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WHOLE NO. 822

"HOPE MAKETH NOT ASHAMED"

PURSUIT of that which is worth while is better than possession of that which has but sordid value. Where a man came from is of small concern compared with where he is traveling to. Thoughts of a better past are likely to engender bitterness, but hope of a better future develops courage.

Weary of body and despondent of spirit, the soldiers of Carthage negotiated the last dangerous Alpine pass and stood upon a plateau on the sheltered side of "The impassable barrier." Already they had done a notable thing, but it was only a means to an end. Hannibal, their invincible leader, said not a word of past accomplishments or of the horrors of cold and hunger through which he and they had passed. But pointing still southward, he said, "Soldiers, there are the sunlit plains of Italy, and yonder lies Rome."

And in the Christian warfare the goal is always "beyond." "Through many dangers, toils and snares I have already come, ... and grace shall lead me home." The goal is so worthy that the hope of its realization makes light every present burden, discounts every seeming sacrifice, and justifies every pressing care.

In the company of the rich, the poor Christian is not ashamed of his own lack of possessions, for his hope of everlasting wealth sustains him. In the presence of the worldly-wise, the good man is not ashamed, for he bears the hope of one day "knowing even as we are known." In the presence of the great, the saint is not ashamed, for one day he expects himself to possess a throne.

Does each man glory in his possessions and in his position? Then the true saint of God glories in Christ and in the rewards which are reserved in heaven for him. His hope makes him satisfied and courageous. Every future moment is so pregnant with such glorious possibilities that no Christian will commit suicide, lest something should happen the very next moment. The very next hilltop may be the vantage ground from which the saint of God can behold the crystal sea. This encourages him while yet in the valley. The darker the night the brighter the stars appear, provided the heavens are clear above. The hope of heaven is so great an anchor that one who possesses it looks straight ahead and shouts, "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

HERALD OF HOLINESS

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IF NOT A UNION OF HOLINESS CHURCHES —WHAT?

URING the seven years of our encumbrance of the editorial chair we have consistently affirmed that a union of the orthodox holiness churches—especially of the Free Methodist, Wesleyan Methodist, Pilgrim Holiness and Church of the Nazarene—is desirable and possible, and we still affirm it. We have indeed been surprised to find that there is anyone who would say that such a union would not be a boon to the cause we all love so well. In objecting to this idea, some have suggested "Christian Unity" as something higher and more important than "union," and it is especially on this point that we wish to speak once more.

First, we would remind all that the General Assembly of the Church of the Nazarene is to meet in Columbus, Ohio, the 13th of this coming June. And we trust there will be fraternal delegates present from all the holiness churches of the nation. And we think we know the temper of the Nazarenes well enough to be able to say that if such fraternal delegates are present, they will be welcomed and given every possible consideration.

In the second place, we would like to suggest that, as yet, no real effort has been made to bring the churches of the holiness movement together. Would it not be worth while trying just a little? Suppose there could be arranged a meeting of the Bishops and General Superintendents of the various churches which make up the holiness movement: is it not possible that such a meeting might contribute to "Christian Unity," as well as encourage the idea of "Church union"? Wouldn't it be a good thing if our school people could meet and talk over their school problems with a view to helping one another? Isn't it possible that there could be some plan of co-operation in foreign mission work that would be a benefit to all concerned? If we all knew one another better we might like one another better. If we cannot meet to consider "Church Union," why not have some sort of meeting or meetings looking to better understanding and better co-operation in service?

But, answering our somewhat poorly constructed interrogation: "If not a union of holiness churches—

what?" we wish to warn that this "what?" is a very serious matter. Can anyone expect that there will not be numerous instances of lifting "altar against altar," so long as there are four or five major holiness churches operating in practically the same general territory? And, passingly, we would call the attention of those who argue against the union to the fact that if there are sufficient vital differences between these various bodies of holiness people to keep them apart, then there are differences enough to justify each of them in concluding that the presence of one of the others in a community is no cause for "keeping off the grass." If the Pilgrim Holiness Church and the Church of the Nazarene, for example, are not enough alike to make union desirable and possible, then why should the Pilgrim Holiness promoters stand back on organizing a church in a given community just because the Nazarenes are already on the ground? And do they really stand back on such considerations? Just where is there any "Nazarene territory" which other holiness churches have consistently refused to enter when suitable opportunity was given? The fact is there must be some motions toward church union or there will, inevitably, be many motions derogatory to church unity.

And now going back to a restatement of a conclusion which we have long held, based as we believe upon observation and faith in the future of the great cause of holiness which all these churches are set to propagate, we believe that the blessings of God and the goodness and wisdom of His holy people will so prevail that there will be ONE aggressive, orthodox, effective holiness church in this country. We hope that such a church, when its final constituency is discovered, will include, by the process of union, all the holiness churches which may properly be described by the adjectives used in our preceding sentence. And we propose to vote for any measure which might be calculated to make such a union easier. And there is no chance for us to lose in this election, for whether the union carries or not, our position is Christian and our motive is the best-we want to be one in service, as well as in spirit, with all God's holy people. With us there is no question of "swallowing" or of being "swallowed," but rather it is one of making the best possible contribution, in connection with others of our own day and generation, for the spread of scriptural holiness over the world.

EVANGELISTS AYCOCK, BETHANY-PENIEL COLLEGE AND THE 40,000 CAMPAIGN

Perhaps you read that telegram in the Herald of Holiness, issue of December 28, telling about the revival at Bethany-Peniel College, Bethany, Oklahoma. And perhaps you thought there was a typographical error in connection with the figures on the number of subscriptions for the Herald of Holiness received. But no, there was no mistake. The people who attended the meeting in Bethany actually gave Jarrett Aycock 571 subscriptions for the Herald of Holiness

NESS. This is the largest list ever sent in from one single meeting. The largest before this was the list sent by Brother Aycock from Akron, Ohio. That list contained 445, but this one is 126 better than that. If something does not happen the Nazarenes, including Bud Robinson and Jarrett Aycock, are going to do what they set out to do and come up to the General Assembly with the largest list the Herald of Holiness ever had.

I was anxious to know how Aycock went about it to get 571 subscriptions in one meeting, and this is what he said: "There are three or four things which we used to bring this about. First, we had a goal and a reason for wanting to reach it. We urged the people to pray about it, and tried to impress them with the fact that it is religious work and that it will bring blessings to the ones who give, to the ones who receive the paper, and to the Publishing House. We asked ten people to give ten dollars each for a fund for this good work, and seven responded. We took a few minutes each night and had a small goal for each time.

"One thing especially that contributed to the success of the campaign was the fact that the pastor, Rev. A. L. Parrott, entered in with enthusiasm and never failed to boost. I have found that when the pastor will get behind you you can do almost anything. Without it we never could have succeeded. Even his consent would not have been enough; indifference would have defeated us.

"Bethany and its surroundings claims about 4,000 people, and every house is to receive the Herald of Holiness. One woman became so enthused that she gave enough to send 45 five-month subscriptions and said she would give the last 50, if necessary, to bring up the 500 we set out to get. But it was not necessary for her to do this."

So there it is. And there seems to be nothing magical about it. Aycock simply thinks it is worth doing and he just goes about it and stays with it and does it. One hundred such lists as he sent would bring in 50,000 new subscriptions. Think of it!

And while we are so near the subject: Bethany-Peniel College is one of the most promising institutions in the whole Nazarene movement today. I was supply pastor there for a few months about ten years ago and am in position to appreciate its growth and progress as one becoming familiar with the work for the first time could not be. The material progress in the school and college community is remarkable indeed, and yet the educational and spiritual growth has kept well apace. In a somewhat indirect manner we have obtained the information that Bethany-Peniel College, already an accredited high school and junior college, is soon to be in position to offer four years of accredited college work. It will be the first school in the Nazarene connection to attain to this position, and this is going to give the school and community a new impulse of growth and progress. More people are going to move there when they find they can there have first-class

college advantages for their children in a full-fledged Nazarene school, and more students are going to crowd the class rooms, chapel services and lecture halls, and the work is going forward even faster and more satisfactorily than ever before.

It would be a task to enumerate the men and women who have contributed to the success of our school, church and community at Bethany, and we prefer not to mention names, lest, according to the books of God, we should leave out the ones who have done most. But in a speech there some months ago, in the presence of all the present leaders, we remarked that Bethany-Peniel has grown not so much because of its leaders as because of its loyal and united constituency. The Nazarenes of Bethany-Peniel College territory do not complain and draw back. They rally to the support of their institution in the full belief that its problems can be solved and that its mistakes can be rectified. The atmosphere about Bethany-Peniel is "Good Nazarene atmosphere." We mean by this that it is a good place for making and training Nazarenes who will get "The Swing" and go out to spread the holy fire. There is zeal there without fanaticism. The leaders have vision, but they are not visionary. The whole arrangement is good, but growing. No one even suggests that the school is all it should be or all it shall be, but all believe in it and are ready to invest prayer, money, talent and life itself in it.

Readers of this paper have doubtless followed the fragmentary history of this school as it has come out in these pages from time to time, and we suggest that they will follow it on with greater interest than ever before. Some important announcements will doubtless come out very soon and we shall all rejoice in every success that shall crown the efforts of this noble institution.

The last General Assembly designated this as a quadrennium in which our schools were to have special attention, and by the good help of God this arrangement has been carried out. We shall come up in June with the best situation among our schools that we have ever had. The various schools of our church will doubtless have interesting exhibits in the auditorium at Columbus, and these will be centers of much meaning to the delegates and visitors who will come up there. And among the displays, that of Bethany-Peniel College will certainly hold a prominent place. May God bless Bethany-Peniel College, its leaders, patrons and friends more and more.

EDITORIAL COMMENTS

We have not read a more touching and wonderful story of devotion to Christ and His work in the world than the following from a secular paper:

A missionary paper recently contained an article concerning Miss Mary Reed, a former resident of near Crooked Tree, Noble county, Ohio, who went as a missionary to India many years ago, and while there contracted leprosy. In answer to prayers she was healed of the disease and has since devoted her life to work among the lepers. Of late she has suffered from neuritis and is unable to write, but with her splendid faith and courage she is, in her advanced years, learning to use a typewriter, that she may continue in her work. Many in Noble county remember Miss Reed, and her unselfish devotion to the cause. She is situated in the Himalayas, on the border of Tibet, an eight days' march from the railroad.

Just today Bishop Hughes' "Save a Tenth, Give a Tenth" fell into our hands for the first time, and was read with interest. The Bishop says:

Always, I think, we resent the truth when it is presented out of proportion. For example, I have no slight doubt that the giving of a tithe of one's income to the distinct work of God makes for material prosperity. Yet occasionally I have heard this emphasis so made as to leave the impression that the giving of one tenth was a part of a bargain made with God over the counter of life—in which He promised more than ten per cent interest on the principal in exchange for the ten per cent handed to Him! The overstressing of this feature gives a good man a case of shivers! He feels that the motive is not high, and that, therefore, the contract would be a rather sordid thing.

Yet there should be an effort to balance giving and saving. Unless we are to abandon wholly any theory of private property as a trusteeship, we have no right to turn ourselves over to charity in our old age, or to turn our children over to institutional mercy-because we are wholly improvident. Of course it is true that if most of us waited until all our dependencies were cared for in the longer future we should never get the habit of giving-because we should start so late! In this respect, giving is an act of faith in God. If we pay no heed whatever to these nearer and dearer obligations, then giving becomes presumption, a casting ourselves down from the pinnacle of the financial temple. If, on the other hand, we give little or nothing we yield to the other temptation and use divine powers only that we may turn stones into the coarser bread. Neither process is wholly right. We must seek a balance here-so that life may not lose its proportion.

All through the tract it is shown that nothing is so sure and so satisfying either in saving or in giving as the idea of "proportion." In most instances we have had held up to us the examples of the "big" savers and the "big" givers. But for the most of us regularity and proportion means more than mass in either saving or giving. This editor is old enough to "look back" in some measure, and his advice to everybody -especially to the young-on matters of money is to adopt a systematic method of saving and giving and to stick to it, no matter what extremists may say. I have not lived up to the saving part of this advice myself, but I advise others to do it, just the same. The thought is not to get rich, but rather to use the same judgment that the ant follows when she lays up her winter's supplies while it is yet summer. The most perfect funeral I ever held was that of an old saint who died at eighty-three. He had been sanctified many years, had paid his tithe punctually and had not owed anyone in more than thirty years. On his dying bed he was consoled by the knowledge that he had not neglected the cause of God in its temporal support, and also by the knowledge that he was not a financial care to anyone and that his dependents, especially his wife who survived him, would not become the wards of charity upon his decease.

The following speech of Napoleon about Jesus Christ, taken from "A History of Napoleon," and quoted by Cannon Liddon in his Bampton Lectures in 1866, and recently sent out by the Free Tract Society of Los Angeles, is believed to be really authentic:

When Napoleon was on St. Helena he once said to Count Montholon, "Can you tell me who Jesus Christ was?" And when the Count declined to answer, he said: "Well, then, I will tell you. Alexander, Caesar, Charlemange and I have founded great empires; but upon what did these creations depend? Upon force. Jesus has founded His empire upon love, and to this very day millions would die for Him. . . . I think I understand something of human nature and I tell you all these were men and I am a man. No one else is like Him. Jesus Christ was more than a man. . . . I have inspired multitudes with such devotion that they would have died for me, . . . but to do this it was necessary that I should be visibly present, with the electric influence of my looks, of my words, of my voice. When I saw men and spoke to them I lighted up the flames of self-devotion in their hearts. . . . Christ alone has succeeded in so raising the mind of man toward the unseen that it becomes insensible to the barriers of time and space. Across a chasm of eighteen hundred years Jesus Christ makes a demand which is, above an others, difficult to satisfy. He asks for that which a philosopher may often seek in vain at the hands of his friends, or a father of his children, or a bride of her spouse, or a man of his brother. He asks for the human heart. He will have it entirely to Himself. He demands it unconditionally, and forthwith His demand is granted. Wonderful! In defiance of time and space, the soul of man with all its powers becomes an annexation to the empire of Christ. All who sincerely believe in Him experience that remarkable supernatural love towards Him. This phenomenon is unaccountable; it is altogether beyond the scope of man's creative power. Time, the great destroyer, is powerless to extinguish the sacred flame; time can neither exhaust its strength nor put a limit to its range. This it is that strikes me most. I have often thought of it. This it is that proves to me the divinity of Jesus Christ."

"General Booth's Vision," as told by himself, is a remarkably stirring piece of literature, and constitutes something of an explanation of the wonderful zeal which characterized the founder of The Salvation Army during the long course of his ministry from early manhood. In this vision General Booth found himself in heaven, but not of heaven. He was there with the various experiences reminding him that he had not been zealous and faithful in leading people to the Savior while here in the world. And when he was offered his choice between staying in heaven forever or coming back to the earth to redeem his time and win souls for God, he instantly chose coming back here for further service. May it not be that any of us who are so fortunate as to get to heaven will there feel some sort of regret for the wasted opportunities of life here below? If there can be sorrow in heaven, then we shall surely have greater sorrow on this account than on any other.

It really "takes time to be holy," as many of us have found out to our sorrow when we have become so busy in the kingdom that we have forgotten the King.

THE SUFFERINGS AND DEATH OF CHRIST

By Rev. Wm. Heslop

O sooner had our first parents fallen than God gave the promise of the coming seed that would bruise the serpent's head. Adam and Eve had already made themselves aprons, and yet when God approached them they confessed that they were naked. Naked with their aprons on. Naked with their own self-made clothes on. Then the record tells us that the Lord God made them coverings of skins and clothed them. Notice the words coverings and skins, both in the plural. Not a covering of skin, but coverings of skins. Where did the skins come from? I am satisfied that God took seven little innocent, harmless, inoffensive and unoffending lambs, slew them, shed their blood, took off their skins, and made coats of skins to clothe Adam and Eve. Thus our first picture of the sufferings of Christ, the perfect Lamb. Our first parents were thus taught the necessity of atonement by blood, salvation by sacrifice. Adam should have died, but the lambs die in his stead, and he stands, allowed to live on, but clothed with the skins of his substitute.

The offering of Abel is too well known to require much emphasis. Abel's bleeding, suffering, dying lamb points us to the suffering Lamb of God who took away the sin of the world. The martyrdom of Abel himself shows him to be a type of Christ: Abel the righteous one, suffering at the hands of his own brother; Abel suffering without a cause; Abel who never had wronged his brother; Abel slain through envy and jealousy and hatred; Abel hated because he was good, because he was righteous. Righteous Abel a foreshadowing of the more righteous Christ.

Again, the sufferings of Christ are set forth in the story of Noah's ark. The ark made of wood, i. e. a tree cut down, pitched inside and outside with pitch, the waters from above and the waters from beneath lashing the ark as it bears its saved ones across the waters of death and judgment, all speak of Christ. The wood speaks of His humanity . . . cut down to provide a place of shelter, safety, and security for all who will enter. The pitch that kept out the judgment waters speaks of the precious blood that protects as well as "cleanseth from all sin." The judgment waters lashed the ark whilst those inside were protected and secure. Christ bore the lashes on His own body for us.

Again, The offering up of Isaac shadows forth the offering up of God's only beloved Son. Isaac the child of promise, born super-naturally, since both mother and father were past age. His name meaning joy or laughter, leaving his home and taking the journey to Mt. Moriah, submissive to his father's will, obedient even unto death, carrying on his own shoulder the wood that was going to burn him up, bound by

cords to the altar of sacrifice, offered up as a living sacrifice to God, and surrendering himself to death, he completes the grand Artist's picture of the sufferings of God the Father and the sufferings of God the Son. Christ was a child of promise, of supernatural birth, bringing joy and gladness and good tidings, leaving His home and journeying steadfastly to Jerusalem, to Mt. Calvary, submissive to His Father's will, obedient unto death, carrying the cross on His own shoulder, bound by nails to the cruel cross of wood, surrendering Himself to death—the just for the unjust—that He might bring us to God.

Our next picture of the sufferings of the Christ in the Old Testament is the well known story of the passover. "Christ our passover is sacrificed for us." The lamb was provided, proved, a male young and tender, slain, its blood shed and the blood applied to the lintel and doorposts, and with blood over them and blood around them they feasted on the slain and roasted lamb with their loins girt ready for service, their staff in hand ready to go and shoes on their feet ready to walk, run or climb. The combined sufferings of thousands of lambs, innocent, harmless, inoffensive and unoffending lambs, dying that Israel might be saved, the innocent dying for the guilty is a faint foreshadowing of the sufferings of God's Lamb. "Where is the lamb," asked Isaac. "Behold the Lamb," says John the Baptist.

Again, Israel having been redeemed and while in the wilderness murmured because there was no water. Moses is told to smite the rock. Moses takes the rod of God, and with one fell blow cleaves a hole in the side of the rock and water gushes forth in abundance, sufficient to satisfy the needs of the perishing rebels. "And that Rock was Christ." The smiting was at Calvary. "It pleased the Lord to bruise Him." The rod smites and from His left side there flows the water of life to satisfy a perishing world. And what shall we say more, for time and space would forbid to tell of the brazen serpent, uplifted from earth,, and the poisoned, dying, miserable sinners who only looked, lived. Of Rahab's scarlet thread that brought salvation and safety to her and her house. Of the healing tree that Moses was told to cast into the bitter waters of death, and the bitter waters were made sweet. We must stop by asking the reader to bring the tree called Calvary into all the bitter waters of life, and sweetness will be the result.

Before closing, however, we feel constrained to mention the five offerings of Leviticus, chapters one to seven, and draw the reader's attention to two things only. First, notice the treatment meted out to one of the victims for sacrifice. The bird is torn from its peaceful home and is slain, its blood is spilled, its

wings are dislocated, its crop is torn out with violent hands and thrown away, and its feathers are plucked from its mangled body. What a picture of Christ in His sufferings and death! Christ is brought from His peaceful home on high to suffer and to die. Christ is slain, and His blood is spilled, cruel hands have pulled the hair from His now unrecognizable face. Not a bone is broken, but Isaiah 52 and 53 prove the mangling and cruelty and venom that had spent itself on the innocent Nazarene. Second, how the meal was prepared and baked: (1) In an oven. (2) On a flat grinding, pounding, beating. The flail was brought down with force upon the wheat. Between the upper and the nether millstones it is ground, and after much pounding and beating and grinding it becomes fine

flour. Does not this set forth the sufferings of Him who is the bread of God, and the bread of life, the bread of heaven and the bread of earth? Then the process of baking further sets forth the sufferings of Christ. There were three ways in which the meal was prepared and baked: (1) In an oven. (2) On a flat plate. (3) In the frying pan. The oven sets forth the secret sufferings of Christ seen only by the eye of God himself. The flat plate sets forth the more public sufferings of Christ. The dough being baked on the flat plate could be seen by all. The frying pan sets forth the sufferings of Christ which were partly hidden and secret and unseen by mortal eye, and partly open, public for any and all to gaze upon. How wonderful is God! How marvelous is His Word!

"HOW SHALL WE ESCAPE, IF WE NEGLECT SO GREAT SALVATION?"

By Rev. Melza Brown Heb. 1:3

HE subject of the book of Hebrews is full salvation through Christ. To show the completeness of this salvation, the lessons are drawn from the Old Testament, and Christ is shown as the fulfillment of them all. The first lesson I would have you notice is in chapter six and verse eighteen, showing the safety of those who are saved. This lesson is taken from the cities of refuge given to Israel. These cities were a place of refuge and safety where the guilty could flee for protection and safety until they were given a fair trial and justice. These cities were only typical of Jesus who is the refuge and place of safety and security for every guilty sinner to flee where the enemies of his soul can never enter. The soul that flees to Jesus not only receives justice, but even better, he receives

mercy. Praise God for a refuge, a haven of rest, where we can anchor our souls forever and the storms of sin can never more sweep over us. For I am persuaded that He is able to keep that which I have committed unto him against that day. And now unto Him that is able to keep you from falling and to present you faultless, before the presence of his glory with exceeding joy, be the glory for this salvation.

In chapter nine verse twenty-two we see that this salvation is by blood. "And almost all things

are by the law purged with blood, and without the shedding of blood is no remission." So Christ was

offered to bear the sins of many. There has been a crimson stream flowing, from the fall of Adam and the slaying of the beasts to cover Him, down to the death of the Son of God on Calvary. The blood of every ox, sheep, goat or dove pointed to the blood of Jesus that could avail for sin. When the death angel passed through Egypt slaying the firstborn of every home, there was only one place of safety and security and that was under the blood; for God had said, "When I see the blood I will pass over you." And the same God still says, "When I see the blood I will pass over you."

We read again in Hebrews 11:6 that this is a salvation by faith. "For without faith it is impossible to please Him, for he that cometh to God must believe that he is and that he is a rewarder of them that

diligently seek him." All our struggling and endeavoring and determining and resolving and bargaining are useless and do us no good, but the moment we give up and trust Him the work is done. Just as soon as we believe that Jesus not only can save us, but that He will save us, and does now save us, the work is done. So, "Come every soul by sin oppressed, There's mercy with the Lord."

Next I want you to read the ninth verse of the second chapter and you will find that this great salvation is for all. "But

A LIVING FAITH

Oh, for a living faith so true and bright,
A glowing fire within my breast;
A moving power, ever guiding right,
The weary soul to perfect rest.

Oh, for a living faith that has no fear, Strong conviction of truth divine, Always dispelling doubts with vision clear, While glories from His presence shine.

With a living faith comes achievement sure; A faith that brightens every time The subtle tempter calls or howls the more; This living faith I'll claim as mine.

Oh, this living faith with its anchor cast
In Christ our Lord, within the veil,
Can stand the storm and wind of every blast;
This victorious faith can never fail.

we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with honor

and glory; that he by the grace of God should taste death for every man." Regardless of race, position, standing, character, or condition, past or present, Jesus has tasted death for every man and you can be saved if you will.

Then better still we read in chapter seven and verse twenty-five that this is a full salvation. "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." As deep as sin has gone, salvation will go. As much as the devil has done Jesus can undo. As truly as sin is a double disease the salvation of Jesus is a double cure, and will not only save from wrath but will also make me pure. So, "Cleanse your hands ye sinners, and purify your hearts ye double minded." For "Who shall ascend into the hill of the Lord or who shall stand in his holy place? He that hath clean hands and a pure heart."

Now lest someone think we cannot have what the early Church had, read the eighth verse of chapter thirteen and you will find that this salvation changeth not for, "Jesus Christ is the same yesterday, today and forever." Then if Jesus is the same, I know that if I meet the same conditions I will get the same results. As truly as the disciples were changed men, I can be a changed man. As they were baptized with the Holy Ghost by faith and their hearts purified, I can be baptized with the Holy Ghost and my heart purified by faith. Just as certainly as they saw supernatural results and manifestations of God's power under their ministry, we can see supernatural results under our ministry. I am glad, He is the same.

The last thing I will call your attention to concerning this great salvation is that it delivers from the fear of death. Now read verses fourteen and fifteen of chapter two, where he says: "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage." Oh, what a change of aspect does this salvation give to the monster called death. I have seen a few saints die, and truly the sting was gone and there was complete victory over the last enemy, and I can truly say, "Let me die the death of the righteous, and let my last end be like his." "Thanks be unto God who giveth us the victory through our Lord Jesus Christ." Truly this is so great salvation and there is only one thing to be feared and that is mentioned in the remainder of the text: "How shall we escape if we neglect?" I leave this question with you. If after God has provided this wonderful plan of deliverance, this place of eternal security, this redemption from all sin, this victory over all your enemies, you do neglect it, how shall you escape? Escape what? The damnation of hell! The hell that Jesus preached. ALHAMBRA, CALIF.

A CHRISTIAN'S FINANCIAL CREED

By REV. C. E. CORNELL

▶ HRISTIANS ought to handle their money very scrupulously and very thoughtfully. It is a sacred trust. This, however, is not the general practice. It would seem that most giving is spasmodic, irregular and unsystematic. There is no particular care, nor prayer. Thus there is a haphazard, go-lucky, harum-scarum giving, that brings no particular satisfaction or blessing to the individual. To follow in this train is hazardous, injurious to Christian experience, and quite often robs the Lord of His rightful share. "Will a man rob God?" Yes. "Ye have robbed me, in tithes and offerings." Who? The church members. Keeping books with God, or having an O. P. J. (Old Patriarch Jacob) account, is a little old-fashioned, but decidedly advantageous. Be careful and systematic with God and He will be careful and deliver you. When you call upon Him in an immediate emergency, He will heed your earnest supplication.

A number of years ago Professor Harris Franklin Rall of Garrett Biblical Institute, Evanston, Ill., wrote the following and called it "A Christian's Financial Creed." Read it thoughtfully and prayerfully:

- My money is mine only in trust. It belongs to God, just as I do.
- 2. This money is not filthy lucre. It is not the devil's coin. It is stored-up human power. It is so much of myself which I can set at work in China or India or New York or Colorado.
- 3. God is counting upon this money for His work. It is to build His churches and preach His gospel, train His workers and send them out, teach and heal and save His children, and help bring in a new kingdom of righteousness and brotherhood and peace.
- 4. To spend my income rightly is one of my first tasks as a Christian. Until I settle this my prayers and confessions will be like saying, "Lord, Lord," and not doing the will of my Father.
- 5. I should set aside a definite proportion of my income for the Church and the service of others. I do this in acknowledgment of God's sovereignty over all of my material possessions. I do this to guard against my own selfishness. I do this because it is business-like. Giving by impulse and without system does not accord with the importance of this work.
- 6. The proportion to be set aside for these purposes should be not less than one-tenth of my income. The Old Testament enjoined the tithe (one-tenth) in ancient Israel, and surely I am receiving far more from God than did the men of any former generation. Nevertheless, one-tenth is not to be the limit of my giving. I should not begin with less than one-tenth. I ought to give more if I am able.
- 7. I should invest this money for God as carefully as in my temporal business and keep strict account of this fund. I should study the Church and its work that I may give wisely. I should give systematically. I should pray with my giving.

A REVIVAL OF CONSCIENCE

By Prof. A. S. London

ONSCIENCE is the strangest thing about human nature. It cannot be defined in the ordinary sense, but it is here. It speaks at the most unexpected moment, and lives as a constant monitor in the breast of every human being. If you listen to it and obey, it will speak more and more clearly and guide you right. But if disobeyed it will fade little by little and leave the soul in the dark. It is a voice which speaks within the soul regardless of creed or color. It never asks about the place of one's birth or the language that one speaks. It is universal. Paul says that there are those who lack the law of revelation, but who, nevertheless, have a law in their own hearts, "their conscience also bearing witness." There does not live a man without a conscience.

Men may differ as to how God is to be worshiped, but it is the universal law that He is to be worshiped. They may differ in their conceptions of the hereafter, but all agree that conduct and character influence a man's life here and hereafter. As long as man listens to this little monitor within himself there is hope for him. Whatever may be a man's belief, there is no hope for him as long as he turns a deaf ear to his conscience. Conscience is man's best and truest friend. It can be crippled. It can be seared as with a hot iron. It can be abused until its strength is weakened. But nevertheless, it is man's best friend. You can dim a piece of glass until it fails to reflect the sunshine, but in so doing, you have not done away with either the glass or the sunshine. A man may defile his conscience until it has lost its vigor, but it cannot be destroyed. It may be broken down and treated as a vagabond or a slave. It may lose its power to feel by having its tender life held up against the scorching, burning, winds of vice and evil. But it still remains in the life. It has only lost its power to reflect the beauty of the divine.

Esau could silence his conscience long enough to sell his birthright for a mess of pottage, but it was not long until conscience awoke and troubled the man until his dying day. Herod could choke the little monitor of conscience long enough to have John the Baptist beheaded, but in a little while conscience regained the throne and haunted the wicked king until he believed the dead man had come back to life. Luther says that conscience is a barking, raging hell-hound, a tormenting devil, a monster vomiting fire.

Judas could sell Jesus for fifteen dollars, but it was not long until conscience, stirred over such a transaction, caused the money to burn in his pockets, and he cried out: "I have betrayed innocent blood." The crowd jeered at him until he went out and took his own life. Brutus could knock down his conscience and run over it long enough to do treason to Caesar, but in his quiet moments he saw a form standing by his side

saying, "I am thy evil genius, Brutus; we shall meet again at Phillipi."

A judge tried a young man in court for murdering his master and burning the house down over his master's head. The case was fought stubbornly, and at last the judge had to give his charge to the jury. He arose from his chair to say the words, but he could not speak. He left his chair and went down into the prisoner's dock. He was stirred with great emotion. The lawyers on either side looked on with wonder and astonishment. Finally, the judge said, "I have tried my own case. Thirty years ago I killed a man and burned the house on his lifeless body." What was it that caused a man to confess a crime that had been committed thirty years ago? It was conscience.

George Eliot tells of the going astray of a young girl. She describes the young girl putting to death her nameless babe out in the hedge. Later she was caught and tried for her act and brought to justice. Kind friends talked with her and tried to console her in the midst of her sorrows. She would listen attentively to all they had to say, and then in a half stupor would say: "But will I always have to listen to the cries of the little child that I killed out there in the hedge?" What was it? It was conscience troubling her over her dastardly deed. As sure as there is a God, there is in the bosom of every man a conscience that sooner or later he must reckon with. The cry will be: "Oh, the blood, the blood! Though I have washed my hands here in this basin, I cannot get it off!"

Conscience constantly abused finally ceases to be a safe moral guide. It may be like the great ship which landed two hundred miles from the desired goal. It was found that a nail had been driven too close to the needle and had taken the ship off its right course. That little needle in every breast is conscience. The nail that is driven in the life is sin. The desired haven cannot be reached with sin in the life.

There are people who can do questionable things without any scruples of conscience. What is the trouble? There is a wrong somewhere in their life that is taking the ship from off its course. Right is right. Wrong is wrong. God does not change. Conscience in the lives of many has been abused, debauched, deadened and seared until it ceases to guide the life aright. What is needed? A revival of conscience. It must be quickened, enlightened, regenerated, until it is capable to sit in judgment on what is right and wrong.

We need a revival of conscience in the individual life. It cannot come in wholesale lots. We need a revival of individual conscience based on Bible truth. This will do away with hypoerisy and shams among church members, and cause the individual to become awakened and cry out for genuine salvation. True religion is above orthodoxy. A man may be orthodox and still have a dead conscience. He may be straight in his theology, but possess a dead conscience. He may have great feelings and pious emotions, and still the ship will be off the main course. An enlightened conscience, if obeyed, will cause a man to do right for right's sake. It is high above creed or dogmas.

A while ago I read this statement: "Better a poor religion with a good conscience than a good religion with a poor conscience." Infidelity cannot answer a religion that is lived in the individual life every day in the year. It challenges the agnostics. It shuts the mouths of opposers. Conscience regenerated in the individual life will bring us to holy living. It will scorn at evil, because of the voice of God within, commanding the soul to do right for right's sake.

Henry the Eighth secured the services of one of the most brilliant men of his day. He was promoted from one position to another until he was knighted and became the king's favorite. Time went on and at last Henry decided that he would put away Catherine, his wife, and recognize his marriage with her as illegal. In order to accomplish his deed, there must be recognition from his ministers. One man after another was passed until they reached the king's favorite. The man would not move at the order of the king. He was threatened, but stood firm, declaring that it was wrong to annul the marriage with Catherine. He lost his head. But as the boat dropped silently down the river, he gave out a statement that will live in history. It was this: "I thank the Lord that the field is won." It was the field of conscience.

HEART PURITY OR CHRIST OUR RIGHTEOUSNESS

By Rev. B. C. Dewey

Blessed are the pure in heart for they shall see God (Matt. 5:8).

He showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb (Rev. 22:1).

HE Lord Jesus Christ, having just closed the ministry of healing the multitudes, retired to a mountain and there He "who dwelt in the bosom of the Father before the world was," "opened His mouth and taught: Blessed are the poor in spirit, . . . they that mourn, . . . the meek, . . . they which do hunger and thirst after righteousness, . . . the pure in heart." Is He pronouncing blessing on conditions of human hearts which did not exist and could not exist until the dying hour, or until His coming again?

While lexicons support all we contend for, yet it is not necessary to consult them to find the meaning of the Greek word translated "pure" in these two texts. The relation it sustains to "the river of living water," and to qualifying us to see God, gives it its highest meaning. Pure, how glorious in a world of sin the thought! How inspiring to all who have struggled with corruption is the prospect! How the bells of freedom ring over the dominion of man's soul, who has struggled with the rebellious tyrant within! Pure, how fresh the air, and sweet the perfume, and glorious the hope of dwelling with God forever!

Jesus is not pronouncing blessing on states we cannot attain. He uttered no idle words, nor did He tantalize us with visions of freedom, or create in us a "hunger and thirst after righteousness," without assuring us that we could be filled with that for which He created the hunger and thirst, namely, "Righteousness." This furnishes us with a basis of faith that cannot be gainsaid.

God loves purity. Dirt or uncleanness is "matter out of place." The flower garden kept free from weeds is clean, but if the earth in which the flowers grow is

smeared on a white dress it is counted unclean, for it is matter out of place. Everything in our hearts not in harmony with the will of God is "matter out of place," and that makes the heart unclean. Now if any condition-call it "evil," "law of sin" or by any other name-exists in our hearts because God wants it there, then it is in its proper place, fulfilling God's will, hence does not defile us in the least. If, however, the "evil," "law of sin," or any condition is there contrary to God's will, He wants it removed. If He leaves it there, it is because either He has no power to remove it, or we will not meet the conditions He has established for its removal. We know He has made provision in Christ for our full redemption and that He has power to fully save us for He has so stated, and promised that He will do so when we meet the conditions He has established for our deliverance.

If God has not power to remove all sin now, all that is contrary to His will, as soon as we meet the conditions, He never will have the power, and we are doomed to have an impure heart forever, and if He takes us to heaven He must do it with that in our hearts which is contrary to His will and forever look upon those things in us that are offensive to Him. We know this is absurd and contrary to His Word (Rev. 21:27).

If it is argued that He has power to take out of our hearts all that is impure, but He will not do it until death or at the second coming of Christ, I answer: then all things which He leaves in our hearts until then are there by His choice or will, and are in divine order, and hence are not sin or unclean and do not defile us.

Sin is the transgression of law, and if it is the Lord who has ordered all that is in our hearts to be there until He comes, that is His law to us, hence all is right within and in harmony with His will.

All we are concerned about in the matter is to have

God's perfect will done in us. That is purity. But we know that this evil, self-will, anger, strife, hatred, lust, pride, impatience, jealousy, unbelief—these are not His will and are out of line with His law of love, hence we know out of harmony with His will and can be removed.

Finally, it is argued, God has the power but we can only partially meet conditions He has imposed, and it will take a long time, perhaps years to be able to do so. Will an all-wise Being defeat Himself in securing what He wants and wills for us to be by imposing conditions on us which He knows when He imposes them we cannot meet? Is it not strange that an allwise, heavenly Father would give His Son to die for our freedom from all sin and uncleanness, and desire our purity, and issue commands to us saying, "Be ye holy;" and "see that ye love one another with a pure heart;" and "love the Lord thy God with all thy heart;" and "Be ye clean that bear the vessels of the Lord;" then promise "The Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live" (Deut. 30:6); "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you" (Ezek. 36:25); and then impose on us for the accomplishment of all of this conditions which we cannot meet, and yet declare, "Behold, now is the accepted time, now is the day of salvation" (2 Cor. 6:2)? "Now," "Be ye," rings from the voice of inspiration, and who has the authority to make it a future proposition, because of his own or others' failures to meet the conditions?

When God takes an oath that we can "serve Him in holiness and righteousness all the days of our life" (Luke 1:7), that includes today and every day. When Jesus says (Matt. 4:10), "Thou shalt worship the Lord thy God, and him only shalt thou serve," it does not mean I must serve sin awhile, but that I must worship God in the "beauty of holiness" all the time, and not serve Satan a moment. Why cannot we meet in a way satisfactory to God the conditions which He in wisdom has chosen for us to meet, of repentance, confession, consecration and faith, when we remember that He has given to us the Holy Spirit to convict us and to help our infirmities, and to sanctify us, and to flow out of us in "rivers of living water"?

Of course if we obtain and retain the experience of a clean heart we must co-operate with Him in the work of purification by separating ourselves from all that defiles us, all that God hates and forbids. We must take our stand and put to death all evil indulgences.

A SOLDIER OF PEACE

By Rev. Carleton D. Jones

E generally think of the ex-soldiers as being fighting men or warriors, but there is probably not a group of people in the land more desirous to have peace than these men who have been through the terrible experiences of war. It is very seldom indeed that a soldier who has been in actual fighting will speak of his experiences, and if people could realize the terrible ordeal he has been through they would not wonder that he desires to forget all he can about them. War cannot be described. Words are unable to tell, or pen to write the things soldiers go through. They have had all they want of it and never care for it again. They are men of peace.

People who have been redeemed by the "blood of the Lamb," and who have tasted of the peace that God gives a redeemed soul, are very desirous to keep that peace. They remember the war they had and the turmoil while serving sin. On Nov. 11, 1918, people all over the world had spells because peace had come to this world, seven-eighths of which was at war. No wonder whistles blew, bells rang, people shouted, work suspended and there was a great time in general. It seems strange then that people would object to a soul's making a little demonstration about the fact that after a long period of terrible conflict, which he desires to forget, now peace is his and he is happy. Then as soldiers desire to forget their terrible experiences, it looks as if Christians would desire to forget their sorrowful experiences while in sin. But strange to say, some frequently tell of the terrible sins they have committed, and at times seem to almost glory in them. It makes us sometimes wonder if they have really signed the peace treaty with their God.

The most prominent topic for conversation at the "front" was "When will the war end?" They did their duty, but not because they delighted in it. They wanted peace. The boys got along splendidly among themselves. They would take a great deal from their comrades without complaint. It would put many Christians to shame.

The Book tells us to "Seek peace and pursue it." That means to hunt for it, run after it, and try our best to get it. If we do this we shall be more patient at home, at work, and in church. We shall try to hear what the other fellow is saying, and when we fully understand him we find quite frequently that there is not nearly so much difference as we had thought. Much trouble in this old world comes from misunderstandings.

There was a saying in this country during the war, "America right, but America right or wrong." That is not true patriotism. No nation can stand unless it

has a more sure foundation than that. I have a German belt buckle, and it has on it, "Got mit uns." That did not make it so. I picked up a German Bible on a battlefield and on the fly leaf written by some mother, sister, sweetheart or wife was, "Psalm 118:5-8." Turning to it I read, "I called upon the Lord in distress: the Lord answered me, and set me in a large place. The Lord is on my side; I will not fear: what can man do unto me? The Lord taketh my part with them that help me: therefore shall I see my desire upon them that hate me. It is better to trust in the Lord than to put confidence in man." Here we see the Germans seemed to think God was going to help them out and work vengeance on their enemies. During the Civil War someone said to President Lincoln, "I trust God is on our side." The reply came from the President, "I am not so much interested in that; what I want to know is, are we on God's side."

People complain about the church always wanting money. They say the church is always begging. They only show their ignorance to talk that way. In 1920 war took 92.6% of the national budget. The per capita tax was about \$43.00, \$40.00 of which went to war and \$3.00 for constructive purposes such as education. In 131 years of our national history 78% of our national wealth went for war. If we would send more missionaries and Bibles to other parts of the world we would send fewer men for cannon fodder. Our government is now awarding compensation to 236,554 disabled World War veterans, besides paying for the death of 81,375 boys who gave their lives. It may cost a lot to get it, but peace is the cheaper.

The Armistice meant a great deal to me. It meant the beginning of the end of hard marches through mud, over trenches, and across "no man's land," hearing the shrick of shells and the whistle of bullets, long protracted hunger, and sickness from what little food we did get, sleeping in the mud and rain, hearing the cries and moans from many wounded comrades, being a foreigner in a strange land and being deprived of church privileges. I was happy when the captain lined us up about nine a. m. and told us that hostili-'ties would cease at eleven o'clock. I don't remember what I did, but the whole company went wild. It was great. However I remember another time when I had a greater spell and a more protracted one. It took place about 4:15 in the evening in a little red barn on my father's farm in Ohio, Feb. 3, 1916. I had been at war with old carnality for twenty years, and he was gradually conquering. I would fight with my schoolmates and beat them nearly all, but I was fighting a losing battle with old carnality. When I was told I had an Advocate who would help me, I went to Him for assistance; and that night when my Advocate and I came off the field conquerors, such a peace as I had! It was so delightful, comforting and satisfying. It meant so much to me that I decided I would walk with this Captain who has never lost a battle. And now for eleven and a half years I have followed in the ranks of this Captain, and He has kept me continuously. I am a man of peace.

CAMAS, WASHINGTON

IT IS TIME TO BEAT A CHARGE

By Rev. ARTHUR GOULD

ESUS came to bring peace to the earth, so we must labor to promote that peace. He came to set men free, so we must deliver to them the message of freedom. He came to save, and we must tell men of the Savior. If we fail in these things we fail to fulfill our commission, for just before leaving His disciples to once more claim His throne He instructed them, "Go ye into all the world and preach the gospel to every creature." The true Church, regardless of denomination, appreciates the immediate importance of spreading Bible truths in all lands, near and far.

The Church is surrounded by a busy throng, breathless in its hasty pursuit of material gains. But yet its members must maintain a keen interest in her program and her progress. A mere lukewarm interest in the Church will not do. With us, as individuals, the question should not be, "What can the Church do for me?" but rather, "What may I do to make the Church stronger and more spiritual?" Our fundamental principles are permanent, but they mean little until they become vital in the life of the individual Christian.

The mainspring of our success is not wound around high-steepled churches, vested choirs, etc., for when the Church loses its spiritual power it fails in its mission. Things which are material or merely human must not be allowed to usurp the place of things divine. The main thing is the power of the Holy Ghost in our hearts, homes and churches. If we keep this, we shall hold the young people, we shall have revivals, we shall be a thriving church, and we shall find a way to finance the church without descending to unscriptural methods. In other words, a revival always pays for itself.

But considering the world's need and our own preparation, we feel sure that it is now time to "Beat a charge." Napoleon's drummer boy was ordered, in the midst of the battle, to "beat a retreat." The boy in sadness, looked his officer in the face and said, "I do not know how to beat a retreat." At this the general snapped at him in wrath, and commanded him to beat a retreat. The lad said, "If it means my life, General, I cannot beat a retreat. The only thing they ever taught me was to beat a charge." This is the imperative need in the Christian Church today—to beat a charge. Spirituality and spiritual methods come to the front. We must not resort to the methods the world follows, and we must not retreat before our foes. The land is before us, and in the language of the true spies, "Let us go up at once and possess it; for we are well able to overcome it."

DEMON POSSESSION

By Evangelist E. E. Shelhamer

Text: And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease (Matt. 10:1).

NASMUCH as Jesus Christ is "the same yesterday, today and forever," we conclude that if He commissioned His disciples to cast out demons and heal all manner of sickness and disease, He desires to give the same power to us today. When ministers become so tame and orthodox (?) that they treat such a commission indifferently, they disappoint Jesus and please the devil.

In treating this subject we desire to note:

I. The Origin of demons

II. Their Great Power

III. Their Possession

IV. Their Dis-possession

I. Their origin. Demons are fallen angels. Angels, whether fallen or unfallen, have different ranks. Lucifer was originally an archangel of the first magnitude and was equal or superior to Michael or Gabriel. We are told how he fell. "How art thou fallen from heaven, O Lucifer, son of the morning! How art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most High" (Isa. 14:12-14).

Notice how often he said "I will." This will cause the downfall of any creature—the setting up of his will against another, especially his superior.

Peter and Jude tell us that these angels "sinned and kept not their first estate." They were on probation as were our foreparents in Eden. Had they served out their probationary period, doubtless they would not have fallen. God had a perfect right to demand of them a simple test of obedience—but they failed.

Wesley thinks the beginning of sin dates back to the time when the Father announced, "Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession" (Psalm 2:7, 8). It is supposed that the first born of creatures gave place to pride and envy, comparing themselves with the Son. Lucifer, the bright and shining one, said, "I too will be like the most High."

Again we read, "And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole

world: he was cast out into the earth, and his angels were cast out with him" (Rev. 12:7-9).

Evidently he was very influential in that he "drew the third part" of the angels with him (See Rev. 9:11-16). Apollyon had under his command at one time 200,000,000 of these fallen spirits. Charles Wesley's hymn indicates that there are myriads of them.

"Angels our march oppose
Who still in strength excel,
Our secret, sworn, eternal foes,
Countless, Invisible.
From thrones of glory driven,
By flaming vengeance hurled,
They throng the air and darken heaven,
And rule this lower world.

"But shall believers fly,
Or, see the bloody cross appear,
Nor all hell's host defy?
By all hell's host withstood,
We all hell's host o'erthrow;
And conq'ring them through Jesus' blood,
We on to conquer go."

Satan smote Job and killed all his children with one blow. "It is no extravagance," says Wesley, "in supposing that God permitted evil angels to heave the earth and all the planets out of their orbits." There seem to be no bounds set to their strength.

Turn to 2 Kings 19:35, and you will see where one angel (whether fallen or unfallen) destroyed in one night 185,000 strong, well-armed soldiers. One angel flew over Egypt and in one night slew the firstborn of man and beast; the next morning millions of dead carcasses lay about, for remember Egypt at that time was a very populous country. One angel went down into the lion's den and gave the lock jaw to all the lions, and told Daniel to lie down and take a good sleep.

The great God may permit or even employ fallen angels to carry out His judgments upon a Christ-rejecting race. It is His mere mercy that we are not in one moment consumed. "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Eph. 6:12).

Satan is called the "Prince of the power of the air." No doubt he is the direct or indirect cause of destructive storms, floods and epidemics. He hates with a fiendish hate the works of God, the unfallen angels and the souls and bodies of men. He tries in various ways to dampen our love of God and our love of our neighbor. This leads to divisions, strife and war which always nets great returns in hell. He will "accuse" and torment whom he cannot destroy. Many of our

pains (especially those sudden and unaccountable ills), are from Satan.

He showed Jesus "all the kingdoms of the world in a moment of time" and said, "It is delivered unto me"

—"The god of this world."

III. Their Possession. God, angels and men are forever the same. In the days of Christ men and women were possessed by evil spirits, speaking through the human voice. In our day we are so politely wicked that we call it "temporary insanity," "fits" or "spasms." If Jesus Christ were here in person He would pronounce it demon possession. Mary Magdalene had seven and the man in the tombs had 6,000. This one man had enough demons to kill 2,000 swine—three to a hog. This proves that man can become baser than the brute.

In Acts 19:13-17 we find one man with an evil spirit who had power to overcome seven men so that they "fled, naked and wounded." There are different kinds of demons, according to different dispositions of men. There is the "lying spirit" referred to in I Kings 22:22. This demon possesses false prophets and men who are naturally given to falsehood. Such men take delight in lying and prefer to lie rather than to tell the truth. Even after such an one is saved this lying demon will hover around and endeavor to influence him to exaggerate and color the truth.

Then there is the "unclean spirit" referred to in Luke 4:33, 34. This demon controls the movies, dance halls and bathing resorts, and is pleased with "beauty contests," etc. He not only creates abnormal sex desires in the grownups, but inflames the bodies of little children. Some of them are too young to know what they are doing, yet they are horribly unclean. Poor little things, they are half damned when they are born, and entirely damned when fifteen years of age.

The suicide, or "lunatic" demon, referred to in Matt. 17:15, is especially active in this day. There never was such an age for suicides among young and old. Many commit suicide on the spur of the moment, who did not premediate such an act. Even good people have been strangely tempted to drink poison, leap in front of a train or from a high eminence, and thus quickly end their influence and hurt the cause of God. This demon seems to be almost omnipresent at high pinnacles and dangerous places. A boy of eleven years of age hanged himself at the bed post because he could not go to a movie. In order to do so he held his feet in the air long enough to strangle himself. No boy could complete such a deed without supernatural assistance—a demon. Had he lived, the boy might have become a great and good man. Every sinner ought to seek salvation in self-defense, for he knows not when this demon will bring on despondency and then suggest the thought of "ending it all."

Were space to permit, we could mention various other types of demons, such as "blind and dumb," miracle working, theological, gluttonous, screeching and yelling, and many others. These evil spirits innumerable act in concert and are bound together, not with love but with unison, to hinder or destroy God and man. With permission, they could cast the strongest man to the ground and make him "wallow, foaming."

IV. Their Dis-possession. It is reasonable to suppose that good angels have as much or more power than evil ones. Dan. 10:13 reveals an evil angel withstanding a good one twenty-one days, until Michael, "one of the chief princes" came and routed him.

The disciples were given authority to dis-possess demons, and we may have the same power today. But are we willing to pay the price? "This kind goeth not out but by prayer and fasting." The writer heard a missionary from China tell how he was called to pray with a demon-possessed man in chains, and though the other missionaries protested he insisted that the chains be removed. Then the battle began and raged for nine long hours, the wild man meanwhile leaping, screaming and gnashing with his teeth, when he finally fell prostrate and lay as one dead. But when he arose, he was clothed and in his right mind. And now this once fierce and dangerous man is a valuable native evangelist.

"It requires great humility," says G. D. Watson, "to try and detect these false spirits. The most dangerous demons in existence are those pseudo-pious ones who soar around the high altitudes of spiritual life, like eagles around great mountain tops, and seek to fasten their talons upon lofty and conspicuous prey. These are the demons of spiritual pride, of religious ambition, of false prophetic vision, of strange and abnormal affections. These are the demons that flit over the sun-lit regions of the land of Canaan and attack very seldom any but advanced believers.

"The effects of being possessed by this sort of demons are manifold. Such possession causes people to run off into things that are odd and foolish, and unreasonable and indecent. It leads them to adopt a peculiar voice or twang, or an unnatural shouting, or some senseless shaking of the body, or striking of certain attitudes, or the adopting of some silly whim, such as a man's wearing long hair or something that locates the man's religion in the physical and not in his heart. It produces a certain wildness in the eve and harshness in the voice. Such persons invariably break the law of love, and severely condemn people who do not conform to themselves. As a rule, such persons lose their flesh, for demoniac possession is very wearing on the vital forces, and produces a terrible strain on the heart and nervous system.

"There are allusions in the Scriptures, and facts gathered from experience, sufficient to prove that certain varieties of demons live on the juices in the human blood, or they absorb to themselves some of the natural affections, so that persons thus possessed will lose their natural affection for husband or wife or children or brothers and sisters, because the demon has absorbed that affection to himself.

"How can such persons get delivered? They must frankly admit to themselves, and to God and to others that they have been misled, and then request the saints to pray God to cast the demon out. To detect the agency of evil spirits and then to have the humility to frankly acknowledge it, is more than half the victory. It requires a self-abasement to make such a confession, such as very few persons are willing to undergo. The great skill of a demon is to hide himself under the guise of the Holy Ghost, or of another's personality, and the greatest triumph over evil spirits is the power to detect and try them. To do this the greatest requisite is humility-not a professed humility, but a radical, searching humility that gets into the dust and ashes with uncovered head and scrapes itself with a potsherd, and is willing to be esteemed by any and everybody as the filth and offscouring of all things—a humility that does not scorn to sit with Job on the ashheap, or with ragged Lazarus and the dogs, and look up from the bottom of self-abasement into the pitiful eye of God, and look to Him alone for compassion and help.

"This is the humility that is nauseating to a demon, and makes him fly. The lack of this fathomless humility is the reason why not one fanatic in a thousand ever gets delivered and restored to sanctified common sense, and to that peaceful and loving spirit which is the fountain of true usefulness."

DO YOU KNOW?

HAT despite the difficulty of winning Moslems to the salvation of Jesus, nevertheless a surprising number have yielded themselves to God in recent months, and that, too, where considerable persecution has tested out the genuineness of their conversion?

Do you know that some of the leading missionaries of the older denominations are omitting almost wholly the death of our Lord, in their message to the heathen? And do you know what this will mean in a short time? That it will mean Modernism creeping in with all its subtility, and breaking out with all its deadly fury? Do you know that this means that Nazarene missions must draw their belts a bit tighter and emphasize the cross, the blood, the death, of our blessed Lord more emphatically than ever?

Do you know that our dearth of money for the carrying on of the work of our church in the foreign fields, is because the prayer life of the church is too low? Do you know that we could pray men and women over there, if we would all double up on our besiegement of the throne in behalf of this cause? And, what is more to the point, we could support them over there, by means that came directly in answer to prayer if our petitions were more numerous, fervent and full of faith?

Do you know that the best way to defend the cause of Jerusalem at home or abroad is to apply it? The Bible needs only the defense of turning it loose in your own or others' lives. It is unwise to defend it merely as some of the Fundamentalists are doing. Its best defense is to turn it loose! The Book is not an ornament, it is a sword. Kept in its sheath any sword will rust. Set the Bible free in your own heart! Set it free in your local church! Set it free in the mission field! God will answer for Modernism if we will only take the shackles of indifferentism and neglect off the Bible and set it free.

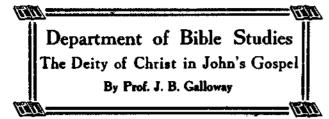
Do you know that many of those best qualified to know feel sure that the present war in China is but a wave of reaction that will ere long change into a resurge that will carry Christian missions farther into Chinese life than ever before? "It is not the end," so these interested ones declare, "but the beginning of missions in China." Pray, dear friend, pray for China!

Do you know that a celebrated African, Dr. James E. K. Aggrey, has just recently died? He was a native born, but made his way to this country, graduated from a small college in North Carolina, and then completed courses in Columbia University until he held twelve different degrees, among them doctorates in theology, literature, philosophy and psychology. He was a profound Christian, and was about to leave for his native Africa to become vice president in a British government college there. He was originally a product of a small Wesleyan mission in that land. Do missions pay?

It is being noted that irreligion dissolves human society, and faith in God organizes and cements it together. Several South American countries are awaking to this fact, and are studying how to relate religion to the government of the state. When will America arouse herself and frankly recognize atheists, and Modernists as enemies to the state? Anything that lessens one's sense of responsibility to higher authority, and to his fellows, is a direct blow at the possibilities of government. Only a profound sense of one's accountability to Almighty God, and one's responsibility to his fellow creatures, will equip one for the highest and best discharge of his duties as a citizen. The most patriotic duty you can perform is yourself to be a strong Christian, or to induce another to become one.

Do you know that even bolshevistic Russia is swinging back toward a position more favorable to religion? Ah, if the cause of holiness could only be planted in that country now, seething as it is with the currents of socialism! With the swing back to religious tolerance, would be a golden opportunity to offer genuine full salvation by faith in the blood of our Lord Jesus Christ to that afflicted people. And there are hungry people in Sweden and Norway calling for holiness, and great sections of the mighty land of Britian would accept it if it were brought to them! Lord increase our faith! Lord increase our devotion! Lord teach us how to pray! What shall we see our great church doing for missions in 1928?

J. G. Morrison, Executive Field Secretary.



Introduction to the Third Year's Series of Bible Studies

For the past two years we have offered through the pages of the Herald of Holiness two series of Bible studies. The first was a Survey of the Whole Bible. And the past year we have gone through the picture gallery of the Word and taken a glimpse at some of the great Visions of our Lord. We have tried to see some of His glories from the entire Word. We plan to give you this year in the Department of Bible Studies two series of Bible studies of twenty-five lessons each. The first six months will be devoted to the study of the Gospel of John. The title of this series of lessons will be: The Deity of Christ in John's Gospel. During the last six months we shall study the Book of the Acts of the Apostles under the title: Following the Steps of the Holy Ghost through the Acts.

With these studies we shall have three parts in each lesson.

Part One. Strength for the Struggles of the Year. This will be the Day by Day Scripture Readings through the entire Bible. We would urge you to follow these readings and read the Bible through during the year as many others have done in the past. The assignments will vary a little from week to week with those given in the past years. Possibly you think it is too great a task, but you would be surprised to learn how easily this can be done if you try. Many busy preachers have made it a practice to read the Bible through every three months. Hundreds of housewives have found time to read the precious Word through year after year. The second part of Part One will be a brief comment upon a Choice Morsel from the Week's Bread-basket. Each week we shall take a selection from the portion which you are to read and try to break the Bread of Life for our hungry souls. If you will follow these comments through the year you will be able to gather up twelve basketsful of fragments from the whole Bible.

Part Two. The Studies in the Gospel of John. In these lessons we shall study this Gospel verse by verse to find what the Holy Spirit has revealed to us about the Son of God. This will be offered under two divisions: 1. Build Your Own Commentary. A section about studying the portion before us. Scripture references to illuminate the text and helpful suggestions for you to follow in your studies. You will find this profitable work to follow the suggestions and do some study of your own. If you are to become a thorough student of the Word it will be necessary for you to do some studying of it yourself. Commentaries are only

valuable as they enable you to make your own commentary. A commentary built upon the personal experience you have had with the Word itself is the best commentary for you if you intelligently and conscientiously follow the Holy Spirit as guide. 2. The lessons in John will go through the entire book with the one thought: Proofs for the Deity of Christ. This is the key to the book as given by the Holy Spirit. "But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have eternal life" (John 20:31). If you would be fortified against the onslaughts of infidelity and the attacks upon the deity of Christ study this book.

Part Three. One Minute Meditation Upon Christian Doctrines for the Home Circle. This will be a brief study of the foundational elements of our faith given in a very simple way for those not experts in Systematic Theology. Many would be much better acquainted with the great Christian doctrines. The Articles of Faith in our Church Manual will be followed in general.

The Studies in the Gospel of John should be of, interest to Bible students for this Gospel is the favorite with most people. It is full of spiritual beauty, and has a peculiar charm of its own not found in the other Gospels. Each of the four Gospels has its own individuality. This is seen in the symbols adopted in the Middle Ages to characterize the different Gospels. These symbols appear in the carvings and stained glass windows of the great cathedrals. These symbols were a lion, an ox, a man, an eagle. The eagle stands for the Fourth Gospel because of its soaring into the spiritual heights above all others.

The Bible contains for the believer glories that cannot be seen or appreciated by the man devoid of spiritual insight. To the Christian the Bible is not a text book to gather information from but it is a book to show him how to live for the world to come, it makes him wise unto salvation. It shows him his inheritance in Christ. It is the means appointed by God to cultivate his Christian life. It is both the weapon and the shield of the Christian soldier. It is the roadguide for the Christian on his pilgrimage through this world to the better land. "It is a lamp to your feet, and a light unto your path" (Psalm 119:105). You will find that it leads sometimes over the mountains and again down into the valleys, yet it shines more and more unto the perfect day. It says, "This is the way, walk ye in it" (Isa. 30:21). The Bible is a chart that marks all the rocks and reefs in the sea of life. If we follow its direction it will bring our frail bark safe to the haven of rest. To be heedless and disregard its counsels by our own self-sufficiency and conceit means that we shall make shipwreck of our faith. A young lieutenant in the English navy found a small yet dangerous rock in the Mediterranean sea. This being unknown was reported to the admiralty. It was telegraphed at once to all the stations and ordered put on the charts. An old sea captain, sailing over that spot, noticed the warning newly placed upon the charts and inquired who had reported the rock. When he was informed he said, "There is no such rock there, I have sailed this sea for twenty years and have never seen it." In his conceit he ordered them to sail ahead. The great ship was driven over the spot of danger at full speed and after a tremendous crash went down with all on board. Many have suffered a shipwreck by disregarding the infallible chart of the Word of God. May the Holy Spirit incline our hearts to a diligent search of the divine chart and help us to sail our little vessel by its directions.

A SERMON TO THE SEATS

From Pentecostal Herald

S announced for tonight, I am to speak to the seats. This has been on my mind for some time. We have special days set apart for old people, children, mothers, colleges, missionary, etc., but none for the seats. I shall divide my talk into two parts: Things Praiseworthy, and Things Blameworthy.

r. Praiseworthy Things (Some things which cannot be said of all men). You are always present, no matter what the weather is. It is never too cold, warm, wet or dry for you. No matter what is going on in the other churches, you are always here. I can depend on you. You do not attend the theatre, do not dance or play cards, do not go to Sunday picnics, nor even go visiting. You show by your presence that you are always on the side of righteousness and truth. You never miss preaching, prayer meeting, Sunday school, K. L., C. E., or the missionary meetings. I notice that there are two kinds of seats: full and empty. I appreciate your presence, but would rather there were fewer empty ones and more full ones. I must praise you empty ones for this one thing: You are always here and right up here in front. I wish the full ones would crowd you out, so there would be none in the

Your deportment is good. You never disturb the service by coming in late. You are always on time, especially you empty ones. We did not think of giving you a coat of oil last spring. Perhaps if you had a new dress you would come late, so that all could see it. You never look around when anyone comes in late. You never whisper or read books or papers, to let the preacher know that you are not interested in what he has to say. You never go to sleep during the sermon. You never find fault with the preacher or his sermon.

You are a peaceable set. You never quarrel among your-selves. You never get mad and stay away from church because you don't like each other. You are quiet, loving seats. I commend you for it. You are established, firm, stable. You are not like the moon, which changes every quarter. You are not chasing after something new all the time. You are loyal. I can depend on you. Nevertheless, I have some things against you.

2. Blameworthy Things. The service is of no help to you My efforts are all a failure. You are no better than a year ago. You are hard, unsympathetic. You have no feeling. You do not seem to appreciate my efforts nor the sacrifice I make for you. You pay no attention to what I say. It only goes to the surface. You are no help to me in my work. You never invite any one to church, visit the sick, bring me flowers, nor speak to souls. You are so hard, so indifferent, so inactive, people ought to sit on you.

You never pray. You are always at prayermeetings, but never take part. Neither do you pay. God loves a cheerful giver, but you never give a cent. You would let the preacher starve. A preacher complained that his people did not sup-

port him except with wormy apples. "By their fruits ye shall know them."

You seats are not sociable. You never speak to each other, nor to strangers. You never visit each other nor the new-comers. You are no inspiration to the preacher. You are so cold and stiff and formal that a preacher may study and be filled with the Spirit and preach with power, but you would cool off the furnace of the three Hebrews. The preacher can dust you up, but yo do not appreciate it. You never say: "Thank you."

You empty seats do not help your pastor fill you. Rather you discourage those who do come. I heard some say they came to church, but saw so many empty seats that they went out and would not come back. Your emptiness says: Stay away. When people see so many of you empty seats here, they lose confidence in your preacher and some get the idea that there should be a change.

Your message to the world is not good. You empty seats speak louder than unbelief that religion is a failure. The world, Satan, and all unbelievers know you are here and they rejoice. I wish I might stop your mouths and fill every seat and thus cause the Church of Jesus Christ to triumph.

Now, in conclusion, my dear seats, let me say to those of you who are always here but empty: I hope you will see your responsibility and try not only to be present, but to be filled. To those who are always present and filled: Don't get discouraged, but be faithful, and some day those who sit in you will sit in the seats of the Church Triumphant, where there will be no empty seats.—Rev. J. E. Stauffacher.

"FADE, FADE, EACH EARTHLY JOY" By Basil W. Miller, Evangelist

And Jesus said: "Lo, I am with you alway" (Matt. 28:20). ESUS was extremely solicitous about the comfort of His disciples while on earth. When with them He sought that they should never fear. He spake to the wild tempest saying, "Peace, be still." To the blind He tenderly gave back their sight. At the tomb of Lazarus His tears of compassion and sympathy freely flowed. On the walk to Emmaus He conversed with such grace and divine anointing that the disciples said, "Did not our heart burn within us?" He had sorrow for the hungry multitude and would not send them away without food. He loved men with an amazing intensity. He wept over Jerusalem; He called the children unto Himself and blessed them. None was too evil, too lecherous, too vile, but that He would stop to touch him, heal or save him. At the well He spoke to the woman about her soul; in the city he wrote on the ground, waiting until the accusers might scatter that He might speak words of cheer and salvation to the woman taken in adultery; at the pool, where lingered the man sick for years, Jesus loosed the bond of ailment that bound him and set him free. He was a masterful Christ. No case was presented too hard for His power. The wildest winds laid down their fury at His command; the most poisonous case of leprosy yielded at His bidding.

Through the haze of the night of His departing, He left this promise, gleaming like the gold from the evening rays, "Lo, I am with you alway." Though ascended, He still lingers to cheer the downcast, to inspire the weary, and to bless the heartless. His promise, "I will never leave thee nor forsake thee," has been proved true in multitudes of cases. In the darkest night His smile encouraged. In the sweep of the fiercest tide of affairs His strong hand guides. Winds of fate, flaming like the jaws of hell, cannot scorch thee, when He is near. His strong arm undergirds, when all else fails. When every star of hope fades in the evening's twilight, He remains fair as Eden's flowers. In lonely lands as missionaries, still He never forsakes. Father and mother may forget thee, but He keepeth watch over His own. Perish may the things of clay, but Jesus will always be thine. Farewell then dreams of worldly ease, Jesus is thine.

My soul, earthly joys may fade as the morning, but may thy desire then be set on Jesus, who is fairer than light in heaven or flowers in spring. The gems that time counts valuable may disappear, with enduring power Jesus will bear thee up. Fame, so elusive, once won, like the rainbow's brilliant arch may fade as the moonlight softly into the darkness of oblivion, but Jesus will hold thy hand through it all. Soul, for thee Jesus is the Rock of Ages, enduring though all else fails. He is the Rose of Sharon, fragrant as the breath of angels; He is "the bright and morning star," that gleams through the gloom; He is "the chief among ten thousands and the one altogether lovely."

"Fade, fade, each earthly joy,
Jesus is mine!
Break every tender tie,
Jesus is mine!
Dark is the wilderness,
Earth has no resting place,
Jesus alone can bless,
Jesus is mine!"

LATE WORLD NEWS, NOTES AND COMMENTS

By REV. C. E. CORNELL

"More than 99 per cent of the total church membership are lay members," said Dr. J. Campbell White in accepting the call to act as General Secretary of the Men's Church League, which proposes to interest one million witnesses or personal workers in the Christian cause. "In most churches more than 90 per cent of these lay members are not functioning as active spiritual workers. Serious effort is imperative to help laymen to find their divinely intended place in Christ's program."

I do not envy a clergyman's life as an easy life, nor do I envy the clergyman who makes it an easy life.—DR. JOHNSON.

Army Information Service discloses that more than half of the soldiers who are honorably discharged from the regular army re-enlist within a period of four months after their discharge.

The heirs of 28 of the victims of the S-51 submarine disaster in 1925 have filed suits aggregating \$1,775,000 against the U. S. government. Similar action was started by the same plaintiffs against the owners of the steamer City of Rome, which collided with the submarine and caused it to sink.

Conceit is to nature what paint is to beauty; it is not only needless, but impairs what it would improve.—Pops.

Dr. James W. Papez, of Cornell University, has announced that a comparative study of the brain of the late Helen H. Gardener of Washington, D. C., has substantiated Mrs. Gardener's life-long contention that, given the same environment, woman's brain is the equal of man's. Mrs. Gardener, a notable champion of equal rights for women, died in 1925 at the age of 72, willing her brains to Cornell University for study.

A man's character is like his shadow, which sometimes follows, sometimes precedes him, and which is occasionally longer, occasionally shorter than he is.—From the French.

The post office authorities in New York City have disclosed that more than \$700,000 worth of stamps have been stolen the last 18 months, and that many business houses have bought the stamps from sellers who misrepresented the facts of their procurement. The usual tale of the cut-rate stamp brokers is that a firm had gone out of business and wished to turn the stamps into cash quickly even at a small loss.

The British automobile manufacturing industry has an annual turnover of \$573,000,000 according to a report received by the National Automobile Club.

In experiments in the production of sugar beets more than one hundred acres have been planted in Scotland.

What a world were this, How unendurable its weight, if they Whom death hath sundered did not Meet again!

-Southey.

Figures on air travel across the British channel reveal a high degree of safety. Between December, 1924, and July, 1927, planes of the British imperial airways flew 2,000,000 miles and carried without fatality 36,500 passengers. Cross-channel flying is becoming more popular, especially among women.

When the present hydroelectric development of the River Shannon in Ireland is completed it is expected to provide energy to generate 165,000 horsepower of high tension alternating current.

"Thine, O Lord, is the greatness and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is thine" (r Chron. 29:11).

Plant in us an humble mind,
Patient, pitiful, and kind;
Meek and lowly let us be,
Full of goodness, full of Thee.
—CHARLES WESLEY.

It was officially determined at an inquest in England that an iron monger's assistant, George Morris of Westminister, had come to his death as the result of a mosquito bite. He died in a hospital of septic meningitis caused by a bite on the forehead. The bite affected the bone, which in turn affected the brain.

Introduction of improved varieties of cane and scientific irrigation and cultivation are expected to increase Hawaii's production of sugar from \$10,000 tons this year to \$60,000 tons in 1928.

The oldest living chemist is Professor Henry Edward Armstrong, age 70, for 50 years a fellow of the Royal Society, who recently celebrated his golden wedding at Lewisham, England. He is still an active member of a number of scientific societies. A champion of natural beauty spots, he will take up a fight any time to save them from desecration. Professor and Mrs. Armstrong have seven children and fourteen grandchildren, many of whom were present at the celebration.

"But who am I, and what is my people, that we should be able to offer so willingly after this sort? For all things come of thee, and of thine own have we given thee" (1 Chron. 29:14).

Thy presence fills my mind with peace,
Brightens the thoughts so dark erewhile,
Bids cares and sad forebodings cease,
Makes all things smile.

-CHARLOTTE ELLIOTT.

The English are debating whether scientists live longer than other people. The remarkable ages reached by ten scientists whose deaths were reported in one week started the discussion. Some of the ages on question were: B. Lewis Rice, archaeologist, 89; J. Macleod, mathematician, 86; J. H. Reynolds, technologist, 85; C. Ford, botanist, 83; W. S. Vivian, geologist, 81; with G. B. Sudworth, dendrologist, 63, the youngest in the list.

Uncle Buddie's Good Samaritan Chats



BELOVED SAMARITANS In my last letter I left you closing up the campaign in Central California. I told you that we made a run to the Arizona District Assembly,

which convened in the beautiful little city of Somerton, in the Yuma

The assembly opened on Tuesday night with a great rally, and the opening message was preached by Brother John Haf-ley, and they told us that he brought a wonderful message. The assembly proper opened on Wednesday morning, with Dr. il. F. Reynolds in the chair.

Mrs. Frances Barrow was elected secretary a year ago for this year. She is a splendid secretary, and at this writing she has the minutes of the assembly all corrected and in fine shape, ready to go to the printers.

I have been going to Nazarene assemblies for twenty years, and I have never been in one where there was a more beautiful spirit than in the one at Somerton, Ariz.

Arrangements had been made for Brother Bud Robinson and Professor L. C. Messer to have charge of the evangelistic services, and we arrived on Wednesday night in time to sing and preach. The brethren told me that the assembly was

as large again this year as it was last year.

Brother C. E. Toney was re-elected
District Superintendent. He has done a great work in the district the past year. They have had in the district a net increase of 211 members. The reader will know that this is good for this part of the great western world where the people move so much; but some splendid churches have been organized this year, and the arrangement was made for Brother-Toney to give his entire time to the Arizona District, and I predict that he will dig out eight or ten new churches in the next This field is getting ripe for the preaching of scriptural holiness, and the Nazarene boys are doing the job.

The assembly was held under a large tent and we had great crowds, and had some fine cases of salvation. Our beloved Dr. Reynolds gave the people plenty of time to shout, and they did lots of it. The tide ran so high that it made me think of the old holiness campmeetings twenty-five years ago. I don't think that I have ever enjoyed preaching anywhere

more than I did in this District Assembly.
I think Brother E. G. Roberts gave one of the greatest reports that I have heard in many years. During the past year be has had between nine hundred and a thousand people at his altar and has taken into the church 132 members; but owing to the fact that a number had moved away it cut down his membership some; but he still had a net increase of 85. Brother L. M. Payne, the pastor of the new church at Tucson, brought a wonderspring, and at the present time they have a church and parsonage worth \$13,000 or \$15,000, about half paid for, and he has a membership now of between 50 and 60, and with that baby church Brother Payne has raised \$9,000 since April. When you think that the City of Tucson is 80 per cent Roman Catholic, you will see that this old boy has worked a miracle. He gave the District Assembly an invitation to meet with him next year, and it was voted unanimously to go to Tucson in 1928 for our District Assembly. Robinson and Messer were invited to attend that assembly and to have charge of the evangelistic services.

They elected their delegates to the Gencral Assembly. C. E. Toney and E. G. Roberts were elected ministerial delegates, and O. F. Smith of Peoria and Sister Imogene Anderson of Phoenix were elected lay delegates; but they are planning on taking a number of auto loads and driving through to the General Assembly at Columbus, and if all the people go to that assembly that are planning to go, we shall have ten or twelve thousand Nazarenes in that city; and we must roll up a great delegation from the East, West, North and South, and meet there for one of the greatest times of our lives. We must go in for the greatest revival that was ever held in that city. We don't need to do much work on our Manual (it is about as good now as we can make it) and so we want to go in for a great revival instead of dabbling too much in law. The Church of the Nazarene will have to win out in soul winning, that is our kope. If we had the best Manual in the world and could not have revivals, we would be a stupendous failure; but if we have a good little Manual and have great revivals the world will hear from us. And, thank the Lord, that is what we are doing now. Well, praise the Lord, we have gotten back from the General Assembly, and are doing business at the District Assembly at Tucson. We had many visiting brethren at the District Assembly. Dr. Wiley and

SLATE

Bud Robinson and L. C. Messer will tour the southern end of the North Pacific District in the interest of the campreeting grounds recently pur-chased by the district, and the HERALD of HOLNESS.

Portland, SundayJan.	15
Portland, MondayJan	
Portland, TuesdayJan.	17
Portland, WednesdayJan.	18
Portland, ThursdayJan.	19
Camas, FridayJan.	
Portland, SaturdayJan.	21
Vancouver, Wn., SundayJan.	22
View, MondayJan.	28
Ridgefield, Tuesday Jan.	24
Kalama, WednesdayJan.	25
Kelso, ThuredayJan.	26
Hoquiam, FridayJan.	
Toledo, SaturdayJan.	
Centralia, Sunday a. mJan.	29
Olympia, Sunday p. mJan.	31

ful report. The church was organized last Brother Taylor and a fine band of students came down from the Pasadena College, and we had with us Brother and Sister Moore and Brother Tryon from up about Los Angeles, and Brother Wagner came in that crowd. Then we had visiting brethren. We had Brother I. C. Mathis from Santa Ana, and Mr. I. C. Mathis from Santa Ana, and Mr. I. C. Mathis from El Centro, and Brother Dameron from Holtville, Rev. J. E. Bates and Brother S. D. Athans from San Diego; and Brother Seals from Escondido, and Brother S. E. Galloway and Sister Lilly Gailoway, also Sister Margarette Reed and her daughter Ruth, which make up the Galloway-Reed Evangelistic Party. also had with us Brother and Sister Hafley from Oklahoma.

The Assembly was well entertained by the good people of Somerton. Brother Toney raised plenty of money to take good care of the assembly, in less time than I have ever seen the same amount of money raised anywhere. All bills were paid, and everybody left town as happy as bald headed bumble bees in a hundred acres of red-topped clover. But on Sunday afternoon several car loads of us ran down to Yuma and had a fine service in the First Christian church. Eight men came torward for prayer. As some of the readers know we have just had a revival in Yuma and organized a good church, and the brothers are now building a good church in Yuma. Brother and Sister Killgore came out from Hamlin, Texas, and they will have charge of the church in Somerton and also of the church in Yuma. As they are both good preachers, each one will preach each Sunday morning and evening in these two churches, and they will alternate, and that will give the people a good variety all the time, and I am expecting them to do well with these two churches.

On Monday morning several car loads left Somerton for Phoenix and Peoria and Glendale and Prescott, and the Galloway-Reed party have gone on to Prescott for a campaign in that mountain top city, while Messer and Robinson rested up on Monday night, and went to hear Dr. G. Campbell Morgan preach in the First Presbyterian church in Phoenix, and also heard him on Tuesday afternoon, and then drove to Peoria and had a good service with our dear Brother P. R. Jarrell. This was a beautiful service and we wrote up a fine subscription list for the HERALD OF HOLINESS. Wednesday night we opened in the First church in Phoenix with Rev. E. G. Roberts. As this letter is growing too long I had better ring off, and describe our convention here in our next letter.

Ten thousand blessings on the good Samaritans.

In love, UNCLE BUDDIE.

Dr. Hills' article on pages five and six of the Herald of Holiness in the issue of September 28 is well worth the subscription price for the full year.—
R. B. H., Montana.

NEWS AND NOTES FROM WEST INDIES

On the second day of November I boarded the good old ship Dominica of the Trinidad line for the Island of Barbados, to visit our churches and hold the first quarterly meeting in that district. The next day, about eight o'clock in the morning, we cast anchor in the beautiful Carlisle bay, and I waited for the Rev. George W. Surbrook, who came to the ship and took me to his humble rooms where I lodged during my stay on the island. God bless these self-sacrificing people—they are really great missionaries. They have been caring for our work in Barbados since the District Assembly held by our beloved General Superintendent, Dr. Reynolds, and God has wonderfully blessed their labors. I found the work in all our churches in splendid condition, except the Bank Hall church, where Pastor W. F. Smith was in charge. To our great disappointment he withdrew from the Church of the Nazarene. But being unable to influence the other pastors of the district, his withdrawal affected only the central church, known as the Bank Hall church. All the other pastors of the dis-trict certainly proved their loyalty to the Church of the Nazarene by lining up under the wise counsel of our Rev. Surbrook and wife, whose keen foresight and wise procedure not only saved the day with our work there, but solidified the work as never before. Hence we have a stronger Nazarene work in Barbados than we had before the withdrawal of Pastor Smith. God bless the Surbrooks. Our success in this affair was certainly due to the wise management of these two most worthy people.

Now as a result of the affair, we found ourselves with a large class of people (for the most of the church members remained with us) and no place to hold services. We began at once to look for a place of worship; for to let the dear people go and abandon our services with our largest church located in the center of our district work in the capital city of the island, would certainly have proven disastrous to our entire district. So, after much prayer, we found that the only thing to do was to build a tabernacle to house our people. We had no money and did not know how to start, but nothing else could be done; so we went to the lumber man of the city and he sold us lumber on time. On faith alone we undertook the job. Therefore we have at this time a nice tabernacle 22 x 44 feet, and God is blessing in the salvation of many souls and the work is going on in a greater way than at any time before. The day of the quarterly meeting will never be forgotten. started in the morning with a baptismal service. Seventeen adults were baptized. After that we went to the Carrington village church, where God poured out upon us in a marvelous way His Holy Spirit, during the entire day, and the service closed at night in great power and glory. It is really wonderful how our God is leading on in salvation work on these

time, the future is bright, and our faith takes a new hold today.

J. I. HILL, Superintendent.

In order that our dear ones in the homeland may know something of the spirit of our work down here in the West Indies, I am giving some excerpts from a letter received from Rev. G. W. and Mrs. Surbrook, who are laboring on the Island of Barbados at this time. The following letter describes the dedication of our new hall that we were forced to build in order to care for our people after the with-drawal of W. F. Smith who was pastor of this church, known as the Bank Hall

"Dear Brother Hill:-I can hardly wait to tell you what a glorious day we had on Sunday. The only thing lacking was you, but you may be sure that neither the people nor we forgot you; but how we wished you could have been with us. I worked very hard last week trying to get through, but the rain hindered a good deal. I worked alone until the last of the week, except for Brother Adams who came on for half days. On Saturday the floor was not finished, the platform had to be built, the doors and windows hung, and a lot other little things had to be done. But the people came to the rescue, and Brothers Adams, Bourne, Scanttebury, Miller, Osborne and Gooding worked all day, and at night Brothers Holder, Jackson, Allsop, Pender, Cadagan-and I cannot tell who else-pitched in and we finished sweeping out the church at 1:30 c'clock in the morning. Of course the women were there, too, and what a time we had! Carrington village church, Blackrock church and Bay Land church brought all their seats free of charge, and Chapel Gap church brought a load. Brother Bourne's people carried over their benches on their heads. God bless them! So they seated the hall nicely and we had plenty of chairs brought in. Rev. Ives, Superintendent of the Pilgrim Holiness church, and Rev. Bruce, Superintendent of the old Christian mission, said they could not attend, but the Baptist man was there and Taylor the Moravian minister, Pitcher, and a Christian missionary man, Dr. Mayhue, and Rev. Roark, Superintendent of the Church of God. Dr. Mayhue opened the hall, and I wish you could have seen the crowd. The house was packed as well as the street. How the folks did sing and shout and praise God! The presence of God was manifested from beginning to end, and Dr. Maybue said it was marvelous. After the singing and Scripture reading, Rev. Miller prayed and heaven came down. Then Rev. Roark preached the dedicatory sermon, and used Nehemiah rebuilding the wall of Jerusalem. It surely was practical and to the point, and the people shouted him through, even stopping him several times. He said the need was great, then he spoke of the fact that Nehemiah had enemies who tried

islands. We are seeing souls saved all the to stop the work. He said that Brother Hill and Brother Surbrook had enemies, but the work went on. He told some of the things he had heard, but that Hill and Surbrook said 'We are doing a great work, and we cannot stop.' He told how he was a friend to the work and glad to see it go on. He closed by telling them that the church was there to save souls. His message was very practical and splendid. Then Rev. Surbrook arose to give a short history of the work, and as he arose the people all stood, and how they shouted and praised God. And while Rev. Sur-brook stood and wept, the people sang and shouted and wept and danced all over the house. I never have witnessed anything equal to it. It was the most beautiful thing I have ever seen, for surely the power of God filled the house. Dr. Mayhue then got up and told how he was acquainted with the Nazarene work in the States, and how glad he was that they had come to the Island. He said they were here to oppose no one. He also spoke of how he loved, and had confidence in Rev. and Mrs. Surbrook, and that he had known them for a long time and had perfect confidence in them."

Thus I have given you a considerable portion of the letter received from Barbados explaining to me the wonderful service referred to above. The opening of the work on these islands reminds me of the early work of our church in the States. We have to fight our way in, but thank God we have glorious victory while we are doing it.

J. I. HILL, Superintendent.

Sunday School Lesson

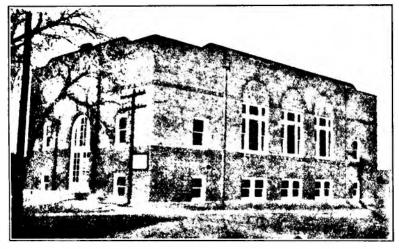
January 22, 1928 By M. EMILY ELLYSON

LESSON SUBJECT: Jesus and the Law. LESSON TEXT: Mark 2:18-22. 3:1-6. GOLDEN TEXT: Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfill (Matt. 5:17).

▼ HE lesson before us follows immediately after the lesson of last Sunday as to point of time, and also as to logical arrangement. Jesus and His disciples, in the home of Matthew had held a feast while the Pharisees—who were considered the religious leaders-were fasting. This action on the part of the Master was a great offense to this self-righteous sect, for to them it had the appearance of a sheer neglect of a custom that had been observed for ages. Jesus believed and taught the value of fasting, but like many other sacred principles of the Jews there had grown up around the main idea given by God a vast multitude of instructions and interpretations that were useless and burdensome to the people.

It was a part of Jesus' work to rescue these valuable principles and religious ob-

NEW CHURCH AT FORD, KANSAS



"The Church of the Nazarene of Ford, Kans., was organized in April, 1924, with thirty-five charter members, and a Sunday school of about sixty. Rev. August Brandes was called as pastor. The church bought a hall, paid \$1,200 for it, and worshiped in it until the new church was built. Rev. Brandes remained as pastor until the fall of 1925. Then Rev. R. R. Richey was called as pastor. In the fall of 1926 the church bought a house and six lots for parsonage purpose, paying cash for them. In the spring of 1927 we began work on the new church, and finished it in the fall. The church is of brick and tile construction, with a full basement,

38 x 66 feet, with a seating capacity of about 325. It is seated with oak pews, has a Campbell fan furnace heating system, pastor's study, and Sunday school rooms. The cost of the building and furniture was \$13,844.81, besides about \$1,000 worth of donated labor. The present indebtedness is \$3,500. We now have fifty-two members with about 125 in Sunday school. Rev. I. M. Ellis held our first revival in the new church, which resulted in about sixty professions and great blessing to the church. The church at Ford has never failed to pay her church budget, including pastor's salary.—R. R. Richey, Pastor.

servances (which were a part of Jewish worship) from these wearisome teachings and prohibitions, and revive again the Mosaic ideal which was spiritual. To merely abstain from food has no spiritual value, but to abstain from food with the idea of concentration on spiritual things does help one to rise above the sordid circle of material things where the lower rature controls, into the realm where faith operates, and spiritual life holds the mastery.

The constant thought of what we shall eat, and what we shall drink, and wherewithal shall we be clothed, has a tendency to choke spiritual life and animalize men. But the extreme of this is just as dangerous, for its tendency is to make pre-sumption an act of faith. The superiority of the spirit to the body was the very essence of Jesus' teaching. And yet He would not waste the body by self-imposed austerities. He taught the duty of selfdenial because it is a virtue, without which one cannot be His disciple, nor can he bless the world. So in our present lesson Jesus taught a higher law telative to fasting than either John's disciples or the Pharisees were conversant with. Their question was much the same as we ask in these days; "We have always done thus, and so why don't you do it?" It is quite evident their aim was to show how much more religious they were than were Jesus and His disciples.

Doubtless also they asked this question thinking that Jesus could not defend His disciples without condemning John the

Baptist. It was certainly an embarrassing position for the Master. But He is always equal to such dilemas as this, and with the same skill that He had manifested upon other occasions when they thought to get Him in a corner, He tells them practically that fasting is an expression of a condition, rather than a ritualistic ceremony to be observed. The joy of having the Bridegroom with them is not an occasion for fasting, but for feasting. However there will be a time of fasting when the Bridegroom is taken away.

Do we have the Bridegroom with us? It so, then we should rejoice because of His presence. Christ would have us to practice all that holiness demands. But because holiness is spiritual health the sweet, joyous, sunny life is the natural life for His followers to live. The life of strain and gloom and dark foreboding is not after all the true Christian life. There are seasons when the outward form of fasting is in keeping with the true Christian spirit. For example, when some crisis is on, or we need to get hold of God in a time of perplexity, or in a time of trial when we stand in need of special grace and guidance. Then there are times when the country is threatened with some disaster, and it behooves the church to go before the Lord in a time of fasting and prayer that the peril may be averted. Jesus said that there was a kind of spirit that could only be conquered by fasting and prayer. And though He was not a teacher of abstinence and ascetic austerities, for He came eating and drinking, yet He was a teacher of temperance as well as righteousness, and insisted on temperance in all things.

John the Baptist was right in having his disciples hold to the old fasts because he belonged to Judaism and was the last of the prophetic line. His teaching was the old piece of cloth added to the old garment. But what was needed, and what Jesus came to bring, was not an improved old life, but a new life which could not be patched onto the old. In other words, His teaching was the new wine of the kingdom and the old Judaism could not hold the new truths. So we see at Pentecost a new order was born-new bottles-to contain the new wine. The nature of the new wine was to expand, and the old bottles were stiff and brittle and would not permit of expansion. Here is a lesson for the Church of today, a lesson that the modern Church must learn, it should not allow itself to become constricted by a conservatism and the formalities of antiquity, but must adjust its outward life to its inward impulse, or spirituality will decline.

Our attention also is drawn in this lesson to the higher law concerning the Sabbath. The form in which He taught this truth is very significant. He taught Sabbath keeping in the doing of good deeds. One must either do good or evil. To hold aloof when an opportunity presents itself to be of service is to inflict a positive injury. The question is, Shall we save life or kill? The Pharisees would make Jewish tradition everything and world redemption nothing. But Jesus taught that the true spirit of the Sabbath was that no consideration of ritual or ceremonial law should be allowed to come between us and the opportunity to do a kind act and relieve suffering. "The sabbath was made for man and not man for the sabbath." Doing good, and merely doing pleasurable things, is quite different. We are not losing our Sabbath by doing good on that day, but by spending it in diversion and secking to satisfy our desire for pleasure or profit. Jesus knew that at the end of the road He was traveling, in opposition to Pharisaic teaching, stood the cross with all of its shame. But for this cause came He into the world. And though they might take counsel how to destroy Him, yet their intent could not be followed out until He had "fulfilled all righteousness" and finished the work He came to do.

CENTRAL NORTHWEST DIS-TRICT

We are still "in labors abundant," being away from home practically all the time. Our last report closed with an account of the Buffalo Lake, Minnesota, convention and a few references to district matters. We have visited our North St. Paul

We have visited our North St. Paul church recently and we found the church on the victory side and Brother Schaap still at the helm. We had a gracious service and some seekers after God.

Next we hastened on to La Moure, N. D., where we found Evangelist August N. Nilson pressing the battle. An all-day meeting had been arranged for and this scribe preached once that day and heard Brother Nilson preach a splendid evangelistic message in the evening using as his text, "What shall I do then with Jesus which is called Christ?" Salvation flowed that night and the meeting ran until about

midnight. Brother Nilson had a gracious revival there. Pastor Marsh and his people stood loyally by and pushed the battle.

From there we hastened to South Dakota to get into the convention at Loomis. Surely God was there and the convention was marked by deep spirituality. Prayer and praise kharacterized it and souls sought and found the Lord. Pastors Stout did their best by way of entertainment for the crowd. They know how to do it. But Brother Stout was afflicted in his limb during the convention. Anyhow he was there to shout the battle on.

We saw the Nazarene baby from Platte, which is claimed by Pastor and Sister McDonald from there. It is a baby girl and a dandy too. Also we hear that the Coryell's have another baby girl. This makes a Nazarene quartet now of new babies this fall. Coryells, McDonalds, Lintzs and Ericksons cach have a new haby girl. We shall have some music now,

From Loomis we journey to Plano and found our people shouting the battle. We had planned to go to other churches in South Dakota on this trip but were snow-bound for three days and had to change our slate. It was twenty-five below zero for about three days. But we had gotten into a cozy home with dear Brother and Sister Thompson, and they treated us so royally that we have decided if ever we are snowbound again we want to be there with the Thompsons.

We spent a Sabbath at Sioux Falls, S. D., and what a glorious day we had! I preached only three times that Sunday and taught a Sunday school class and visited some with the folks. Aside from that I did not have a thing to do.

While at Sioux Falls I received a telegram giving the sad information that Sister Shelor, our pastor's wife at Billings, Mont., had died suddenly and requesting me to officiate at the funeral. Immediately I wired dear Brother Shelor that I would come, and at once arranged to go to him in his hour of bereavement.

Enroute to Billings I preached at Dickinson for Brother Hart. Things are going well at Dickinson, and Pastor Hart is surely pressing the battle.

Then I sped on to Billings, arriving there in plenty of time for the funeral. At the service I endeavored to bring a comforting message from the words found in Psa. 116:15 and Phil. 1:21. I believe the dear Lord helped me. Sister Shelor leaves five small children and husband to mourn her loss. Also Rev. and Mrs. H. N. Haas of our church at Lincoln, Nebr., are her parents. It was a very sad funeral, and yet withal there was beautiful resignation to the will of God. Pray for our dear bereft pastor and his five children.

I visited our Laurel church and found the few saints on the victory side. A revival campaign will be on, ere this report is in print, with Brother Van Hecke as the leader.

Let every church in the Central Northwest District put on a revival some time this winter. Here are some evangelists available: Rev. Ira E. Hammer of Nampa, Idaho, Rev. August N. Nilson, Ernest Coryell, Wesley Armstrong of Mitchell, S. D., Sister Stout of Loomis, S. D., Rev. W. W. Loveless of London, Ohio. I am personally acquainted with Brother Love-

less and can recommend him to you. He has revivals, brethren. He writes me he wants to come up here and help us. Then H. O. Jacobsen must be kept busy. Brethren, let us have revivals at any cost. If there is a Nazarene church in this district that will not go in for revivals let me know, for it is time to mark it off the list or else bombard the fort for a while. Brethren, brethren, have revivals!

Plan for tent campaigns next summer. Now is the time to do the planning. Get your evangelists engaged right now and secure or arrange for a tent. In some places two or three churches could go together and purchase one. Billings church will buy one itself. Pastors, take this matter up with your people at once. Look out some town where you can storm the fort. Pray all winter for the meeting and then go at it when the weather opens up. It will not be long. Everyone of our city churches should have a tent campaign next summer. Minneapolis should have one. St. Paul should have one. Billings will have one. Many others should be busy. Press the battle, brethren! It will help your church. City and country and prairie must be visited with salvation meetings. We do not want any slackers but fighters. On with the fray!

A big tent campaign is being planned for Bemidji, Minn., for next summer. Evangelist Jacobsen expects to go there. I say, "Glory!" It takes real passion to win souls.

While in Montana I visited Miles City and preached for them one Sabbath day. There I found a company of fine people who are looking forward to becoming Nazarenes. Evangelist H. B. Lewis held a meeting there some time ago and since that time Brother Shelor, our Billings pastor, has taken that work under his wing. Another revival campaign is planned for January and Brother H. C. Downey will press the battle as the evangelist. We are expecting to organize soon.

I visited also a prospective field at Glendive, Mont. Evangelist Lewis was in the midst of a battle there. He is a pioneer evangelist. What Montana needs is a hundred pioneer evangelists. It is a ripe and fertile field for Nazareneism and under proper leadership will some day yield a gracious harvest. I get letters from evangelists wanting work, but when I reply and tell of the field our correspondence closes there and then. It takes real heroes for Montana, men of strength and stickto-it-ive-ness with faith and holy courage. But the pioneer evangelist of the oldfashioned rugged type who preaches like a house aftre, gets the glory down, fasts and prays, builds fires, braves the cold weather, sleeps in uncomfortable quarters sometimes, and weathers the storm of opposition, will get results and gems for his crown.

In closing let me mention the name of Rev. Georgius, who is one of our Nazarene preachers as you know. He is now available for work in the field of evangelism. He is a very fine brother, a good preacher of the Word, and should be always employed. Write him care of Rev. J. O. Schaap, North St. Paul, Minn. In communities of German extraction he would do splendid work, and would labor efficiently anywhere.

May I earnestly request the district to

pray with me for the city of Fargo. We are anxious to enter there, and we had hoped ere this to have a strong campaign on there; but up to the present we have been unable to secure a suitable building. But we are thinking and praying for this greatest city numerically of dear old North Dakota. Something will be done for this city before next District Assembly. Brethren, will you please join me in prayer for this great city.

Do not forget your District Budget, brethren. Many of our churches have not paid one cent this year. Something will have to be done at once, brethren, or your Superintendent will be compelled to cease traveling over this territory temporarily, as the cost of travel is high, even though we endeavor always to keep expenses requeed to the lowest minimum. We earnestly desire to stay on the field, for it surely needs our administrative activities.

God bless you all and give you a gracious year in 1928!

> E. E. Wordsworth, District Superintendent,

MICHIGAN DISTRICT

I am now in my third year as District Superintendent and am pleased to say that so far this is by far the best year. Last year the report showed a decided increase above the previous year. I am sure the way things are going now we shall be able to report everything above last year.

Since our assembly three churches have been dedicated: Detroit First valued at \$94,000, Flint First at \$35,000, Halfway

First at \$2,000.

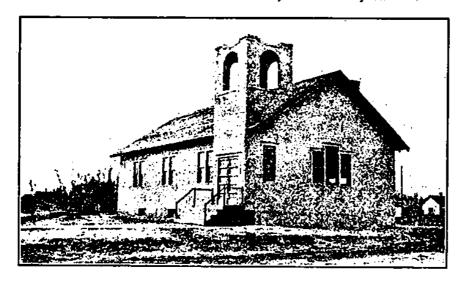
We are having some old-time revivals in the district. Brother Howard Sweeten gave us one of the greatest meetings the Grand Rapids church has ever had. The church at Pontiac has had a splendid revival with Rev. E. C. Dees as evangelist. Rev. W. O. Nease has given us two campaigns lately at Kalamazoo and Gagetown with good results. Rev. P. P. Belew gave us a good meeting at Midland. Rev. E. E. Turner and wife had good results at Saginaw. Rev. C. D. Finch of Britton, and the Crammonds of Lansing, and Rev. E. C. Tarvin of Kentucky also have been

in the district evangelizing. Our home mission work is going very well: four or five new churches now about ready to organize and a number of places holding a door wide open for the Church of the Nazarene. The Nazarenes in Michigan, as well as in other districts, need a vision of the present day opportunity for us as a church. We hope the larger churches in our district will do as is being done in other districts, help the District Superintendent organize another church in their city. It will belp prevent stagnation. For example, Indianapolis, Ind., has eight churches in a city of about 400,000 in-habitants. Rev. C. A. Strait and others are doing splendidly in the home mission

Our preachers' convention will be held in Flint First church in April. The date will be announced later. Dr. Goodwin, one of our General Superintendents, will be with us. A great convention is being planned. Will you please pray and plan to attend?

S. D. Cox, District Superintendent.

CHURCH OF THE NAZARENE, ARNOLD, NEBR.



This church had its beginning in the country south of town. Much good work was done there. In 1920 this church was organized in Arnold at the close of a revival led by Brother and Sister Ludwig. A theater building was purchased and since it was 40×80 feet it had to be partitioned off. It was arranged neatly on the inside and served the congregation quite well as a meeting place. It was not altogether satisfactory. It was ungainly, hard to heat, and bore the reproach of at one time being the show building, skating rink and dance hall. We had planned to remodel this building, but we did not get at it soon enough. A hurricane struck the town and completely wrecked the building. This came on May 8, 1927, in the midst of a promising revival effort. We were compelled to close the meeting, but soon went about clearing up the wreckage and making plans for the new church. Our plan from the first was to build a substantial building that we could put out of debt. By careful work the old building was taken down and much good lumber salvaged. We decided on a full basement 30 x 50 feet, and by August we were ready to begin on the building proper. By hard work and much help we were ready for the stucco and plaster in September. This was soon accomplished by Brothers Dan

Ross and Herchell Stonecypher of the Hastings church. They have saved us much expense and did excellent work. We have a first class, modern building, good furnace, piano, 196 opera chairs, with a seating capacity of 250. On November 1 the mid-year convention of the western half of Nebraska met with us. A good representation was present. Among the number was our good editor, Dr. J. B. Chapman. To put it lightly, he was a success. He helped to make the convention wonderful. His discourses and good advice on the questions of the day were effective. The town was greatly delighted with his preaching. He left behind a good spirit. Brother and Sister Siebitz and Superintendent Chambers made the services blessed with their good singing and music and other help. Dr. Chapman and Su-perintendent Chambers remained over Sunday, November 6, to dedicate the church. After a good message and raising \$500, we were able to dedicate out of debt. We consider our property worth near \$4,500. Surely it is wonderful what God hath helped us to accomplish. We have some revival spirit in our midst and are expecting the revival. If you cannot come to see us, don't forget to pray for us."-Frank Maybew, Pastor.

ARGENTINA, SOUTH AMERICA, DISTRICT ASSEMBLY

The Argentine District Assembly convened on November 16, 1927, at three p. m., in the mission hall on Gaona 1978. All members of the assembly were present, including the delegates from the three congregations. A number of the members from the three congregations were in attendance. The District Superintendent presided. There was a good spirit of unity and harmony manifested throughout the entire assembly. The reports of the pastors showed some growth in all departments of the work. We are glad to say that souls have been saved in Merlo, who a year ago were in darkness. One lady from Merlo wished to be baptized. Her daughter-in-law found out that she had asked for baptism, and told the husband of the lady. He is very much opposed to the gospel, he beat his wife and forbade iner coming. She is faithful to the Lord. Thank the Lord, she has an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven. Glory be to God. The night evangelistic services were fruitful. Praise the Lord! We are praying and trusting that our people may translate into earnest, active service the visions and blessings of this mountain top experience.—Mrs. Lula H. Ferguson, Reporter.

This morning I picked up the Herald of Holiness before finishing my morning work. I read the first page editorial and got so blessed that I read right on through the editorials, the editorial comments and Dr. Hills' contribution, and the great message by Dr. Heslop. I received so much benefit that I felt I must write you. The Herald of Holiness is next to the Bible with me.—Mrs. M. Y., Indiana.

KANSAS CITY DISTRICT

Evangelist U. E. Harding went from Chanute to Buffalo, Kans., to assist our pastor, Rev. B. F. Lehman, in a revival. Brother Lehman is one of our stendy, faithful, constructive pastors. He is now in his seventh year as pastor and has gathered into his membership as fine a class of saints as you will find in any church in the land. This pastor and church are in the A class of churches in our denomination. They pay as well as We understand they had a very brav. good meeting with some definite work done. We have known Brother Lehman almost since we have been preaching and can say he is one of God's faithful ministers and true yokefellows in the gospel. We shall hear more from our church at Buffalo. The Edwards Quartet closed a good meeting with Pastor Brandyberry at Coffeyville, Kans. Evangelist T. M. Anderson had a good meeting with Pastor Ball at Topeka. Rev. J. B. McBride closed a fine meeting with Pastor Savage at Joplin. Much good was done for the church and community. Pastor Steel has been assisting Pastor Purkhiser in a revival at Halltown, Mo., with good results. Pastor Owen of Rosedale, Kans., has been conducting his own revival with Brother Will Fields of First church, Kansas City, Mo., leading the singing. They report a good meeting. Pastor Menneke has so repaired our church building in Carthage that it looks almost like a new one. That church is really making progress and we shall hear more from it. Pastor Dan Jones of Lafontaine and Neodesha is an old Peniel College boy and is indeed of sterling quality. He has lately become our pastor at Neodesha. Pastor Shook of Ottawa, Kans., is pushing his new church building in order to be ready for the midyear district convention which will meet in his church the second week in March. This is to be a pre-General Assembly convention that will have much interest. N. B. HERRELL, District Superintendent.

SUNDAY SCHOOL-N. Y. P. S. GROUP CONVENTION, DAN-VILLE-OLIVET GROUP

Chicago Central District At the group convention held in Danville, and participated in by the Sunday schools and Nazarene Young People's Societies in Vermilion and Champaign counties and vicinity, there were 152 registered. delegates, besides many friends and visitors. This was one of five one-day conventions provided for by action of our last District Assembly, and certainly recommended highly to our workers the oneday group convention plan. It is brief enough to permit the busiest layman to attend, and the entertainment and traveling expenses of the delegates are reduced to a minimum. There were fourteen papers and addresses packed full of inspiration and instruction. Rev. W. S. Purinton, pastor of the entertaining church, conducted the opening devotional service at eleven o'clock, in which he invoked the leadership of the Holy Ghost for the day. In the afternoon and evening those taking part in the program were as follows: Rev. Earl Walker, Chrisman; Rev. H. H. Stahl, Georgetown; Rev. Clay Brown, Effingham; Mrs. Jennie Esworthy, H. S. Keister, and Rev. W. S. Purinton, Danville:

Miss Gertrude Sill, Mrs. Ruth Judd, Miss Margaret Anderson, Mr. C. S. McClain, and Rev. J. E. Williams, Olivet; Rev. Jchn Willingham, Fithian; Rev. H. B. Garvin, Champaign; Rev. Robert Craig, State Line, Ind.; and Rev. G. B. Williamson, Chicago. M. Mark Smith, Missopal Hietz, Mr. Connie Corbett, Professor H. H. Price, and Rev. G. B. Williamson also assisted with numbers in music.

A delightful spirit prevailed throughout and the discussions were marked by harmony and spontaneity. The convention committee, headed by Rev. J. E. Williams, planned things so well and with such beautiful co-operation that only two numbers failed to materialize out of a total of fifteen, and one of those on account of illness. A free-will offering in the evening cleared up all remaining expenses and left a small amount in the treasury for next year. Brother Purinton's people at Danville certainly gave us a royal welcome and made everyone feel at home, even to the extent of sandwiches, salad, cake, and coffee. A committee was elected to make arrangements for a similar convention next

C. S. McClain, Secretary of Committee.

EASTERN NAZARENE COLLEGE

Eastern Nazarene College has many things to thank God for at this Christmas season. A thing that is uppermost in our mind at this time is the fact that God has given us a very gracious revival within the last two or three weeks under the leadership of Rev. George B. Kulp of Battle Creek, Mich. Of course it is always in the program of our holiness colleges to have periodical times of special revival services, and the best of it is that God always meets us; but at this period we feel that the effects were so marked and give promise of being so enduring that we are moved to special thanksgiving and gratitude.

Brother Kulp's messages were rugged and anointed. They were radical but not rabid. They were searching, but not conducive to the casting away of confidence. The effect was to make every Christian carefully consider the ground of his religious experience, and in some cases the Holy Spirit prompted rectifications of past wrongs which had long since been forgotten. Upon the sinner and backslider conviction was unusually deep and pungent. It was literally true that some shook as aspen leaves, others were unable to rest at night until they found God. Some who had never to our knowledge taken a persevering stand for the Lord, prayed through to real victory. There was not a single unanswered altar call, and at times the number ran to fifteen or more. The total numbered fully seventy-five different individuals who came seeking for pardon or cleansing. One of the most beautiful parts of the service were the closing moments of these altar services. After both the students and the faculty had entered into the battle, which always is occasioned by endeavoring to wrest souls out of the hands of Satan, God visited us and the very atmosphere was heavenly.

This meeting has, beyond question, given to the large number of young preachers and Christian workers here at the college a standard of comparison that will make them dissatisfied with anything less than

clear-cut revivals of religion in the future. The preaching of Brother Kulp has already stimulated many to deep resolves that their ministry shall be more rugged and pronounced and faithful to the spirit of "old time religion" than in the past.

The spirit of the revival lingers with us; its effects will endure throughout eternity.

FLOYD W. NEASE, President.

NEWS IN BRIEF

Brother A. H. Kaufman on board ship in mid ocean on his way to Jerusalem with his boy Junior, writes: "We expect to pass Gibraltar tomorrow. We have had a fine trip so far. Some days the sea has been very rough and choppy, and as our ship is not very large it has rolled and tossed considerably. We miss Mrs. Kauffman and the other children, but in my heart is the sweet assurance of Rom. 8:28. Even now, we trust, our keen disappointment is working for our good and for His glory."

On another page is the report of the District Assembly of our Missionary District in Argentina, accompanying which was a copy of the resolutions passed by the assembly in which they express sincere gratitude to the church at home for the help given in the work there, also because the superintendents of the work, Brother and Sister Ferguson, have been permitted to remain with them.

Brother J. T. Williams, formerly of Decherd, Tenn., is now pastor of our church at Savannah, Ga., having arrived on the field last August after an interesting trip via Ford car. A Sunday school has been organized and they plan to have a revival meeting soon. The prayers of our readers are earnestly desired, and anyone having friends or relatives in that city, write Brother Williams at 122 W. Waldburg street.

"We are organizing a church here. Yesterday was our first day—had a nice crowd and forty-two in Sunday school. We had a good service at night with some praying through. We expect to have a good church here very soon. Just closed a good revival with a good band of workers. Pray for us."—B. E. Echols, Brawley, Calif.

Pastor E. M. Smith of West Side church, Wichita, Kans., writes that on account of the weather the basement of their new church could not be completed until toward spring, but when completed will be 40 x 60 feet, with eight class rooms besides other rooms for the convenience of the people. He says: "God is with us, the Holy Ghost is upon us. Souls are praying through. Our young people have a week night prayermeeting. Great times at midweek prayermeeting."

While the world is getting worse and worse, the Herald of Holiness is getting better and better.—S. C. J., Indiana.

In sending our renewal for the Herald of Holiness, we wish to say that we consider the framed cover page editorial well worth the price of the paper.

W. F. W., Wyoming.

CHURCH NEWS

Evancelist P. P. Belew-"Since last reporting I have conducted three meetings. The first was with our church in Midland, Mich., where Rev. Vernon L. Ward is the pastor. This was a hard battle but it resulted in gracious victory with seekers and finders throughout the meeting. Among those saved was a man who had preached for eight years in another de-nomination, and a lady with a splendid voice who had been singing for a local theater. We also spoke twice to the high schools. Miss Estella Hetsell of Grand Rapids, had charge of the singing, and did it well. Midland church is composed of fine people. Besides remunerating the evangelists well, they gave their pastor a nice donation of groceries and a love offering of \$25. This was my second meeting with Brother Ward, and I have found him a man of great faith, a good pastor, and a congenial colaborer. My next meeting was with our church at Ccdar Rapids, Iowa—another good meeting. Many new people were in attendance and there were more than seventy seekers, counting them as they came. In that meeting I spoke twice over KWCR. The Cedar Rapids Nazarenes are an excellent people. They cared for the evangelist in a liberal way, made the pastor a love offering of \$50, and gave more than \$350 for other things. Rev. U. T. Hollenback is pastor of that church. He and his wife are doing good work and are much loved by their people. The writer has known Brother Hollenback for ten years, has been associated with him in the Lord's work on several occasions, and has always esteemed him a friend and brother. The last meeting was with a little mission in Trenton, Mo. This was a 'big-little' meeting. The attendance was very small, but some very definite salvation work was done. That closed my work for the calendar year. I have been constantly busy and have had a year of gracious victory. I am now at home in Olivet, Ill. After the holiday vacation I go again into the great harvest field, and am expecting 1928 to be a banner year."

PASTOR LEVI A. FRANKLIN, BROOKLYN, N. Y.—"We would like to announce to all our dear Nazarene family that the church at 31 Utica avenue, which is BEULAH, is still on the map, and that we are pushing on to victory and need the prayers of all our people. By the time this little note reaches you we shall be near the completing of our twenty-five foot extension, thus making it possible to accommodate all of our friends and well wishers and making it possible to recruit many more Nazarenes, for it is our purpose to be on the advance in the name of the Lord Jesus. We have undertaken the above in simple faith, believing that our God is still on the throne and that He will help us. Our present auditorium is only 25 x 23 and our membership is about 45, besides our friends and visitors, with an enrollment of 65 in our Sunday school. Thus you see the great need of the extension. We therefore ask that you pray with us that the means may be supplied so that we may be able to finish by the end of January. The extension will cost \$4,500, and we have started with only \$1,000, so you

see the need. But we are looking up Hallerujahl for our God is still on the

PASTOR M. R. DUTTON, BAKERSPIELD, CALIF.—"I am now getting well started in my fourth year as pastor in this interesting but difficult field. We have had some blessed and victorious times, and some hard, discouraging times, but I feel through it all like bringing a report similar to Paul's, "None of these things move me." I have determined to make it through to the eternal city, by the grace of God, and battles or victories are only incidents along the way. Bakersfield is a growing and prosperous city in the midst of the great Kern oil fields. The oil fields are not doing much at present, but Bakersfield is not dependent alone on oil, but is in the center of a thriving agricultural community, cotton, grapes and alfalfa being the principal products. For some sixteen years the Nazarenes have been the only distinctly holiness church, not only in Bakersfield but in the whole of Kern county. A little over a year ago a Nazarene church was organized at Arvin, about twenty-three miles southeast of us. These two Nazarene churches constitute, as far as I know, the only holiness work in the county. In spite of that fact our growth has been slow. We have as fine a class of people in the church here as one can find; the principal improvement we would like to make would be to double their number. This we find is hard to do, We have taken in as many as thirty-four new members in a year, only to find that our net gain was very small, owing to the shifting population of this western country. We recently closed a good meeting that has helped us in many ways. The Texas Trio (Johnnie and Jackie Douglas and Miss Ruth Lanier) were called as singers. They not only sang but prayed and exhorted and did personal work and meant much to the success of the meeting. Professor Roscoe Carrell was the pianist, and he did his part well. We appreciated him much. The preaching was done by Mrs. L. A. Glover of Wasco, Rev. A. F. Laing, our pastor at Porterville (a Bakersfield boy), and our District Superintendent, Rev. F. B. Smith. This made a splendid corps of workers and we enjoyed them every one. The battle was a stubborn one, but we thank God for some definite victories won. Our Christmas program brought out the largest crowd we have had in the church since we have been here. We believe it was not only enjoyable but that it proved a blessing. Uncle Bud Robinson and Professor Messer gave us Monday night after Christmas, and we had a splendid service. Many new people heard Uncle Buddie for the first time that night, but said it would not be the last time if ever they got a chance. As we enter the new year we are determined by His help and grace to make it the best yet. If you move this way, come and help us. If you pass this way, stop and see us. If you pray, pray for us."

PASTOR C. H. STRONG, ANDERSON, IND.-"We landed in this industrial town of this Hoosier state in September, and of course received the usual nice reception. We find

the footprints of some very good predecessors, men that God has used to do things for the kingdom. One week after we arrived Brother Theo. Elsner and wife began a revival as per former schedule. It was a good meeting with seekers at the altar right along. The Elsners are hard to beat for good straight, red hot old time revivalism. This is a good church and has a strong membership. The Sunday school usually runs over two hundred fifty; the cradleroll superintendents have a secret of getting members, for they have over 350. There have been people seeking God every week but one the last three months. A score of people have joined the church. The pastor together with our local song leaders, Kirby Fields and wife, will begin a series of meetings with a watchnight prayermeeting Dec. 31. We would like to have one of the old fashioned type of meetings, such as John Wesley, Charles G. Finney, and John Baptist believed in, and are hoping, praying and working that we may have some resemblance of that sort of a meeting anyhow. I know it is a big order, but God does big things sometimes. The District Preachers' Convention meets with us Feb. 14-20, with Dr. R. T. Williams at the helm."

EARLY RETURNS FROM EMANCIPA-TION DEBT OFFERING

Blackwell, Okla., E. G. Theus, pastor, reports \$177 which is equal to \$1.00 a member.

Phoenix, Arizona, Ernest G. Roberts, pastor, wires, "Church over the top."

Binghamton, N. Y., L. S. Tracy, pastor, reports church raised its quots.

Alexandria, Indiana, Edna E. Bouse, pastor, more than raised their apportion-

Lansdale, Pa., C. E. Ryder, pastor, writes that church as usual has stood by 100

per cent. Salama, per cent.

Salama, Guatemala, Rev. and Mrs.
Robert Ingram from far away mission station sent a double portion.

Stockton, Ill., Andrew C. Desmidt, pastor, went beyond their apportionment.

Scores of individuals have sent remittances to help.

Every mail brings additional returns. J. G. MORRISON, Executive Field Secretary.

WEAR EVANGELISTIC PARTY-"We are again at home in beautiful southern California, after seventeen of the best months of our life in the work of the Lord. We started in the evangelistic field seventeen months ago. Since that time we have held twenty-three meetings and seen more souls pray through to definite victory than ever before in our life. God has kept us busy, healthy and happy, and the blessing has held good in all climes and conditions. We are happy in His service and expect to spend the remainder of our lives there. We were visited by quite a disaster however at Dodge City, Kans., an encounter with Mr. Cupid on Dec. 1, in which Miss Esther Harris, our piano player, was captured. An account of that will be seen elsewhere in this paper. We are now recuperating, and expect to be in the field again after the first of the year. We are open for dates for 1928, and can be reached at our home address, 639 Naomi Drive, Arcadia, Calif.

Evangelist J. L. Glascock-"From December 4 to 18 I held evangelistic services in the Church of the Nazarene in Lowville, N. Y., with Pastor C. L. Cleaves. The work of salvation began after the first service, and in every service up to the close of the meeting, except two when there was a snow fall of three feet on the level, people were converted, reclaimed, or purified, and the church was greatly edified and built up. About every class was reached and saved from the boys and girls -of-a-dozen years, up to gray haired men and women. In some cases whole families were saved. I never have witnessed more pungent conviction or powerful conversions and sanctifications than in this meeting. Some of the prominent people of the city were brought under such powerful conviction that they trembled from head to foot, but were unwilling to yield to the entreaties of the Spirit, and finally absented themselves from the services. I found royal entertainment in the hospitable home of Brother and Sister Cleaves, and enjoyed delightful Christian fellowship with them. The people treated me fine in every way and the meeting closed leaving a gracious influence among all concerned. More real Holy Ghost fire and power I have not witnessed in any of our holiness campmeetings. To God alone be all the praise and glory. I am now completing my dates for winter and spring meetings, as well as campmeetings, but have some dates not yet taken. Persons desiring to correspond with me relative to dates should address me at 1350 Grace avenue, Cincinnati, Ohio."

EVANCELIST J. W. IRWIN-"Being informed by Rev. Williams that the pastor at Mexico, Mo., had resigned, I was asked to visit the church. I did, and found a faithful bunch of loyal Nazarenes, working under Rev. Ladman as supply pastor. While we were there they called a board meeting and the church called Rev. Ladman for their pastor for the coming year, subject to the approval of the District Superintendent. Brother Ladman is one of our brightest prospects for a future preacher. From Mexico, I went to Eldon, Mo., and began a revival meeting Thanksgiving Day with Rev. Foster and his good people, which continued for fifteen days. God saved and sanctified souls, and many were under conviction, and the church was wonderfully blessed. From there I returned to Mexico and preached for them a few more days, then, on invitation from the District Superintendent, went to visit the Union, Mo., church. There I met the good pastor, Miss L. Welch, and her good people, who had the fire with the vision; but they were at a loss to know just what to do in regard to their place of worship. Their church had never been finished and it was so cold they were forced to move their services into a private home. We nicasured a building and figured up what it would take to make the church comfortable, and appointed a committee to selicit the town for means to finish the structure, which they said they were going to do immediately after New Year's Day. They all seemed to have the vision. Men offered their labor free. I was there for three services, in which God gave us five souls. There is a bright future for the church at Union."

CUCAMONGA, CALIFORNIA—"The Church of the Nazarene here is still in the business of holding up the blood-stained banner of King Emmanuel. We are glad to re-port victory along all lines. The Young People's Society, under the leadership of Brother Isaac Ratloff, is growing in numbers and spirituality. Rev. H. N. Dickerson held us a ten days' revival in October which resulted in much good. We have never heard as searching sermons as he gave us. A number of folks got located as to their experience and dug down and struck fire. The Texas duo—Jones and Scroggins-were with us through the meeting, and how our souls were blessed as they sang the glory down and shouted and boosted the evangelist on. They are tireless altar workers. No one would make a mistake in calling these men for a meeting. Since the meeting closed several have prayed through at the regular services. Our good pastor, Rev. Hardy-Powers, is always at the job. Under his wise leadership, we see nothing but victory ahead. District Superintendent J. T. Little, Uncle Buddie Robinson, and Professor L. C. Messer were with us the last of November raising funds for Pasadena College. They asked for only seven hundred dollars, but we went over the top with seven hundred and ten. As we review the year that is closing, we are made to exclaim, 'What hath God wrought!' To Him alone be all the praise and glory." -Reporter.

Evangelist J. P. Fisher—"It has been some time since I have reported our work. I have been pretty busy, and the good Lord has blessed our labor; souls have been saved, reclaimed, and sanctified, showing the Lord a most wonderful Savior. Recently I closed at Okemah in the home church with Evangelist V. W. Littrell, who did the preaching, which was well done. I did my best with the choir. The weather was against us, but our God answered prayer. I go next to Cromwell, an oil town, a new field for holiness. I covet an interest in the prayers of the Herald or Holiness family for this campaign. I have some open dates after March, and would be glad to hear from anyone or church desiring my services. I will go anywhere for freewill offering. Yours for the old time religion,

PASTOR J. A. SHARP, McKinney, Texas—"God is blessing the work here, for which we praise Him. We just closed a gracious revival with sixty-five saved and sanctified. Rev. Casey Grimes, Brother and Sister Ashford, and Brother Finney were the evangelistic party. They are a fine band of workers. They preach and sing and shout the old-time gospel of Jesus Christ. We can highly recommend them to any church that wants an old-time revival. Our church is in fine spiritual condition. We are expecting great times this year. The North Zone of the preachers' convention of the Dallas District will meet here January 25. We are looking forward to a great time."

PASTOR A. J. LARD, The Plains, Ohio—"We have just closed a most wonderful revival meeting November 27 to December 18, Many of the members received

new light, wrongs were corrected, prayers renewed until a beautiful spirit of love prevails throughout the church. D. M. Peffley was the evangelist. He preached close and with power, yet a tenderness pervaded all his messages. He carried a heavily burdened heart for the lost until many of the congregation caught the burden, going with tearful eyes to invite those under conviction to God. God graciously came and an old-fashioned break resulted. Amid tears, confessions, prayers, and shouts of victory, the revival swept on. There were 121 at the altar during the meeting, counting them as they came, almost all prayed through to victory. A class of ten joined the church, with as many more to follow. It was difficult to know where the finances were coming from because of the closed mines, but a good offering was received for the evangelist. The pastor was given a love offering, followed by a Christmas gift of a beautiful leather brief case. A young people's society has been organized and held its first service last Sunday night. We wish to praise God and give Him all the glory for the salvation He gave. Truly it was wonderful. The saints at The Plains are to be commended for their faithfulness even in hard times. We are in very hard testings, due to the closed mine conditions, but in the midst of all they keep looking up, praising God for His goodness, and are meeting every fi-nancial obligation. Truly God cares for

Webster City, Iowa—"God is blessing the Church of the Naarene in Webster City, Iowa. We gave our love offering Christmas Day, as was requested by the General Board for the trust fund debt. Our revival begins with a watch night meeting with Brother L. G. Milby and wife as workers. Brethren, pray that God will give us a great outpouring of the Holy Ghost on this wicked city. He is able and our faith is in Him for a great awakening."—C. C. Sellards and wife, Pastors.

EVANGELIST S. S. NELSON, Milford, Delaware-"The Lord gave a gracious revival in this place. A number were saved and sanctified. The meeting gained such headway that it was thought best to continue the meeting one week longer than had been arranged. This ran the meetingalmost into the holidays, but there was no lagging in the interest of the meeting. The church membership was increased more than fifty per cent and \$1,335 was raised on the indebtedness of the church. The holiness church in this place has hit a stride which we believe will mean much in the coming year. Miss Loiuse Parker and Miss Pearl Vincent were in charge of the music and singing. They make a splendid asset to any revival. Revs. Sheckels, Clough and Adams, all pastors of churches in nearby towns, came in and helped push the battle for the Lord. Rev. C. W. Schellhouse, the pastor, was found at his post of duty all through the revival. He has built a new church and is pushing the battle for the Lord and Bible holiness. Truly the Lord gave a glorious revival in Milford."

PASTORS THEODORE OVA AND WIFE, Fessenden, North Dakota-"We just closed a three weeks' revival, and yet we feel the revival will continue to go on. Brother R. L. Hobaz was our evangelist and God used and blessed him especially here with He was a real boost to our church and his godly life in our home was an inspiration to us. We feel any church would be blessed in calling him for a meeting. One thing was very marked in this meeting: our seekers seemed to get definite experiences, twenty seekers were at our altars. Some had never known God before. Most of them were also sanctified."

Song Evangelist N. B. Vandall—"I have just closed my twenty-second meeting of this year (1927). Some have been good, some great, and others very hard and practically no results. But I can look back and thank God, for whether the meeting was good, bad or indifferent, I have done my best, and God has given me the very best year of my life, financially, physically, mentally-and best of all, spiritually. It is wonderful how God can use a song to break away barriers of any description and lead sinners to the cross of Jesus. When the battle is going hard and it looks as if the folks want you to do nothing but entertain, and then someone really gets through to Jesus and says your song helped, it makes the hardships as nothing. Praise the Lord. I am well booked for the coming year. Pray that God will use my songs to help someone to Jesus."

Evangelist T. S. Mashburn-"I have been providentially hindered the past year and consequently have not been out on the field, but have been doing my bit in helping Brother and Sister Brewer while they were in charge of this work in Van Nuys. Brother Gunn and wife took charge after our assembly, and are making a heroic effort with, we think, a better outlook for our work here. Within the year I have preached twenty times, conducted one funeral, and assisted a pastor in another, conducted twenty prayermeetings, made fifty-five calls, assisted in four sacramental services, and by invitation helped in an inter-church campaign, lasting four weeks, conducted by Dr. Britton Ross. In face of all conditions, with others I too am praying for a worldwide revival and believe we can have it. I am expecting to get out on the field again anywhere God wants me. It seems that I never had such a vision and passion for a world of lost sinners as I now have."

PASTOR G. R. DOSIER, Temple, Texas—"We came here November 22, 1927. We found the church in debt and very much discouraged, but God is helping us to pay old debts, preach on the victory side of life, and the saints are looking to Him who is able. Thank God, He can expel doubt and lift burdens. We have been in one meeting here with the Salvation Army, and now are planning on another revival in the down town section. Any Nazarene coming to hospitals here call us. We are at your service."

BACKUS, MINNESOTA-"The Nazarenes here are still ablaze for God and for the ingathering of precious souls, although the weather has been severely cold. God has come upon the scene up here in the jack pines and we are truly rejoicing through the liberty of the gospel wherewith Christ doth make us free. The revival fires are kindled, and precious souls are being saved and sanctified in all our services. A class of eight has united with the church here recently, which caused great rejoicing and giving of thanks unto God. The Backus church has the budgets paid up to date, which is God's plan, and has been accomplished by storchouse tithing. The good people here have the vision and are willing to go the limit for God and holiness. A revival is breaking out here which s spreading like a case of smallpox, and by faith we are going to see the territory taken for God. We are not discouraged. but are pressing on 'toward the mark for the prize of the high calling of God in Christ Jesus.' The very gates of hell cannot prevail against God's bloodwashed church."-Rev. Theodore and Inez Friday, Pastors.

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"THE PARKER, INDIANA, Church of the Nazarene closed a very fine meeting Friday, December 16. The church first planned a week's meeting of preachers, but God came down in such power that we ran on for three weeks.- The first week we had Rev. Harold Kennedy, our pastor of our Flackville church, Indianapolis; Rev. Leo C. Davis, our pastor at Winchester; Rev. Clarence Hunt, our pastor of Union Friends, Muncie; Miss Elma Wright the girl preacher, and Brother William Dillie, a fine man of God from the Friends. Brother Dillie assisted our pastor, Rev. Charles Carmony, through the rest of the meeting. God blessed the efforts. Seven or eight came to the altar seeking to be saved or sanctified, all praying through but one. The meeting closed with the church on fire and with burdens for lost souls. We are looking forward to our meeting with Rev. Fred Bouse, January 29' to February 12. The Sunday school has shown an increase in membership. Praise God."-Jay Thornburg, Re-

PASTOR GEORGE W. CORNELIUS, GRIGGS-VILLE, ILL.—"We spent two years at Forest Center, Wis., for which we are glad. There is a fine bunch of folks there and we learned to love them. God gave us good crowds at our regular services and we had the privilege of seeing one hundred scekers bow at the altar in the two years, for which we give God all the glory. In coming back to Illinois, we came through to Bethel church near Arenzville, Ill., where we had been pastors the two years before, and stayed over Sunday. Their good pastor, Rev. J. W. Edge, was gone to the assembly and we preached twice on Sunday. We had a blessed time with these fine people. From there we came on to Griggsville, where we were called as pastors and here we found a fine bunch of real Nazarenes. They gave us a hearty welcome. This is a town of about 1,500 people. Like other places, it has its amusements to keep people away from church, but we are glad our God is able to defeat the enemy. All departments of

the church are moving up. We just organized a N. Y. P. S. and the young people are taking a great interest in it. God is blessing and there are shouts in the camp and we are looking ahead for greater victories. We just closed a five weeks' revival, the writer preaching the first three weeks, then we called Rev. R. Wilkinson, pastor at Hull, Ill., who preached the last two weeks. God gave us a great meeting, with a number of souls saved and sanctified. Five united with the church, for which we give God all the praise. Rev. Wilkinson did some good preaching, and his messages were inspiring. We feel he was a great uplift to pastor and church. He is a fearless evangelist and preaches the truth with power in the Holy Ghost."

EVANCELIST W. W. LOVELESS-"During the first part of November I engaged in a revival campaign with the Weslevan Methodists in Marion, Ohio. It was a fine revival with hardly a barren altar service. The last night the altar was full of carnest seekers, and seven were beautifully saved and two sanctified, while a few did not get through. My last two meetings (one near Killbuck, Ohio, and the other near Marysville, Ohio), were hard fought bat-tles in which we did not see many seek the Lord; but we did see Satan defeated and some good done. Both of these meetings were out in the country, and bad roads and much inclement weather were a part of the conditions met with. I praise God for some hard battles. In reviewing the year of 1927 I can truly say that it has been the best year of my life in evangelistic work. I have labored in sixteen revivals and camps this year, scattered at various points from Northern Ohio to the Gulf of Mexico. The entire year was practically all taken up in revival work. I also received more calls than I was able to accept. I traveled nearly 8.000 miles. and had more seekers and happy finders of both works of grace at the altars than in any former year of my life. I have met and labored with some of the choicest pastors, evangelists, singers, pray-ers, fire-pullers, altar workers, and 'doers of the word,' on the earth. In fact I have just been mixing up with 'lumps of-spiritual salt' all year, and my soul has been much enriched by such holy fellowship. And it is due those that I have labored with to say that our financial and natural needs were abundantly supplied. Sometimes I wonder if I earn what the dear folks give me. I like the plan-and find it works well-of trusting God to put it on the people to give just what they think my labor is worth. I have several meetings slated for 1928, and if Jesus tarries, by the help of the Lord I want 1928 to be better than 1927. 'I feel like traveling

Pastor P. L. Pierce, Wellington; Texas—"The church here went over the top with the Christmas offering for debt emancipation. God is blessing our work here; we have a fine class of people; loyalty is their watchword; tithing is a part of their constitution; love and fellowship are the cords that bind them together in holy unity. I have been here two months as pastor; have had eight professions the last four weeks in the regular services; have added six members to the roll. Gas heaters have been installed in the church, two

rooms of the parsonage repapered, with other minor improvements on church property. Our District Superintendent made us a pleasant and profitable visit last month. Our W. M. S. entertained a zone rally of their organization Dec. 8 and 9. We are to have the N. Y. P. S. Zone meeting Feb. 22 and 23. Our spring revival is set for March 1 to 11, with pastor-evangelist as preacher. Our Sunday school and N. Y. P. S. gave a most entertaining and inspirational Christmas program, presenting the Christmas spirit in Leautiful drama, where Christmas cheer and the tenderest pathos blended together in lifting the large congregation to the plains of unselfishness and a desire to help others."

JANUARY 11, 1928

Kansas City, Kansas-Quindaro Boulevard Church-"Our church was especially favored during the last three months of 1927. In October our District Superintendent, Brother Herrell, Bud Robinson and Professor Messer were with us three days. In November Dr. Newton N. Riddell of Chicago, author, lecturer and teacher, was with us twelve days, which were indeed times of refreshing from the presence of the Lord. Dr. Riddell's talks are very spiritual, inspirational, practical and educative, vitalizing the church and increasing its membership and productive power. Immediately following this meeting we were favored by having Andrew Johnson, evangelist of Wilmore, Ky., for ten days with Prof. A. S. London in charge of the music. All these special meetings drew many strangers to our church, of whom several were saved or sanctified and united with the church."-E. D. Russell, Pastor.

PASTOR CLARK J. FORCEY, ROCHESTER, N. Y.—"We are glad to report that God still saves and sanctifies in the old-fashioned way. Our recent revival with Evangelists Theodore Elsner and wife was mightily owned of God. The church had been agonizing in prayer for months, and when the meeting opened there was a revival spirit in the air. From the first it was noticeable that God was on the scene as evidenced by the encouraging number of earnest seekers. While the angels kept the count, the saints prayed the fire down and there were numerous cases of genuine conversion and sanctification. The campaign was most constructive throughout. We were enabled to get a firmer grip on the city and to get in touch with a fine group of new folks. An encouraging feature was a full house almost every night, with many of the visitors returning service after service, delighted with our style. The finances came easily. Over \$1,500 was raised and pledged during the meeting. The workers were given an excellent offering, and the last Sunday night the pastor and wife were given a love offering of \$75. Fifteen good, substantial members were received the last Sunday, and on Christmas Sunday seven more were admitted, making a total of thirty-two admissions this assembly year.

As a result of this gracious outpouring, the entire church is encouraged, and we believe that God is breaking through in Rochester and in the old New York District just as He does anywhere else in this great movement. The glory of God is on

the people, and the folks get blessed and shout His praises. Every department of the church is forging ahead with triumph. The Sunday school has about doubled its average attendance this year."

EVANCELIST M. M. BUSSEY—"God bas added another year to my life and ministry, and has kept me busy for Him, and protected me while I have traveled thousands of miles in His service. I have lived in revivals and campmeetings and have met thousands of God's precious children. It has been a fruitful year in the salvation of souls and in growth in grace. The Holy Spirit has pressed me into a deeper study of the Bible, more time given to secret prayer, a closer walk with God, a deeper humility, more fasting and waiting upon the One who spake, 'as rever man spake.' I pray God's richest blessings upon every evangelist, His clearest leadings for every pastor, His safest keeping for all the flock, and His power upon our leaders. Christ is looming larger and larger in my life and is filling my horizon, so 1928 has a rosy bue of hope. I think I never have enjoyed better health, nor a better experience. The first campaign of the new year will be at Ashland, Ore., Jan. 1 to 15. Saints, please remember me at the throne of grace."

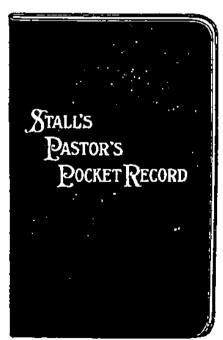
MAIDEN, MISSOURI-"Thanks be to God for His mercy. Every department of the church is moving on nicely. We had a good Christmas program. God is still blessing our Sunday school. We have reached the mark of 223 without any special rally and still climbing. The church, Sunday school and friends presented the pastor with a nice blue serge suit, \$27.50 value. This was appreciated very much. We have a good N. Y. P. S. with a steady increase in membership. Church services are fine. We have large congregations and good interest. Conviction is falling for the oncoming revival beginning January 6 to 29 with a good pioneer preacher evangelist, in the person of Rev. Lee L. Hamric. We are praying and looking for a mighty outpouring of God's Spirit and many souls brought to Him. We humbly beg an interest in the prayers of God's children that we may have a great revival."-Arthur and Ruth Jones, Pastors.

PASTOR H. C. WATSON, Delmer Circuit, Hislope, Kentucky—"Three months have passed since I arrived on the Delmer Circuit. The Lord has been using my feeble efforts in a remarkable way. After arriving I spent a few days looking over the new battle field and making preparations to go into battle against the devil. Our first battle was fought at the Naomi church, with Sister Eltie Muse as the evangelist. This truly was a battle, but Sister Eltie is a good soldier and is not afraid to fight sin and the devil. Although we did not see so much visible results, yet we praise God for the two who prayed through to victory. The church was stirred and many unsaved were convicted of sin. Then we began our next revival at the Delmer church with Brother F. V. Taylor as the evangelist. Brother Taylor is a good evangelist and preaches the old-time gospel in such power and glory that sinners become hungry for salvation. God broke through on the scenes

and conviction seized the hearts of the people until the altar was filled with seekers. Twenty-two prayed through to victory, for which we give God-all the glory. Also, seventeen united with the church to help us push the battle on at Delmer. We are expecting greater things in the future for Delmer. Out of the seventeen who united with us were the evangelist, his wife and two children. From Delmer we began our next revival at the Shafter church. The Lord permitted me to do the preaching at Shafter. The Lord blessed in the preaching in a remarkable way. Although we did not see any visible results we feel sure much good was done regardless of cold weather and muddy roads, but the few that were permitted to come were encouraged to fight on for God. There are great things ahead for Shafter. We have not got to the Fawbush church yet, but if Jesus tarries and permits we expect to begin there as soon as spring weather comes. Truly the Delmer circuit is a large and ripe harvest field. Pray for us that God may use us for His own glory here."

EVANGELIST MABLE R. MANNING—"I have just arrived home for a short rest, after working constantly in revival meetings since my return from England in September. I began at Waterville, Vermont, with Brother Kimler Moulton, and

Pastor's Pocket Record



Used by the pastors of all denominations and acknowledged as the best and most thorough record published. It is an indispensable book for every pastor who values method and thoroughness in his work. This record affords space for 63 church officers, 714 members, 6,426 pastoral calls, directly opposite; 42 Communion seasons, 126 beptisms, 54 marriages, 105 funerals, 273 sermons, 63 addresses, 168 new members, text suggestions, themes for consideration, new books, enagements, money received and how disbursed, stc.

Prepaid, 75c

NAZARENE PUBLISHING HOUSE 2923 Troost Avenue Kansas City, Mo. God surely honored the faith of that young man and gave us one of the best meetings in the history of the church. We had good congregations throughout, and the last Sunday the church was filled to its capacity. We had quite a good number of seekers and happy finders of salvation or sanctification. The Methodist church of that town united with us, and a splendid spirit of co-operation prevails between the two churches and throughout the community. Folks came from Johnson, Wolcott, Montgomery, Jeffersonville, Monroville, and other nearby towns. It was surely a profitable meeting. Much credit is due to our young Brother Moulton for his wisdom and congenial spirit in bringing about such a good feeling in the community. Surely the mantle of his dear father, missionary to the Barbadoes, and whose body now rests in South America, has fallen upon his son. We bespeak for him a great future. Our meeting at Wolcott with Brother Roy Haas was one of great blessing, and we believe the church gained ground in public sentiment, and a better feeling in the community. We had quite a number of souls saved, some sanctified, and backsliders reclaimed. Our attendance was good throughout the three weeks we were there. Many came from the surrounding towns and villages. We feel that God surely warned the people in that section of the coming flood. One young man who had been attending the services but resisted the Spirit was lost in the flood. Folks who would not come to God in the revival services surely prayed and screamed in the flood period. Vermont is ripe for a mighty revival. My next meeting was with Brother Charles Stalker in Malden, Massachusetts. God blessed the preaching of Brother Stalker and a good company found God either in pardon or in sanctification. I had charge of the singing and sang solos. From Malden I went to Keene, New Hampshire, which folks everywhere declare to be the hardest city on earth, being so strongly Unitarian. Surely I found it hard. I believe the devil camped there for three weeks, but praise God, He gave the victory, with good audiences throughout. I had planned only a two weeks' meeting, but the third Sunday the church was filled to its capacity. God wonderfully blessed, and gave us quite a number of seekers, one a normal school teacher. The congregation all agreed we should run another week which we did, and God honored our faith. We had some good cases of salvation that week, and on Sunday, December 18, we closed with a union service in the Methodist church, all Protestant churches uniting. God wonderfully helped this servant preach to an audience of between three and four hundred, and at the close gave us about twenty young men and women as seekers, mostly high school and normal school students and teachers. Several hundred men and women made their way up to the altar, pledging themselves before God that they would help and pray for the young people, and do their best by God's help to stem the tide of worldliness, vice and sin in their city, homes and churches. The work of the Church of the Nazarene was surely brought to the front in Keene. The folks

realize we are out for the salvation of

souls and have a message which the world needs at this hour. Many of the leaders of the various churches and societies came to me with tears in their eyes and said this was what was needed in our churches today. Let us keep at it. Folks are hungry for God and salvation. Let us Nazarenes get down before God and get a fresh anointing of the Holy Ghost. There is nothing too hard for our God if we will let Him have His way. Much credit is due to our dear Brother Shirton, pastor at Keene, for his hard, aggressive work, preaching on the street, entering every open door. He is God's man for that situation. Pray for him. We ought to have a strong work in Keene with its thousands of normal school students crowding the streets. I begin my work

WANTS

STEHOGRAPHER-SECRETARY OPENING—Write full particulars of age, qualifications, office experience, Christian experience, salary, etc., in first letter. Address General Secretary, 2023 Troost Ave., Kansas City, Mo.

HALLELUJAH SOLO BOOK, the third, the "Yellow Book" by Rer. and Mrs. Jack Linn, author of the Blue and Red books. Just of the press. Money refunded if not satisfied. Price 25c. Rev. Jack Linn, Oregon, Wise.

Erangelists and Choir Leaders—Three new songs entitled: "Rejoice," "Do You Know," and "There's a Wonderful Story," Mimeographed conies. Each 10c; \$1.00 a dozen. Mrs. Paul Kulm, Alexander, North Dak.

Special Sale on Soul Rerival Songs and Soul Redeeming Songs. Each 100 pages. Just the books for your church and N. Y. P. S. Prices: Sample copy 15c; a dozen \$1.00; 50 for \$0.00; 100 for \$11.00; a dozen sefective until March 1. J. E. Melvin, Canute, Ohia.

WANTED—Sanctified young woman bookkeeper and stenographer. Berachah Home, Arlington, Texas.

FOR SALE—Two new hymns—words and music—"The Glory I Ask" and "Jesus Bridged the Chasm." These two hymns on folder, 15c each folder; four folders, 50c. Order of Anna Howe, Bianstield, III.

in 1928 at Montgomery, Vermont. Pray for me that God will give us a mighty revival in Northern Vermont."

PASTORS G. D. AND AGNES. URSCHEL, Benton, Illinois—"We are still in the battle against sin in southern Illinois. It is almost a year since we came to this place. This is quite a difficult field, but we believe that we can truthfully say that advancement has been made along some lines. Praise God, we just closed a re-vival meeting with Brother and Sister Anderson of Hutchinson, Kansas. Brother Anderson is a good preacher. His messages were enjoyed by the people. Sister Anderson sings well; many of her songs were new and were much appreciated. The church voted unanimously desiring that they come this way again some time. Personally we never have labored with two people who showed any sweeter spirit or were more anxious to see something done for God and the church than they. Let's keep these young folks busy."

PASTOR A. M. MASON, Childress, Texas -"We are glad to report victory from our work. We have been on the ground only one month and can say it is truly wonderful what the Lord has done. Our crowds are double. Our young people's work is on the increase, new members coming in all the time. Our Sunday school is moving up the hill very fast. We have from one to six new members each Sunday. We have taken ten new members into the church since the assembly at Wichita Falls. We have had souls pray through at prayermeeting, and are having great altar services in our regular services. Twenty-four, have prayed through in these services. Then we had a ten days' meeting with Rev. I. M. Ellis as evangelist, in which souls prayed through. Brother Ellis was at his best and the HERALD OF HOLINESS readers know what that means. In this meeting the saints prayed by day and night in

the old-time way, the fire fell, folks shouted as they did twenty-five years ago. We are going over the top this year. Watch us grow. God is giving us the hearts of the people. We are trying to win souls in every service. Conviction is on. Pray for us."

Evangelist U. E. Harding-"My last two meetings were conducted in southeastern Kansas in the cities of Chanute and Buffalo. At Chanute Rev. R. E. Tabor, the good pastor, has built a beautiful and commodious, modern brick church which would do credit to our movement in one of our largest cities. Like Noah, this good man has done most of the work with his own hands. Uncle Buddie often meets 'miracle workers,' but here is one indeed. Our meeting here was a campaign for indebtedness as well as on spiritual lines. Quite a number of seekers were at the altar and a good lift was made on the finances. The Edwards' Ladies Quartet spent three nights with us at the closing of the campaign. They are not only a wonderful quartet for musical harmony (and they are all of that), but Mrs. Edwards is a splendid preacher, Miss Lewis is an efficient children's worker, and they all play musical instruments and they are extremely evangelistic and carry a burden for souls. Our next meeting was with Rev. B. F. Lehman and his good people at Buffalo, Kansas. We were with Brother Lehman seventeen years ago when he was pastor in Auburn, Illinois. He has done a good work in Buffalo, and has been there nearly seven years. He has built a neat and commodious brick church on Main street, and they are out of debt. The personnel of this church compares favorably with any of our churches. I never have preached to a more attentive audience, with such reverence for the house of God. We had a number of wonderful altar scenes. The town is small, also the church building and the membership, but there is nothing small about the pastor or his people. They stand by an evan-gelist like any of our large city churches. Besides the nice offering/to me they gave a generous love offering to the pastor. I was beautifully entertained in the home of the pastor. While at Chanute we went up to Iola where Mrs. Carrie M. Flower is pastor and assisted them in raising money toward the purchase of a brick church building right in the heart of the city of Iola. Mrs. Flower and her people are doing a great work in that place. Closing at Buffalo, we spent two nights with District Superintendent N. B. Herrell and Rev. E. R. Shook, pastor at Ottawa, and assisted in the campaign of raising money toward the completion of their new church in that city. Brother Shook is on his ninth year and is doing a great work in Ottawa. Their church, which will soon be completed, will be one of the best equipped churches for Sunday school and church work in our de-There are many Sunday nomination. school rooms and they have a splendid auditorium with baptistry. For the past four and a half months we have labored in the Kansas City District, with the exception of one meeting which was held at Newton, Kansas. The readers of the HERALD OF HOLINESS will remember that

Bethany Peniel Secures Accrediting!

Prepare to enter the Second Semester, January 24, 1928, and receive full credit for your four years college work when you graduate.

Commission names the School as a Full Four Years College for 1928-29

The Committee from the State Board of Education, A. and M. College, and State University, after a thorough examination, have granted Three Years College standing for 1927-28, with the Full Four Years for 1928-29.

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LINE UP WITH THE BEST, AND HAVE NO REGRETS

N. B. Bethany is a college suburb to the State Capital. It will be wisdom to secure your home in Bethany soon.

Address, Rev. S. S. White, M. A., B. D., Acting President Bethany, Oklahoma

Rev. N. B. Herrell is District Superintendent of the Kansas City District and to this work he seems to be especially adapted. We have known Brother Herrell nearly twenty years. We united with the Church of the Nazarene under his ministry at Georgetown, Illinois. Brother Herrell is doing a good work. There are some people, you know, that are like the circus that puts everything in the parade-you don't need to go under the big tent—but it was not that way with Brother Herrell and his pastors. They are getting their feet down permanently. Everywhere we went they were building splendid church edifices that would do credit to our denomination anywhere, and gathering about them a splendid corps of pastors with the Nazarene vision. We shall not soon forget our labors with Brother Herrell and his pastors in the Kansas City District. We are at this writing spending the holidays with our family in Pasadena, California, then off to Canada and the Northwest for further campaigns. God is giving us some of the greatest meetings of our life. When you think of us, pray for us."

PASTOR L. A. WHITCOMB, OARDALE, CAL. -"A little over a month ago we closed a meeting here with Rev. L. N. Fogg of Los Angeles, as the evangelist in charge. Brother Fogg captured the hearts of the people from the first service. His clear, forceful preaching was a blessing to us all. Eighteen different seekers bowed at the altar, and with one exception all seemed to receive definite help. There was a greater spirit of prayer on the church during this meeting than at any time in my pastorate here, and the spirit of prayer continues. We are still praying that God will give us a sweep of revival power that will break over the boundaries of our denomination and touch the unsaved all over town. At the Christmas program the pastor and wife were presented with groceries and cash amounting to approximately twenty-five dollars. We are going into this new year with the determination to do our dead level best for God and souls."

TELEGRAMS

SEATTLE, WASHINGTON

Greatest five day convention here in Peniel Mission that the writer has witnessed in so short a time in forty years. Three fine young women in charge of mission, one of them our own splendid Florence Southwick of Nampa college. All night, all day praying still pays. More needed. Danger ahead.-Fred St. Clair.

DEATHS

BILLINGS-On November 19 our preclous brother, George Billings of Brock-ton, Mass, went home to Jesus at the age of 57. After several years of bodily age of 57. After several years of bodily weakness and intermittent suffering he has been released by our Father's mercy. Our personal acquaintance with Brother Billings was brief, less than one year, yet we came to love him dearly and recognize him as one of God's rare characters. It was through the faith and kindness of Brother Billings and his

precious wife that our new church in Brockton, Mass., was made possible. They opened their home to us as though we belonged to the family, showing every courtesy and evidence of love through the summer months. It was in his home that I came into intimate touch his home that I came into intimate touch with him, observing his patient and heroic suffering and unfilinching faith in Christ. Many a day last summer, in the midst of his earthly disappointments and suffering, I would hear his shout of "Glory." Again and again, as we knelt together in prayer, tears would stream down his face and his voice choke as he would praise God for His great love. His pastor, Brother Harold Gardner, was with him toward the last and tells me that the last intelligible word he heard from his lips was, "Hallelujah!" He proved the grace of God in life and death. He evidenced the words of Paul, "Joy unspeakable and full of glory." He leaves his widow Emma A. Blilings and one sister, Bertha Goodwin, wife of our preclous General SuperIntendent.—Howard Miller. ard Miller.

ADAMS—Anna Russell Adams was born in Crab Orchard, Kentucky, January 29, 1898. She passed to her heavenly home December 3, 1927, at the age of 29 years, 10 months and 4 days. She was united in marriage to Raymond H. Apple, April 19, 1925, and to this union one daughter was born. Sister Apple was converted early in life to this union one daughter was born. Sister Apple was converted early in life and soon after her conversion was sanctified. She was a charter member of the Church of the Nazarene at Davenport, Oklahoma. Her life was above reproach. She loved the doctrine of holiness and stood nobly by her church and pastor. Sister Apple had been in failing health for several months, and the end of her earthly pilgrimage came in Kansas City in a hospital where she had gone for treatment. Funeral services were conducted in Davenport, Oklahoma, on December 6, 1927, by Brother Bolerjack, a former pastor, and the present pastor, C. Elbert Dodd. The large display of flowers and the great throng of friends shows the high esteem in which she was held in her home and community. Besides her devoted husband and dear little daughter, Joanna, she leaves a mother, Sister Lena Adams, who has been a most useful and devoted support to the Church of the Nazarene at Davenport. She leaves three brothers, C. G. Adams and R. K. Adams, both of Oklahoma City, and John T. Adams who lives with his mother. Three sisters, Mrs. W. A. Loy and Mrs. G. L. Kirk of Oklahoma City, and Mrs. G. L. Kirk of Oklahoma City, and Mrs. A. Dean Scott of Oliton.—A friend. Sister Apple was converted early in life

ANNOUNCEMENTS

Notice—I am in Bethany-Peniel College this winter, but will be available for meetings next summer. My address is Bothany, Okla.—O. J. Hong. Licensed Preacher, Western Oklahoma District.

RECOMMENDATION—I take this opportunity of recommending Rev. J. W. Irwin as a faithful and able evangelist, thoroughly clear on doctrine, doing good work and willing to go anywhere. He will be a blessing to any church or community. Write or wire him at Des Arc, Mo.—C. A. Middleton, Pastor, Des Arc, Mo.

Notice — Kentucky District: The Christian Workers' Convention will meet at Richmond, Ky., March 5 to 9. General Superintendent Goodwin will be the special worker. All who know this great man know that we are fortunate to secure him for this meeting. Let each pastor and Christian worker plan to be present. Special attention will be given to the preacher and his problems, Sunday school work, N. Y. P. S. work, and W. M. S. work. Let all come and make this the greatest mid-year convention Kentucky District has ever enjoyed.—L. T. Wells, District Superintendent.

Please pray for a young preacher at Bothany, Okla., that God's will for him may be known; for a sister in Minnesota that she may be wholly the Lord's and that her husband may be healed; for the reclamation of a son who has drifted into sin and whose whereabouts are unknown to his parents who are old and heipless. helpless.

WEDDING BELLS—At a quiet wedding in the O'Neal Hotel at Dodge City, Kan-sas, Mr. John Schmidt of Ensign, and Miss Esther Harris, of the Wear Evan-gelistic Party, Cucamonga, Calif., were



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NAZARENE PUBLISHING HOUSE 2923 Troost Ayenue Kansas City, Mo.

united in marriage by Rev. Judson P. Wear on Dec. 1, 1927. They will live at Ensign, Kansas. We wish them a long and happy life in the service of the Lord.

RECOMMENDATION—Miss Jean Reid, a graduate of the Fort Wayne Bible School, after several years of careful preparation has carned for herself a splendid reputation in the field of holiness evangelism as a song evangelist and children's worker. Because of her precious experience of holiness, her pleasing presence, fine personality and voice, we bespeak for her a glorious place in the service of the Master. Write or wire her at 3928 Berkshire Road, Detroit, Michigan.—Howard W. Jerrett Pastor Church of the Nazarene, Detroit, Michigan.

DIRECTORIES

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North and South Carolina	5

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

SPRING ASSEMBLIES

Alberta (Calgary)Ma	
Northwest	May 2 to 6
Southern California (Long Beach) Northern California	

R. T. WILLIAMS
Office, 2928 Troost Ate., Kansas City, Mo.

GENERAL ASSEMBLY

The Seventh General Assembly of the Church of the Nazarene will be held at Columbus, Ohio, beginning June 13, 1928—E. J. Fleming, General Secretary.

EVANGELISTS' SLATES

JARRETTE AND DELL AYCOCK Walla Walls, Wash
T. M. ANDERSON
Lansing, MichJan 11 to 22
Cincinnati, ObioJan. 29 to Feb. 12 Kansas City, MoFeb. 19 to March 4
Essi Ligarnoni, Bhio
Portsmouth, Va April 1 to 15 Grand Rapids, Mich
Grand Rapids, Mich May 13 to 27
ALLINE ANDERSON Chattanooga, TennJan. 7 to 22
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Frankfort, IndJan. 1 to 22
Parker, IndJan. 29 to Feb. 12
C. C. BURTON
Albany, KyJan. 2to 28
W. R. CAIN
Portsmouth, OhloJan. 1 to 15
Ironton, OhioJan. 22 to Feb. 5
A. B. CAREY Washington, D. CJan. 1 to 15
JACK AND RUBY CARTER Merkel, TexasJan. 13 to 29
Memphis, Texas
C C AND RIORA CHATRIRID
Logan, Ohio
Chester, W. VaJan. 26 to Feb. 12
Lancaster, OhioFeb. 17 to March 4 Greentown, Ohio
Lowell, Mich
Cadillac, Mich

CLEOHORN EVANGELISTIC PARTY Taboks, TexasJan. 15 to 29 O'Donnell, TexasJan. 30 to Feb. 12
Abilene, TexasJune 8 to 24 Hamilin, TexasJuly 10 to 15 Howe, TexasJuly 27 to Aug. 5
J. V. COOK Columbus, Ohio (Third Street Mission, care V. G. Parker)
C. C. AND MARGARET CRAMMOND Storgis, Mich. Jan. 8 to 15 Lensing, Mich. Jan. 15 to 22
EARL E. CURTIS Caldwell, Idaho
C. L. DAVIS Mason City, Ill
WILLARD B. DAVIS Blackwell, Okia
M. E. AND NINA DE VOLL. Kimbali, S. DakJan. 18 to Feb. 5 Curtis, NebrFeb. 12 to March 4
H. N. DICKERSON
Alfambra, Calif
Columbus, Ohlo (Third Street Mission) Jan. 9 to 22
Mitchell IndJan. 26 to Feb. 12
Selma, IndFeb. 24 to March 11
J. R. EDWARDS AND WIPS Toledo, Ohio (First church) Jan. 1 to 15 Columbus, Ind. (Brown County Camp) Jaly 4 to 15
F. M. ELLIS Marlow, OklaJan. 5 to 22
THEO. ELENER AND WIFE
THEO. ELENER AND WIFE New York City, N. Y
Resteley CalifFeb. 19 to March 4
Ontario, Calif March 11 to 25 Pasadens, Calif
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Jarrette and Dell Aycock Break All Subscription Records!

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\$326.75 in payment of 527 Herald of Holiness subscriptions

The above illustration is a reduced fac-simile of a cashier's check sent us by Jarrette and Dell Aycock in payment of 527 subscriptions taken in a ten days' revival campaign with Rev. A. L. Parrott and his church at Bethany, Okla. This is the largest list of subscriptions ever raised during one revival and we wish to express our appreciation to the evangelists, the pastor and the people whose splendid co-operation made possible such almost unbelievable results.

•		
BDWARDS EVANGELISTIC LADIES' QUARTET St. Bernice, Ind Dec. 31 to Jan. 15 Richmond, Ind Jan. 18 to Feb. 5	ARTHUR MORGAN AND REUBEN BRIDGEWATCH Broadwater, NebrJan. 1 to 15 Harden, ColoJan. 18 to Feb. 5	EVANGELISTS' DIRECTORY
HONA FLEMING	J. B. McBRIDE Ft. Scott, KansJan. 8 to 29	Stella M. Adams, 1812 Banks Ave., Superior, Wisc. E. C. Allen, 714 Monroe St., Hutchinson, Kans., Alline Anderson, 1431 W. Twenty-second St., In-
Council Bluffs, IowaJan. 1 to 15 Huntington, IndJan. 18 to 29 Chicago, Ill. (North Side)Feb. 2 to 12	W. H. MINOR TUCSON, ArizonaJan. 20 to Feb. 13 ISABEL MYLER	dianapolis, Ind. Mack Anderson and wife, 519 E. 8th St., Hutchin-
JOHN FLEMING Kenmore, Obio	Washington, PaJan. 1 to 15 Indianapolis, IndJan. 19 to Feb. 5	Mrs. Willia F. Anderson, 1680 Kirkwood St., Pas- adena, Calif.
Baltimore, MdJan. 22 to Feb. 5 Warren, OhioFeb. 16 to 26	St. Paris, OhioFeb. 6 to 19 Columbus, OhioFeb. 23 to March 11	Wesley Armstrong, 911 E. 4th Ave., Mitchell, S. D. Mrs. E. M. Arnold, 1319, Burrage St., Portland,
Champaign, Ill	Zanesville, OhioApril 29 to May 13	Ore. A. O. Ashby, Pleasant Hill, La.
Payne, Chie	Doter, Del	Jarrette and Dell Aycock, 2923 Troost Are., Kan-
Hutchinson, KansasMay 23 to June 3 Rock Island, IllJune 5 to 17	Tampa, FlaDec. 8 to Jan. 11 AUG. N. NILSON	C. H. Babcock, 1148 Victoria Ave., Los Angeles, Calif. H. F. Bailey, Vestal, New York.
C. B. FUGETT Ottawa, Ill	Van Hook, N. DakDec. 29 to Jan. 15 FANNIE PAYNE EVANGELISTIC PARTY	C. E. Baird, 399 Hayward Avenue, Rochester, N. Y. G. F. Baldwin, 219 S. Cheyenne, Bartlesville, Ohla.
Bloomington, Ind	Cooleemee, N. CJan. 4 to 22	Mrs. Carris Barbieur, 5837 Bawls Ave., Indian- apolis, Ind.
H. A. GREGORY Abilene, Texas	Payne, Ohlo	A. B. and Ethei Sarham, Rt. 1, Box 406, Ft. Smith, Ark.
PAUL AND DURA GEIL Wellsville, Ohio	J. E. AND ADA REDMON Indiana Harbor, Ind. (Gen. Del.) Jan. 10 to 22 Valparaiso, Ind. (Gen. Del.) Jan. 24 to Feb. 5	Billy Baskin, 853 West 124th Street, Los Angeles, Calif. Edna Beaugher and Pearl Wilcox, Evangelists, 15
Churubusco, Ind	Rock Island, Ill. (Gen. Del.)Feb. 10 to 26 LAWRENCE REED	Plum St., Westerville, Oblo. P. P. Belew, Olivet, Illinois.
Barberton, Ohlo	Albany, N. Y. (Gen. Del.) Jan. 24 to Feb. 5	James M. Hell, 3316 New Hampshire Ave., Wash- ington, D. C.
RALPH C. GRAY Coleman, TexasJan. 8 to 22 Ballinger, TexasJan. 29 to Feb. 12	LEWIS J. AND EDYTHE RICE Milwaukee, Wis Jan. 3 to 22 Anderson, Ind. (Preachers' Meeting)	W. G. Bennett, 2933 Troost Ave., Kansas City, Mo. Luia E. Barnard, Bong Erangelist, 61 12th St.,
ARTHUR WILLIAM GOULD	PERRY ROOD	Lowell, Mass. James T. Bfack, 828 Chapman Are., Pasadena, Calif. Naomi Bost, Song Evangelist, Bethany, Okla.
Franklin, PaJan. 1 to 32 Fremont, OhioJan. 29 to Feb. 12	Columbus, OhioFeb. 9 to 19	Bowman Evangelistic Party, Hulsdale, III. Fred Bouse, R. S. Alexandria, Ind.
Chicago, Ill	J. A. RODGERS Wellsville, Ohio	J. A. Broomfield, Locksburg, Ark. J. E. Brasher, Crestview, Fla.
Canton, Ohio	Portland, MainsFeb. 7 to 26 Bethesda, OhioMarch 4 to 18	J. D. Brazil, Box 453, Broken Bow, Okla. Rev. W. T. Brewer and daughter, Preacher and
Kansas City, MoMay 30 to June 10 Columbus, OhioJune 13 to 24	Bradford, Pa March 25 to April 15 C. W. RUTH	singer, 517 Inex St., Fresno, Calif, Lyman Brough, Potterville, Mich. F. C. Brown, 308 Pleasant St., Ironton, Obio.
LEWIS E. HALL Connell, WashJan. 19 to Feb. 5	Pasadena, Calif. (First church) Jan. 8 to 22 J. O. SCHAAP	Earl and Iva Burger, 666 E. G St., Delphos, Oblo. M. M. Bussey, 907 Alto St., Redlands, Calif.
LEE L. HAMRIC Malden, MoJan. 6 to 22	Storm Lake, Iowa	Mrs. Mae Budd and Kusband, J. E. Budd, Streator,
U. E. HARDING Calgary, Alta., CanadaJan. 8 to 29	Sawyer, N. DFeb. 20 to March 4 O. H. SHAFFER	W. Evans Surnett, Late Charles, La. C. C. Burton, Delmer, Ky.
Portland, Ore. (First church) Feb. 5 to 19 Seattle, Wash. (Central Nazarene)	McEwen, TennDec. 30 to Jan. 15 Montpeller, IndJan. 15 to Feb. 5 Portland, IndApril 1 to 22	Harry B. Burks, Barboursville, W. Va. E. W. Bush and wife, Singers and preachers, 1001 E. 6th Are., Mitchell, S. D.
WILLIAM HESLOP AND WIFE Muncie, Ind	Farmland, IndJune 24 to July 15 Yorktown, IndJuly 17 to Aug. 5	W. R. Cain, 515 South Vine St., Wichita, Kans. J. H. Cailoway, Hamburg, Ark,
LEE DILL	Ossion, Ind	James E. Campbell, Song Evangelist, 1835 S. Arm- atrong St., Kokomo, Ind.
Batesville, ArkJan. 8 to 22 HUFF-WHITE EVANGELISTIC PARTY Bedford, IndJan. 8 to Feb. 5	Kalama, WashDec. 81 to Jan. 29 E H. STILLION Lincoln Place, PaJan. 1 to 15	Roscos C. Carrell, Planist, Cadar Hill, Texas. Lula B. Carter, 101 High Are., W., Oskaloosa, Ia. Jack and Ruby Carter, Bingers, Peniel, Texas.
AARON HULSE	HOWARD W. SWEETEN Poneta, Ind	W. Ward Caskey, Planist and Singer, 685 Branch St., Akron, Ohio.
Fredonia, Kans	East San Diego, CalifJan. 29 to Feb. 13 E. C. TARVIN	F. P. Cassidy, 405 Breckenridge St., Lexington, Ky.
Brooklyn, N Y. (care Rev. David King, 463 Vanderbilt Ave.)	Francisco, Ind. (Route 1)Jan. 1 to 15 Raymond, IndJan. 16 to 29	C. C. and Flora Chaiffeld, 410 E. Carl St., Win- chester. Ind.
ALLIE AND EMMA IRICK Blackwell, OhlaJan. 1 to 15 Portales, N. MezJan. 92 to Feb. 5	Highway, Ky	D. L. Chaiffeld, 601 Jefferson St., Frankfort, Ind. C. C. Childers, 522 W. Central Ave., Ashland, Ky. W. F. Clephorn, Bethany, Okla.
Artesia, N. MexFeb. 12 to 26 ANDREW JOHNSON	Albany, Ky	J. A. Collier and wife and Collier Band, Pilot Polot, Texas.
Ashland, KyJan. 9 to 23	JOHN THOMAS Berne, InJan. 15 to 29	Prof. C. C. Conley, Shloist and Chorus Director, 586 1/2 N. Roward St., Akron, Obio.
Chariton, Iowa	I. N. TOOLL Detroit, MichJan, 1 to 15	J. V. Cook, 408 Beranton Are., Marton, Ohio. H. E. Copeland, 2637 Clara Are., 8t. Louis, Mo.
Delta, Coto Jan. 30 to Feb. 12 Duncan, Okla	Indianapolis, Ind. (South Side Church)	E. M. Cornellus, 1713 W. 13th St., Bedford, Ind. E. M. Cornwell, 635 E. Locust St., Boonville, Ind. Ernest Coryell, Box 105, Oglirle, Minn.
J. F. KNAPP Indianapolis, IndJan. 1 to 15	N. E. TYLER Gainsville, TexasJan. 12 to 22 McKinney, Texas (Preachers' meeting)	F. W. Cox, Box 441; Lisbon, Ohio. J. L. Cox and wife, 1212 E. Wash. St., Clinton, IR.
Ottawa, Ont. (Amley College)	E. E. AND ORA J. TURNER	C. C. and Margaret Crammond, 815 Allegan St., Lansing, Mich.
W. W. LOVELESS Manchester, Ohlo Dec. 29 to Jan. 15 McDonald, Pa	Attica, Ind. (505 E. Pike St.) Jan. 8 to 23 Racine, Wis. (Gen. Del.) Jan. 29 to Feb. 12	J. H. Crawford, Hooker, Okla. W. H. Crawford, Cullecka, Tenn., Rt. 4, Stella B. Crooks, 231 W. 61st., Chicago, Ili.
Cincinnati, Ohio (Gen. Del.) Feb. 9 to 28 JACK LINN AND WIFE	Anderson, Ind. (No. Ind. Preachers' Conten- tion)	Earl E. Curtis, 141 Dayan St., Lowville, N. Y. A. F. Daniel, Carl Junction, Mo.
Florida	N. B. VANDALL Clarksburg, Ont	C. C. Davis, Station B., Eransville, Ind. Willard B. Davis, Singer, 2923 Troost Ave., Kan-
York, ColoJan. 18 to Fab. 5	H. W. WELSH	p. A. Dean, 1015 8th Are., West, Ashland, Wisc. A. S. Dean, 1317 Morningside Are., Stoux City.
Boulder, ColoFeb. 9 to 28 MABEL R. MANNING	Adrian, Mich	Lower, London, Tenn.
Montgomery, VermontJan. 1 to 15 Dierett, MassJan. 22 to Feb. 5 Mila. MaineFeb. 12 to 28	Brerett, Wash Jan. 19 to Feb. 5	C. I. Deboard and wife, 7585 Woodland Are., Ma- plewood, Mo.
o. Manchester, Conn March 11 to 25	Portland, Grs. (East Side church) Feb. 9 to 26 Camby, Wash	J. G. Demoret, Bethany, Okla. M. E. and Nina DeVoll, Kenesaw, Nebr.
Webster City, Jose	Rureka, Calif March 22 to April 8 Valleto, Calif	H. N. Dickerson, 2808 Newman St., Ashland, Ky. Mrs. Agnes Whits Diffee, Box 446, Durant, Okla.
Tapozoneta, Ohio (Gen. Del.)	EMMETT WRIGHT AND WIFE Lovell, Ohio	Clyde T. Dilley, McAllen, Terus. C. C. Diphoys, Box 284, Waldren, Ark. Dodd Evangelistic Party, Shannrock, Okla.
Simey, Ohio (Gen. Del.) Feb. 19 to March 11	areases, unity sees seems at the Fed. 18	was similarity to all commences one

Harry H. Doerle, Terre Haute, Ind., R. R., Box 68. Jack Donovan, Thorntown, Ind.
Johnnie and Jackie Douglas, 527 Centre St., Dallas, Royal E. Dunham, 416 E. 9th St., Hutchinson, Charles Dye, 2277 Willshire Ave., Columbus, Ohio. Mrs. Susan Eagan, Joster, Okla. John D. Edgin, Otark, Ark.
Edwards Evangelistic Ladies' Quartet, 2923 Troost
Are.. Kansas City, Mo.
J. R. Edwards and wife, Box 13, Elmore, Ohio.
B. H. Edwards, 2401 E. Douglas St., Wichita, B. h. Kans C. P. Ellis, Box 34, Montrose, Colo.
J. M. Ellis, Bethany, Okla.
W. E. Ellis, Gen. Del., Amarillo, Texas.
Harry Joseph Elliott, 403 15th Ave. 80., Nampa, Idabo Theo. Elsmar, 1451 Pacific St., Brooklyn, N. Y. C. E. Elsworth and wife, R. 9, Greenfield, Ind. Anna Erdman, Conway Springs, Kansas.
Henry C. Ethell, 856 W. White Oak Ave., Monrovia, 6. A. Ferguson, 83 W. St. Louis St., Aurora, Mo. Kirby Fleids and wife, Song Evangelists, 8702 Ham-Kirby Fleids and wife, Song Evangelists, 8702 Hamsiton, Anderson, Ind.

R. P. Fitch, 4318 Franklin Ave., Norwood, Ohio.

B. T. Flanery, Ojibwa, Wisconsin.

Bona Fleming, 2052 Hackworth St., Ashland, Ky.
Jahn Fleming, 2813 Holt St., Ashland, Ky.
L. N. Fogg, 5314 6th Ave., Los Angeles, Calif.

H. A. Forestar and Wife, Greensboro, N. C.

H. T. Foster, 644 80. 2nd St., Louisville, Ky.
F. B. Forters, Vicksburg, Mich.

C. B. Fupett, 4812 Williams Ave., Ashland, Ky.
J. E. Gaar, 1619 Beaver Ave., Des Moines, Jowa.

Mrs. Nancy Galbreath, Box 113, Cooleemee, N. C.
Floyd Gale, 107 Eppley Ave., Zanesville, Ohio.

C. J. Garrett, 885 Princeton, Ottawa, Kans.

J. P. Gardner, 724 26th St., Cairo, III.

George W. Gateciliffa, 2348 Locust St., Terre Haute,
Ind. Paul Geil and Wife, 457 W. Wabash St., Frankfort, Ind. Philip Saiter, 451 Alice St., E. Palestine, Ohio. W. T. Givens and wife, 126 N. Mason St., Bowie, Terus. J. L. Glascock, 1350 Grace Are., Cincinnati, Obio. Jim H. Green, Box 200, Connely Springs, N. C. H. A. Gregory, McKinney, Texas. H. A. Gregory, McKinney, Texas.

Mrs. Gussle Morris Gill, Antiors, Ohla.

Raiph S. Griswold, Peck, Mich.

J. C. Haftey, Madill, Ohla.

Raiph Haines, Greenville, Ohlo.

Florsie Haines, 2125 E. 90th St., Cleveland, Ohlo.

Lewis E. Hall, 723 9th Ave. S., Nampa, Ida.

Lea L. Hamric, Hamilm, Texas.

B. F. Harris, 216 E. Brochett St., Sherman, Texas.

Elsie Harry, 81 Hone Ave., Oll City, Pa.

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John T. Haffield, 728 North Mariposa Avenue, Hollywood, Calif. B. H. Haynie, 10 Woodbine Ave., Wollaston, Mass. N. J. Hepburn, 3733 Cleveland, Kansas City, Mo. Paul Hepstad, 209 Serenth St., West Jamestown, N. D. William G. Heslop, 843 Maxwell St., Allentown, Pa W. F. Herbin, Valley City, No. Dakota. Estella Hetzel, 217 Fox St., Grand Rapids, Mich. Allentown, Pa. F. E. Hill, 1170 E. 43d St., Los Argeles, Calif. R. M. Hocker, Goldthwaits, Tex., Box 295. Meriis E. Hooker, Erangelist and Bong Leader, Otivet, Ill.

M. P. Huffman, Box 153, Watonga, Otla.

Huff-White Evangelistic Party: J. M. Huff, Prof.
Paul White and Francis Tillman White, Olivet, Ill.

J. E. Hushes, Kingswood, Ky.

Aaron and Grace Huise, 13th and Plum, Hutchinson, Kans.

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

Nampa, Idaho. dieport, Ohio.

J. W. Hunt, No. 4, Namps, Idabo.

J. Ross Hurst, Box 1272, Hancretta, Otla.

David L. Hutton, Music Director and Soloist, 909

12th St., N. W., Washington, D. C.

Allie and Emma Irick, Box 918, Bethany, Okla.

L. L. Isaacs and wife, Augusta, Kans.

H. T. Isaltt, Courerse, La.

Roy J. Jacobs, 110 E. Dewey, Sapulpa, Otla.

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

Lum Jones, Ada, Otla.

Arthur H. Johnston and wife, song Evangelists, 800

Princeton St., Akroo, Ohio. Princeton St., Akron, Ohio.

Earnest S. Jones, 1810 Young St., Cincinnati, O.

Lyman Jones, Gen. Del., N. Kingsville, Ohio. Mrs. S. A. Keel, 284 Broadway, Des Moines, Iowa C. W. Kennedy, R. D. 5, Nampa, Idaho. W. G. Ketcheson, 2181 E. 40th St., Clereland, Oblo.

E. W. Kiemel, Sylvia, Kane,

W. D. Killingsworth, Tuscaloom, Ala.

J. A. Kirkham, 691 E. 46th St., Los Angeles, Calif.

J. F. Knapp, 1810 Young St., Cincinnati, Onic.

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J. A. Kring, 1892 Corson Ave., Pasadena, Calif. Lorenz Koenig, Box 225, Placentia, Calif. Mrs. Annabel Latimer Lane, 609 Main St., Temple, M. R. Lee, 518 E. Sears St., Danison, Texas.

Mason Lee, 3000 Winchester Are., Ashland, Ky.

Alics B. Lewis, Evangelistic Singar and Children's

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E. Arthur Lewis, 1400 E. 57th St., Chicago, Ill.

H. B. Lewis, 217 Holly St., Nampa, Idaho,

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Kane M. Rans Jack Linn and wife, Gregor, Wisc. V. W. and Marguerite Littrell, 1610 M. St., Lincoln, Nebr.

D. J. Long, Bethany, Okla.

E. J. Lord and Wife, Dunder, Ors. W. W. Loveless, London, Ohio. Warren and Mayhelle Lowman, Singers and Preachers, 6100 Princeton Ave., Chicago, Ill. neo. and Minnis Ludwig, 772 N. Euclid Ave., Theo. and Minnis Ludwig, 772 N. Excild Ave., St. Louis, Mo.
Will H. Lynn, Boute A, Box 5a, Quanah, Texas.
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Mabel R. Manning, Nahant, Mass.
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Chas. Mason, 814 Newell St., Walla Walla, Wash.
Jr B. McBride and wife, 112 Arlington Drive, Pasadena. Calif.
J. A. McClintock, Richmond, Ky.
F. L. McDonald, 1316 East Legrand Street, Indianapolis, Ind.
J. L. McLendon, High Springs, Fla.
Robert L. McLendon and wife, Sebastapol, Miss.
W. T. Means, 1802 Park St., Keckuk, Iowa.
L. C. Messer, Gospel Binger, 610 West Texas St.,
Durant, Okla. Durant, Okla.
1. F. Metcalf, S524 Ridge Are., Stoux City, Iowa.
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James Miller, 1249 N. Homes, Indianapolis, Ind.
Julius Miller, Battoon, Wisc.
W. H. Minor, Bethany, Okla.
W. H. Minor, Bethany, Okla.
Char, and Molife Mitchell 943 W. Main, Graen. Chas. and Molife Mitchell, 943 W. Main, Greenfield, Ind.
Edith L. Mitchail, 316 Scott St., Bad Are, Mich.
Geo. A. Moora, 1218 Rocerelt Are., Piqua, Ohio,
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Harry Morrow, 1754 Washington Bird., Chicago, Ill.
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Kansas City. Mo.
William O. Neare, 148 King Ave., Columbus, Ohio.
Aug. M. Nilson, 2923 Troost Ave., Kansas City. Mo.
John Norberry, Delance, N. J.
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Harold Osborn, 1810 Young St., Cincinnati, Ohlo.
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O. T. Pops, 101-18 S. Vinconnes Avs., Chicago, III.

A. A. Prica, Denton, Md.

T. J. Price, Gen. Del., Troy, Ohlo.

F. E. Putnsy, 207 S. Milwood, Wichits, Kans.

P. C. Ramssy, 606 S. Louisa St., Shawnee, Ohla.

Robert B. Rawis, Spring Hill. Tenn.

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Indianapolis, Ind.

Lawrence Reed, Mannington, W. Va.

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Jay and Virginia Rice, Song Brangelists, Farnam;

Lewis J. and Edythe Rice, 2028 Troost Are., Kan-

Geneva N. Reese, Palle City, Nebr.

Nebr.

114 City, Mo.

Olive A. Rife and Hina Daan, Thomson, Ga. C. C. Rhineharger, Olivet, Ill. Occar F. Ring, Newell, W. Vs. Bud Robinson, 2923 Troost Ave., -Kansas City, Ma. J. A. Rodgers, East Palestine, Ohio. Parry R. Rood, 2838 Overlook Drive, Huntington, W. Va. C. W. Ruth, 1833 Nowland Are., Indianapolis, Ind. William Seal, Des Arc. Mo. W. O. Self, 524 25th St., Columbus, Ga. J. O. Schaap, 225 7th Are., N. E., North St. Paul, Minn. G. H. Shaffer, Bluffton, Ind. N. B. Shade, Princeton, Fla. R. A. Shank and wife, 191 N. Ogden Ave., Columbus, Ohlo. T. W. Sharpe, 138 Princeton Ave., San Antonia. Texas. W. L. Shell, 1175 W. Flagler St., Miami, Fla. E. Shelhamer, 5419 Inleta Drive, Los Angeles, Calif. Mrs. Julia A. Shelhamer, 5419 Inleta Drive, Ibe Angeles, Callf. J. W. Staton, Wallowa, Oregon. F. A. Smith, Carnegie, Okla., Rt. 2, Box 44. J. N. Smith, Bethany, Okla. J. N. Smith, Betany, Otta.
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Buri Sparks, Song Evangelist, 425 E. 3rd St., Seymour, Ind.
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Thurman Spinks, Bethany, Otla.
Andrew and Sena Spoolstra, Holt, Mich.
A. M. Sprague, Manchester, Otla.
E. H. Stillion, 31 Hone Are., Oli City, Pa.
Della B. Stretch, El Paso, Ill.
E. L. Striegel, Norman, Otla.
Fred St. Clair Roy F. Stevens, Singer, 904 E. 4th St., Pittsburg, Chas. A. and Lennie M. Strait, 234 Wright St., Cadiliae, Mich.
Fred and Kittle Suffiald, Schota, Clinton County,
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Kansas City, Mo.
Howard W. Sweeten, Ashley, III. E. C. Tarvin, California, Ky. F. V. Taylor, West Somerset, Ky. Elwood Taylor, Science Hill, Ky. Elwood Taylor, Science Hill, Ky.
T. L. Terry, Rt. 1, Roachdale, Ind.
W. A. Terry, Lorenzo, Texas.
Z. T. Thacker, College Corner, Ohio.
J. E. Threadgill, 815 W. 10th St., Austin, Texas.
John and Emily Thomas, Wilmore, Ky.
Freddie Thomas (Boy Preacher) 214 E. Douglas
St., Błocanington, Ill.
G. E. Tonry, Bethany, Okia.
i. M. Toole, 615 E. College St., Alliance, Ohio.
J. C. Tryon, 832 N. Washington Ave., Wichita,
Kane. Kans.

Josiah Tucker, 106 N. Morrill St., Morrilton, Ark.
W. H. Tuilis, 1871 Hanford Drive, Pasadeña, Calif.
N. E. Tyler, Route 1, Rogere, Texas.
D. C. W. Tetrick and Mrs. Tetrick, Shawnee, Otla.
Rer. Jesse Uhier, Clearwater, Kans.
J. H. Vance, 627 S. Glenn St., Wichita, Kans.
N. B. Vandall, 616 Morning View Are., Akron, O.
George Vogt, Route 4, Hastings, Nebr.
Mrs. Delance Wallace, 1141 17th Are., N., Seattle,
Wash. Kane Wash. Mrs. Lena Montgomery Wallace, 1210 W. Grand, Oklahoma City, Okla. Geo. H. Ward, 624 Riverriew St., East Liverpool. Ohlo. Judson P. Wear and Party, 838 Naomi Drive, Ar-Judson P. Wear and Party, 638 Naomi Drive, Arcadla, Calif.

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Kenneth and Eunica Walls, 2115 Barth Ave., Indianapalis, Ind.

H. W. Welsh, Olivet, Illinois.

Werkhauser Evangelistic Party, 822 Wesley Ave., Oak Park, Ill.

Kendalt S. White, Bong Evangelist, Bethany, Ohla.

R. F. Whitehurst, Box 14, Wilmore, Ky.

Charles Whitley and wife, Electra, Texas.

Earl F. Wilda and wife, Box 483, San Bernardine,

Calif. R. Wilkinson, 607 Bank St., Keokuk, Iowa. Mrs. Esther Williamson, Binger, University Park, Humer C. Williams, North Portland, Ore., Box 68. L. E. Williams, Wilmore, Ky. Rer. and Mrs. J. A. Williams, R. 1; Box 67, Con-nersville, Ind. George M. Wilson, 210 Bloomington St., Greencastle, Ind. Emmett Wright, Trinway, Ohio. E. H. Wreede, Song Erangelist, Clorerdile, Ohio. A. M. Younghlood, R. 3, Box 275, Fr. Smith, Art. Dale G. Zeits, 516 Linden 8t., Lims, Otio-