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WHOLE NO. 770

THE LANGUAGE OF THE TREES

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ROTHER HOWARD and his four friends, all members of the same church, were stirred by the discovery of the fact that according to the Bible, men cannot be saved without holiness. And especially were they stirred by the necessity of confessing that, although they were all active Christians, they could not freely testify that they had found this scriptural prerequisite for seeing God. They prayed frequently for and with one another. One day they met for continued intercession in the woods back of the church. The prayer continued long and one after another was forced to leave in order to attend to pressing home duties. At last Brother Howard opened his eyes with the intention of telling his companions that he had determined to seek this grace until he found it. But when he looked about and discovered that his four companions were gone, he looked steadfastly at a large oak tree which stood in front of him, and then he looked up to God and cried, "This oak tree shall be witness against me before Thee if ever I cease to pray and to seek Thy face until Thou shalt make me clean and whole." God answered this prayer of desperation and flooded Brother Howard's soul with the fulness of the Pentecostal, sanctifying baptism with the Holy Ghost, and he used often to visit anew that spot and look upon that old oak tree and praise God aloud that this silent witness would stand in his favor when at last he should render account to God. The oak tree spoke to Brother Howard of fidelity, importunity and triumph.

And even from the days which have been of old, men have gone out under the trees to pray, even as they have gone out under the stars to meditate, and as they have listened, the trees have spoken to them in language which they were able to interpret. So that in the course of time, the thorn, the briar and the thistle spoke of desolation, difficulties, hindrance and trouble. The fir told of plenty, and the beautiful, fragrant myrtle spoke of prosperity. The vine was the voice of fruitfulness, the olive bore a message of peace, the aspen was the emblem of fear, the "goings" of mulberry were the speech of promise, the juniper discoursed of discouragement, the cedar praised perennial service and kingly dignity, and the tall palm discoursed on victory and everlasting triumph.

Of course it was the experiences of men which gave voice and language to the trees, just as was done in Brother Howard's case. But so long as the trees bore their message in monotonous voice, there was little of encouragement; for there were quite as many which spoke of curse as of blessing. Nature says as much about storms and lightning as of gentle zephyrs and refreshing showers.

But the dominant note in the major key of the song of redeemed men is "Salvation." And the voice of nature must respond to the song of Bethlehem, of Calvary, and of Pentecost. So Jesus were a crown of thorns and changed the language of that tree so that it could henceforth speak of love that was so strong as to enable the Just to die as a substitute for sinners. He drank the bitterness of the cup and made the briar yield up to the call of praise. So when the believer is changed from sin to holiness by the exercise of pardoning mercy and sanctifying grace, he may trace his experience in the language of the trees by saying, "Instead of the thorn shall come up the fir tree, and instead of the briar shall come up the myrtle tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off."

HERALD OF HOLINESS

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THE GENERAL PROGRAM FOR 1927

LTHOUGH not ready yet to give out his regular report for the finances of the year 1926, General Treasurer Lunn says that our people and our friends have sent in enough money to cover the expenditures of the General Board for the year and that the report which he will render to the General Board at its annual meeting in February, and which will be published in the HERALD OF HOLI-NESS soon afterwards, will show a "comfortable" surplus of receipts over expenditures. This surplus will enable the General Treasurer to go right on with the business of the Board during the opening month of the new year without the embarrassment and expense of securing loans. This is the first time in several years that our General Interests have been so situated at the opening of the calendar year, and the announcement is like "good news from a far country."

Mr. Lunn says, also, that the response on the "Christmas Love Offering" seems to have been general and liberal, although the returns are yet too incomplete to warrant publication of "The Honor Roll."

We are glad that the expenditures for the year have been met, we are glad there is a "comfortable" surplus in the General Treasury with which to begin the operations of the new year, we are glad that our people have responded so generally and liberally to the call for a Christmas Love Offering to Christ and His Church; but we are rejoiced most of all that we have not "mortgaged our future" in order to secure these results. The General Treasurer's books were closed at midnight on December 31 and all the late receipts of December funds will appear on the January accounts, just as such belated receipts would be shown at any other regular period of the year. In other words, we have an "even start" on 1927 affairs, and that means much indeed.

On another page Mr. Lunn is giving a graphic representation of the program of the General Board for the year 1927. By this it will be seen that \$18,333 will be required to cover the expenditures for the month of January and an equal amount for each month of the year, with one dollar added to the requirements of four months of the year. Now the

main lesson to be learned from this graph is that "regularity is what counts." The surplus which is being carried over from 1926 is not intended to cover requirements of the 1927 program, but is for emergencies only. In fact, the surplus is too small yet for safety and we must maintain it and add to it during 1927. Every month's income must provide for the expenditures of that month, otherwise we are sliding back into the mire of embarrassment and expense in connection with the "credit system" of doing the business of the church—we must not do that.

Personally, I am taking this proposition a month at a time. I am praying that God will bless us during the month of January and enable us to place that \$18,333 block in the castle which Mr. Lunn has drawn and which will in the end represent the demands for the year. If we keep out of the mire during January, we will drive hard to keep up the record for February. In fact this systematic method of taking care of the finances of the church has the advantage of being no harder one month than during the previous one. Let us think about January now. Let each member and friend of our movement bring in his "tithes and offerings" carefully and fully. Let each local and District Treasurer remit promptly and fully on all funds intended for the General Treasurer. And all these things combined will make it possible to round out the first month of the year "without a deficit." In fact, I am praying and hoping that that word "deficit" will cease to appear in our literature except when preceded by the words "without a." There is nothing that we can get along any better "without" than "a deficit."

Thank God for "an even start," even a small "lead" on the good year 1927. Now let's begin early and work all day at the task of meeting the demands of our "General Evangelistic Program" just as fast as those demands come into existence. Let's raise the money first and spend it afterwards—this is the safe way and the best way—let's make it our "only way."

ON SABBATH OBSERVANCE

F COURSE now, we can protest against Sunday baseball, against the Sunday operation of great industrial plants and against the unnecessary handling of the United States mails on the Sabbath day, and we do protest against these things. However, bad as these things are, we think they are not so needless as pleasure riding in automobiles, calling for one's mail, riding on Sunday trains, purchasing gasoline for the car, and other such things as these which they tell us are sometimes indulged in by our own people.

And further, it is not likely that our protest against Sabbath desecration by large commercial organizations will result in immediate reform. But we call upon our people to begin next Sunday with a more careful and reverent observance of the Christian Sabbath, and we believe that some who read these lines will do it,

Positively stated, "The law of the Christian Sabbath," may be worded thus: "The Sabbath is set apart as a day upon which to worship God and to do deeds of mercy to men." But seeing we are living in a world over which we have but small control, this permission must be added, "Deeds of necessity may also be done on the holy Sabbath day." And taking the two phases together, the idea is that we are to make worship and deeds of mercy the regular work of the Sabbath and deeds of necessity the incidental work. That is we are to strive to worship and serve, and are to reduce works of necessity to the lowest practical minimum.

Read your Bible and other good books and papers all you can on the Sabbath. Pray and preach and testify and sing and praise all you are able. Visit the sick, comfort the dying and seek to encompass the salvation of all you can on God's holy day. Try to increase these activities. On the other hand, drive your car no more than absolutely necessary to get you to worship and to the places where your services are needed. Make traveling, buying and usual labor assume a diminishing order. Crowd "old man necessity" into a smaller corner than he has hitherto occupied. Let's be such consistent Sabbath observers that no criticism on this score can justly be made. For nothing could militate more strongly against the spread of the Gospel in this country than the breaking down of the Christian Sabbath.

A PURIFIED VOCABULARY

A beloved brother writes that he has observed a tendency on the part of professing Christians to take up slang and bywords of doubtful propriety, and he suggests that there is need for a "purified vocabulary" for Nazarenes.

Perhaps the majority of the people fall into the use of unbecoming language more from passing carelessness than from any other cause, so that to judge them as unChristian on this account would be harsh and unwarranted. But today in the chapel service, District Superintendent Balsmeier of Kansas called our attention to the fact that some "good ground hearers" brought forth only thirty or sixty instead of a hundred fold. He said that the "good ground hearers" must really be sanctified Christians, but that there must also be reasons why they are not all superlatively fruitful. Then he went on to say that drought, proximity to the old hedge fence, insects of various kinds, rust and other such things may make the crop a comparative failure, even though the ground is "good." There is the drought of prayerlessness, the old hedge of worldliness and various little "insects" and hindering rusts to keep the Christian, even the sanctified Christian, from being a hundred fold fruit bearer.

Now the matter of slang and "mild" bywords may be "small things," and yet they may cut the salvation harvest short as effectively as the chinch bugs do the corn or the insignificant boll weevils do the cotton.

We do not use very many italicised words in the Herald of Holiness. Our idea is that if sentences are properly written their emphatic words will be discernible without the assistance of artificial means. And the most that one can say in justification of slang, bywords, etc., does not disturb the fact that only a person with a lean vocabulary finds them necessary. We have thousands and thousands of good, fully approved words in the English language and if one is sufficiently acquainted with them he can express almost any shade of meaning without the necessity of breaking a single rule of grammar or violating the most approved standards of diction.

Solomon said that "Words fitly spoken are like apples of gold in pictures [baskets] of silver," and who should strive more earnestly to approximate such beauty than the Lord's own sanctified people? Yes, by all means, let us have a purified vocabulary that will be becoming to the profession of holiness.

BIRTHRIGHT NAZARENES

E WERE somewhat familiar with the work of George Fox and the early Quakers and had learned to think of the very word Quaker as a synonym for genuine spirituality and vital godliness. We were therefore greatly surprised to find ourselves, a few years ago, in a town of some three or four thousand population where the Quaker Church was "The Big Church," and where it stood for form, popularity and general spiritual deadness and dryness. But when we inquired into the situation we found that the members of the church in this particular town were predominantly "Birthright Quakers," and that a birthright Quaker is one who holds his place as a professing Christian and church member simply on the basis that he was born of Quaker parents and that at the proper time he acknowledged himself as a true "son in the faith." In other words, the Quakers in the town in question were not, individually, backslidden—they just simply never had any experience of grace.

Well, we are not preparing to criticize the Quakers, we are just thinking of our own dangers. We will most likely never use the term "Birthright Nazarenes," but there is danger that as the second, third and fourth generations of Nazarenes come on they will take for granted so many things for which their fathers had to earnestly contend that they will become "nominal" rather than real Nazarenes,

A Nazarene father said to us sometime ago: "My children are obedient, respectful and religious. They testify when they have convenient opportunity, and pray and read their Bibles. They even take charge of family devotions in their turn. But they seem to take their religion too easily. They are not distressed

and burdened for the success of the cause of God nor greatly stirred for the salvation of souls. They are not fervent and zealous, like their mother and I have always been. We have always felt that ours were lives of sacrifice and that our sole business was and is to promote holiness revivals. The children wish well and are negatively as good as we could ask, but oh how I do wish they were aflame with holy zeal. I wish there were before them a vision that would stir them to a willingness to "spend and be spent for God." This is really what we have in mind, and it is of these negatively good, passionless persons to whom we would in warning and not in unkindness apply the word "Birthright Nazarenes."

We always tremble when we detect "professionalism" in our preachers, for we believe we shall fail as soon as the task of preaching falls upon those who have never felt the "woe is me if I preach not the gospel," but who have taken up the work principally to please their parents and friends. We always feel annoyed when we hear special singing in our churches that is a show of talent rather than a means of worship, for we believe that the voice of praise and holy song will soon die out when attempts are made to make premium of talent and a show of harmony. We even feel distressed when we hear expressions to the effect that noise and shouting and hilarity are appendages which are somewhat obsolete.

We are not, personally, one who makes great ado over "The good old days" that are past; for, frankly, our old days (personally) were not especially good. But we do know that the task which we have can be done only by men and women and young people and children who have been consciously "born again," definitely sanctified by the baptism with the Holy Ghost and fire, and whose hearts and souls are hot with Pentecostal fire until they cannot rest except when they are pouring out their lives for the salvation of men.

DEFENDING THE HOLINESS PEOPLE

HERE is a certain condition attached to that divine promise-commandment which says, "When men shall revile you, and persecute you and shall say all manner of evil against you—for my sake. Rejoice and be exceeding glad for great is your reward in heaven." And that condition is found in the word which we have omitted from the quotation—the word "falsely." When men say mean things about the professors of religion and tell the truth when they say them, the task of defending those who are reviled is a thankless, hopeless one.

It is a joy to stand with those who are persecuted when their lives are straight and clean and above reproach. It is a joy to defend the defamed when their enemies are misrepresenting and maliciously maligning them. And in this world where Satan reigns and sin is in the saddle, people who live godly lives must

not expect exemption from persecution. There is only one thing that they can do and must do and that is to live such lives that whatever anyone says to their detriment will be untrue. And when this is the case, their defense is easy and they themselves may well rejoice and be exceeding glad.

But when a good man goes bad: falls into uncleanness, dishonesty or falsehood, or "has a spell" and says and acts as "other men" do when they are carnally angry, we may charge it up to "over-work," "nervousness," "mental strain," or any thing else we like, but the defense is weak and unsatisfactory. A holiness man is expected to be a holy man, and when he is not, he is an embarrassment and a disgrace. There are some Christian duties that are "privileges," but among the disagreeable, difficult and undesirable tasks which may justly be required at our hand, may the Lord and men give me all others before that of attempting to "explain" and defend the unholy words and actions of any man or woman who bears or has borne the testimony to full salvation! Holiness is the standing grace. Sanctification is the preserving blessing. And holiness people ought to stand and ought to stay "sweet"—that's all we can say.

A FULL ROUNDED EMPHASIS

Luther and the Reformers restored to the Church and to the world the doctrine of justification by faith which had been buried beneath the rubbish of Roman Catholicism for a thousand years. Calvin, Knox and the Presbyterians rang the changes on "The Sovereignty of God" until men trembled and repented, and this overlooked doctrine became firmly fixed in the thinking and feelings of the Christian world. The Baptists pounded away on the "Priesthood of all believers" until even adherents of hierarchies had to admit that God "is no respecter of persons," and that "whosoever calleth on the name of the Lord shall be saved." Wesley and his coadjutors brought back the precious doctrines of the Witness of the Spirit and of sanctification by faith. And a company of splendid saints in various communions have focused our attention upon the central tenets of prophetic truth, in these last days.

The battle line is of necessity quite long. Men are justified by faith, God is a sovereign God whose rights are immutable, every believer in Christ is indeed a "priest of the Most High God," the Spirit does, indeed bear witness with our spirits that we are the children of God, it is the will of God that His people all be sanctified and the truths of Christ's Second Coming and of the end of the world are shining forth with increasing splendor. All these battle lines of truth must be maintained and advanced. One must not be made so prominent as to suggest that it is all—the emphasis must be rounded. We must not only preach the truth, but in so far as the essentials of faith are concerned, we must preach "the whole truth."

THE MENACE OF MAMMON

By J. G. MORRISON, D. D.

¬OR good or bad purposes, everyone wants money. ■ Supposedly, in religious circles, it is always for good purposes. We hear much said, at all events, on all sides, of our great need of more of the "circulating medium." The local budget needs it, the district budget needs it, the general budget needs it. The pastor and his family would be, "Oh, so much better off" if they had a little more; the District Superintendent feels that his burdens would be lessened some if his purse was a bit heavier; the General Superintendents, when they see need on every hand that they cannot supply, sigh for a magic fund on which they could perpetually draw. The home mission treasury needs more, and a thousand cities, or large villages, await in vain the coming of holiness evangelism, for lack thereof. The foreign mission treasury yawns with hungry emptiness, and a thousand million heathen listen in heart-breaking despair for the tread of the "beautiful feet" of those who publish glad tidings to lost souls. What stays their march over the high hills of heathendom? No money! No money! No money! To this desperate financial need all interests can subscribe. To the low wailing notes of sombre-hued reports over empty treasuries, we have all tuned our disconsolate tones, and sounded the dirge of material insufficiency. So constant has this become, and so needy are all fields, that to be able to waken "Lucre's" dead corpse, or to smite the rock of resources, gathering therefrom abundant streams of revenue, has seemed to be such an altogether needful achievement, as to merit the highest honors and praise to him who possesses it, and to call for uncovered heads in recognition of unusual ability.

The constant "feel" of this desperate need, and the penetrating note of desire for adequate finance, has, possibly warped our minds away from any possible danger connected with money. In our desire for the on-march of the Kingdom, and the needful means for its advance, we have sounded the need of money so loudly and so long, that unwittingly, a desire for more lucrative personal returns along this line, may, perchance, have taken possession of some of us. Many evangelists are sure, now-a-days, that they are not called of the Lord to conduct campaigns in those places where the finances are liable to be slim. Other evangelists make a return call, from certain well-paying churches, a trifle more sure, by engineering a fine "love offering" for the pastor, after they, themselves, have partaken bountifully at the parish crib. Lord's "call" to evangelize in some places is sure, when they can be certain that the offering will be generous. Pastors "feel better," when the salary is annually increased, and there is naturally a stronger pull toward that church that can liberally bait the hook, until in some places we have graded the ministry in terms of prospective income, as "a five hundred dollar man," "a thousand dollar man," "a fifteen hundred dollar man," etc. District Superintendents sometimes are affected by the money pull, and secretly hope that an advance in the amount will be voted by the District Assembly. Some possibly incline toward a more attentive ministry for the places that respond with prompt and complacent donations toward the district "claim." In short, without intending it, the money-hunger has bitten a few of the holiness ministers.

How few will now go to a church regardless of what it pays! There is the ever ready plea as to the health of wife, the schooling of children, or "we just cannot live on less than —— dollars! It will consequently be impossible for us to go there!" Or "So-and-so gets such-and-such an amount at Podunk Center, and I am sure that my ministry is as effective as his—no, I will not go, unless I can have —— salary!"

How many are the evangelists who will begin talking money, as soon as they arrive for a campaign, and harass the pastor, and torture the officials of the church, and insist on selling the "Life of Henry M. Stanley," which they have written, and make ceaseless inquiries as to how the finances are coming on, and then when they are paid, look sad, and sometimes sour, and then, possibly, proceed to grab off a little on the side, by telling a tale of woe to personal acquaintances in the congregation! What do you call that?

The Scriptures allege that there is a deadly menace in money-hunger. It states that a love for money is the root of all evil, "which, while some coveted after, have erred from the faith, and pierced themselves through with many sorrows. But thou, Oh, man of God, flee these things!" It declares that covetousness is on a par with idolatry and adultery (Col. 3:5 and Eph. 5:5). But few today seem to know what covetousness is. They seem to think that it is some inordinate sin, known only to the sordid profiteer, or the shrunken-hearted miser. Not at all. What these despicable creatures have, is, indeed, covetousness, but it is also far more plentiful than are these characters among us. A good, and suitable synonym is "stinginess." Anyone who clings to money, longs for it, thinks frequently in terms of it, drives unfair bargains with it, "jews" God's cause down, offers easy excuses for not giving, pledges money and then excuses himself lightly from paying it, leaves his debt to the church or mission cause until last; holds up a new automobile between himself and his offerings; talks back to God when prompted by Him to give; declares he has to buy a new tire, put some new shingles on the barn.

buy his wife a new hat, secure that bargain suit of clothes at the store; or states that he has done "his share," that he has so many babies to feed, ad infinitum, ad nauseum! Such an one is stingy! He is a tight-wad! He is money-hungry! He loves it! He has something in his heart that inspired revelation declares is the root of all evil! And stinginess, tight-wadism, hunger for the yellow metal, love of money, is covetousness! And "covetousness is idolatry" and is cheek-by-jowl, in Bible estimation, with adultery!

Money contains a deadly menace! In the local church member it will, if loved, kill every spiritual experience. It will chill one's testimony; ruin the prayer life; make one close-fisted toward the ministry, and then cause him to complain because of the poor returns the ill-paid preacher can make. It "beefs" over the constant passing of the collection plate; whines when the church debt has to be paid; objects to the size of the pastor's salary; scolds over the recurring missionary offering; dislikes revivals because they cost so much; refuses to vote for the new church because it will impoverish everyone; votes for a new preacher each year because if they keep a pastor two years they will have to increase his salary! More people backslide over money, or its equivalent, than over any other one thing! More seekers find their property, their income, their business their salary check, their bank account, their farm, or their factory, a hindrance to obtaining the blessing of a clean heart than any other one item. Millions of souls are now in hell because of their love for money! It was money that drove Demas to forsake the Apostle Paul, and it was money that induced Judas to betray the Lord Tesus Christ.

Nor is it always the money that a person has that ruins him. It is just as often the money that he does not have, and yet wants. He longs for it, dreams about it, desires it, works hard for it, schemes around to get it, compromises with the world to secure it, finally sells his soul to the devil and in return gets "the Mammon of unrighteousness." Jesus Christ warned more emphatically against money than any other one matter. The vast majority that are on their way to hell in America today are going there over a desire for money or what it will secure for them. Money makes more liars, more thieves, more dishonest people, more false-hearted politicians, more corrupt rulers in government, more double-faced doctors, more deceitful lawyers, more perjured court witnesses, more erroneous court rulings, more suicides, more messageless preachers, more backsliders from the faith of Christ, more false shepherds of the flock, more lost, ruined and utterly damned souls than any other one thing in all the world! A noted evangelist of many years' experience once stated to the writer that he had seen all kinds and classes of men and women saved and sanctified, but that in all his experience he had

never seen a man or a woman who was deeply in love with money ever come to repentance or to regeneration. A love of money is so deadly and damning as to partake in some degree of the sin against the Holy Ghost. The money-hungry heart gets so sordid, so hard, so lost, so withered, so devoid of any basis of repentance, so damned while yet living as practically to have crossed the "dead line."

A few rich men in a local church-and often only one such-can utterly dominate that church, and that, frequently to its ruin. Brother "Moneybags" assumes a preponderance of weight and influence, not because of his superior piety, not because of his tender devotion to the cause, not because of his brains, unusual judgment, or good sense; but because of his sizable bank account! Able to pay the bills, he lords it over his poorer brethren; a necessary factor to the pastor's salary, that official is often afraid of him, "Moneybags" holds that pastor's tenure of office in his hand. If Dives votes against him, the others must, because they cannot pay his salary without Dives' wealth. He dictates that church's policy, often affects the destinies of the District, and is as much a church "boss" as ever there was a political boss in Tammany! This sort, we trust, does not obtain in our beloved church. All the rich men that this writer has ever seen in the Church of the Nazarene were of the most devoted, humble, faithful class. They were pre-eminent in avoiding leadership, and bossism, but we have been in other communions where the kind first above described were found in plenty. If the Church of the Nazarene reaches the day when there shall be found the rich church "boss" within its midst it will be a calamitous day for us. All godly efforts should be put forth to prevent that day from ever having a dawn in Nazarenedom!

Money-hunger not only has a deadly menace for the laity, it also threatens the ministry. Again, let us say, it is not the money that the minister has, as a rule, that ruins him. It is the money he does not have, but wants. How cunningly, how seductively, can the devil tempt the poor preacher with an offer of this world's wealth. He can point out the destitute condition of the parsonage home; the belated garments worn by the preacher's wife; the patched, if not actually ragged, clothing of the preacher's children. In some instances he can point to the coarse quality of the food on the table, and sometimes, maybe, to the lack of even that. With emphatic finger the enemy calls attention to the frayed rugs on the floor, or, possibly to the bare boards. The walls are decorated (?) with cheap prints cut from magazines, or frequently, with nothing at all. The preacher looks at his own frayed coat, mended trousers, and collar beginning to show "saw-teeth." He sees the cheap stove, with its old stove-pipe, and the little dab of fuel outside in the bin. He knows that his purse

is empty. With devilish cruelty, the tempter calls his attention to the faded look on his wife's face, and the pinched cheeks of his children, and then points meaningfully to the fine homes of his own blood-brothers who did not embrace holiness; to his father and mother, who still belong to the fashionable and wealthy church; to his fellow pastors in the town, who receive fine salaries, and live in comfortable houses, have automobiles, and well-stocked libraries; who walk about town with sleek, well-fed bodies, and carry themselves with a contented swagger, while he struggles on an inadequate salary, holding services in an old store building, living in an old shack, to preach the full salvation of Jesus Christ. Or the enemy clearly shows him the closing days of his ministryadvancing years-no means laid up for the certain "rainy day" of unproductive age-the lessening call of churches-the hopeless toil of tremulous yearshunger-want-the pitiful support (?) of the ministerial relief fund; and his heart grows bitter! Then comes the insidious offer! A fine position in a store; lucrative employment in an insurance company; attractive bonds, or oil stock, to sell; with a fat income! Or, work in another denomination at three times the salary! The pastor walks the floor and fights the fight of his life! He agonizes on his knees until the small hours of the morning! Little wonder that many sink to rise no more! What damned them? Money!

Another class in the ministry are not caught that way. They have reached a stage where they can live, but the cozy homes about them, the comfortable salaries of many of their own parishioners, the desire for more books, better clothes, greater advantages for the children, privileges of travel, vacation opportunities, etc., etc., etc. Then comes the temptation for a bigger salary. Unwittingly he preaches to that end. Sin is not denounced as it was when he was a young man; holiness is not insisted on as strenuously as formerly; altar work is just a bit shallower, so as to let a greater number through; styles of dress, hair arrangement, adornment and extravagance are not assailed as in days of old, when he was a fresh young minister from the country; and soon, the coveted salary raise is his! Then another and larger salary from a distance calls, and he responds. Revivals are still held, but they are shallow. He preaches now about holiness, but does not preach it. Step by step he becomes perfunctory. His preaching now is mere mechanism. The Spirit is gone, and he throws in poetry, facetiousness and "star-dust" to attract. At last from his summit of advancement he is called to judgment! He passes from the pulpit to perdition! What damned him? Money!

Thank God that this kind exists but rarely, in the Church of the Nazarene. Nevertheless, the ground work is laid, and the devil is not dead. Let us all beware and be ceaselessly on the alert. To be ad-

vanced in salary is no sin or wrong. When one has earned and merits a financial promotion, a faithful church board will usually see that it is accorded. To accept such, is a perfectly proper thing to do. But to "itch" for it, and lobby with suggestion and intimation for it, or be scanning the ecclesiastical horizon for a church that will pay more, is reprehensible, and inevitably takes the minister's mind off the disinterested pursuit of the salvation of souls. There is no sin or impropriety in accepting an office that carries with it a generous salary, when the church has called one to it; but to long for such an office because of its emoluments, and to seek such a place because of its generous financial support is a direct step toward the perdition that captured Judas Iscariot. Let no such unworthy motive find a place in the bosom of our noble Nazarene ministry! We are sure that it now has little place among us. But we are equally sure that it has attacked and ruined many noble men in other communions that have flourished during the Christian centuries. That Satan will never attempt to inject this poison into the Nazarene ministry, we cannot hope. The only thing, then, to do, is to be eternally on our guard. Frequently denounce it, though it has not vet appeared largely among us. Watch against its first appearance, and eliminate it ere it reaches a stage beyond the bud. It has been a deadly thing among others, it will be an equally deadly thing among us, if it once gets lodgment in our midst!

Money not only threatens the individual member of the church, and the individual minister, but it threatens the whole denomination. We can gradually grow so satisfied with the gentle round of orderly church life; with the paying of the regular budgets; the raising of the customary funds; as to move slowly down the unconscious decline into the rut of selfcomplacency. Comforts are so general, conveniences are so universal, ease and well-being so usual, that ere we know it, flabbiness of soul has set in, self-sacrifice is totally gone, the inspiration of the good old days when we were attacked, assailed, hooted at, jeered and hated, has passed, and we are in danger of becoming no better than others! Denomination after denomination has been generated before our day; they have flourished, achieved and-decayed! They died exactly as we have indicated. Too much self-complacency-too little self-sacrifice! Intense spirituality decayed, while wealth increased. Rich men abounded. expenses were easily met, and salaries markedly advanced. Office seeking took the place of inspired leadership, and sordid gain characterized much of both the pulpit and the pew. At last these churches stood like blasted pines, dead, dead, "twice dead," and some of them, "plucked up by the roots!" What ruined them? What halted their glorious course? What damned them? MAMMON!

Is there a cure, is there an antidote for this deadly

menace? There is. First, we must continue to possess a laity that will give, and give again, until they have really reached the place where they feel it! A person's generosity can never be measured by what he gives, but by what he has left after his giving is over. No man is generous when he gives out of his plenty—he alone is generous when he gives out of his need. We must have a laity that not only gives gifts, but gives itself—"the gift without the giver is bare!" Such a Nazarene laity will forever prevent our beloved church from being damned with money!

Second, we must continue a ministry that will be so fully and completely sanctified that it can stand straight up with eyes wide open, senses all alert, and damn any offers of big salaries without winking that are suspected in the least—of coming from the enemy! Men who can suffer for the cause of holiness as cheerfully as myriads of martyrs went singing to the stake. Men, who, instead of sordidly seeking for continual increases in income, will vie with one another in let-

ting the church decide as to the size of that increase, and in putting such possible increased financial ability into the holy cause of founding another church either in the home or the foreign field. Men who can preach and inspire a veritable crusade of evangelism, of generous giving, of toilsomeness in the holy task of the ministry, of serving in a sacrificial way in large positions, on humble stipends; in order that a few more souls may be won for the Master, by the sweat of their effort, and the sacrifice of their giving.

Such a laity, led by such a ministry, will project our dearly loved church into the future (if our adorable Master tarries), with a *force* and *fire* that will plant it in every land; and the church's money, instead of ever being a deadly menace, will be a noble means of achievement. We can, if we will—we can, and we will!

NORTHWEST NAZARENE COLLEGE, NAMPA, IDAHO.

THE LIVE ISSUE OF OUR CHURCH

By REV. ALPIN M. BOWES

UPPOSING Jesus purposed to establish His Kingdom upon earth, with themselves His associates in governing that Kingdom, the disciples finally asked their Master frankly, "Lord, wilt thou at this time restore again the kingdom to Israel?"

Perceiving they had mistaken ideas of their calling, the Lord Jesus gave them His instructions in one great, world-wide commission, saying, "Go ye into all the world and preach the gospel to every creature." For this purpose, and to this end, He gave them instructions to immediately qualify for the undertaking of that wonderful mission, thus, "Tarry ye in the city of Jerusalem until ye be endued with power from on high."

Having received their commission in such clear, direct command, and, a few days thereafter, having obtained the power of God, enabling them to carry out that commission, the live issue of the disciples' ministry immediately became, and was always, unquestionably, "Go ye into all the world and preach the gospel to every creature."

Assuming now, as the Church of the Nazarene does, that our special calling is contained in that same commission given the disciples, the preaching of this wonderful message of full salvation,—regeneration for the sinner, and sanctification for the believer, and claiming that great experience of the "enduement with power from on high," we unquestionably must admit, the live issue of the disciples' ministry is also our inheritance; "Go ye into all the world and preach the gospel to every creature."

As to any particular method of procedure in their mission, Jesus left no instructions other than we find contained in this general direction, "But ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the world." And, again, "He, [the promised Comforter], shall teach you all things." We are left somewhat to our own judgment, under the direction of the Holy Spirit, empowered by the baptism with the Holy Ghost and fire, as to the details by which we shall work out our mission. But we cannot mistake the live issue of our calling as given in the words of a recent tract, "The whole Gospel for the whole world."

Accepting this issue, we have then no special authority, as a church, or as individual members thereof, to limit our responsibility, or to retard our interest in home missions or foreign missions, or to localize our efforts wholly, either in home work or foreign work.

It is not fulfilling our full obligation unless we do our utmost, with unselfish interest, and a true spirit of sacrifice, to give the Gospel to the whole world. If we make undue comparison of the opportunities of home missions and foreign missions, or if we press the issues of one land to the detriment of other lands, we only create undue prejudice, and limit our vision, and narrow our borders. Or if we consent to postpone our mission to foreign lands while we build in the home land, we are making an undue preference, and are neglecting a ripened harvest.

There is an adjustment which will equalize our interests, and fully discharge our obligation to all people. Considering the appeal that comes to us from every land, we fully realize that the Macedonian call resounds in our ears continually, "Come over and help us!" Scores of our young people are hearing this appeal, and following their "enduement with power from on high," they are hearing the call of God which Isaiah heard, "Whom shall I send, and who will go for us?" What can they do but respond, "Here am I, send me"? Thousands of our laymen are also hearing the words of Jesus anew, "The fields are white already to harvest," and, with their consecration, they are saying, "Take my silver and my gold, Not a mite will I withhold." "I cannot go, but I will help send those who can go."

There is an admirable illustration of this co-operation in service in the example of two school teachers who heard the appeal of the heathen. They could not both go abroad as they had not funds for this. So they decided one would go to the front and the other would work at home, and they would each receive half the earnings of the one at home. You may be sure in the day of reward each will share in the profits, for, "He that reapeth receiveth wages, and gathereth fruit unto life eternal; that both he that soweth and he that reapeth may rejoice together."

Doors are open to us in every land, the fields "are white already to harvest," beckoning hands are demanding our attention. This is the live issue with us, just now. Because we see so much to be done in the homeland is not sufficient excuse to warrant any indifference to the suffering and needy of other lands. Remember who our neighbors are in the parable of the Good Samaritan. If we do not assume our full share of obligation according to our utmost ability, with a corresponding sacrifice to that of the missionaries in foreign lands, we are not acting in obedience to our Lord's command; and who then can become a substitute to do the work we neglect? And suppose all denominations should centralize in one great land, who will "go into all the world and preach the gospel to every creature?" "Isaiah, in his day, saw that other nations, that all of the nations were involved, and his vision was not restricted to his own people or to his own times. Wonderful as it may seem, this preacher of the chosen family saw that Jews and Gentiles were one in their responsibility to Jehovah, and that they were to be one in the redemption bought by the Messiah, and in the Kingdom over which He was to reign."

Now, with our church the difficult problem is not that represented in the clause of Christ's remark to the disciples, where He said, "the laborers are few." We have missionaries whom we have called home, some forty of them, who are puzzled and burdened and eager to return. We have one hundred, as well equipped, fully consecrated young men and women as may be found anywhere, who are ready and eager

to go anywhere we send them. Our problem is not, where shall we get the workers? But it is, how shall we send forth the ones which we have? Where shall we get the money for so many missionaries?

I will tell you how we will provide the money, for our people have the money, plenty for the demands of our cause. We will get it, according to the measure of our faith in God, and the willingness to sacrifice, when every layman, every missionary, and every minister shall make the consuming desire of their hearts to "Pray ye therefore the Lord of the harvest that he will send forth laborers into His harvest," until there shall be no vestige of doubt or hesitancy or unwillingness within any heart.

Surely there is now some unequal division of workers and money at our disposal. And this raises the question, "Has God called too many workers, and, at the same time, given us too little money with which to send them to the field? Are we rightly adjusting our finances? Are we giving all that we can give to support our interests? Or have these workers who profess to be called of God mistaken their calling?"

Now, under what influence did these young people receive that call to "Go into all the world and preach the gospel to every creature?" If you will tell me that, I will tell you where the responsibility lies for sending them on their mission. These young people received their call at our altars, under the ministry of our preachers, who advised them to consecrate their lives to God. Or they received their commission at our colleges which offer special inducements to a life of consecrated service, and give a course of preparation for the mission field. Then, if we present the gospel of a whitened harvest, and the soon coming of the Lord, which awakens in our young people a true and noble desire to dedicate their lives in the promulgation of that Gospel, we are under special obligation to provide a way for their mission. Perhaps we cannot send all of them immediately, but we should endeavor to send them within a short time.

To be consistent, then, let us either make some greater sacrifice to send forth the laborers, or let us instruct our preachers and college professors to cease preaching that part of the Gospel which leads our young people to desire to be missionaries.

What is the measure of our obligation? Shall we send forth fifty, or one hundred, or all who are truly consecrated and proven? Are we to determine the amount of the work which we shall undertake by what we have given in the past, or by what a few persons may think we can give, or are the hundred young people now imploring us to provide the means for their mission abroad, an indication of the measure of our obligation?

Someone is mistaken in interpreting God's commission. Either we have overemphasized one or the other;

we have called for too many volunteers or we have given too little money.

Right now we are facing a crisis; and this live issue with our church demands of every member earnest prayer and careful consideration.

There is a suggestion in this timely illustration;—
"It is told of Wm. Jay when he was a young preacher
and was delivering a sermon before the Baptist Missionary Society of London, that he said he had his
doubts as to whether the gospel could get hold of
the idolatrous and savage people. Grand old John
Newton, a miracle of grace and of the longsuffering of
God, arose, and gathering his coat more closely about
him and addressing himself to Mr. Jay, said, 'My
brother, since the Lord saved poor old John Newton
I can never doubt His power to save the heathen.'
Surely, Jehovah's faithfulness to the chosen people
must lead us to say that, 'He who did not withhold
even His own Son, but gave Him up for all of us, will
He not also with Him freely give us all things?'"

When the World War had come to that terrible crisis where the Allies trembled on the very brink of destruction, the United States government called for volunteers to go to the front and risk their lives for the preservation of our liberties and of those of our Allies. Millions of our finest young men volunteered. The emergency of a tremendous undertaking confronted our government. The volunteers must be equipped, trained, transported across the ocean, and supported while in the trenches. There must be immediate action, but our government did not possess the millions of dollars required for such gigantic undertaking. Yet, they did not draw back. An appeal was made to the citizens of our country for money and provisions to send forth our volunteers. We gave our money, and we gave provisions, and we bought liberty bonds, and sent every available man to the front line battle. And we won the war! What was it that enabled us to win the war? You say it was our men and our money. Yes, but it was that magnanimous spirit of loyalty and love for country which inspired our sacrifice of men and money.

Surely, our Christian Cause, in our present emergency, merits even greater love and loyalty and sacrifice of men and money.

Why did our Lord say, "Lift up your eyes and look on the fields?" Because He knew that by looking upon the fields of destitution and misery and sickness and sin, by beholding the uplifted hands of hundreds of thousands of earth's imploring people; no loyal Christian could do ought but say, "Lord send forth laborers into the harvest." The vision will inspire us to a united, concentrated effort for the salvation of the lost. When we have seen the field we can accomplish more with the vision of its needs before us than many people think we can do. But "where there is no vision the people perish."

I do not think our failure to return the missionaries we have called home, or to send forth a score of additional missionaries, is entirely the result of inability or unwillingness for so large an undertaking. It is likely because we have not understandingly adjusted ourselves to the present emergency. However, I do believe we are coming soon to the solution of our problem in a united undertaking which will provide us a deeper interest and a larger fund.

Our victory will come through leadership, for our people do respond to every reasonable call. If every pastor will acquaint himself thoroughly with the needs of the home field, and the needs of all our mission fields, and learn to pray for our missionaries by name, and then open the vision of his members to the wonderful opportunities which are open to us for the salvation of the world; and if every District Superintendent and every evangelist will continue to enthuse the churches with one great desire to give the "whole gospel to the whole world," then the inspiration of a great undertaking will come with our vision, and we will give our young people and our money with a liberality which becomes our high calling. In this we must not procrastinate. While we delay, doors will be closing, nations unsaved will be neglected, consecrated young men and women will become discouraged and fall away.

We should also remember there is a reacting influence in the cause of missions. Those who are burdened for the perishing of other lands and open their hearts and their purses in the interests of foreign missions will also bless the home church with their anointed lives and their liberal offerings. If we withhold our prayers and our offerings from the foreign work we will lose our love and interest for the home church.

"We are in the midst of great issues and are beholding events which will stand out on the pages of history. We are seeing the struggles of a chosen people living in the midst of plenty and meeting the temptations of luxury. We are hearing from our great leaders and preachers that we are only trustees of these divine favors, and that our blessings will be our curse if we fail to be good stewards of the manifold mercies of God."

I close now with this inspiring selection from Isaiah, —"Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light and kings to the brightness of thy rising. Lift up thine eyes round about and see; all they gather themselves together, they come to thee: Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged, because the abundance of the sea shall be converted unto thee, and forces of the Gentiles shall come unto thee."

DEMONOLOGY

By H. D. Brown

N THE Literary Digest of Nov. 20 is found an account of a great magician who performed many marvelous tricks which appear quite impossible for any mortal man to accomplish. He is said to have been handcuffed and locked in a cell where criminals condemned to death were placed, but he promptly made his escape. He was buried alive and came out of the grave. He was enclosed in a casket and the lid securely fastened; then plunged into a lake or flowing river and in a minute or two he appeared swimming toward the shore. He would, apparently, pass through a solid brick wall.

These, and many other feats equally impossible to human power, are said to have been performed by this magician. The article in the *Digest* states that he probably carried to his grave the secret of some of his most difficult tricks.

In this account there is food for thought on the part of intelligent people, especially the people of God. By what power did this man accomplish the seemingly impossible? I offer the following suggestions: There are two great powers in this world; the power of God and the power of Satan. We read in God's Word that the magicians of Egypt duplicated many of the miracles wrought by Moses. When the Holy Spirit would come to help Daniel an evil spirit withstood him for one and twenty days. God's people were forbidden to consult wizards or one who had a familiar spirit. Satan came into the garden and deceived Mother Eve. A lying spirit went forth and was in the mouth of Ahab's prophets, and Satan appeared before God and from there went forth to afflict Job. The man in the tombs was so possessed by evil spirits that no man could tame him or bind him with chains. When these evil spirits were permitted to do so they went into a herd of swine and caused the destruction of the whole lot of them by running them violently down a steep place into the sea. The damsel who brought her master much gain was possessed by an evil spirit and when it was cast out she was no longer of value to her master because her power was gone.

The seemingly impossible things wrought by spiritualists, such as rappings, table tippings, spirit writing, etc., when not mere deceptions, are simply the work of Satan and demonstrations of demon power are abroad in the land today as in the past ages. Both Wesley and Luther recognized this power and coped with it as an actual fact. Satan tried to drive them from their great work and so real was his presence to them that it is related Luther actually threw his inkstand at the devil to drive him from the room. Dr. William McDonald wrote a book on Demonology which is very interesting and profitable reading. The late Dr. Luther Townsend of Boston University, also wrote a book on Satan and demons in which he clearly

shows that Satan is still abroad enabling some to perform tricks and do wonders which are not possible to man unaided by some power beyond human. Those who perform these tricks are not believers in Jesus Christ or followers of the Lamb. The magician referred to in the *Digest* frankly indicates his utter rejection of the Bible and Jesus Christ as Savior of men.

In Rev. 16:13, 14 we read, "And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty."

This Satanic power is noticeably active in this present age to deceive people and draw them away from God. Christian people will do well to keep far from these manifestations which are not of God. Satan's power is manifested in various ways, so it must needs be that we try the spirits and know whether they be of God.

SEATTLE, WASHINGTON.

PRAYER FOR MISSIONS

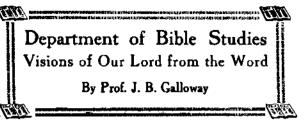
By Rev. A. H. KAUFFMAN, M. A. A Call to Prayer

I am sure we do not realize the importance of prayer to our foreign missionary work. What difference it makes when our people pray! We can not afford not to pray. Here is a statement quoted from J. Campbell White: "Prayer is the first and chief method of solving the missionary problem. Among all the methods that have been devised, none is more practical, more fruitful than this. If we could get a definite group of people at home into the habit of supporting by prayer each missionary in the thick of the fight, by this simple method alone the efficiency of the present missionary force could probably be doubled."

Such prayer is the greatest need of the hour. We do have other needs. We need men and money to relieve the situation on the fields, but our missionaries would ask most of all for more prayer. We have a great God. Our situation is not impossible to Him. Do you believe?

Let the Church of the Nazarene go to her knees. Let our people fast and pray or spend nights in prayer as the Lord may lead. Pray, intercede, agonize for souls. Lay hold on the unfailing promises. Such prayer will make the Church invincible! We can win on every field!

Will you pray? Brother, sister, will you stand in the gap? I ask you to pray through for souls in heathen darkness. Pray as never before for our sacrificing missionaries. They depend on you.



INTRODUCING THE NEW SERIES OF BIBLE STUDIES FOR THE SECOND YEAR

"The Scriptures and the Word Bear one tremendous name The Living and the Written Word In all things are the same."

-JOSEPH HART.

OU may have been filled with the Holy Spirit and received a taste of the Word of the Lord. but later have allowed the enemy of your soul to come with the cares of life and caused you to neglect the Written Word. Remember the barren wayside in the parable after the birds had stolen the seed of the Kingdom. It may be easier, and more agreeable to our spiritual laziness for us to neglect the Bible and depend upon some spiritual uplift from associating with those who are living with the Word than to spend hour after hour, day after day, and year after year digging into the Word of God. But a filling of the Spirit that is not maintained with a continual, devoted study of the Word soon vanishes. Just as a fire that does not have a new supply of fuel will soon burn out, and become a useless heap of ashes. Oh, that someone might be so fired with the Word of Truth that he will be able to blister and burn our careless neglect of the Word, and may we be stirred up to a consistent Bible study. We love our Lord no more than we love His Word. Bible study is a vital factor in the life of every spiritual Christian. Have you used this blessed privilege as you should? If you have been negligent along this line may this be another opportunity to begin again.

The First Year's Series of Bible Studies, "The Whole Bible for the Whole Year," has created some interest in Bible study and it is the hope and prayer of the author that the Second Year's Series will do more along this line. The title of the New Series is Visions of Our Lord from the Word. It will be entirely different from the previous series, in purpose, plan and subject matter. However we will retain the "Read the Bible Through in a Year," but arranged according to a new plan. While the Lessons in the Whole Bible for the Whole Year Series were largely preparatory, foundational and of a general character, these will be definite lessons on particular subjects. Fifty revelations of our Lord will be given. Realizing that Christ is the key to the Scriptures an attempt will be made to find Jesus through the whole Bible.

The Object of these Lessons may be expressed in

the words of the Greeks as they requested of the disciples: "Sirs, we would see Jesus" (John 12:21). The answer is found in the words: "In the volume of the BOOK it is written of ME" (Heb. 10:7). These Lessons will be devotional meditations rather than intellectual activities. Each part of the Bible has something to contribute to the glories of our Lord. Some of the lessons will be expositions of particular passages of Scriptures while others will be a search of the Bible on some particular characteristic or activity of Christ. An effort will be made to avoid fanciful imaginations and exaggerations by using careful exegesis of these wonderful messages. It is the plan that they may be practical, helpful and spiritual.

The Chapter Readings will have three divisions. A chapter a day in each as follows: One beginning with the first of the Old Testament, one beginning with the Psalms and another beginning with the New Testament. When the chapters are short a few more chapters will be assigned.

A Choice Verse for Each Day will be a new feature. The doctrines of the Church of the Nazarene will be analyzed and each of the statements made in the Manual will be supported with an appropriate verse of Scripture. Other choice verses on appropriate themes, such as consolation, encouragement, strength and faith will be assigned. Also others to deal with those who have various difficulties and some for Christian workers to use with different kinds of seekers. It is intended that many of these shall be memorized.

CHRIST THE KEY OF THE SCRIPTURES

Our Lord is to be found everywhere in the Bible. He is the key that unlocks its mysteries. He is the golden link that binds it all together, from beginning to end. He is the divine Torch that illuminates its secret chambers. He is the scarlet thread that unites it in one harmonious whole. The whole book is a revelation of Christ. Some of the driest portions will sparkle with new light and refresh us with new life if we learn to find our Christ in them. In the Historical Books He is the hidden allegory, and the person that is ever pointed to by the finger of the types. ceremonies foreshadow Christ and the symbols picture Him minutely. Even the geneaologies and the catalogues of names and towns will shine with beauty when we see our Savior in them. The Poetical Books vibrate with songs of praise about His glories. Every Prophet sees Him in the future. He is the Son of Man in the Gospels, the dying Redeemer on the cross and the Triumphant Conqueror from the grave. He is the One in the midst of the churches and each epistle has some new glory to contribute to our Lord. The last book of the Bible climaxes the whole of revelation by pointing to the Coming King.

The whole Bible from Genesis to Revelation is about Christ for we read: "Beginning at Moses, and all the Prophets, He expounded unto them in all the Scriptures the things concerning Himself" (Luke 24:27). And in verse 44 we read "All things must be fulfilled, which were written in the law of Moses and in the Prophets and the Psalms concerning me." We read of Paul that he went into the synagogue and reasoned with them out of the Scriptures, opening and alleging that Christ must needs have suffered (Acts 17:2, 3). And while he was a prisoner at Rome he persuaded them concerning Jesus, both out of the Law of Moses and the Prophets (Acts 28:23). Apollos showed by the Scriptures that Jesus was the Christ (Acts 17:28). Jesus says, "Search the Scriptures, for in them ye think we have eternal life; they are they which testify of me" (John 5:39). In Rev. 5 we read of Christ, "Thou art worthy to take the book, and open the seals thereof."

Another feature of the new series will be the Lesson Illustration. A brief striking illustration of the truth given in the lesson. The author plans to make these lessons full of seed thought, study and meditation. Undoubtedly you will find suggested sermon material. May the Word of God become more precious to you as you follow these lessons.

WORLD WIDE NEWS, NOTES AND COM-MENTS TERSELY TOLD FOR EVERY-BODY TO READ

By REV. C. E. CORNELL

By the merger of prominent German chemical industries, centering around the Badische Anilin and Soda Company, an industry with a capitalization of \$160,000,000 has been perfected. It will control the distribution and manufacture of analin dyes and nitrogen. Germany is thus preparing to re-enter world markets and compete with Chile nitrate mines.

When a crate of bananas from the Canary Islands was unloaded at Cheadle Health in England, a stowaway parrot was found. It had lived caged up in a crate for three weeks and presumably lived on the green and ripening bananas, though bananas are not the natural food of the parrot.

By means of chemicals a man in Machias, Me., has succeeded in changing the color of trees, not only as to leaves and bark, but the heart of the wood. He says that the colors are "fast" and continue through the life of the tree. Thus he can make trees of a designated color grow to decorate a particular landscape, or he can grow woods of a color that will not require staining when worked into furniture.

At a recent meeting of the Association for Germans living abroad, a delegation of young women from Jean University, definitely barred from their number girls with bobbed hair. Also at Berlin's summer beauty show a long-haired blonde won the first prize. In some quarters there is sharp opposition to bobbed hair,

Scientists representing the National Geographic Society and the Smithsonian Institute proposes establishing in Africa the first solar observatory for the measurement of the sun's heat in the Eastern Hemisphere. William H. Hoover heads the expedition, and his assistant is Frederick A. Greeley. Their luggage consists of some thirty-five cases of instruments—pyrhelometer, bolometer, pyranometer, and many other delicate mechanisms. Fifteen cases contain photographic plates, one of which will be used each day to photograph the solar

spectrum. The remaining cases contain a gasoline engine to generate power for the instruments and a lathe; a gasoline stove for the house, some aluminum cooking utensils, books, a phonograph and a large quantity of records.

Some questions about that automobile of yours. Is your car in the garage on Sunday morning or is it on a pleasure bent? Can't you use your car Sunday morning to take the children to Sunday school and then be sure to go yourself? Does your car stand in front of the church to belp swell the crowd? Can an outsider judge of the interest in the church by the number of cars on the outside? Be sure to turn your car toward church Sunday morning. The automobile ought to be for good on the Sabbath rather than for evil.

The world of invention moves with increased velocity. Note this item. The use of heat is not needed with a new sealing wax that is sold in metal tubes and soon hardens on exposure to the air.

In Africa the largest University is El Azhar, located at Cairo, and it dates back to the tenth century. It is strictly Mohammedan and has 7,500 students and 250 professors. The students sit on mats on the floor and they bring their own bl nkets and sleep on the floor. The bedding is rolled up and placed on a shelf during the day. The teachers declaim but ask few questions. Although the higher sciences are taught, the University is essentially a center of religious instruction.

Mike O'Brien is dead. Who is Mike? For thirty-five years he had lain on a cot in the General Hospital of San Bernardino County, California, a helpless paralytic. He had no living relatives and but few, if any, outside friends. Scarcely anyone visited him. No flowers were brought to him, no literature, because Mike could not read. He spent the long, weary hours meditating on the future when he would be well and able to walk again. He was filled with a buoyancy of hope remarkable. Mike died the other day aged something like eighty. Mike did not know just how old he was. But death came-merciful death-and relieved Mike of his suffering here. Mike was a cheerful soul and made friends with the other patients, the nurses and the doctors. But outsiders did not know him, and during his thirty-five years he had but a single visitor, a newspaper reporter, who visited him four years ago. He was the first patient in the above hospital. Mike was a patient and cheerful sufferer; I hope he made the City. What a transition from a hospital cot and intense suffering to a mansion on high! Goodby Mike, we hope to meet you in the morning down by the River of Life.

Every time a child is killed by accident in Toledo, Ohio, a mourning flag will be displayed from the windows of the Toledo branch of the National Safety Council. This striking method of emphasizing the importance of public safety and particularly the need of greater efforts in protecting boys and girls, was recently adopted by the local council, of which J. E. Thompson is the secretary. Boys and girls are being maimed and killed by the hundreds, something radical must be done to protect them.

Durham Castle, built in William the Conqueror's time on a steep crag overlooking the River Wear and considered one of the noblest memorials of the Middle Ages, is being restored by popular subscription. From the Castle one of the finest views in all Europe is possible. Sidney Walton of 10 Adelphi Terrace, London, is making appeals for funds from Englishmen and their children in all countries.

On August 23, fifty religious leaders representing nearly one hundred Christian denominations in every section of the world, met at Berne, Switzerland, to perfect plans for a World Conference to smooth out interdenominational differences. It was

made clear by spokesmen for the committee that there was no thought as yet of a formal or official union of Christian churches or that the program of closer co-operation was expected to obliterate denominational lines. The chief aim was said to be an endeavor to eliminate minor unnecessary differences among Christian churches and to strive for closer co-ordination.

Here is a new "profession." The science of treating hair so that it does not turn white or gray has made its debut under the name of "Canitics" and a school for teaching this science has been opened in New York. It is named from the fact that the medical profession has for several hundred years referred to gray hair as "canities." Of the 6,000,000 women between the ages of thirty and fifty in the United States, it is assumed that 600,000, or one-tenth of them, retouch their hair. Gray hair is beautiful on some heads, but not so attractive on others.

On the principle that a heated object cools more slowly in thin than in dense air, a Frenchman has invented an electrical device to measure altitudes.

A plan is under consideration for the making of the Congo river navigable from Matadi to Kinshasa, by the construction of seven dams and accompanying power plants.

That taxicab drivers can avoid accidents has been demonstrated in Cleveland, O., where 132 chauffeurs completed a three months' period without a single crash. This record secured a reduction during the first month of 6r per cent over the previous month in the cost of accidents. The accident prevention campaign was staged with the co-operation of the Cleveland branch of the National Safety Council. The careful drivers were given cash prizes, banquets and theater parties and white gold signet rings.

Radio telephone communication between the cab and the caboose of a fast moving passenger train has been maintained in a test during an electric storm on the Atlantic Coast. The engine cab and caboose each carried antennæ and the communication was maintained while the train was traveling across bridges and passing other trains and also when the train was broken into two parts and the caboose left four miles behind.

Here is some sound advice. Before starting on a journey it is wise to see if you have some sort of identification fastened on your clothing. A visiting card in your handbag is not enough, as in case of an accident the bag may be separated from you. Have your name and address right on you.

Actual tests conducted in England by Dr. P. M. Sanders shows that there is a material advantage in sleeping while lying on the right side. In that position the stomach is found to empty itself in three and a half hours, while under similar feeding conditions, the stomach of those lying on the left side requires six hours to empty itself. During the first part of the night it is also better, he says, to lie on the right side so as to relieve pressure on the heart from a loaded stomach.

Give this attention. I have loved thee with an everlasting love; therefore with loving kindness have I drawn thee (Jer. 31:3).

To know the love of Christ which passeth knowledge, that ye might be filled with all the fulness of God (Eph. 3:19).

"Oh, love divine, how sweet thou art!
When shall I find my willing heart
All taken up by thee?
I thirst and faint, and die to prove
The greatness of redeeming love,
The love of Christ to me."

In the United States there are sixty-nine agricultural or land grant colleges, including those in the possessions of this country. Of this number seventeen are exclusively for colored people. From these colleges much extension work is carried directly to the farmers in their communities so that they get the benefit of the experiments without attending the classes.

An internationally known evangelist once said in the presence of the writer, referring to another preacher, "That man preaches the highest possible New Testament experience and life, and in daily practice lives the lowest possible experience as a preacher." When a man preaches "high" his preaching amounts to nothing unless he lives "high." Christian living,—consistent daily walk—is one of the needs of the day.

Politics has taken considerable hold of the educational system in Argentine, it is said, and many professors owe their appointment to political influence so that students of differing political faith frequently make it "warm" for them. Education in Argentine is free and compulsory, but the students make themselves heard frequently in the matter of examinations, length of terms and requirements for graduation. Many students at 18 have received their doctors of law degrees.

QUESTIONS ANSWERED

No question will be answered unless the name and address of the one asking the question appears in the correspondence.

Q—Would Cornelius (Acts 10) have been saved if he had died before Peter talked with him? In speaking of him, you know, Peter said, in the 11th chapter, that he was to tell him words by which he was to be saved. What did Cornelius lack? Did he need to be "born again," or did he need only to be "baptized with the Holy Ghost"?

A-In Acts 10:34, 35, Peter said, speaking of Cornelius, "Of a truth, I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him." This statement, we believe, is an authoritative, apostolic pronouncement upon the case of Cornelius, and it gives him a clear slate up to the very date upon which Peter was speaking. Cornelius was a saved man, living or dying, and needed only to be sanctified by the baptism with the Holy Ghost and fire, which experience he received during the sermon which Peter preached. As to the saying, "Words whereby thou and all thy house shall be saved," remember that the term saved, may refer to initial salvation, the forgiveness of sin; to full salvation, the entire sanctification of the soul; or to final salvation, the glorification of the body. And in the case before us it referred to full salvation.

Q—In the third chapter of Revelation we read, "Behold I stand at the door and knock. If any man hear my voice, and open the door, I will come into him and will sup with him and he with me." But suppose one never hears His voice, and hence does not open the door, will he be lost?

A—If one never hears His voice, that means that he has never been called by the Holy Spirit, and in that case there can be no responsibility. This is the state of things with the infant, and the infant is not required to "open his heart," but is infallibly saved, if he dies in his innocency, because he has never rejected the provisions of salvation. But every intelligent adult is called upon by the Holy Spirit (Psalms 50:1; Titus 2:11) and is responsible, so that he will be lost unless he hear (i. e. heeds) the voice and opens his heart (repents and believes on Christ). There is no variation from the statement that "a measure of light is a measure of responsibility."

FOR ALL THE FAMILY

By Mrs. J. T. Benson

COURAGE

LL boys and girls like to read about brave and heroic deeds, don't they? Stories of great men and the thrilling things they have done, appeal to us. There is the man who rushed into a burning building and saved a child from a terrible death; and the one who plunged over the side of a vessel and rescued a young woman from a watery grave. There is the from a watery grave. There is the story of Sergeant Alvin York who took a machine gun nest, single handed, and marched a whole squad of prisoners back to the allied lines. Also Admiral Dewey's little trip into Manilla Bay, where he captured every ship of the Spanish squadron, silenced three land batteries, and gained complete control of the harbor, all without the loss of a man. Yes, we like to read of such deeds, and perhaps there is the secret thought in all our minds that we too, might do something just as heroic if the same opportunities came our way. "But they don't come. My life is just a commonplace affair, the same old things happening every day. I don't get a chance to show my courage," we complain to ourselves.

Is this true? Oh, it may be as far as hig deeds are concerned but how about the little things of life? But you say it doesn't take courage to deal with small questions which come up daily. Doesn't it? I think it does. It takes courage of the most genuine character to tell the truth and nothing but the truth under any and all circumstances. It takes courage to say "No" when "Yes" would be the easy, pleasant way out.
Only the brave can stand by their convictions when it means the big crowd turns its back upon you for so doing. And the person who quietly gives up some dearly cherished plan for the sake of others, has hero stuff in him, though the world may not be able to recognize it. The truth is, you will have to have a greater supply of grit and courage to do the right thing in every day affairs of life than you would need to perform some one spectacular thrilling deed. And the boy or girl who sets out to do the true, the honest, the fair, the clean, the unselfish thing in home or school life, is being trained for the big chance when it

Recently I read of two boys who started in to try for a scholarship which had been offered in the school they attended. Both boys worked hard, and the race was a close one. The whole community became interested in the outcome, and a large crowd gathered in Commencement Day, when the prize was to be awarded. The principal announced that the teachers had gone very carefully over the daily records and examination papers of the two boys. In fact more than once, and that the result was so close there was only a fraction of a per cent between

them. But John had won by that small fraction.

Of course Sam was bitterly disappointed. But what did he do? Say to himself and others that it wasn't fair; that partiality was shown; that John had a pull with the teachers because his uncle was on the school board? No. Sam walked over to John, shook his hand heartily and said, "Congratulations, old man. I tried my best to win that scholarship and I am glad I was able to run you a close race. But you have won it fairly, and will use it in such a way as to bring honor to the school." Easy? Of course not. It takes real stuff in a boy to be able to lose in a manly way. How do you take defeat boys and girls? It is a pretty good test of your character.

Here is the story of another test, and how a certain boy met it. James was playing snow ball with some companions and his side was getting rather the best of the others in the exciting game. Scooping up a double handful of snow, he quickly formed it into a round compact ball and sent it flying toward the leader of the other team. But the leader dodged and to the boys' consternation the ball whizzed straight into a window of a house across the street, breaking a pane of glass.

Now you know the feeling that comes over a fellow at a time like that, don't you? And James had the impulse which comes to every boy, to get out of sight as fast as his legs would take him. Then too, he knew that no one was at home at the Smith house, so there was a pretty good chance that they would not know who had broken the window pane. But I am glad to tell you that James didn't yield to the temptation. He waited until later in the afternoon, then marched across the street and rang the bell. Did it take courage? Indeed it did. Mr. and Mrs. Smith were elderly people who had never had a child, and they had the reputation of being rather "crusty." Mr. Smith opened the door and listened silently while James confessed up. And when the boy handed him a silver dollar, one he had been saving toward his Christmas shopping, the old gentleman took it and gave him back a half dollar in change; it would take fifty cents to replace the glass he said.

That made a pretty good sized hole in the boy's dollar, didn't it? But it was nothing like as big as the hole which would have been made in his character if he had done the cowardly, dishonest thing. No, James wasn't the loser. He was in possession of about fifty dollars worth more courage than he owned before he started across the street. And when school was out Mr. Smith gave him a good job all summer in his hardware store.

Let me give you one more incident.

Anne had been invited to a Saturday afternoon picnic, and had looked forward to the outing for days. Her mother told her she might go if she would prepare all her lessons perfectly in the morning. as she would be too tired when she came home. The mother was called away on important business but left Anne busy with her books. She had finished all her lessons but one, when her mother's aunt, quite an old lady, came in unexpectedly from the country. She was very tired, the heat had given her a headaches Anne dropped everything to prepare a lunch for her and get her com-fortably settled in the guest room. Then she picked up her algebra and went to work. But somehow the problems would not solve, and when the girls called for her, she had hardly made a beginning. They urged her to go anyhow; her mother would make allowances, they said. Anne shook her head. "I promised Mother," she answered. "Well then, I have all the problems worked out. We can come back by my house and you can bring my scratch pad back home with you and copy them off," said her desk mate. "That wouldn't be quite fair, would it? I am sure mother wouldn't think so," said Anne. "I'll tell you what I think, and that is that you are a great goose," said her friend crossly, felt pretty sure that the other girls were thinking and saying the same thing as they turned and left her, and she didn't enjoy the thought any more than you would. But she had been obedient, and while the word obedience is common fine and rare virtue. Anybody, even a coward, can be disobedient. But you can't be obedient without grit and courage. Just think of that the next time you are tempted to be disobedient, won't you?

You have caught the point of our little talk, haven't you? Which is, that you may never have the opportunity to show great bravery in the doing of some thrilling deed, but you have shown it just as truly, if you meet the issue of every day life fairly and squarely. Indeed there are cases known in which very wicked, or worthless people have risen to a sudden emergency and saved a life. But only those men and women, those boys and girls who are really strong and brave in character can so live as to keep their hearts pure and their hands clean in the ordinary affairs of human life.

"Courage is that undefinable power which makes us continue in pursuit of an ambition, even though our weaker selves bid us give in."

Thou hast been faithful over a few things, I will make thee ruler over many things.—Jesus.

Uncle Buddie's Good Samaritan Chats



BELOVED SAMARITANS:

I left you last week just as we had arrived at Tishomingo. We have one of the great pastors at this beautiful little city, Sister Julia Standridge. We have no pastor in our connection who has

done a greater work than this elect lady and handmaiden of the Lord. She is now building a church that would do credit to a city of ten thousand population. The large brick basement is ready to worship in, and we had an all day meeting there on Tuesday, the 14th, and after the morning service we had dinner in the basement, that was nothing short of a miracle. Where all the good things came from is a mystery. After that great dinner Brother Owens brought the message in the afternoon, and I had the morning service and the night service. Sister Standridge had gotten all the business houses to close up from ten to eleven fifteen. But on account of the fearful cold weather we did not arrive until almost eleven. But the people stayed until twelve and I think they had forgotten that they were to open up business at 11:15, for they were there right up to twelve o'clock and many of them stayed until after dinner. We secured many subscriptions for the HERALD OF HOLI-NESS, and had one great day. My home was in the parsonage and for love and kindness Brother and Sister Standridge and the two daughters cannot be surpassed. At Tishomingo I met the Rev. Lee, the pastor of the Southern Methodist Church. I knew him at Southwestern University thirty-five years ago, and after he finished college he came to Oklahoma, and had been regular in the work up here for twenty-seven years. I was glad to meet him. He is now a subscriber to the HERALD OF HOLINESS. He was with us all day and the Lord gave him one good time with the Nazarenes.

Wednesday morning slipped in on us before I had hardly gotten warm in my bed and we were up and I got off a big lot of work and turned in 186 subscriptions for the Herald of Holiness, and at eleven o'clock we made a short run to Madill. Here we have a most beautiful stone church, and Brother and Sister Arthur James are the fine pastors. When we arrived at twelve they had the big chicken dinner all ready on the table. My, my, what kindness. Talk of good folks, you had better come to Oklahoma and get acquainted with them, for they are the limit. After we did all we could

to the chicken dinner Prof. Messer and I jumped into the big car and made a flying trip down to Durant and brought back a carload of the Nazarenes. After preaching for Brother James we had a ten o'clock supper and loaded our big car and made the run back to Durant to spend the rest of the night in the Messer home. On Thursday we all met at the nice home of one of the Messer boys and had another chicken danner. After dinner we made a quick run to Antlers, Okla., to see Sister Messer and their beautiful daughter, Miss Reubena Pearl. Sister Messer is up and looking fine, and Miss Reubena is now taking vocal lessons from her papa. She has a fine voice and can make herself heard at all times of the night.

After an early supper we made the run to Hugo. Here we have a fine pastor. or pastors, Brother and Sister King, They have a beautiful church and people. We did well with the HERALD OF HOLINESS subscription list and rolled up a fine list. After preaching we drove back to Antlers and had a fine home with Sister Isbell, the mother of Sister Messer. We hated not to spend one night in Hugo, but Brother Messer had been away from Sister Messer and the baby almost all the time since it was sent to bless their home. On Thursday morning when we got up Sister Isbeil had us one great breakfast; fine quail and hot biscuits and quail gravy. Now, reader, if that doesn't make you want to be an evangelist there is something wrong with you. We spent the day on Friday, the 17th, at the Isbell home, and behold, at noon we had one of the greatest goose dinners that you ever put your lip over. On Friday night we gave our life story in the Church of the Nazarene, of which Sister Gill is pastor. We have no finer one on the Eastern Oklahoma District. In touring the District we went to only two churches where we have lady pastors; Sister Standridge at Tishomingo and Sister Gill at Antlers. When it comes to preaching and praying and doing the job, instead of them trailing on behind they are the leaders. Sister Gill had everything in fine shape and the church was beautifully decorated and all ready for the holidays. We had with us a number of preachers. Brother and Sister King came over from Hugo. The night before Sister Gill was at Hugo and led in prayer, and simply prayed the heavens open, so the next night we had the Kings from Hugo. May God bless the Kings. They are sacks of salt for the hungry sheep to lick at.

At Hugo and Antlers we got nearly

fifty subscriptions for the HERALD OF HOLINESS. I don't think we met anvbody that was kinder than the Isbell family at Antlers. We were called out to breakfast on Saturday morning and behold, there was another great quail breakfast. And when dinner was announced we marched out to a great quail pie dinner and fried quail and rabbit. My, my, man I have been wanting to go on a diet for several years, but who could go on a diet while he was touring Oklahoma, the land of rich poor folks. They have everything on earth and yet they imagine that they are poor, but of course it is only an imagination, for President Coolidge and King George don't live any better than the good people of Oklahoma. Well, they have worked hard for their good living and they deserve it. Cotton is short in this part of the state. but corn and sweet potatoes are as fine as ever grown. And these mountains and hills are full of quails and the lakes are full of fish. Brother King, our good pastor at Hugo, went out to the lake yesterday and caught a fish that weighed forty pounds, a big Buffalo, and had fish for everybody in the community.

Well, the time came for us to make the last run on this trip. We were to close up at Durant and were to be there over Saturday and Sunday, the 18th and 10th of December. At the closing up at Durant we were to break up the Robinson and Messer party. After a fine time at Antlers we are now pulling out for Durant, but we thank God for every good pastor that we have worked with and every place that we have visited.

In perfect love and all for Jesus. More later.

UNCLE BUDDIE.

GIVE ROSES TO THE LIVING

I would rather have one little rose From the garden of my friend Than to have the choicest flowers When my stay on carth shall end. I would rather have the kindest words Which may be said to me Than flattered when my heart is still And this life has ceased to be. I would rather have a loving smile From friends I know are true Than tears shed around my casket When this world I've bid adieu. Bring me all your flowers today Whether pink, or white, or red; I'd rather have one blossom now Than a truckload when I'm dead. -Selected.

For who hath despised the day of small things?—Zechariah.

NAZARENE YOUNG PEOPLE'S SOCIETY

D. SHELBY CORLETT, GENERAL SECRETARY

THE CENTURY OF YOUNG PEOPLE

By BASIL W. MILLER

The twentieth century is pre-eminently the century of young people. This is true of the present age as of no other period of history. Former ages looked to the older men and women for their leadership; but our day is looking to well trained young people to fill the majority of its leading positions in all reaums, In the business world, the young men are rapidly filling the positions of responsi-bility. From this group come our bank presidents, our managers of large factories, our captains of industry. educational world the same holds true. Our greatest teachers, trained in modern methods of research, in touch with present day problems, with a desire for the new, are found among our younger generation. In the Church our largest pastorates are being held by young men, recently graduated from the seminaries, and vitally interested in newer methods of approach to the many difficulties of church management. In many cases the largest salaries being drawn, are received by young men. This is the young man's age.

Our century demands vision, a knowledge of possibilities of achieving that which those of the yesterdays viewed as impossible. We call for enthusiasm, consecrated to the cause of accomplishment; for intense loyalty to the one ideal of "putting across"—in modern parlance any program undertaken. We seek for energy, mental energy in conceiving solutions to new situations, spiritual energy in someway unlocking the hidden powers of the soul, and personal energy in inflaming the lives of others to action. He today called for is the one whose life is dynamic, able by some means to arouse in the minds and hearts of his fellowmen, that desire to achieve success, to climb to the heights of renown. And these qualities are predominantly those of youth.

Youth looks ahead; age dwells in the past; youth seeks solutions that are as yet untried; age says that the old is good enough; youth desires to advance, to reach new heights, to enlarge the boundaries of the empire of life; age is satisfied with present accomplishments, wishes to scale no higher peaks, and thinks best to hold that gained in the past. Youth is the period of dreams; age, of reveries. Youth sees the world out before it to be conquered, and views the task of the Alexanders of the centuries in conquering all lands and realms as an easy one. Age, having battled and many times failed, realizes that to success is more than dreams. Youth is courageous in face of unfought foes, while age, having met the enemy of achievement and many times having lost the conquest, moves slowly in face of new difficulties, unusual situations, and hard circumstances.

Which outlook—that of age or youth—is better, others wiser than ourselves must judge. Nevertheless the call of the present is for progress, for battle and not counsel, for the future though untried it may be, and not for the more stable ways of the past. For him who is well trained, with capacities enlarged, intellect sharpened, body fit, this century offers her highest positions, her greatest rewards, her garlands of praise, her crowns of fame.

Young people, with God in your soul, set high standards of personal conduct. In the grey distance of your future catch the glimpse of some mountain peak of accomplishment, and from it never take your eyes. Drive on in face of storm and stress, in spite of hills of discouragement and valleys of gloom. Many shall be your heartaches, many, your stumblings. Cut no corners; seek no short cuts; ask not for pulls; look for none to put you into the position when "the waters are troubled." By merit, and merit alone, win for yourself a place in this age of young men and women. Make yourself larger than your present position, and the larger task will call for you. This is your age, to mold, your century to fashion.

ZONE RALLY, ZONE 6, WEST-ERN OKLAHOMA DISTRICT

A real good rally was held with the young people of Sayre, November 26, 27, 1926.

Brother McClure of the Heifner Church brought the message Friday night. Souls were blessed and hearts touched.

Saturday was a good day and all enjoyed a feast from the Lord as well as the feast the ladies of Sayre spread for us at the noon hour.

The pastors and a number from almost all the churches of the zone were present and each N. Y. P. S. did their part in the day's program which was well rendered.

Brother Basil Miller of California, a special N. Y. P. S. speaker and writer, gave the eleven o'clock address, "Who Knows but what you have been Chosen for Such a Time as This?" which was very inspiring and helpful to the young people in seeing their responsibilities and the great opportunities and possibilities that lie out before them.

We had another good service Saturday night when Sister Hattie Smith brought

one of her very best messages.

The Erick N. V. P. S. was especially favored in securing Rev. D. Shelby Corlett as evangelist during their two weeks' revival campaign and on Saturday preceding the last Sunday of the revival a special rally was held in the interest of this zone at which time Brother Corlett brought three interesting and instructive messages to the young people. We hope we have a greater determination in our hearts to do more for the Lord than

in the past and will push forward up the hill in helping to make a better N. Y. P. S.—Sallie Pigg (Zone Secretary), Reporter.

LOUISIANA DISTRICT

Since the District Assembly I have been quite busy; have preached twice at Shreveport, gave one Saturday and Sunday to Ida Church (formerly Mira); had some good services and we hope to re-construct the work there and get going good in the future.

I gave Minden one night, a good midweek service. Brother Palmore and his good wife and the little company there are making a noble fight and I am sure that they will move forward along every line this year.

I was at Hudson on Saturday and Sunday. We have no pastor there, and I am serving them in that capacity for the present; our services were well attended, but they are in need of a revival. Interdenominational camps do not meet the needs of our people for revivals. We need them in our churches.

I met with the Jonesboro Church on Monday and Tuesday nights. Rev. Isgitt was with us on Monday night. Had a delightful time with them, but if there is another place in Louisiana that needs a revival more than Jonesboro Church I have not found it.

I was with Alexandria Church one night. They are moving forward with Rev. Slocum in charge and having a revival planned for January. We should hear a good report from them.

I was with Ellis and Ebenezer five days. That part of the state is hard hit owing to the condition of the rice industry, but they will survive and I believe with Pastors Cook and Moore leading on will move forward this year.

We are planning a tent campaign for Crowley for March, and as Uncle Buddie has promised to give us some time in March we will have him there a day or two.

Marksville with Rev. L. L. Latham in charge, has had some severe trials in connection with getting started as a new and fully organized Church of the Nazarene, but they are doing nicely now; have secured the free use of a nice roomy church building (belonging to the Prespeterians) and are pressing forward to greater things.

Louisiana needs a revival of the work of God. We have almost everything else that could be desired but there is so little vital godliness.

I am calling on all Louisiana Nazarenes and all others who will to pray daily for a heaven sent revival of the work of God. I believe that if we pray, praise, push and pay God will give the victory.

W. M. NELSON, District Superintendent,

NEWS AND NOTES FROM NORTH DAKOTA DISTRCT

DISTRICT SUPERINTENDENT, W. B. TAIT.

The work moves on in North Dakota.

There are some difficulties to overcome and problems to solve, but these are incidental to the battle everywhere.

"Best of all is, God is with us" and victories are being won. Advancement is

being made.

I preached at a four day convention at Benedict recently where Carl Irwin is pastor and God gave us a blessed time. Good crowds attended and when Sunday night came, with the hall full it seemed hard to close, but we had to move on to keep another appointment. Benedict, however, plans on a revival as soon as can be arranged after the holidays.

Next convention was at Larimore. Here I hit the trail of some of the early pioneer preachers in the holiness work of this state—Morrison, Benson, Danford, Jacobson and others. Their labors have borne good fruit. Our four day convention lengthened out a week longer and the tide of blessing ran high. Several received definite help. One service at the West End School was a precious time. These people have the burden in prayer and we predict glorious days for Larimore and adjacent fields.

A Young People's Rally embracing the societies of the northern group of churches was held in the Minot Church over Sunday, December fifth. Sister Eula Barcus, district president, was in charge. Depth of snow on the roads prevented attendance by those at a distance but the Rally was a success and a blessing. Three knelt at the altar Sunday night earnestly seeking salvation.

I am now in a short meeting at Hamar with Brother Miller of Tolna, who is efficiently caring for the work here. Attendance is good, the people are interested and we expect a victorious time over the week end.

Evangelist Lawrence Reed of Ohio, has recently closed a successful revival campaign with the New Rockford Church, and the Mohall Church is planning a campaign under Julius Miller soon after Christmas. Brother Gough, pastor at Minot, recently held a good revival at Fessenden with about fifteen souls at the altar. Other churches are making plansfor revival effort after the holidays, so we feel like raising the shout "The Ark is moving up the road."

MOHALL, N. D.

October first we arrived here in response to the unanimous call of the church, having spent the past two years in pioneer work near Carrington, N. D. Rev. H. F. Vogt has been the faithful pastor of this good people for more than two years and has succeeded in building up the work in every department splendidly. The Mohall Nazarenes are a fine folk; men in good positions, peaceable, who pay their bills and are highly respected in the neighborhood. Brother Vogt, the former pastor, is greatly loved

by the church and its many friends. This church is blessed with an unusual band of the finest young people in its N. Y. P. S., numbering fifty. Some are teaching, others in college, while the rest are battling on at home. The Sunday school, with an enrollment of 123, is surely very encouraging and a great blessing. We have some draw-backs, to be sure, but our God is able and we are believing for great victory. Our need is old time Bible Nazarene spirituality. We begin a revival meeting with Evangelist Julius Miller January 2. We are praying for a gracious reviving. This is a great needy field with its open doors, calling for a gospel message of faith, victory and vision. Jesus saves, the blood cleanseth, the Comforter abides. Hallelujah!—H. C. Tittemore, Pastor.

Fessenden, N. D.

We just closed a meeting a couple of weeks ago with Brother Gough of Minot. We had a blessed time and a few sought the Lord for pardon and purity. expect to take in a few members soon. This is a little church located on the Soo in about the center of the state. It was organized three years ago and has about thirty-four members now. They bought a church which is to be paid for in five payments of which three are already paid. This fall they bought a nice parsonage. They are going up the road both financially and spiritually. They have met all their budget up to date. some of the best people God has on this old earth; they will stand behind the pastor and are always ready to back him up in anything that is needed. This is a real booster church that makes one feel like pressing on, gives encourage-mend and helps life. Praise God! We have only been here five months but feel right at home and can report an increase in church attendance, also an increase in Sunday school. Yours for greater victory soon.-Theo. H. Ova, Pastor.

DEVILS LAKE, N. D.

The work here was begun five years ago and was organized as a church by Rev. Swaney last year. It has now ten members. We are very needy here, no place to hold meetings except private homes. We hold two meetings a week, both preaching services. There are a number of outsiders interested in the work and coming to services, so we are encouraged.—D. M. Parkinson, Pastor.

NORMA, N. D.

Since we came here last July we have been working and praying and believing that God will descend upon us with His "showers of blessing," and feel assured that a revival is imminent. The crowds are increasing, interest is growing and God is honoring. There is a real opportunity here, for the folks belonging to the church are loyal to God and to the pastor. They are ready to back the pastor up to the last penny and the last ounce of energy. Thank God for His loyal laymen. Our District Superintendent, Brother Tait, was here for a four-day convention. We had a fine time and God signally honored his messages. The outsiders like him and come out to hear him.—George L. Mowry, Pastor.

CHICAGO CENTRAL DISTRICT

In and around Decatur, or Central Illinois, we are making tremendous advances in substantial ways. Rev. M. F. Grose, pastor First Church, Decatur, grows in favor with the people and community. Ouite recently Dr. Williams held a very successful meeting in this city. At West Side, Decatur, Rev. H. B. Jansen, a new man in our connection, is doing a most excellent work. He had a meeting recently in which they report some three hundred at the altar, and thirty-six new members. They have recently decorated their church. This new man starts in well with his good people there. At Clinton, Ill., Rev. Leo and Eva Smiddy start off well on a new year. They re-port increases along every line. We are contemplating buying a new lot and getting out of our temporary tabernacle at this place. At Assumption, south of Decatur, Rev. Joe Lansing reports a good meeting with Rev. J. E. Hughes. At this place a new building is being provided for this new church. At Pana we have another good new work. Brother Gentry is faithfully serving the people there.

At Taylorville Rev. William Beevers has made phenomenal progress in the past sixteen months. At this place we have a new tabernacle and also a good parsonage. Advance on all lines is reported. There are no better people on our District than are Brother and Sister Beevers. At Springfield, during the first week of November, Dr. Williams dedicated a beautiful church worth possibly \$40,000. We are making good headway in providing for the indebtedness. The church has increased the salary of the pastor \$10.00 and gave him a love offering. Brother Gallup is one of the most promising young men to be found in the District. He is a good humble boy and is doing a great work. At Auburn, Ill., Brother Brown starts in well on the new year and reports advance on every line.

We have a small work at Franklin where we have some very good faithful people. Rev. Fitzgerrell, our most faithful pastor at Griggsville, Ill., is always at his post doing his best. Rev. Earl E. Stevens reports a good meeting with Marion Cooper at Hull, Ill.

Generally speaking at this time of the year the outlook on the District is most encouraging. Our churches and pastors are back of every interest of our denomination. We are looking forward to the greatest year in the history of our District.

E. O. CHALPANT, District Superintendent.

Sunday School Lesson

January 23 By M. EMILY ELLYSON

LESSON SUBJECT: Prayer in the Christian Life.

LESSON TEXT: Mark 1:35. 14:32-36. Matt. 6:9-13.

GOLDEN TEXT: Ask and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you (Matt. 7:7).

T IS most interesting for us to make a study of the prayer life of any of a study of the prayer me or any the great characters of the Bible, all of whom accomplished their work through great and trying difficulties which they overcame through prayer. But the prayer life of our Lord surpasses all others no matter from what angle you may study it. And He was God's perfect man. Whether popular or unpopular with the people His was a life of prayer.

When He took upon Himself the na-ture of man and set out to accomplish the stupendous work of world redemption there was not a corner of the intricate labyrinth of human difficulties that He did not enter and in conquering taught us how we may be overcomers. Since, as our representative, He fought His battles and gained His victories through prayer, that must be the path that He designed for us to follow. Just before He went to the cross, in comforting His disciples the Master said, "In the world ye shall have tribulation, but be of good cheer, I have overcome the world" (John 16:33).

Jesus is the leader of men. He entered the sanctuary of great problems, those of government and society as well as the every-day individual duties that perplex and annoy, and met all without exercising His inventiveness to find a way of escape from them, solving them and going straight ahead establishing principles which were to control His followers in all the activities of their lives. Not merely did He set down a code of laws, but He actually practiced the principles that He taught. Thus He could say in every emergency, in every difficulty, "Follow Me." He taught humility by performing the slave's task of washing their feet. He said, You cannot be My disciples unless you take up your cross. And He became the great example of self sacrifice when He wended His way to Calvary bearing His cross.

Jesus taught His disciples to pray in secret. They were quite well acquainted with the form of prayer in the synagogue, having known and practiced this all of their lives. But if they were to have overcoming power in their own lives, and in their service for others, they must know more than public prayer. There must be an absorbing, a drinking in, of divine personality such as is not acquired in a crowd. How one prays in public depends upon what one gets in secret prayer. If the soul is drenched with the love and light and power of God in private devotion that one will pray the heavens open and divine glory will flood the sanctuary; hearts will be lifted away from the cares and sordid things of earth

and refreshed with showers of blessing from on high.

Jesus said to His followers, "When thou prayest, enter into thy closet." But long before He admonished them thus, He rose up a great while before day and went out into a solitary place and there prayed. That day He must needs meet the motley crowd. There were sick folk to be healed, sorrowing ones to be comforted; He must meet ignorance on the one hand and high-browed Phariseeism on the other; there was the honest toiler and the vile wretched sinner, the innocence of childhood and the venerable traveler of many years; all of these, and more, each with his own problems; no wonder He kept an early morning watch!

But, this is the crowd we meet today. In hamlet and town, in the crowded mart of our great cities, or in the beautiful quiet country side; we find them everywhere. Jesus has said, "Ye are the saft and light of the world, and, As the Father hath sent me into the world even so have I also sent them into the world." Jesus arose a great while before day to pray. What do we do in the early morning hours? Do we sleep on and take our rest? No wonder that we have so little strength for the conflict! So little power to hold steady when under pressure, so little patience when everything goes awry, and so little courage when defeat seems to be facing us!

The more time we spend with the Master the closer will be our relationship with Him. While Jesus loved all of His disciples, there was a circle within the circle whom He could trust beyond the others to witness the great crises of His life, especially His coming glory manifested in the transfiguration and the crucial struggle in Gethsemane. We can always trust Jesus, but can He trust us? What has been our attitude toward Him? These men were with Him witnessing these manifestations because of their faith in Him, their love for Him and their devotion to Him.

Another thought occurs to us here. While we cannot suffer as did our Lord, yet each of us have hours of anguish when it seems that our hearts will burst with the throb and pain. There may not be a soul that we can trust, for no human friend could understand. The trial is long and bitter the cup. Where shall we go? Which way shall we turn? Is there no escape from this? And, lo! Gethsemane's Conqueror, our praying Savior, says, "Follow me." And as we pray in the dark hour we feel new strength coming into our heart, calm fortitude takes the place of tremble and fear, and we rise from our knees with new determination and say, "I would not have it different if I might since it is my Father's will." Sometimes He sweetens the waters before we stoop to drink, but always, though we must sometimes drink a bitter draught, the after-math is blessed. In partnership with Him we have found

'Tis better to walk with Him in the dark, Than to walk alone in the light; 'Tis better to walk with Him by faith, Than to walk alone by sight.

Friend, whatever else the Christian life may mean to thee, it must be a life of prayer, if it be a life of victory.

NORTHERN INDIANA DISTRICT

Recently we received report cards from the pastors of the district showing the progress made during the quarter which ended December 1.

Ft. Wayne led on net gain in membership with thirty increase during quarter. South Bend followed close behind with twenty-seven. Monroeville led on net gain according to number to begin with, having thirteen added to her twenty-three, while Dunkirk and Redkey added twelve to their thirty members. Huntington took the Sunday school banner with 238 average attendance, Ft. Wayne and South Bend running on a tie only two behind, and Anderson running close behind them. Rev. L. W. Collar led the way on pastoral visitation with 422, while Rev. Guy McHenry came in second with three hundred. Several others reported around 250.

We are not able to give a definite report on the number of souls saved, as some reported conversions and others the number of seekers. Hammond led in finances all the way around, having district and general budget paid several months ahead as well as all local obligations promptly cared for. A number of others were paid to date at the time of report. South Bend reported three hundred subscriptions taken for the HER-ALD OF HOLINESS.

Next quarter we will compare the average attendance in Sunday school to that of last quarter, and give the small churches as good chance at the lead as the large ones. We will also report HERALD OF HOLINESS subscriptions according to goal set for each and show which ones reached or passed the goal, As a whole the churches did beautiful

work during the past quarter and I am sure this one will be even better. Hundreds of souls were reported saved during the past three months. The fire is burning and the glory is on. We are much encouraged.

I. W. MONTGOMERY. District Superintendent.

ARGENTINE MISSIONARY DIS-TRICT ASSEMBLY

The Assembly of the Church of the Nazarene was held Nov. 17-21. The presence of the Lord was manifest from the opening service to its close and a sweet spirit of unity and co-operation pervaded every session.

The first session was held at 3 p. m., Nov. 17, Superintendent Frank Ferguson presiding. He brought a stirring message from Ezekiel 47:1-10. Earnest prayer went up that we might have waters to swim in. Hallelujah.

The Assembly included also the close of the Bible School.

The themes of the workers and students showed progress.

Much praise went up to our heavenly Father for the marvelous way in which He has heard and answered prayer this strenuous year in the work. The spirit of the convention was evangelization.

Mrs. C. H. Miller and Miss Lucia Garcia were welcome visitors.

Rev. Paul Penzotti, Agent of the American Bible Society, preached two 1225 for us. The Lord blessed higher sages.

The Assembly closed with the blessing of God. It was decided to seek to evangelize some nearby towns during the year.

The Assembly passed resolutions of thanks to the Church of the Nazarene in the United States for its assistance, through the General Board, in our work here; to our General Secretary of Missions, General Superintendent Reynolds; to Mrs. Fitkin, President of the General Woman's Missionary Society; to the Southwestern Virginia Holiness Association for their spiritual help and gifts to the work; to Mr. John Pagano for his voluntary contributions; and to Brother and Sister Ferguson for their co-operation and encouragement in time of crisis. The Assembly voted, also, to send greetings to the Pittsburgh Church of the Nazarene through Miss Jessie White, and to all members of the Church of the Nazarene, with whom they may meet, through Brother and Sister Miller.-Lula H. Ferguson, Reporter.

NEWS IN BRIEF

EVANGELIST C. O. MILLER and family closed a meeting Dec. 19 at Columbus, Miss. Although hindered by bad weather, there was considerable victory in the meeting. Immediately following the Columbus meeting, the Millers began at McComb, Miss., and on Dec. 22 they reported "The outlook fine."

Rev. James F. Powell, 431 Anderson St., Greencastle, Ind., is a young Nazarene preacher. He is ready to make engagements for meetings for the summer months. His proposition is that he will furnish a tent and singer and will trust God for finances. He invites any town or community that wants the gospel of full salvation preached, and especially if such community has no sure finance, to write him. Give this young, unincumbered preacher a chance to hold some revivals and save some souls this summer. His proposition is that of a real pioneer.

SAMUEL THOMAS, 117 Eagle Drive, Indianapolis, Ind., a converted Jew, who was a lecturer for twenty-five years before his conversion, and who is now a member of the Church of the Nazarene, announces himself ready to accept evangelistic engagements, and offers his pastor, Rev. Cerena W. Jay, 1040 Congress Ave., Indianapolis, Ind., and his District Superintendent, Rev. C. J. Quinn, 1521 Le Grand Ave., Indianapolis, Ind., as references.

EVANGELIST FRANKLIN D. BROWN of 3412 S. Grant St., Denver, Colo., has recently conducted a good meeting at Epworth church near Paoli, Colo., in which there were twenty-five seekers and seventeen additions to the church. Following this he engaged in a meeting in the town of Paoli. Brother Brown was sanctified last year in a meeting in the First Church of the Nazarene, Denver, which was conducted by Kenneth and Eunice Wells and this editor.

MRS. MARY MARTIN, wife of Rev. Curtis Martin, Sturgis, Mich., requests prayer

for the salvation and healing for her aged father who lives in Alliance, Ohio. He is afflicted with cancer.

THE FOLLOWING CLIPPING is from the Daily News of Janesville, Wisconsin, regarding our newly organized church there: "Hereafter the Spring Brook chapel, located at the corner of South Jackson street and Eastern avenue, will be known as the Church of the Nazarene, the Rev. A. W. Gustafson, pastor of the church, announced Wednesday. Within the past fourteen months the church has been thoroughly organized, with the assistance of the Rev. P. A. Dean, of University Park, Iowa, assistant District Su-perintendent for the Church of the Nazarene in Wisconsin. The Rev. Mr. Dean appointed a board of trustees consisting of Mrs. Ella F. Bickle, Mrs. Bertha Stickleman, George Gordon and Rev. Mr. Gustasson. Mrs. George Gordon was ap-pointed president of the Woman's Home and Foreign Missionary Society. church extends a hearty welcome to all the services, the Rev. Mr. Gustafson said. Sunday school to a. m., preaching 11 a. m., praise meeting 7:30 p. m., preaching 8 p. m."

EVANCELIST L. L. HAMRIC of Hamlin, Texas, says, "Had good victory the first week of our meeting at Edinburg, Texas, down in the Rio Grande Valley, but the last week was entirely rained out. They won't have to irrigate down there any time soon. We secured some subscriptions for the Herald of Holiness. Am now at home with the family. Begin Jan. 8 at Duncan, Okla., then to Palco, Kans., then to Mirando City, Texas, with the Methodist Church. Will spend April in revivals in California, and if any of our brethren in Arizona, want a meeting before the first of April or after the middle of May, write me and I can arrange with them for dates either as I go out or as I return from California."

CHURCH NEWS

EVANGELIST L. G. MILBY-"At my last report we were in Owensboro, Ky., having a hard pull, but after much prayer and waiting on the Lord God came in mighty power. Methodists, Baptists and Nazarenes all acted alike. We took in some new members and installed a pastor at \$15 a week. They could hardly meet anything before. Secured six new sub-scriptions to the HERALD OF HOLINESS. From there we went to Mt. Sterling, Ky., where we had a time of our life. Brother and Sister Logsdon, the pastor, had paved the way for a great meeting. The church was well filled the first night and many turned away from time to time. There was the finest crowd of unsaved young people I have ever seen, not a whisper while the meeting was going on. While they had no young people in church before we took in a nice class of sixteen members, most of them young people. We got sixteen new subscriptions to the Herald of Holi-NESS, increased the Sunday school from fifty-one to 140, got the pastor's salary raised \$5.00 per week and took a love offering for the pastor of \$55. While

this is the first pastoral work for Brother and Sister Logsdon they worked and used wisdom, and put it over, so you would think that they had been pastors for many years. The Mt. Sterling people surely know how to treat a pastor and evangelist. This church, though poor in this world's goods, and in numbers, have caught the vision and are headed for a location down in the heart of the city and a greater church building. Watch them grow. From Mt. Sterling we headed for Murphysboro, Ill., where we are entering a hard battle. But this morning, after preaching a week, we can smell victory all around here, and are looking for a great time here with Brother I. G. Young, as pastor. Pray hard for us."

PASTOR A. K. SCOTT, AMARILLO, TEXAS -"We are glad to send in a good report from the Amarillo Church. We have spent five Sundays of the Assembly year, and God has been with us in each service. Eleven have prayed through to victory, we have baptized two, taken nine into the church and had over \$800 paid into the church in the five weeks, for which I say glory to God. Our Sunday school has increased twenty per cent since the Assembly, and our Sunday night services are wonderfully blessed of God, and our house full of people, until we feel we will have to arise and build. Bless God, the old time gospel will at-tract even in an oil city. We just had a visit paid us by District Superintendent Cagle, and he preached Sunday night, which was a blessing to all. Our N. Y. P. S. is on the upgrade and making good progress. We have adopted the storehouse tithing plan, and can truthfully say that our offerings have doubled. Ninety per cent of our people are now bringing their tithes into the storehouse. We plan a great missionary program just before the holidays and send our entire budget for the general budget. Bless God, I never felt the presence of the Lord more than I do now. year in the past, by the help of the Lord."

PASTOR ALBERT C. YOUNG, NORTHSIDE CHURCH OF THE NAZARENE, CHICAGO, ILL.-"Sometime ago the church closed Brothers Milton Smith and Roy T. Stevens, both of Olivet College, Olivet, Ill. These two young men are on fire for God; they are well qualified for the work and they are not afraid of hard work. They came to us from school without setting any price upon their services. God blessed and used them. Between twenty-five and thirty souls came to the altar, many were saved and sanc-tified, the church blessed and encouraged, seven persons were taken into the church and others are coming. The church gave them a splendid offering and the pastor received a love offering of \$50. Our plan for the very near future is to have Dr. Pegram of Olivet, with us for a week Bible convention during the vacation period at Christmas. We have a splendid Young People's Society, consisting of talented and refined young boys and girls, second to none in the city of Chicago. In fact, the church is largely

consisting of young people, and they are loyal to the church. The Y. P. S. president, A. Griffin, is an Olivet man. Our Sunday school is constantly growing; the superintendent, Brother O. J. Brodien, is loyal and faithful to his duty, and we have a splendid corps of teachers. The Woman's Foreign Misionary Society, un-der the leadership of Mrs. Geo. Stine, is doing fine work. We have appointed several city missionaries who have charge of cottage prayermeetings in various parta of the City on the North Side, of course. While we have tremendous financial obligations as a small church; heavy rent, large gas and light bills to pay; yet, thank God, we are glad to report that we are moving forward and upward with steady gait, and we never expect to beat retreat. In all our victories we recognize God's mercy and grace, and we say, praise the Lord."

JANUARY 12, 1927

PASTOR R. C. HOLMES, COVERT, KANS.—"Revival under way here. Pastor was asked to do the preaching. The power of God is manifest. The Lord lets the pastor preach under the anointing. People lining up with old time Bible holiness. Brother A. L. Crane and wife singing heaven and earth together. Tears of joy and shouts of victory. Glory to God. Pray for Covert."

POPLAR BLUFF, Mo.-"These are truly good advancing days for the church here and our pastor. T. M. Patterson and wife took this work September 18, began at once to arrange for a parsonage, subscriptions were taken and \$400 was paid in cash; and a hardwood finish four room bungalow was purchased across the street from the church. Our budget is well on the way, both district and general are one-half paid out. The W. M. S., with Sister Patterson as president, is showing splendid progress spiritually and financially. They have equipped the parsonage with nice substantial furniture. The Y. P. S. is advancing. Rev. J. A. Williams, District Superintendent, will conduct our revival, which is to begin January 15, 1927. We are surely encouraged and believe that under the leadership of these safe, sane, spiritual leaders we will be able to do real exploits for Jesus. We earnestly solicit your prayers."—Mrs. Nellie Northcutt, Secretary.

EVANCELISTS CHESTER ASHFORD AND OATHER PRENTICE-"The greatest revival ever held at Ashland, Okla., just closed. The meeting got away from the preachers, God took it in His hands. One night we did not have to preach—there were sixteen in the altar and ten that prayed through to victory. The first two weeks of the revival there were 110 that prayed through out of about 135 seekers. The last week was not so good on account of rain and cold weather. In all there were 170 seekers and 128 that struck fire, also two young preachers were called out in the vineyard of the Lord. We also took thirty into the church at Friendship from this revival, and took twenty-seven subscriptions for the Herald of Holiness. Our next meeting is at Friendship, a small Nazarene church five miles from here. Yes, we held this revival in a Methodist church. The pastor's wife got sanctified ANNUAL MEETING OF THE GENERAL BOARD

Notice is hereby given that the Annual Meeting of the General Board of the Church of the Nazarene will meet in annual session at Headquarters, 2023 Troost Avenue, Kansas City, Missouri, at 10:00 a. m., Thursday, February 10, 1027.

The departments of Foreign Missions, Home Missions, Church Extension, Ministerial Relief and Publication will hold departmental meetings for the consideration of the business pertaining to these several departments.

Notice has already been published that the members of the Department of Foreign Missions would meet Tuesday, February 8, to consider matters pertaining to foreign missions. Persons having business with that department should plan accordingly.

Persons having business to present to the General Board or its departments should write the undersigned so that place can be arranged on the order of business.

E. J. FLEMING, Secretary.

and they both joined the Church of the Nazarene."

PASTOR W. P. COLVIN, GLENDALE, ARIZ. -"Since being out of the pastorate for six weeks and driving through the country a distance of 2,321 miles we are glad to be located again in this lovely parsonage and with this splendid church. The church had just closed a very successful revival with Evangelist H. N. Dickerson of Ashland, Ky., and the spiritual tide ran high at our first service. Some gave vent to their feelings and there were shouts of joy and victory as we tried to preach to them. After the close of our District Assembly in Alabama and before we started on our journey here we held a threeweeks' revival with our church and splendid pastor at Selma, Ala. The meeting was a success, although the weather was against us. Some few prayed through to God, and some were sanctified, and the church was encouraged and the pastor received three good members into the church. On our journey we detoured from Delhi, La., to Oak Grove, La., where we once had a good church and found a small band of loyal Nazarenes there with Brother Drummond as pastor. preached twice and one was beautifully saved. The saints were encouraged and we also took several subscriptions to the HERALD OF HOLINESS."

Evancelists Lewis J. and Edythe Rice—"We closed a hard fought but victorious battle at Wichita, Kansas, North Side church. This church has had a hard time, there being eleven members, ten of these are of one family, and another good sister making eleven. It seemed like defeat but God was on the throne. The crowds started to come and we had a real revival. The last week the house was about filled, and we found thirty some had prayed through and four joined the church, with more to follow. Then we crossed the country to Pennsylvania, our native state. Held a very good meeting for our Pitts-

burgh church. This is one of the oldest churches on that district. They have a fine church building and parsonage, Rev. R. J. Keifer being their pastor. This was a good meeting, the people say it was as good as any ever held there. We found a number had found God either as their Savior or Sanctifier. The famous Beth-any Male Quartet of Canton, Ohio, gave us some wonderful messages in song. And the colored quartet of the Christian and Missionary Alliance sang to the delight of the church. We are now in a meeting for our church at Dana, Ind. God met with us here the first night and has been giving us victory every night. Pray for us that God will keep us busy, humble, true and on fire for Him. Anyone desiring to correspond with us may do so at 2923 Troost Ave., Kansas City, Mo."

Pastor J. E. Smith, Sylacauga and Alexander City, Ala.—"We have been on our new work only a little more than one month, but God has manifested His presence in every service. At Sylacauga we have a nice little frame church building that will seat near 250, free of debt. We do not have a parsonage but that is one of our stakes we have set out to reach before our next Assembly. The membership is small but they know how to show their love and appreciation for their unworthy pastor. We have just closed a very successful revival meeting in the church here. Rev. C. H. Lancaster of 512 No. 18th St., Birmingham, Ala., was the most efficient evangelist. Rev. Lancaster is a tried and able evangelist of the old type. He has preached holiness for more than twenty-five years, during which time he has served as pastor, evangelist and District Superintendent. ministry has carried him into some thirtyfive states in the Union, and I do not hesitate to say that he is among our most efficient evangelists. I feel that he is the best to bring about harmony in the membership, of all our evangelists, and his messages are timely and filled with unction of the Spirit. He entered the movement in his teens and is just reaching his prime. Churches and camps should keep this man of God busy the year round. In our meeting here quite a number knelt at the altar and found the desire of their hearts. We received eight into membership of the church. At Alexander City we have a small membership of true Nazarenes. We have no place of worship that we can call our own but we have free access to the courthouse where our regular services are held. Our people there are greatly encouraged as to the outlook for another year, and hope to have a nice church building there soon. Our services with the church there Sunday were well attended and one young man knelt at the altar for prayer and settled it for time and eternity. Our people are tithers and have the budget at heart. We hope to raise all our apportionments in full. Our good District Superintendent, Rev. H. H. Hooker, and wife were with us at both places the past week and gave us a good lift. Rev. Hooker is a great man of God and understands how to plan and push the work of the Lord. We wish our good people of other fields would learn soon that he is God's man for Alabama and

quit trying to pull him from us. We have just completed plans for ten revival campaigns in and near the two cities. We hope to work our territory just as efficiently as the successful farmer works his crop. Pray for us that God will use us to His glory this year. Come on, pastors and evangelists in Alabama, and give us a report if you are doing anything, and if not please give us your excuse."

Evangelist Elwood Taylor-"We just closed a three weeks' revival with Rev. S. K. Moxley of Moberly, Mo. God was with us in every service to own and bless. Several were converted, reclaimed, or sanctified, and the church people were blessed as I scarcely have ever seen. In almost every service God would pour out heaven upon us and shouts would go up from the camps of Israel. Sister Moxley is a fine song leader of great ability, and Brother Moxley is a fine pastor. He loves to visit his people and his people love him as they always do a pastor who is good to visit and show an interest in them. We are in Mexico, Mo., now and will go from here to Fredericktown, Mo., then to Kewanee, Ill., thence to Indiana, and after the first of March we have some open dates. Anyone wanting us should write us at Wilmore, Ky."

SPRING VALLEY, OKLA.—"We want to report victory for the church here. We have been having some real good servtices. And God has been blessing our hearts. We had the N. Y. P. S. rally Thanksgiving Day and God surely did give us a blessed day. There were five different churches represented on this zone, also some young people from Bethany and other places. Brother Brannon from Bethany, one of the student preachers, was with us and held a week end revival. He is a real Holy Ghost preacher. The Lord blessed his messages to the hearts of the people. Sunday was a blessed day. Sunday morning while in the song service the Lord blessed our hearts. There was weeping and shouting and praising God among the saints. At the night service as Brother Brannon preached in the power of the Holy Ghost, conviction seemed to settle down on the entire congregation. There were seven in the altar and four prayed through to victory. There were about seventy-five young men and women who gave their hands requesting prayer. After the Assembly Rev. Sister Minnie Mannin took charge. Her messages are powerful, inspiring and uplifting. She has won the hearts of the people. God is making her a real blessing to the church. We are looking and expecting God to give us a great year, the best we have had."—Re-

PASTORS J. P. AND ROSA J. INGLE, WICH-ITA FALLS, TEXAS—"Sunday, Nov. 21, marked the close of one of the best meetings we have had since coming to Wichita Falls in many respects. Rev. R. M. Hocker, District president of the Hamlin District N. Y. P. S., did very able breaching, while one of our local men, Brother W. B. Evans, had charge of the singing which was ably conducted. There were about thirty-five or forty professions, sev-

eral uniting with the church. The church was greatly helped and encouraged. Brother Hocker is a pastor, and seeks to unite the postor and people, yet he is a good evangelit. He is doing a great work with the N. Y. P. S. We organized a tithing hand right away after the Assembly, and a number have pledged to tithe, and we believe others will. All our services are being well attended, and all interests of the work are being looked after. We are going in for the greatest year of our ministry here this year. We believe in old fashioned holiness and find it still holds good. Nineteen subscriptions were taken for the HERALD OF HOLINESS. Pray for us."

Pastors J. Wm. and Hazel G. True-blood, Sayre, Okla.—"Coming here soon after the Assembly we found a small bunch of Nazarenes zealous for God. They greeted us with an old fashioned pounding. The revival spirit and soul hurden are upon the people. Our prayer-meetings are times of refreshing. This work was just re-organized last August. We immediately launched the budget system and finances are increasing each Sunday. All bills and pastor's salary are paid up to date and money still in treasury and increasing. To God be all the glory. Our folks are store-house tithers. Crowds are enlarging and interest deepening. Our N. Y. P. S. Zone Rally meets here Saturday, November 27. We are praying and planning for a revival real soon."

PASTOR J. W. YOUNGMAN, ELKHART. KANSAS-"We have just recently closed a revival meeting with Rev. and Mrs. J. B. McBride, evangelists, and Prof. Willard B. Davis, song leader. While there were not a great number of seekers it was in many ways a good meeting. The attendance and interest was good, and we believe there was much good done. There have been a few seekers at the altar since the meeting closed, and we have received two adults into church membership. The good people here had recently bought a Ford for their pastor and paid nearly half of the purchase price, and during the meeting the halance due on the car was raised in cash and pledges, for which we are very thankful. We have never worked among better people. God bless them."

PASTOR C. J. FROST-"We closed a successful meeting with the Piedmont church. Picdmont. Mo., November 28. Went to Dexter, Mo., November 29 and had a service with Brother L. Roach, the pastor there. On Tuesday we went on to Sikeston, Mo., for a meeting with Brother Cox. the faithful pastor of our work there. Brother Cox has a beautiful new church under construction. It will be of brick and tile. We have a prominent corner lot in a very good location. We stayed with them two weeks and preached every night in a temporary building. The weather was cold but the people filled the houre and God gave us some eight or ten souls to pray through at the altar. We are now pastor at Hartselle, Ala. Sunday was our first day. We had a good time in the Lord and took in some new members. This is a new church with only a few members, but we have a nice new brick and stone building with basement and balcony, all valued at about \$10,000. When our congregation demands it we will have plenty of room for any service. The building is hardly complete; when it is we will have hot-air furnace, some ten Sunday school rooms, and a seating capacity of six or seven hundred."

PASTOR FRANK H. WATKIN, MARION, Onto-"As a church we are glad to report that the Lord is blessing us. ust closed a good meeting with Rev. W. R. Cain, as our evangelist. He proved to be God's man for this place and was used in a wonderful way to stir us with his heart searching, God-sent messages which were honored of the Lord. During the two weeks meetings there were sixty different people at the altar. This was Brother Cain's second meeting with the Marion church, and if Jesus tarries we expect to have him again next November. Our people like radical Bible preaching and that is why we engage evangelists like Brother Cain. As a result of the meetings we received eighteen members into the church and expect others to join as soon as they can get their church letters. We do not feel that we are turning Marion 'up-side-down' but we do know that the blessing of the Lord is upon our church. By God's grace we expect to be true and keep 'red-hot' as we press the first and second blessing 'properly so-called.' May the Lord help every Nazarene to stand by his local, district and general work."

KINTSWOOD, OKLA.—"We are very glad to report victory in the name of Jesus in spite of the devil and hard times. We have had some of the sweetest services since the Assembly that we have ever had. Our good pastor is leading us on to certain victory. He is continually at his job visiting the sick and praying with his people. We feel that the dear Lord surely sent dear Brother Archer and his sweet family this way. We believe that this will be the best year in many for the Kingston church. There is almost perfect harmony, and that is the thing that will put any church over the top. We have a live Sunday school, and it is increasing almost every Sunday. Our good superintendent, Brother Willis, who has been so faithful for many years, is always at his place. The entire school loves and appreciates this man and his work. We have a band of young people that are on fire for God. Their Saturday evening prayer services are truly blessed of the Lord, and other young people of the town are attending and getting to God. People are getting under conviction and a few kneeling and getting to God in our reg. ular services. We ask that you pray for us, that we may stay true and humble where the dear Lord can bless us."-B. I. Wilkins, Reporter.

PASTOR O. F. RING, NEW BRIGHTON, PA.—"We closed a very successful meeting, Nov. 14, with the Littrells. We enjoyed their labors with us. Truly they are God's anointed. There were a number of seekers at the altar for pardon or purity. The meeting closed in a wave

of glory. The meeting should have continued another week, but the evangelists had to go to their next appointment. The church was edified. Brother Littrell is a strong, powerful preacher. His messages and labors are owned and blessed of God. Sister Littrell is a fine singer. They do not carry a revival in their trunk. But they are ambassadors of God to convey His great message of truth to hungry hearts. We hope to have the Littrells again."

Eldorado, Kansas-"The few months we have been in Eldorado have been profitable days and God richly blesses our own souls. The God of Abraham, Jacob and Isaac still lives. Through His power a few have been saved and sanctified. At this Christmas time we praise Him for the unspeakable gift. In our program we endeavored to honor Him. The children brought a basket filled with needed articles for the Orphanage. We closed with a Hallelujah March and S15.00 was given to missions. Our splendid N. Y. P. S. is surely growing in spirit and service, although we were badly afflicted with 'Clipitis.' Our president prescribed the remedy given by Brother Corlett (God bless him) and the result was truly amazing. God is almost miraculously providing the church with a much needed parsonage, containing six rooms and garage. And still we are asking largely. We covet your prayers."—Albert and Bessie Neese.

"Hoquiam, Wash., Church is still on the firing line and shouting the praises of God. The revival that was conducted a few weeks ago has never ended, al-though the evangelists have gone. Our good pastor, Brother Mack Cabill, and wife returned last week from Dayton, Washington, where they assisted in a three weeks' revival meeting. God met them and gave them a wonderful meeting. Many souls saved, some reclaimed and some sanctified. The Lord is surely blessing His work here. He still answers our prayers and gives us souls all the time. New people coming in at all services. It will be necessary to enlarge our church soon. We have a fine Sunday school superintendent, Brother Chittenden, a good Sunday school with good interest, good Young People's Society, and a splendid mid-week prayermeeting where you will find almost every member present, and visitors come in almost every Wednesday evening. We are be-lieving God for a good future for our church here."—Mrs. J. W. Belfield, Reporter.

PASTOR W. M. CARTER, KNOWLES, OKLA.—"After spending the past years of our life on the Dallas District and enjoying the work and fellowship with the pastors and people there we came to the end of the Assembly year with a call to the Western Oklahoma District. We came to our new work the first of November and found a fine band of loyal Nazarenes, who gave us a hearty reception, and who are standing by us loyally in the work. Our people are faithful and progressive. We have all of our budgets paid in full, have made a good payment on our parsonage debt, leaving a very small balance yet to be paid. We

also had a nice Christmas love offering on December 19. God is blessing us wonderfully and we are expecting greater things ahead. Pray for us."

PASTOR E. L. LOOMAN, HOLLIS, OKLA. -- "At our week end meeting Dec. 17 to 20, we had a fine time and the Lord did wonderfully bless us and give us souls. Rev. G. W. Brannon of Bethany-Peniel College, was the evangelist and he truly did preach fine sermons and caught the folks. Crowds were fine and conviction was deep. There were sixteen at the altar in the six services that we had, and ten of them were either saved or reclaimed and I think that the whole crowd will come in the church this coming Sunday. We do thank the Lord for the way He is helping our young people and the rest of the church. We had a fine offering on the 19th, people were blessed and souls lined the altar that night. We are looking for a fine year. Pray for us."

DANA, IND .- "We closed a very good revival December 19, with I ewis J. and Edith Rice as evangelists. They are splendid preachers of the old rugged truth; have fear or favor of no man. Thank God. They stood loyally by the pastor. I have ben taking care of the work in the absence of Mr. Urschel, who has been out in the evangelistic work with I. M. Huff. We went to Dana in September. found about nine members and not a large number to preach to. We had from twenty to twenty-five in Sunday school and very few young people. Since September we have increased in Sunday school to sixty-two enrolled and nearly that many regular attendants. Have a Cradle Roll and W. M. S. organized, Had three additions to the church, all adults, and in the last revival some twenty-six found the victory. We worship over a blacksmith shop and must pass through it to get up to the hall. It is very un-

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NAZARENE PUBLISHING HOUSE 2923 Troost Ave., Kansas City, Ma. desirable. We must build. We have some finances pledged at present. We expect greater victories in the days to come."—Rev. Agnes Urschel, Reporter.

CAMBRIDGE CITY, IND.—"December 10 was a red letter day in our little church for God gave us a much needed vision of the needs of our dear missionaries The children had sacrificed in many ways to get the money to put into their love offering envelopes, for Sister Rodeffer had touched their hearts the Sunday before by simply presenting the needs of the foreign field to them. It was most blessed indeed to see their happy eager faces as they laid their offering upon the a'tar and remained to pray for the missionaries. Many of them had been saved a few weeks previous in another glorious service. It was learned that in securing their money some had fasted, some had sold beans which they had raised through summer, others had sold popcorn. One small boy had sold old iron, etc., to get money for Christmas and gave \$1.00 out of his \$1.70. A brother and sister were willing to sell their pet rabbit but were unable to find a buyer. Their cheerful giving and willing sacrifice inspired others to give, and their offering was swelled to more than \$60.00. We won't be found any longer saying the children can't do anything in the church, for we have found that they can do much. We know that their offering will be honored by the Lord and some will be benefited by it. But we believe our dear children have received the greatest benefit of all. We are pushing and pulling and doing our best in our little corner of the Master's vineyard, under the able leadership of Rev. I. F. Rodeffer. God is giving souls at the altar, for which we are very grateful. God has marvelously helped in the buying of our church lot, and there is only one more payment to be met in February. We are very anxious to rise and build."—Mrs. Roy Hollenback, Re-, porter.

New Rockford, N. D.—"Sunday, Dec. 10, closed a two weeks' revival held in our church with Rev. Lawrence Reed of Damascus, Ohio, as evangelist. Brother Reed came to us with the unction of God upon him, which enabled the Holy Ghost to search out the hearts of those who sat under his preaching; with the result that the greater part of the members and adherents either took new ground for the Master or prayed through to definite victory. Mr who had been worshiping with us but had not become established, now paid the price and made confessions and righted old wrongs, also came out of their lodges and with glory on their souls are now worshiping with us as true members of the Church of the Nazarene. For about one weck of our meeting a real old fashioned North Dakota winter storm prevailed which made it hard for people to attend the services. However, we thank God for some real cases of salvation among outsiders. We were all so well pleased with Brother Reed that we are inviting him to return and give us a tent meeting. We consider him one of the greatest holiness preachers of the day. He carries a real soul burden which makes his messages bold and fearless as well as forceful, convincing and gripping."—Mrs. R. F. Rinker, Reporter.

EVANGELISTS R. E. AND EDNA GRAY-"Since entering the evangelistic field at the time of the Eastern Oklahoma District Assembly, we have conducted two revivals. The first at Foraker, Okla., was held in the Christian Church of that place. God gave us a pretty good little meeting there. I believe that with another revival we will be able to organize a Church of the Nazarene. The second, at the Woodland Grove Schoolhouse, near Ralston, Okla., was a hard fight, yet at the outcome we felt that it was worth while. A number were established in the experience of entire sanctification. We secured fifteen subscriptions to the HERALD OF HOLINESS at this place. Any Nazarene living in a town where there is opportunity who desires to launch a campaign for the salvation of the lost and the establishment of a Nazarene work may communicate with us at the following address: R. E. Gray, Hominy, Okla., Box 462. We will come and trust God for every need."

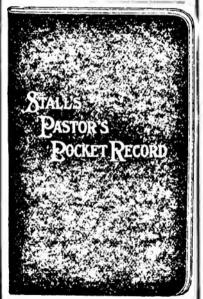
PASTOR BEVERLY LEWIS, YUKON, OKLA. -"We are beginning our second year as pastors in this place, and God is blessing us in our work. Yukon is a new work, only about sixteen months old. We have just closed a meeting here with Brother and Sister Allie Irick as evangelists. There were sixteen or seventeen souls who prayed through to victory in the old time way. The church was helped won-derfully. Brother Winifred Lewis from Bethany, was song leader. God blessed Brother Lewis in his singing. Yukon is a hard town to reach but God is helping us in winning the confidence of the people of the town. We are looking for greater victories in the near future. Our people know how to pray through and we are believing God is going to help With a us build a great work here. prayer of gratitude to God for the manifestation of His power and presence with us we press forward in His work."

PASTOR G. B. SCHLOSSER, LISBON, OHIO 'Iust closed a fine revival meeting in our new church with the church full and seekers at the altar. Rev. John Fleming and Brothers Marsh and Ward were the workers, and the Lord wonderfully blessed their labors. Rev. Fleming is one of our best evangelists and preachers. We had the best revival in the history of our church. During the meeting the new church was filled three times and good crowds every night, and the weather was unfavorable, for the streets and pavements were covered with ice. But God gave us gracious victory. We had seventy-five seekers and took ten new members into the church. We are in our new church building, though not complete. The people had prayed for a new church for years. We have a good loca-tion two squares from the courthouse, an auditorium 40x60, seating 350 people, and have six large class rooms and two small ones. We are praying and planning for a great church and Sunday school. Our budget is paid up and God's blessing is on us. Our next revival is with Rev. Geiter, February 20. We earnestly solicit your prayers.

GREENSBORD, N. C .- "The Lord is truly blessing the work here. A fine band of hard working, self-sacrificing people are praying and pushing the battle on. We recently closed a good revival with many praying through to victory. Large crowds attended and nine have joined church, with more coming in soon. The Ladies' Missionary Society is getting a fine start. They pray, work and bring things to pass. Our Sunday school is growing We expect our school to double fact in six months. A Cradle Roll has been started recently with sixty-six babies in two and one-half months. A Young People's Society was organized recently with forty-three members, and we have about fifty members now. We are having a revival soon after Christmas, also are planning for a great preachers' meeting the last of March, with Dr. Goodwin. Pray for us."-E. L. Robinson, Reporter.

Springfield, Ill.—"Sunday night, December 10, one of the most successful revivals in the history of the Springfield Church closed with folks at the altar, really praying through and finding God in the good old fashioned way. God in a most unexpected way has been answering prayer and souls have been saved, believers sanctified and pastor and people are very much encouraged. On Sunday night a large class was received into the church and more are coming in at a later

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date. For a long time Springfield has been praying for an old time, heaven sent, Holy Ghost revival and God in His own time and way answered prayer, Following the dedication of the new church which took place on Nov. week's meeting was held, after which the church settled down to the regular services, little dreaming that God soon would show His power in such a marvelous way. On Thanksgiving day Rev. Homer Bevers of Columbus, Ind., came to Springfield to hold a meeting for the Springfield Redemption Home. God was there in mighty power from the very first service. On Sunday Rev. Bevers, through the kindness of the Redemption Home board, was released from his engagement with the home in order that he might begin services at our church. God blessed the very first meeting with souls. All through the three weeks' meeting that followed God blessed each service with souls and Springfield is happy. Rev. Bevers, an humble man living close to God, preaches real old time repentance, a high standard of living, hits sin good and hard. The Holy Ghost spoke through him in such a way that the man was forgotten and folks looked beyond him and saw God. Everyone was helped and a beautiful revival spirit was in evidence all through the meeting. The pastor. Rcv. G. Edw. Gallup, was everywhere with his words of encouragement and cheer, and he and Rev. Bevers worked together like real buddies. Rev. Gallup is serving his sixth year with the Springfield church and has seen the work grow under his leadership from a small class who were worshiping in a hall to the present time when the membership numbers 170, and are worshiping in their own building located just four blocks west of the capitol building, on one of the prettiest corners in the city. Springfield is thankful they have a church home, a pastor who can follow up such a revival as has been given them, with as good preaching as any Nazarene preacher in the district because God is with him. But most of all, Springfield is thankful because God has been with them through all the hard places; when the tests came thick and fast His grace has been sufficient. And He has let them see that He is in the soul saving business. Surely God has been good to us. As we look back over the past five years and know that every need has been supplied in His own way, and see how wonderfully He has led up to the present moment we bow in worship at His feet and give Him the glory for it all. Our Sunday school with Herbert E. Ralph as superintendent is growing nicely. Our children are being taught the Bible stories and are learning very quickly. They also are being taught to give to missions and the missionary spirit is very much alive in Springfield. Prayermeetings are well attended and we have the finest young people who are preparing to take up the work when we older ones have to stop. We are expecting God to make preachers and missionaries of many of our people and real Christians out of many more. We praise Him now and through all eternity.- J. E. F., Secretary.

Pastor Grant M. Barton, Marion, Ind., Arcana Church—"Two years ago

last Assembly we were called here to our first pastorate. Their church having burned we found them in a public schoolhouse, with plenty of seating capacity. They had purchased a church building and soon we were in it with a revival on. Our beautiful country church is now free from indebtedness, for which we praise the Lord. About five months ago we decided to secure a parsonage, which had to be moved six miles. The wet season so delayed the moving of it that we did not move until November 15. The total cost of our parsonage will amount to nearly \$1,200. We believe the Arcana Church property can be made one of the most beautiful places on the district. Best of all the Lord has been with us. We closed a good revival November 21 with Rev. Wilburt McCrory of Muncie, Ind. Brother McCrory, to our notion and also the church, is a fine evangelist. He is not a great elocutionist, but he is a Bible preacher, and will work unreservedly for the church and the pastor. If you want 'a different meeting call him. During the meeting we had about forty professions, seven joined the church and more coming. Since taking the work here the membership has increased from twenty-six to forty-four. We plan to have a great tent meeting next summer and close the year with many more new Nazarenes. Pray for us and our work."

PASTOR J. K. DAVIDSON, Ft. SMITH. ARK .- "We came here October 15 to pastor the church here, and found a few loyal Nazarenes who are willing to pull and sacrifice for the work of the Lord. Our congregations have been small, but are increasing. A few new folks are beginning to come. Our average attend-ance at Sunday school is about forty. T. G. Morgan is our Sunday school superintendent, and he is interested in the work. Our teachers are greatly interested in the work of the Sunday school and we are expecting to more than double our attendance during the year. We have one of the best N. Y. P. S. in all the church anywhere. They have an interesting program every Sunday evening, and have charge of one preaching service every two months. Brother J. E. Perryman, our president, preached us a fine sermon Dec. 12, on 'l ifting Up a Standard.' They have started a Friday night prayermeeting, getting those who have cars to take them to at least three different homes each Friday night, and have about twenty minutes of song, prayer and testimony in each home. They also, with Brother in each home. They also, with Brother W. F. Eagan, visit the county and city jails every Sunday afternoon except the first Sunday of each month, and hold services there. We have also a live Dorcas Society which meets every Thursday. They are a great help in paying off our church debt. December 10 we paid off a note of \$107.50 (we pay \$100 and interest every three months), the Society paying nearly half of it. Our member-ship here is small, but we have a few members who are loyal tithers, not only paying their tithes but going beyond their tithes and making offerings, some of them doing all they can, and we thank God for them. We have one elder who is a member of our church here, Rev. J. W. Van Arsdel, one of the best men liv-

ing. He is one of the most humble men we ever knew, a good preacher and an excellent singer. He would make some church a good pastor. Rev. J. W. Dodd was with us over Sunday and preached for us Sunday night. He preached a fine sermon. He was on his way to hold some meetings in Mississippi and Tennessee. Brother Dodd held us a few days' meeting about six weeks ago and did some great preaching. His daughter and Miss May Russell were with him then, singing for him. They are good singers. Miss Russell is a good leader.'

EVANCELIST BONA FLEMING-"It has been some time since we have reported, but we have not had a Sunday off since September. The month of September was spent in Colorado. We had a good little meeting at Golden, Colo., with Pastor Dunn. We came on to Denver without a night off, where we had salvat.on scenes from first to last. They have two altars in this church and many times they were both filled and also the front seats. They said larger crowds attended this revival than any previous revival. Brother D. I. Vanderpool, their pastor, is one of the great men of the holiness movement. He prays the heavens open. We surely enjoyed our stay with this church. Our next meet-ing was at Hammond, Indiana, with Brother and Sister Turner. They have a great church and people and the church and people in turn have great pastors. We had a gracious time here both in seekers and church joiners. It was a delight to work with this church and pastors. Canton, Ohio, comes next. This was our fourth meeting in Canton and to my mind there is no finer class of people in the holiness movement than Canton, Ohio, and their pastor, Brother Clark, is led of the Holy Ghost as few men whom I know. We helped him string a fine bunch for his church. Room is always at a premium both for seekers and people during his revivals. Our next meeting was Somerville, Mass. We spent a month here and at Everett, which is now all Boston. These were our first revivals in New England. The holiness people in New England are a very fine people and not nearly so conservative as we expected to find them. We had many of the New England preachers in our revivals, and they shouted and prayed and helped push the battle. We came from Boston to Philadelphia to ugin the Philadelphia holiness convention in the Columbia Ave., Methodist Church. My brother John joined me there. We could only give them from Monday over one Sunday. Quite a few preachers of different denominations attended this meeting. Brother Joseph H. Smith was with us one night. This is one of the large Methodist churches of the city and has the longest altar in the main auditorium that I have ever seen. It was filled with seekers and many of the front seats on Sunday morning after a sermon on 1 The.s. 5:23. They are making great plans for another convention for New Jersey, Penn., and Delaware for next year and have invited my brother and me as workers. We have been home for Christmas and are now ready to leave for Illinois. The year 1926 has been a busy one, hard on the physical, but we

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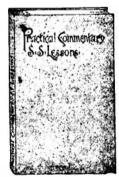
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have witnessed some of the greatest victories of our ministry. We wish a Happy New Year to one and all, and covet an interest in your prayers."

PASTOR E. W. WELLS, MUSKOGEE, OKLA.—"On Thursday night, December 2, we had with us our precious Brother Bud Robinson and Prof. Messer and his father, and our District Superintendent, Rev. S. H. Owens. We secured a nice church in town, and then we had to turn people away that we could not seat. We simply did not have standing room. We had about ten of the pastors from different churches with us that night. It was a time never to be forgotten. Then on the next Thursday night we began an evangelistic campaign with Prof. A. S. London and his good wife. And on Sunday their son Holland, from Bethany-Peniel College, Bethany. Okla., spent the day with us and preached twice. And how the Lord did bless us through his messages. He is a wonderful preacher. And Prof. London is one of the greatest that I have ever had with my people, and I think the best that I have ever seen with young people. His lectures are wonderful. Some forty people were blessed and fifteen new members were added to the church. Prof. and Mrs. London with the two sons will return to us the last of June, and we purpose to secure a large tent and put on a great campaign for souls. We have been with this church since October 4 and our local, district and general budgets are paid up to date. We have already out-grown our little church and we are now planning to either but or build real soon. We have some of the finest people to serve that I have ever served. We are starting cottage prayermeetings in different parts of the city this week, planning three for the same night in different parts of the city, sending a group of workers to each one. We are trying to give our people all something to do. Pray for us, and that God will give me great wisdom. The one desire is that I shall live to please Him."

EVANGELIST W. F. FARMER—"We closed

out our year with the Sherman, Texas, Church October 10, and boarded the train the 11th for Alabama, where we were to hold a revival meeting, stopping over in Dallas where we had been announced to preach at the First Church, where Rev. P. L. Pierce is the good and successful pastor. We boarded the train the same night, reaching Tuscaloosa, Alabama, the following night, and was soon in a battle with our beloved pastor, Rev. Will Lane. Our meeting was fourteen miles out of Tuscaloosa, however, and with very few Christians to help, the battle was hard; but God gave us a few souls, We also preached for Brother Lane's church in Tuscaloosa two Sunday mornings with blessed victory. In one of these services we had nine seekers, eight of whom praved through to good vic-

ry. To God be the glory. From here we went to our Assemble which met at Alabama City, Ala., which was, I think, the greatest we have ever had. We then went to visit our kindred in the Carolinas, and while in Ashville we were called by our good Wesleyan Methodist people to hold them a meeting, which we did with good results, despite the rain and severe cold. And we found the pastor, Rev. E. W. Black, one of the most congenial and sweet spirited men we have ever labored with. They are just completing a beautiful brick church and plan to have Rev. Babcock for a revival in March, and of course this is enough said for the revival with a good pastor and church to pray for him. We also preached twice for the Freewill Baptists while in Ashville and found some fine folks in this church led by a very lovely pastor in the person of Rev. Mathews. I am ready to slate a few more meetings for spring and summer. Address, 1822 So. Walnut St., Sherman, Texas."

EVANGELIST W. W. LOVELESS—"The year of 1926 was a busy year for me in the evangelistic field. I was privileged to labor in fourteen different revivals in churches, tents, camps, and missions in various parts of the country. My revivals were held with different denomina-

tions; and it seemed to me that I met some of the most consecrated and Spiritfilled pastors and laymen it was ever my privilege to labor with. It was my privilege to see hundreds of earnest seekers at my altars during the year, and the most of them were happy finders for one or both works of grace. God also blessed me with almost perfect health the entire year, for which I devoutly thank Him. My last revival for the year was with the Third Street Holiness Rescue Mission in Columbus, Ohio. closed a 15 day campaign there on De-cember 19th. There were three other holiness revivals going on in the city at the same time; also the preparation of Christmas programs was on the peo-ple's minds; yet despite these circumstances, we had ninety-five carnest seekers at the altar during the campaign. ost of these seekers prayed through to

a definite experience of regeneration or

sanctification. Many of the shining and joyous shouts of praise and victory,—as he seeke would pray through,—I shall ver forget. Brother G. V. Parker is the Superintendent of this Mission, and I must say he is one of the most inde-fatigable workers I ever met. This Spirit-filled young man is certainly a terror to Satan and the powers of darkess. Sister Jenny Kocher and her daughter, Miss Leah, greatly blessed the revival with their beautiful duets. Also Brother Bierd with his good music on the accordion. The evangelist was well paid, and the people gave a love offering of \$40.00 to Brother Parker, the Superintendent. This was our eleventh revival campaign in Columbus in the last thirteen years in various churches and missions, and we surely love the good people of this city. Our slate for 1927 is filling up nicely, and we are looking forward to a busy year. However, we have some open dates, so anyone desiring our services may address us at London, Ohio."

PASTOR O. E. SHELTON, AUGUSTA, KY. -From Nov. 28 to Dec. 12 we were engaged in a very successful revival meeting with Rev. E. M. Shelton of Radcliff, Ohio, as evangelist. Brother Shelton brought the messages both afternoon and night, under the power and direction of the Holy Ghost, and great was the bless-ing of God upon the services. The peo-ple responded to the Spirit of God with shouts of praise and victory, as a great number of the unsaved found pardon and those pardoned sought and found God as their Sanctifier. The last day was the greatest of the revival. Rev. E. F. Bradford of Manchester, Ohio, was with us and brought the morning message, using an old and tried subject, "Holiness what it is and what it is not." After the message the altar filled with seckers, all of whom found God in pardon or purity. After the evening message which stirred the hearts of a house full of people the altar was again filled until there was not any room left, and then many others raised their hands for prayer. After an hour or more of prayer and many shouts of victory, with the devil defeated, and God's cause exalted, and the Church of the Nazarene of Augusta boosted, we pronounced the benediction, determined

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to work harder and do more for God in the future than ever before. Since the Assembly in September we have taken in some new members, organized a Woman's Missionary Society, with twenty-four members, and a N. Y. P. S. with twelve members and are looking ahead to greater things. Pray for us."

PASTOR M. M. SUMMERS, WILMAR, CALIF.—"We are glad to report that God is good to us here. We recently closed a meeting with Rev. G. W. Johnston as the evangelist. There were many things against this meeting, but God gave us some real cases of salvation. The seekers in this meeting, with one or two exceptions, were outsiders and strangers, most of them getting salvation for the first time. And at the close of the meeteg a fine class of eighteen were received into our church, a large per cent of this number joining our church for the first time. Furthermore, our Sunday school was blessed with a substantial increase during the meeting, the record attendance being 188. Johnston, Jones and Scroggins are unexcelled as evangelistic work-We have spent several hundred dollars this year on improvements, and for this reason we have not been able to pay very much on our budget. Our present building is growing too small to best care for our Sunday school. An unusual opportunity is ours at this p'ace. We are now using a gospel truck on Sundays, holding open air meetings on the street corners in the resident districts; singing and preaching as many as five and six times in an afternoon in as many different locations. We are hoping by this means to preach to a few of the non-church masses. God is helping us and the outlook is encouraging. Our hearts are burdened for this people. We covet your prayers that God will help us win some souls for Him. New faces are seen in our regular services and our membership has practically doubled since the Assembly six months ago. We most humbly bow our unworthy heads and give God the glory for all his goodness to us."

PROF. AND MRS. A. S. LONDON-"We had the opportunity to assist Rev. W. H. Minor, evangelist, Bethany, Okla., in a meeting at Ardmore, Okla., with our pastor, Rev. Eugene Moore, in the first two weeks of November. Brother Minor is a good man and an earnest preacher. It was our first time to be with him and we found him to be a brotherly fellow and a lovable Christian gentleman. Ardmore is in our home county and scores of friends who have known us since childhood attended the meeting. Rev. Moore, the pastor, is a young man with his heart and entire self in his church work. He has a new church building and a fine type of people in his congregation. We were royally entertained in the home of Mr. and Mrs. Roy Bowman, and never have we been treated better. It was our privilege to lecture several times in the meeting, and the people who have heard us for twenty years, never gave us a better hearing. We were with Rev. F. G. Stockton, Poteau. Okla., for one week the latter part of November. Brother Stockton is one of

our old students, and is an excellent pastor. Many young people found Christ during our week's stay at Poteau. We were entertained with Brother and Sister Carl West. We learned to love them so much. The first part of December was spent with Brother E. W. Wells, pastor of our work at Muskogee, Okla. We had an unusual ten days with this church. Brother Wells is a big brother and loves his young people. We saw and loves his young people. many of them saved and took fifteen into the church on the last day of our lecture course. We were in the home of Brother and Sister Morrisset while in Muskogee and could not have been made to feel more at home. The holiday season finds us with Rev. R. E. McCain, Ada, Okla. We have the music work in a two weeks' meeting here, with our son, Holland, doing the preaching. Brother McCain has an excellent church here. He is now entering his fifth year as paster and is building a very time personnel in his congregation. It is a treat for us to be with our twin boys during the holiday season, as we have been away from them the longest period of time since they came into our home nearly nineteen years ago. It was my privilege this morning to address about one thousand students in the East Central State Teacher's College. It seems to me that the educators of our country have the destiny of this nation in their hands. We are to spend the month of January with Rev. D. C. Reyno'ds, Hot Springs, Ark.; Rev. Arthur Green, Duncan, Okla., and one week with our church at Canute, Okla."

PASTOR W. S. PURINTON, DANVILLE, ILL,-"After serving as pastor nearly four months here we are decidedly in love with this church and people. We have just closed a three weeks' revival with the writer doing the preaching. He had some of the best singing in the land, with Brother and Sister B. D. Sutton leading. They kept the crowds coming, and folks here say it was one of the best meetings of recent years. There were fifty-eight different seekers at the altar, some several times, and over forty prayed through to victory. We have a fine class of people to receive into the church. We praise God for His goodne's, and are determined to press on until Jesus comes."

EVANGELIST . ROY L. HOLLENBACK, CAMBRIDGE CITY, IND.—"I just closed a good meeting with our church at Newman Grove, Nebr., on Dec. 26th. This was a good meeting, and can be called a real revival, I think. Of course, it is needless to say that the Christmas spirit broke into the spiritual depth of the meeting some; for it was impossible to hold the saints to prayer as they should have been amid all the bustle, visiting, and programs of the Yuletide. Had it been earlier or later, I am sure we would have had a better meeting. The burden of prayer became heavy at the first, and God came on the scene; but we couldn't entirely stem the tide of Christmas hilarities. But the crowds were fine throughout, some were seeking and found the 'double cure' for sin; and the pastor said, 'The meeting was of divine order, and accomplished much good.'

-7-

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church here is composed of Swedish, Norwegian and Bulgarian people, with enough Americans in it to keep me from feeling lonely. If one had dropped into the prayer services, and heard them pray in their own tongues, they might have thought it was a real 'Tongues' meeting. But they are really a thousand miles from this 'devilish nonsense'-they are sanctified people, with good sense and good religion. The town of Newman Grove is solidly Lutheran, with all of its churches. Some of them are godly people; but of course the Church of the Nazarene is the leading church of the town spiritually. This is the seventeenth revival I have held during the year now closed. Eight of these have been on the Nebraska District; the rest in Iowa, Kansas, Illinois, Indiana and Michigan. Have had one union meeting with four churches uniting, at Rushville, Nebr.; one meeting in the M. E. Church; one in the Free-will Baptist Church; eleven in the Church of the Nazarene; and the rest were tent campmeetings. Have preached 359 times, traveled on trains about 15,000 miles, written about 25 articles for holiness papers, and have not been sick one day. My heart truly says, 'Praise the Lord!' If Jesus tarries I am expecting 1927 to be better, for I purpose to be more on my knees. I de-termine my chief drilling this year shall be 'knee drill.' "

PASTOR EARL E. STEVENS, HULL, ILL.

"We closed a good revival the 19th with Rev. Marvin S. Cooper. Twenty-two were at the altar for pardon and some of them returned for the second blessing. The church was greatly helped. We found Brother Cooper an extra good preacher, full of love and tenderness, with a passion for the perishing. He

knows how to build the church and Sunday school. We are expecting some good members also as a result."

TELEGRAMS

Muskogee, Okla. Sunday a great day in the church here. Altar filled with seekers, and fourteen united with the church. Nearly six hundred dollars raised on the church debt. Thirty new members in the past two weeks. Planning new church building.— E. W. Wells, Pastor.

Great jubilee in the Church of the Nazarene at old Joplin, Mo. Old papers and mortgage burned on church basement, starting church on top soon. Church coming to the front, look for our big church 60x70 in the HERALD OF HOLINESS about March or April, the good Lord wills. Pray for us.—F. C. Savage, Pastor.

We begin a revival meeting Sunday, January 2, conducted by Rev. D. M. Coulson as evangelist. Prayers are solicited for the meeting in the ingathering of souls and upbuilding of Christ's kingdom.—S. A. Jones, Pastor.

CORYDON, PENN.

Just closed a fine revival with our church at New Rockford, No. Dakota, with Pastor L. W. Fick. There were over fifty seekers and a nice class received into the church and more to follow. A nice love offering for Brother and Sister Fick. Evangelist well paid. Church well blessed.—Evangelist Lawrence Reid.

SPOKANE, WASH.

Great victory at Wallowa, Oregon. Evangelists Kring and Elliott and others sowed, we reaped fifty per cent increase members, \$50.00 for Christmas love offering. Gave workers splendid offering. O'Harra and Lester Long great blessing in song, prayer and music. Next meeting at Clarkston, Washington, January 9 to February 6. Much love.—Fred St. Clair.

ANNOUNCEMENTS

WEDDING BELLS—Miss Mary Frazier was married to Mr. Earl Bowman on Dec. 19, at First Church of the Nazarene. Hutchinson, Kansas: President N. W. Sanford of Bresee College officiating.

Notice—I am now arranging my slate for summer engagements with my tent. Anyone desiring my services in a tent campaign will please write me at Hines, Minn. I also have some open dates before the tent season begins. I will be glad to hear from anyone on the Minneapolis District wanting a revival.—H. C. Downey, Evangelist.

Notice—Inasmuch as I am temporarily located on the Eastern Oklahoma District I find it impossible to serve as District President of the N.Y. P. S. Dallas District. I take this method to inform the Dallas District Societies that I have sent in my resignation and mall intended for me should be directed to the District Superintendent, F. E. Wiese, Arlington, Texas.—J. A. Carter.

WEDDING BELLS—A quiet but pretty wedding was solemnized at the home of Brother Lois Adams, pastor of the Pilgrim Holiness Church at Denton, Md., on Dec. 28th when Rev. Howard T. Stahl, pastor of the First Church of the Nazareno, Laurel, Del., and Miss Pauline Robinson, member of the People's Holiness Church of Delmar, Del., were united in marriage. Rev. Lois Adams officiated.

More About the 40,000 Campaign

ISTRICT SUPERINTENDENT BALSMEIER of Kansas, says, "We of the Kansas District endorse the program for securing 40,000 subscribers for the Herald of Holiness. We will bring Kansas up to the 1,500, and higher if possible, and then we will endeavor to keep it there. Let every pastor send for some subscription envelopes and go to work at once getting everyone possible to subscribe and let's keep everlasting at the task of getting subscriptions."

District Superintendent Oliver of Arkansas, sends in a list from his "Wonder State," and says, "We hope we may be able to stay in the Big Column." Oliver is a hustler and he has a live and aggressive people, so we are counting Arkansas in for her share of the task.

District Superintendent Davis of the Colorado-Wyoming District, under date of December 29, says: "Your Herald of Holiness article read with interest. I like it. I am writing to say that we will co-operate with you to bring the subscription list up to at least 40,000. We believe that if other Districts take this matter up heartily, the inspiration and zeal which will come from the united effort will enable us to bring up our number on this District to the 1,000 that you asked. We are ready to start now."

The Circulation Manager tells us that the subscriptions are coming in and that the "prospects are good." Come on brethren with new subscriptions, renewals, annuals, trial subscriptions, or any other kind you can secure. Send them single, double or in "clubs." We are to have a "map" on this page very soon showing "where the Herald of Holiness Goes," and we want your subscription to be included in the numbers shown.

. Белижим примежения и примежения и примежения и примежения примежен Notice—We will be in Kansas City in a revival meeting Jan. 18 to Feb. 6. Would like to stay in the East for a month or so, and could arrange several meetings while there. Address us at 2923 __onst Ave.—Evangelist Earl F. Wilde and wife.

PRAY for a brother in Michigan who is in the hospital with cancer of the

Wedding Bells—On Dec. 31st the writer was called to New Castle, Ind., to officiate at a wedding which occurred in the home of Mrs. Mary E. Smith, whose daughter Grace was united in marriage to Rev. Hugh Clark, pastor of the Cumberland Church, Ky.—J. W. Montgomery.

SPECIAL NOTICE—Rev. J. E. Bates, so well known to our people as District Superintendent of Southern California District, General Missionary Superintendent and evangelist is to be in Texas all the months of January and February and can give some time to evangelistic meetings in that or in neighary and can give some time to evan-gelistic meetings in that or in neigh-horing states during the months named. He may be addressed at General De-livery, Dallas, Texas. Better act quick, brethren, if you want to secure Brother Bates.—Editor.

SPECIAL NOTICE—Evangelist James Miller of 1248 N. Holmes Ave., Indianapolis, Ind., well known as a successful evangelist in Indiana, Michigan and Illinois, is leaving home Jan. 17 for an extended tour west. He will travel by automobile via, Kansas City and the southern route, and is available for revival engagements for winter, spring and summer. Write him immediately at home or at the Publishing House where he will also leave his forwarding address.—Editor.

SPECIAL NOTICE—Evangellst Arthur W. Gould, whose address is \$1 Larch St., Providence, R. I., and who is well known both as singer and preacher is available for immediate engagements for meetings.—Editor.

SPECIAL NOTICE—Rev. D. S. Corlett, General Secretary of the N. Y. P. S., and who may be addressed at the Publishing House, has a date in February which he can give to some church for a revival meeting, and also a date in March.—Editor.

Born to Rev. and Mrs. J. L. Bashore, of the South Side Church of the Nazarene at Indianapolis, on Friday evening at 11:30 o'clock, Dec. 24, 1926, a nine pound baby girl, Vere Dawn.

Notice—Owing to a late cancellation I have an open date with three Sundays, Jan. 22 to Feb. 8. Would like to fill this date somewhere in the Central States. Wire me 1016 Chandler Ave., care Rev. R. W. Hertenstein, Evansville, Ind.—Howard W. Sweeten.

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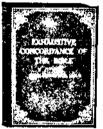
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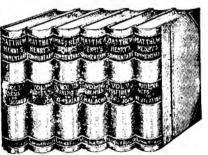
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H. T. Foster, 644 So. 2nd St., Louisville, Ky,
F. G., Fortress, Vicksburg, Mich.
C. B. Fupeti, 408 N. Lemon St., Anaheim, Calif.
J. E. Gaar, 1502 46th St., Des Molnes, Iowa.
Floyd Gale, Stockport, Ohio.
C. J. Garett, 835 Princeton, Ottawa, Kans.
J. P. Gardner, 724 26th St., Cairo, Ili.
Georpe W. Gatecliffe, 2348 Locust St., Terre Haute, Ind.

Ind. Paul Geil and Wife, 457 W. Wabash St., Frank-

fort. Ind.
Philip Geiter, 451 Alice St., E. Palestine, Ohio.
W. T. Givens and wife, 126 N. Mason St., Bowle. J. L. Giascock, 1350 Grace Ave., Cincinnati, Ohlo. A. W. Gould, 1020 Riverview St., East Liverpool,

Oblo. Jim H. Green, Box 48, East Spencer, N. C.

Jim M. Green, Box 48, East Spencer, N. C. H. A. Gregory, McKinney, Texas. Mrs. Gussie Morris Gill, Antiers. Okla. Rolard E. Griffith, 2939 Howard St., San Francisco, Calif. Ralph S. Griswold, Peck. Mich. J. C. Hafley, Madill, Okla. Ralph Haines, Greenville, Ohlo. Flossie Haines, 2125 E. 90th St., Cleveland, Ohlo. Lewis E. Hall, 723 9th Ave. S., Nampa, Ida. Lee L. Hamric, Ifamiln, Texas. B. F. Harris, 216 E. Brockett St., Sherman, Texas. Elsie Harry, 31 Hone Ave., Olf City, Pa. R. A. and Bessie Harris, Song Evangelists, Box 153, Bastrop. Texas.

R. A. Bud bessie hands, and Bastrop. Texas,
John T. Hatfield, 726 N. Mariposa Ave., Los Angeles, Calif.
W. J. Hepburn, 612 No. Ault St., Moberly, Mo.
Paul Hegstad, 209 Seventh St., West Jamestown,

N. D.
W. F. Herbig, Valley City, No. Dakota^A
L. Hibner, Morehouse, Mo.
F. E. Hill, 1170 E. 43d St., Los Angeles, Calif.
R. M. Hocker, Goldthwalte, Tex., Box 295,
J. D. Hoffman, Box 47, Beech Grove, Ark. J. D. Hoffman, Rox 47, Beech Grove, Arx.
Mertie E. Hooker, Evangelist and Song Leader, Olivel, 111.
Ural T. Hollenback, Plainfield, Ind.
Roy L. Hollenback, Cambridge City, Ind.
Ostar Hudson, 1322 E. 36th St., Kansas City, Mo.

J. M. Huff, Olivet, III.
M. P. Huffman, Box 153, Watonga, Okla.
J. E. Hughes, Kingswood, Ky.
Aaron and Grace Hulse, 13th and Plum, Hutchin-

SOD. Kans.

son, Kans.

James and Jessie Hundley, 234 Hamilton St., Middleport, Obio.

J. W. Hunt, No. 4, Nampa, Idahn,

J. Ross Hurst, Box 1272, Henryetta, Okla,

David L. Hutton, Music Director and Soloist, 909
12th St., N. W., Washington, D. C.

Allie and Eoma Irick, Box 918, Bethany, Okla,

L. L. Isaars and wife, Augusta, Kans.

H. T. Isgitt, Converse, La.

Ry J. Jacobs, 110 E. Dewey, Sapulpa, Okla,

H. O. Jacobson, 830 Minn, Are., Portland, Ore.

W. P. Jay, 1212 No. Sterrs Bonita, Pasadens, Cal.

Lum Jones, Ada, Okla,

Arthur H. Johnston and wife, song Evangelists, 800

Princeton St., Akron, Ohio.

Arthur H. Johnston and wife, song Evangelists, 800 Princeton St., Akron. Ohio. Earnest S. Jones, 1810 Young St., Cinchonati, O. C. W. Kennedy, R. D. 5, Nampa, Idaho. W. G. Ketcheson, 903 Division St., Lansing, Mich. E. W. Klemel, Spivia, Kans. W. D. Killingsworth, Tuscaloesa, Ala.

J. A. Kirkham, 691 E. 48th St., Los Angeles, Callf. J. A. Kring and wife, 3624 Whitman Ave., Seattle, Wash. Mrs. Annabel Latimer Lane. 609 Main St., Temple,

PREST Texas.

H. R. Lee, 518 E. Sears St., Denison, Texas,
Mason Lee, 3000 Winchester Ave., Ashland, Ky.
Alice B. Lewis, Exangelistic Singer and Children's
Worker, 207 E. Marquette Rod, Chicago, Ill.
E. Arthur Lewis, 207 E. Marquette Rd., Chicago,

.. B. Lewis, 217 Holly St., Nampa, Idaho. F. Lienard, 1308 New Hampshire, Lawrence, Vene

RAIS.

Jack Linn and wife, Oregon, Wisc.

H. C. Litte, 409 Williams St., Troy, Oblo.

V. W. and Marguerite Littrell, 1214 S.

Bestrice, Neb. Marguerite Littrell, 1214 Scott St.,

Bestrice, Neb.
S. A. Logan, Box 332, Cellina, Texas.
E. J. Lurd and Wife, Dundee, Ore.
W. W. Loveless, London, Ohlo.
J. Warren and Maybelle Lowman, Singers and Preachers, 6100 Princeton Ave., Chicago, Ill.
Theo. and Minnie Ludwig, 772 N. Euclid Ave.,
Pt. Lovel. Me. Theo. and Minni Bt. Louis, Mo.

Wilf H. Lynn, Route A. Box 5a, Quanah. Texas. W. M. Mack, 862 Laurel St., Alameda, Calif. John Matthews, 7642 Brooklyn Ave., Kansas City,

Ernest B. Marsh, 6 Glenword Ave., Warren, Pa. T. S. Mashburn, 14408 Gilmore St., Van Nuys, T. S. Calif.

Chas, Mason, 814 Newell St., Walla Walla, Wash, J. B. McBride and wife, 112 Arlington Drive, Pas-

J. B. McBride and wife, 112 Artington Drive, Pas-adena, Calif.
J. A. McClintock, Richmond, Ky.
J. L. McLendon, High Springs, Ma.
Robert L. McLendon and wife, Sebastapol. Miss.
W. T. Means, 1809 Park St., Keokuk, Jowa.
L. C. Messer, Gospel Singer, 610 West Texas St.,
December Oble.

rant, Okla.

Metcalf, 3524 Ridge Ave., Sloux City, Iowa, Durant

I. F. Metcalf. 3524 Ridge Ave., Sloux City, Iowa, William M. Millard. Milsonvale, Kas. L. G. Milby, Box 327. Danville, III. C. O. Miller, wife and daughter, 112G So. Oxford. St., Los Angeles, Calif.
Basil W. Miller, 2923 Troost Ave., Kansas City,

James Milter, 1249 N. Homes, Indianapolis, Ind. Julius Miller. Mattoon, Wike, W. H. Minor, Bethany, Okla. Chas. and Mollie Mitchell, 942 W. Main, Green-

field. Ind.

Edith L. Mitchell, 318 Scott St., Bad Aze, Mich. Gen. A. Moore, 1218 Rousevelt Ave., Phula, Obio. J. E. L. Moore, 242 N. Wilcott St., Indianapolis,

John E. Moore. Song Evangelist, 558 Wall St., Los John E. Moore, Song Evangelist, 558 Wall St., Los Angeles, Calif. Harry Movrow, 1754 Washington Rivd., Chicago, Ill. Essie Murris, Song Evangelist, 124 Oak St., Spring-field, Tenn. Herschel Murphy, Klondike, Texas. Isabel Myler, Children's Evangelist, 149 W. 6th St., East Liverpool, Ohio.

East Liverpoon, Unito, B. F. Neely, Bethany, Okla.
Wade L. Nelson, Bethany, Okla.
Will H. and Lillie B. Merry, 2923 Troost Ave.,
Kansas City, Mo.
Aug. N. Nilson, 2923 Troost Ave., Kansas City.

John Norberry, Delanco, N. J.

O. B. One, 1844 Law Lumas St., Pasadens, Calif. Harold Osborn, 1870 Young St., Cincinnati, Ohio, G. F. and Byrdie Owen, 1415 W. Pike's Peak Ave., Colorado Springs, Colo.

Fannie Payne Evangelistic Party, 2923 Troost Ave.,

Kansas City. Mo.
L. M. Pavne. Berhany. Okla.
C. R. Pearson, Box 23. Greenshoro, Ind.
Dwight Peffley, Song Evangelist, R. 6, Brhokville. Helen Peters, Olivet, III.

Helen Peters, Olivet, III.

O. T. Pone, 101-18 S. Vincennes Ave., Chicago, III.
A. A. Price, Denton, Md.
F. E. Putney, 247 S. Milwood, Wichita, Kans.
F. C. Ramsey, 608 S. Louisa St., Shawnee, Okia.
Robert B. Rawis, Snring Hill, Tenn.
W. A. Ray, 1006 W. Cal., Oklahoma City, Okia,
J. E. and Ada Redmon, 1231 No. Helmes Ave.,
Indianamolis, Ind.
Lawrence Reed, Mannington, W. Va.
Geneva N. Reese, Falls City, Nebr.
Mar. Malif. A. Paid Word Spotefield, Mars.

Geneva N Reese Falls City, Nehr.
Mrs. Mellie A. Reid, West Springfield, Mass.
C. A. Reney, Patchague, N. Y.
S. B. Rhoads. 1318 Same Rhoads, 1316 South Banta Fe Ave., Salina,

Jay and Virginia Rice, Song Brangelists, Farnam, Nebr.

Lewis J. and Edythe Rice, 2923 Troost Are., Kan-

Lewis J. and Edythe wice, 2020 Traust Are. sax City. Mo Olive A. Rife and Nina Dean, Thomson, Ga. C. C. Rhimbarger, Olivet. Ill. Oscar F. Ring, Newell. W. Va. Bud Rohinson, 2023 Troost Ave., Kansas Cit J. A. Rodgers, East Liverpool, Ohio.

Kansas City, Mo.

Perry R. Rood, 2838 Overlook Drive, Huntington, W. Va. C. W. Ruth, 1833 Nowland Ave., Indianapolis, Ind. Cora Ryan, 758 W. 70th St., Chicago, Ill.

William Seal, Des Arc, Mo. W. O. Self, Preacher and Singer, 6818 N. W. 7th

Ave., Mianti, Fla. N. B. Shade, Princeton, Fla.

R. A. Shank and wife, 191 N. Ogden Ave., Colum-. L. Shell, 47 N. W. 32 Place, West Flagler, Mami, Fla. w.Ť

E. E. Shelhamer, 5419 Isleta Drive, Los Angeles, Callf Mrs. Julia A. Shelhamer, 5419 Isleta Drive, Liva

Mrs. Julia A. Shelhamer, 5419 Isleta Drive, Lba Angeles, Calif.
J. W. Slaton, Wallowa, Oregon.
F. A. Smith, Carnegie, Okla., Rt. 2, Box 44.
J. N. Smith, Bethany, Okla.
C. W. Sooter, Iberia, Mo.
Burl Sparks, Song Evangelist, 425 E. 3rd St., Seymour, Ind.
C. K. Spell, Bethany, Okla.
D. M. Spell, 215 E. 4th St., Hutchinson, Kams.
Otis M. Spinks, Song Evangelist, Box 506, Shrereport, La.

Thurman Spinks, Bethany, Okla. Inurman Spinist, Betriany, Okia. Andrew and Sena Spoolstra, Holt, Mich. A. M. Spraque, Manchester, Okla. E. H. Stillion, 31 Hone Are., Oll City, Pa. Delia B. Stretch, El Paso, Ill.

Delia S. Stretch, Ed Paso, til.
E. L. Striegel, Norman, Okla.
Fred St. Clair
Roy F. Stevens, Singes, 904 E. 4th St., Pittsburg,
Kans.
Chas. A. and Lennie M. Strait, 234 Wright St.,

Kans.
Chas. A. and Lennie M. Strait, 302 https://doi.org/10.100/10.100.
B. D. and Marquerite Suction, 2923 Troort Ave., Kansas City. Mo.
Howard W. Sweeten, Ashley. Ill.
E. G. Tarvin, California, Ky.
Elwood Taylor, Science Hill, Ky.
T. L. Terry. 44 Carneal St., Ludlow, Ky.
W. A. Terry, Lorenzo, Texas,
Z. T. Thacker, College Corner, Ohlo.
J. E. Threadgill, 815 W. 10th St., Austin, Texas,
John and Emily Thomas, Wilmore, Ky.
Freddie Thomas (Boy Preacher) 214 E. Douglam

John and Emily (nomas, withhore, R).
Freddie Thomas (Boy Preacher) 214 E. Douglas St., Bloomington, Ill.
C. E. Toney, Bethany, Okla.
I. N. Toole, 615 E. College St., Alliance, Ohio.
J. C. Tryon, 832 N. Washington Ave., Wishita,

Kane Josiah Tucker, 715 Magnolla St., North Little Rock,

Josian 1902er, 110 magnous St., Porto Ditter 2000, Ack.
W. H. Tullis, 1871 Hanford Drive, Pasadena, Calif, N. E. Tyler, Route 1, Rogers, Texas.
D. C. W. Tetrick and Mrs. Tetrick, Bhawoee, Okla. Rev. Jesse Ubier, Clearwater, Kans.
N. B. Vandall, 615 Morning View Ave., Akron. O. Mrs. DeLance Wallace, 1141 17th Ave., N., Seattle, 1906. Wash

Wrs. Lena Montgomery water,

Oklalioma City, Okla.

Geo. H. Ward, 624 Riverview St., East Liverpool,

Ohio, Judson P. Wear and Party, 639 Naomi Drive, Areatra, Calif. Kenneth and Eunice Welts, 2115 Barth Ave., In-

Kenneth and Eunite Welts, 2115 Barth Are., Indianaprils, Ind.
Werkhauser Evangelistic Party, 322 Wesley Are.,
Oak Park, Ill.
Kendall S. White, Song Evangelist. Bethany, Okla.
R. F. Whitehurst, Box 14, Wilmore, Ky.
Charles Whitley and wife, Electra, Texas,
Earle F, Wilde, P. O. Box 483, San Bernardino,
Culli.

Milkinson, 607 Bank St., Keokuk, Iowa. 1. Esther Williamson, Singer, University Park,

IOWE.
Homer C. Williams, North Portland, Ore., Box 68.
L. E. Williams, Wilmore. Ky.
Rev. and Mrs. J. A. Williams, R. 1, Box 67, Con-

Rev. and Mrs. J. A. Wilfiams, R. 1, Box 67, Con-nersville, Ind.
George M. Wilson, 210 Bloomington St., Green-castle. Ind.
Emmett Wright, Trinway, Ohio.
E. H. Wreede. Song Evangelist, Cloverdale, Ohio.
A. M. Youngblood, R. 2, Box 275, Ft. Smith, Ark, Dale G. Zeits, 518 Linden St., Lima, Ohio.

EVANGELISTS' SLATES

MACK AND ETHEL ANDERSON JARRETTE AND DELL AYCOCK Blackwell, Okia. Jan. 9 to 23 Lindsay, Calif. Jan. 27 to Feb. 27

J. E. BATE2 Brooklyn, N. Y. (Bedford Church)	New Castle, Pa	Mohalt, No. Dak Jan. 2 to 23
Lanadale, Penn,	East Liverpool, ObioMarch 6 to 20 JOHN FLEMING	Ashley, No. Dak Jan. 26 to Reb. 13 LaMoure, No. Dak Feb. 16 to March 6 Ellendale, No. Dak March 8 to 27
Kendaliville, IndJan. 27 to Feb. 13 P. P. BELESW	Trenton, N. J	WADE L. NELSON Bridgeport, Okla
Adrian, Mich. (415 Clinton) Jan. 1 to 16 Muncie, Ind. (Rt. 6, M. E. Ch.)	C. B. FUGETT Glendale, Calif	Pawnee, Ukla
	Pomuna Beach, Calif Feb. 22 to March 6 Stockton, Calif March 13 to 27	Centerville, lows Dec. 30 to Jan. 16 Neodesha, Kans Jan. 23 to Feb. 6 W. H. MINUB
FRED BOURE Lyun, Ind Jan. 2 tic 16	Portland, Ore. (First Church) April 3 to 17 C. J. GARRETT	Woodward, OkiaJan. 1 to 16 B. F. NEELY
Morristown, Ind,, Jan. 23 to Feb. 13	Cambrin. III. (Camp)July FLOYD GALE Bloomsburg, PaJan. 15 to 30	Walla Walla, Wash
Segmoor, lad	PAUL AND DORA GETL Evensville, Ind Dec. 31 to Jan. 16	Mascow, Idaho
Atlauta, Ga. (765 Bounle Bres Ave.)	PHILIP GEITER Washington, Pa	G. F. AND RYRUE OWEN Marshfeld, Organ Los Appelos Collin Feb. 6 Los Appelos Collin Feb. 7 Los Appe
W. E. CAIN Chadron, NabrJab. 2 to 16 ROSCUE C. CARRELL, PLANIST	Warren Ohlo	Los Angeles, Calif
Grandfield, tikis	Warwick, Ohlo March 20 to April 10 Hameston, Pa,	Council Bluffs, Iowa
Motionek, Ind Dec. 27 to Jan. 16 Mitchell, Ind Jan. 26 to Feb. 20 C. C. A.D FLUKA CHATFIELD	Tyler, TexasJan. 22 to Feb. 6 LEWIS E. HALL	Cooperdale, Ohio Dec. 29 to Jan. 16 The Plains, Ohio Feb. 26 to March 13 Coshocton, Ohio March 13 to 28
Bochester, N.Y	Troy, Idaho Jan. 14 to 30 Union Gap, Wash Feb. 1 to 20 Mukilteo, Wash Feb. 23 to March 13	J. E. AND ADA MEDMON Princeton, ind.,Dec. 31 to Jan. 16
McDermott, OhioFeb. 13 to 27 Portsmouth, OhioFeb. 27 to March 13	J. C HAFLEY Monett, Mo	Richmond Ind. (402 N. W. 7th St
Ellet, Obio	LEE 1. HAMRIC Duncan, Okla	Gary, Ind
Cushing, Utia	Mirando City, TexasFeb. 20 to Mar. 6 H. F. HARRIS	LEWIS J. AND EDYTHE RICE Georgets wn, Ky
Roy, Mo. (Care Mrs. C. A. Harvens) Feb. 24 to March 13	Paoli Okla. Jan. 15 to 23 ROY L. HOLLENBACK Waterford Objection Jan. 9 to 23	0sage, 0kls
Indiamepolis, Ind. (Srd Naz.) . Jan. 6 to 23 Troy. Ohio	Waterford, Ohio	J. A. BUDGERS Mackey, Ind
Plains, Ohio	McKeanshurg, PsJan. 19 to 30 OBCAR HUDBON	Oil City, Pa
Flint, MichJan. 25 to Feb. 13 York, NebFeb. 18 to March 13	Mt Vernan, Ohio	Chrichsville, OhioMarch 20 to April 3 Bradford, Pa
Muncie, Ind, March 15 to April 3 ERNEST CORNELL Poplar Mont	Epringfield, Obio (329 Glen Ave.)	Huntington Park, Calif. (Gen Del.)
F. W. COX Jackson, Oblo (252 West St.)	J. E. HUGHES Clinton, Ill	Pasadena, Calif. (Hresee Ave. Church) Jan. 23 to Feb. 6
London, Ohlo (Box 123) Jan. 26 to Feb. 14 Harrisburg, Pa. (1019 S. 10th St.)	AARON AND GRACE HULSE Ment Ida, Kans	Eustis, Fla
PROF. C. C. CRAMMOND, MARGARET CRAM-	Grandfield, Okla	Bacine, Wisc
M41ND Edgerton, ObioJan. 3 to 16 Lealle, Mich. (Eden Church)Jan. 18 to 30	Enid, OklaFeb. 7 to 20 JACK LINN AND WIFE Florids (Box 666, Coennut Grave, Fls.)	FRED ST. CLAIR
Concord. Mich	V. W AND MARQUERITE LITTREIL	Clarkston, Wash. (Gen. Del.) Jan. 9 to Feb. 6 La Center. Wash Feb. 13 to March 13 E. H. SULLION
8yraruse, N. Y	Winnipeg, Man., 285 Balmoral St	Kenmore, ObloJan. 9 to 23 Wellsville, ObloJan. 26 to Feb. 13
WILLARD B. DAVIS, SINGER Miramec, Okla Dec. 30 to Jan. 16	Bellingham, Wash, Dec. 31 to Jan. 16 Canby Ore Feb. 6 to 29	B. D. AND MARGUERITE SUTTON Gakwood, Ill
Oklahema City, Okla. (2512 S. Broadway) Jan. 20 to Reb. 13 B N. BICKERSON	W. W. LOVELESS Findlay, Ohio (308 College St.)	Ft. Wayne, IndJan. 30 to Feb. 13 Dallag. TexasFeb. 25 to March 13
Bedford, IndJan. 16 to 30 Windsor, OntFeb. 6 to 20	Montirello, Ky. (Gen. Del.) Jan. 20 to Feb. 6	Dayton, OhioMarch 20 to April 3 H. W. SWEETEN Evansville, Ind. (1016 Chandlet Ave.)
JOHNNIE AND JACKIE DOUGLAS Upland, Calif	Arcanum, Ohlo (Gen Dell Peb 9 th March 6 J. WARREN AND MAY BELLE LOWMAN Lawton, Okla	St. Bernice, Ind
R. E. DUNHAM Clayton, New Mexico Dec. 28 to Jan. 18	Marlow, Okla	South Bend, Ind
CHARLES DIE Racine, Wist	Chico, Calif Dec. 30 to Jan. 16 Riverside, Calif Jan. 20 to Feb. 6 ERNEST B MARSH AND GEO. H. WARD	E. C. TARVIN Arenzville, Rt
Seima, Ind. (Harris Chapel) Feb. 10 to 27 Columbus, O. (Sunshine Missien)	New Philadelphia, Obio Dec. 31 to Jan. 18 Mannington, W. VaJan. 23 to Feb. 13	Wurtland, Ky
Lockland, 0	Rarberton, Oldo	Shelbyville, Ind
Minneanolis, Kans Jan. 12 to Feb. 6 I. M. ELLIS In 2 to 22	Abbyville, Kans. (Methodist Church)	Miam! Pla Jan. 6 to 23 JOHN THOMAS Orlando, Fla Jan. 2 to 28
Phoenix, Ariz	J. A MAC CLINTOCK Lugansnort, Ind	Lima, Ohio
Ft. Lauderdaie, Fla. Jan. 15 to 30 Miami. Fla. Baltimore, Md March 10 to 27	Indianapolis, Ind	Rarberton, OhioMarch 23 to April 4 Cleveland, Ohio
Hammond, Ind	L. C. MFSSFR Grandfield, Otla	Perryopolis, PaJan. 23 to Feb. 6 Toronto, Obio
Pittsburgh, Pa	Enid, OklaFeb. 7 to 20	Sebring, Ohio
R. P. FiTCH New England DistrictFall and Winter	Louisville, Ry	Carrollton, Obio
B. T. FLANERY Griggwille [1],	Chumbusco, Ind. (Gen. Del.)	Yuma. Colo
Ottawa, Ill	C. O MILLER WIFE AND DAUGHTER Mississippi District Dec. 20 to Feb. 6	Phoenix, Arlz

