. B. McBride and Wife, 481 South Lake Ave., Pasadena, Calif.;  
Sacramento, Calif. ....April 8 to 28  
Grace McLemore, Singing Evangelist, Olivet, Ill.;  
J. L. McLendon, Moultrie, Georgia;  
R. A. McCann, The Ardmore, Indianapolis, Ind.;  
W. T. Means, 1802 Park St., Keokuk, Iowa;  
Edward W. and Selma W. Miller, Troy, Idaho;  
Burns, Oregon. ....March 23 to April 13  
C. O. Miller, 4007 Naomi Ave., Los Angeles, Calif.;

James Miller, 1249 N. Holmes, Indianapolis, Ind.;  
Portland, Mich. ....April 6 to 21  
Miss Lena Montgomery, 618 Santa Fe St., Alma, Okla.;  
George and Ella Moore, 1204 Conner Ave., Indianapolis, Ind.;  
Hammond, Ind. ....April 13 to May 4  
J. E. L. Moore, 242 N. Wilcott St., Indianapolis, Ind.;  
Wichita Falls, Texas (1209 S. 5th St.).....April 6 to 20  
Dallas, Texas (430 Brooklyn Ave.).....April 23 to May 11  
John E. Moore, Song Evangelist, 6th and Wall St., care Nazarene  
Church, Los Angeles, Calif.;  
J. Lloyd Moore, Song Evangelist, 132 N. Euclid Ave., Ontario, Cal  
A. M. and Minnie Morris Moorehead, Paulding, Ohio;  
F. R. Morgan, 718 West 9th St., Ada, Okla.;  
Piedmont, Mo. ....March 23 to April 13  
Fairbury, Neb. ....April 15 to May 4  
R. L. Morgan, 2208 Central Ave., Anderson, Ind.;  
Essie Morris, Song evangelist, 124 Oak St., Springfield, Tenn.;  
Detroit, Mich. (First Church).....April 20 to May 4  
Herschel Murphy, Jewett, Texas.  
Jewett, Texas. ....April 18 to May 4  
Wm. O. Nease, Olivet, Ill.;  
B. F. Neely, Bethany, Okla.;  
G. F. and Byrdie Owen, 1415 W. Pikes Peak Ave., Colorado  
Springs, Colorado;  
Weldona, Colo. ....March 28 to April 13  
La Junta, Colo. ....April 20 to May 4  
John R. Patrick, care Layman Press, Jamestown, N. D.;  
Mrs. Fannie Payne, Beulah Bounds, singer, 1031 W. Reno St.,  
Oklahoma City, Okla.;  
L. M. Payne, Bethany, Okla.;  
C. R. Pearson, Box 23, Greensboro, Ind.;  
Greensboro, Ind. ....April 8 to 20  
Miss Louise Pinnell, 2305 N. Liberty St., Salem, Ore.;  
O. T. Pope, 101-18 B. Vincennes Ave., Chicago, Ill.  
Joe and Helen Peters, Olivet, Ill.;  
A. A. Price, Denton, Md.  
F. E. Putney, 207 S. Millwood, Wichita, Kansas;  
P. C. Ramsey and Wife, West Huntsville, Ala.;  
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C. A. Reney, 2 Roberts Ave., Danbury, Conn.;  
J. E. Redmon and Wife, Brookville, Ind.;  
Worthington, Ind. ....April 8 to 20  
Dunkirk, Ind. ....April 21 to May 4  
S. B. Rhoads, Pasadena University, Pasadena, Calif.;  
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O. F. Ring, 615 Ringgold St., Cincinnati, Ohio;  
C. E. Roberts, 1284 Wesley Ave., Pasadena, Calif.;  
Anshelm, Calif. ....April 6 to 27  
Bud Robinson, 2109 Troost Ave., Kansas City, Mo.;  
J. A. Rodgers, 492 E. Fain St., East Palestine, Ohio.  
C. W. Ruth, 1833 Nowland Ave., Indianapolis, Ind.;  
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W. E. Shepard, 336 N. Euclid Ave., Pasadena, Calif.;  
Kewanee, Ill. ....April 14 to 15  
Detroit, Mich. ....April 20 to May 4  
F. B. Smith and Family, 4434 View St., Oakland, Calif.;  
Guy V. Smith, Box 261, Logan, W. Va.;  
Burl Sparks, Song Evangelist, 425 East 3d St., Baymour, Ind.  
Springfield, Mo. ....April 18 to May 4  
J. N. Speakes, 2109 Troost Ave., Kansas City, Mo.;  
C. K. Spell, Bethany, Okla.;  
Fred St. Clair;  
Meridian, Idaho. ....March 16 to April 13  
Oakdale, Calif. ....April 27 to May 11  
H. G. Stebbins, Waterville, Vermont;  
Chas. A. and Lennie M. Strait, 234 Wright St., Cadillac, Mich.;  
M. E. and Della B. Stretch, El Paso, Ill.;  
B. D. and Margaret Sutton, 2905 Troost Ave., Kansas City, Mo.;  
Danville, Ill. ....March 20 to April 13  
Howard W. Sweeten, Ashley, Ill.;  
J. A. Trench, Virden, Man., Canada;  
W. A. Terry, Hamlin, Texas;  
J. D. Thompkins, 149 Wes 16th St., East Liverpool, Ohio;  
J. E. Threadgill, 300 Doucette St., Beaumont, Texas;  
N. E. Tyler, Route 1, Rogers, Texas;  
C. E. Torrey, Penick, Texas;  
E. E. and Ora J. Turner, 1049 Congress Ave., Indianapolis, Ind.  
Seymour, Indiana. ....April 20 to May 11  
W. H. Tullis, Route 1, Box 651, Pasadena, Calif.;  
D. C. W. Tetric and Mrs. Annie Tetric, Shawnee, Okla.;  
Rev. Jessa Uhler, Clearwater, Kansas  
L. C. Turner, Wann, Okla.;  
M. B. Vandall, Song Evangelist, Akron, Ohio, 634 Merion Ave.  
Rev. H. M. Vriedenburg, 1136 Hayes Ave., Racine, Wisc.  
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R. H. M. Watson, College Heights, Meridian, Miss.;  
Kenneth and Eunice Wells, 2115 Barth Ave., Indianapolis, Ind.;  
Akron, Ohio. ....April 2 to 20  
Bluffton, Ind. ....April 21 to May 4  
Henry Wenger, Singer, 1260 N. Sierra Bonita Ave., Pasadena,  
Calif.;  
C. C. White, 4454 Conn. St., Gary, Indiana.  
Kendall S. White, 418 S. 4th, Bonham, Texas;  
Mark Whitney, Ada, Okla.;  
Earnest E. Wiggins, 30 Laurel St., Richmond, Ind.;  
J. E. Wigfield, Burr Oak, Kansas;  
Earle F. Wilde, Highlands, Calif.;  
J. E. Williams, Olivet, Ill.;  
Mrs. Esther Williamson, University Park, Iowa;  
E. E. Wood, 1113 Michigan Ave., E. Jackson, Mich.  
L. E. Wright, 1005 Bientor Ave., Wichita, Kansas;  
Shilo, Kansas. ....April 6 to 20