

HERALD of HOLINESS

How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things—Romans 10:15

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Suppression, Counteraction, Eradication

TWENTY-FIVE years ago it was much more common to hear men say, "No one can live without committing sin" than it is today. Now days there has been quite an influx of teaching on "The Victorious Life" and many have revised their creed.

But it is very noticeable that every movement that even approaches becoming popular with the large majority of church members must stop short of perfect, personal holiness. Of course we should rejoice for every degree that the standard of Christian experience and life is lifted, still we cannot ourselves lower the standard of God's Word in order to meet the lack in the experience of the many.

To the question, "May Christians be cleansed from all sin here in this life?" only those who believe in the Wesleyan doctrine of perfect love or entire sanctification answer in the affirmative. To the question, "Must Christians sin?" many others may answer, "No, certainly not." But those who say that Christians are not bound to commit sin, though it is not possible to get entirely rid of the sin principle in this world, are under the necessity of explaining how one can live on a higher plane than his heart state. They must tell us how one can live a holy life and still not be holy in his heart.

Now let it be remembered that the old time "holiness fighter" was consistent in this particular: he claimed that one cannot be cleansed from all sin in the present life and that, therefore, sin will break out in his conduct and he will not be able to live a life of holiness.

But the case of the new "Victorious Life" proposition is not so simple; for the idea is that sin is within the heart as a defilement, but that it is not to break out in the conduct. The oldest theory of those who attempt this difficult explanation was called "Suppression." By this it was meant that the grace of God in the heart of the believer suppresses the sin principle so that it does not dominate the life or rule in the affections. Sin is still in the heart, but it is normally held down in more or less of a state of dormancy.

And now a new name has been found for the arrangement by which men seek to make provision for the "old man" to still live and yet to keep the Christian from falling into sin. The new word is *counteraction*; and those who attempt to tell us what this means say that the term implies

somewhat more than suppression and yet somewhat less than eradication. But when the argument is examined it is found to contain nothing more than a distinction in words. A few new illustrations are used to the effect that when the Holy Spirit comes into the heart and life of the believer He renders the sin principle *inoperative* somewhat as one renders the law of gravitation inoperative when by a superior force he tosses a stone into the air, though gravitation continually draws the stone back toward the center of the earth's mass. Christians are told that they are not to *dream* that sin is eradicated and they are not to trouble about suppressing it, they are simply to let the Holy Spirit into their hearts and then there will be a continued and increasing *counteraction*. As a matter of fact, if the sin principle can be so counteracted that the Christian need not trouble about suppression—if he keeps such complete victory that there is not need of effort to keep sin down—then how can any Christian with an experience like this be kept from *dreaming* that sin is all destroyed?

The fact is that suppression and counteraction are words expressing a distinction without a difference. In the normal justified life the grace of God is sufficient to suppress or counteract sin principle, though a thoughtful Christian would be slow to say that one "need not trouble about suppressing it;" for the experience of the majority is to the effect that only by the most careful effort can this suppression be made to work continually. Sin will not always remain dormant and the closest watching is necessary to make sure that it does not occasionally become dominant in the life.

But there is a better way. By faith in Jesus Christ the old sin principle can be entirely eradicated by the baptism with the Holy Ghost and fire. The principal effect of the incoming of the Holy Ghost into the believer's heart is that of the complete destruction of inbred sin. The New Testament emphasized purity, sanctification, purging, holiness, and other synonyms for a work and state which implies that sin is not simply counteracted, but entirely eradicated. Let us not regard sin of any degree; let us demand of ourselves that we commit ourselves to God so fully and that we trust Him so perfectly that no spot or wrinkle or any such thing shall remain to suggest that Jesus Christ is not an uttermost Savior.

GETTING OUR INSTITUTIONS OUT OF DEBT

AT the General Assembly, our hearts were all made glad by Brother Anderson's announcement that the Publishing House was out of debt, and this splendid achievement nerved our people for the task of "carrying on" in the effort to free the other institutions of our church.

More than a year ago, the General Board of Education set for the goal of all our schools "Freedom from Debt," before undertaking any special program for the further equipment and endowment. Debt is burdensome and dangerous, especially when it stands against a church or school; and the Board of Education did not and does not feel that it can assure our people of the permanency of an institution which is unable to raise money to liquidate its debts. Therefore, before the Board is willing to appeal to our people and friends for money to build more buildings and furnish further equipment there must be assurance that, after all, these institutions will not finally be lost to our church. When the colored man bought his second piece of property, he refused a deed and demanded a mortgage; for he said, "I had a deed to the other place, but another man had the mortgage and he got the place, so now I want the mortgage to this one." This is the way debt affects our institutions and we must have the mortgage as well as the deed.

And the Board of Education does not trifle with the "assets and liabilities" and enter into problems of arithmetic to try to show that a certain school is really out of debt; it requires that every creditor shall be actually satisfied and that there be no outstanding notes or bills of any kind for capital or current expenses. This is the Board's simple definition of "OUT OF DEBT" and is the goal set for all eight of our schools. All the schools have been working hard to reach this goal and at least three of them were within sight of it and we have been in doubt as to just which one would actually reach it first. But the honor of being the first goes to Bethany-Peniel at Bethany, Oklahoma, for on December 17th the president of the Board of Education received the following telegram, "Last debt Bethany-Peniel College was cancelled at three fifteen p. m., December 17. Are we first out? If so in what issue of the HERALD of HOLINESS will we receive promised publicity?" This telegram was signed by President Bracken, and by Revs. Neely and May, President and Secretary of the Board of Trustees. And in this issue we are giving special prominence to this, our first school to actually get out of debt. And we hope that we will have the privilege of giving some such special mention of the "second" OUT OF DEBT school very soon, and nothing would please us better than to be called upon for eight "school specials," on the same terms, during the year 1924.

I have been in Bethany since the announcement was made that the school is OUT and it is remarkable what an encouraging effect this

"finished work" has had upon the school and community. Bethany's permanence is assured as never before and its actual period of growth is just beginning. And the work was not done by means of a great drain on the resources of the school and people, but it was accomplished by means of months of careful planning and wise management, during which the equipment of the school was by no means neglected. This is the proper way to do it.

There are two more of our schools which are about to make the OUT OF DEBT goal and we are wondering which one of them will get there first. Watch the HERALD of HOLINESS for the announcement.

There is a quadrennium of prosperity for our schools and they fully deserve to come into their Day. Let us pray for them and pay to them to the full measure of our ability.

THE GENERAL BOARD

IN the issue of January 2nd we published a splendid article from Brother E. J. Fleming describing the meeting of the General Board of our church and giving something of a prospectus of the work which it has attempted to do. If you did not read that article, hunt up your paper and read it; otherwise there will be many things mentioned down through the four years that you will not understand.

The General Board is in reality the chief result of the last General Assembly. It is the answer to all our requests for centralization, equalization, unification and economy of operation in the general interests of our church. And there is no doubt but that we have made a wise step in the right direction and that we are to realize many of our hopes in this new arrangement.

Aside from its necessary work of organization, the most important task undertaken by the General Board in its recent meeting was the making up and the distribution of the General Budget. Rev. E. G. Anderson has given a very comprehensive explanation of this matter in the January number of "The Other Sheep," and as so many of our people will see and read the explanation offered there, it is scarcely necessary for me to go into details here. It is, we all realize, impossible to wait for the money to come in for the various General Interests before making arrangements for the expenditures; hence the General Board was forced to make estimates of the amount that would be required for the successful promotion of each branch of the work. These estimates were made on a conservative basis and with the hope that the Lord may bless our people with such a spirit of liberality that we will be enabled to go much beyond the figures set. But, at any rate, it is gratifying to know that the minimum is not so high as to be discouraging. **WE CAN GET THE MONEY THAT WE WILL HAVE TO HAVE.**

The following list contains the estimates made for the several branches of our General Work:

Foreign Missions.....	\$175,000
Home Missions, General.....	20,000
Publishing House,	
Free Literature.....	2,500
Church Extension.....	25,000
Ministerial Relief.....	7,500
Christian Education.....	1,200
General Superintendents.....	12,000
Contingent Fund.....	4,000
General Sunday School	
Committee.....	3,500
General Administrative Expense.....	6,925
General Assembly Expense.....	2,375

Total Estimated Budget.....\$260,000

All this money is to be gathered by one treasurer and is to be disbursed by the General Board in behalf of the various interests represented. When money is received by Brother Anderson, the General Treasurer, *without* special designation he will distribute it to the various departments represented in the General Budget on the percentage basis. But when he receives money designated for some particular work, he will apply it as the donor directs. Thus it would seem that the plan is as fair and just as it is possible to make it.

The General Board apportioned the amount required to the various districts of the church as follows:

Alabama.....	\$4484
Alberta.....	3700
Arizona.....	1101
Arkansas.....	5412
British Isles.....	2930
Chicago-Central.....	25010
Dallas.....	3090
Eastern Colorado-Wyoming.....	4000
Eastern Oklahoma.....	6807
Florida.....	708
Georgia.....	834
Hamlin.....	3690
Idaho-Oregon.....	4260
Indiana.....	30192
Iowa.....	5682
Kansas.....	9585
Kentucky.....	1680
Louisiana.....	1374
Manitoba-Saskatchewan.....	1060
Michigan.....	5932
Minneapolis.....	3496
Mississippi.....	504
Missouri.....	6475
Montana.....	172
Nebraska.....	3596
New England.....	22810
New Mexico.....	808
New York.....	7248
Northern California.....	4872
North Dakota-Minnesota.....	526
North Pacific.....	8832
Northwest.....	7032
Ohio.....	6280
Pittsburgh.....	20780
San Antonio.....	3300
Southern California.....	37570
Tennessee.....	11765
Washington-Philadelphia.....	5520
Western Colorado-Utah.....	407
Western Oklahoma.....	9632

Total Budget.....\$283,225

This distribution is for the calendar year of 1924 and the Districts will work out the amount required for the Assembly Year on this basis.

Of course there are many details as to the best methods of raising this money, etc. that will require time, but one thing we can all feel assured of and that is that our General Work is planned on the most efficient basis that it has ever been, and regardless of plans and methods, we must raise this money and send it in with unvarying regularity and move on to the greatest victories that we have ever won.

Questions Answered

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

Q. If a person after being baptized with water, commits sin and travels with the world and then repents and comes back to the Lord should he be baptized again? C. J. O., Wash.

Ans. No, not under any circumstances.

Q. Should a pastor have members voted into the Church of the Nazarene by yea and nay? S. D. S., Ark.

Ans. I suppose there is really nothing against following this plan, but it is not the regular method (See Manual, pages 107-109).

Q. What is the meaning of Eph. 2:2? That is, what power does Satan have over the air that he should be called, "the prince of the power of the air"? E. A. O., Ill.

Ans. The air surrounds the whole earth and is breathed by all, and since the Devil controls the spirit of the world, the society of men, his domain is described as "the air." We use the term in about this same sense when we say certain things are "in the air." By this term we mean that a quiet, though powerful force is at work. This is a strong characterization of Satan's kingdom, and the term agrees with that more common scriptural term, "the world," which the New Testament always mentions as opposed to Christ.

Q. Genesis 11:26 says that Terah was seventy years old when Abram was born, Genesis 12:4 says Abram was seventy-five years old when he departed from Haran to go into Canaan, then Genesis 11:32 says Terah was 205 years old at the time of his death; but Stephen says (Acts 7:4) that Abraham removed from Haran to Canaan "when his father was dead"; how do you explain all this? D. P., La.

Ans. There are several erroneous references to the Old Testament in Stephen's speech which do not exactly agree with the Hebrew Text. Some of the discrepancies are explainable on the basis of the fact that Stephen was a Hellenistic (Grecian) Jew and that the people to whom he spoke were also Hellenists and that he, therefore, quoted from the Septuagint, or Greek Version of the Old Testament. But the case in question cannot be explained upon just this basis; but there was a tradition, found also in the writings of Philo, to the effect that Abraham did not leave Haran until after the death of his father. This tradition was probably intended to shield Abraham against the charge of unfilial conduct. Also the Samaritan Version of the Pentateuch, which was well known in the days of Stephen, varies from the Hebrew in Genesis 11:32 and says that Terah was 145 years old at the time of his death, thus confirming Stephen's statement. No explanation is absolutely satisfactory, but it is possible that copyists have altered the Hebrew text and that the Samaritan Version and Stephen's statement should be considered correct.

My Call and Work as a Layman

By PROF. A. S. LONDON

MY call to service came at the time I received the Baptism with the Holy Spirit on July 12, 1906. I shall never forget telling Dr. J. B. Chapman at the night service after receiving this experience in the afternoon, that I knew what I was to do in the work of the Lord. And, I might say here that I did not see anything by day, or hear anything by night. I did not have any great external sign given me as to a call for lay work in the church. I had a little talent for singing and had been in Sunday school work since mere childhood. And I have never seen the time since my conversion at the age of nine when I did not desire to be doing something in the church. But with my consecration and receiving the Baptism with the Holy Spirit, there came a very clear impression that I should prepare to devote my gifts and whatever talent I might possess to the work of the church. And, please permit me to say that I have never been disobedient to the heavenly vision.

I began my preparation at once. I was very enthusiastic. My heart was afire with this new experience. I had a burning desire to see men saved and the work of the church advanced. I attended normal music schools and while yet in my teens I received a certificate in music. I sang in meetings, and gave talks, and before long I was in one of our Holiness Colleges and have been in them from that day until the present time.

I have been urged by several pastors, both of the Methodist and Nazarene churches to get license to preach. I was also told by some of my teachers that I had gifts along the line of speaking, and one Irish professor told me I had wonderful oratorical gifts within me. I know that he was right, for these gifts have never come out, so, consequently they must still be within me. I am still having to fight those off who insist that I must preach.

I remember a few years ago, while connected with one of our Holiness Colleges, I received a message stating that I had been unanimously called as pastor of one of our churches in a nearby town, and the District Superintendent had sanctioned this call, and my salary was set at \$25 per month and they would look for me the following Saturday. My District Superintendent called on me and urged me to accept this invitation, as this church was located in a school center and the opportunity for building a great church was at our door. I told him I had never had a call to preach and there were many preachers on his District without a place to preach and that I would resign in their favor. Although this Superintendent had been in our District for one year, he had not discovered that I was not one of his preachers.

Another one of my ministerial friends insists that I have not sense enough to know when I am called to preach. This only harmonizes with the statement that I have often made that I do not have sense enough to preach. Another preacher friend stopped at my front gate on his way to a District Assembly and insisted that I let him present my name as a candidate for license to preach.

I have often wished that God would trust

me with this great calling, if He saw fit. I consider it the greatest of all work. And since childhood I have had the greatest love and reverence for the ministry. But, I suppose God sees that my work is to be among the laity of the church, and that I am not fitted for the ministry.

As I began further preparation in entering our colleges the responsibilities of my place enlarged. I began teaching even before entering our schools. I was Superintendent of a High School when only eighteen years of age and began to act as tutor as soon as I entered our colleges. I was soon put in as Sunday school superintendent in one of our colleges, and had wonderful opportunities while serving in this capacity. I soon began a systematic study of Sunday school work and have had the privilege of finishing several courses in this line of study. As I received further preparation in our schools, added responsibilities were placed on me, both in literary and church work. Very early in my work, I began a special preparation and desired to help young people. I had one class of young people of nearly one hundred members for several years. With my further preparation came the responsibility as an official in connection with my work as a teacher. This brought me to the development of my oratorical gifts as a lecturer and for several years I have been having privileges along this line.

I remember having a call some years ago to give a series of lectures in a High School. The Principal of the school was one of my old students and had boosted my work very high. The students were in a great mood to receive my lectures. They swallowed everything I said and on Sunday night I stopped lecturing and offered a prayer for that great crowd of High School students and made an altar call and quite a number of the students were converted.

I remember giving a lecture one evening on the "Cigarette Evil" and a gentleman walked up and gave me a hundred dollar check. You know nothing is ever forgotten that is received with great emotion. I have spent nearly sixteen years in our schools and was seven years of that time taking courses of study in getting my college education, for I have always had to act as tutor to help pay expenses and in so doing could not get all my work in four years.

As a layman, I have seen hundreds of students bow at our altars and find Christ after my chapel talks, and just this morning I gave a talk at chapel and eight young people found Christ at the close of the service. God has permitted me, as a layman, to go into eleven different states as a gospel singer and lecturer and have touched some of the largest campmeetings of our Southland and this has also brought me in touch with many of the best and biggest men of our country in and out of our movement. I have had the privilege of being a delegate to the District and General Assemblies since 1912.

Through the kindness of my brethren, I have had an official position for many years in our colleges and have seen every member of my family either saved or sanctified at

my altars in my schools, and now one of my twin boys has asked for license to preach. I have now a class of seventy-five men in one of our largest churches, and have never loved my work in the church better, or young people more. I claim that there is in the

breast of every boy and girl a chord, that if struck, will awaken them and lead to success.

Praise to our Christ for getting me out of a community that has been noted for its crime and degradation and starting me on "My Call to Lay Service."

The Spirit of Sacrifice

By REV. J. G. MORRISON

THE law of real success is first to give, and then from the giving to receive. Any other kind of success is negligible. Giving of some sort must first be done before returns can be garnered. The farmer gives toil, seed, care, and then comes the harvest. The doctor gives study, patient practice, and faithful attendance on duty, and then comes suitable returns. The merchant gives devotion to business ere success is reaped.

In spiritual matters much the same holds true. There is no blessing without some sort of sacrifice. "He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing bring his sheaves with him," is still the law of spiritual harvest. many of the older denominations ceased to bless because they ceased to bleed. When every itinerant from superintendent to exhorter, with saddle-bags in hand, rode hither and thither with thread-bare coats, but with hearts aflame, they saw great revivals. When the station took the place of the circuit, and the comfortable parsonage the place of the circuit rider's mount, the sacrificial spirit largely departed and the flaming meetings protracted through the winter months, too frequently dwindled down to decision day in the Sunday school, and the Easter reception of members on profession of faith. It is impossible to maintain an evangelistic church without the spirit of sacrifice.

Somebody must give: brain blood, nerve, thought, time, prayer, agony, in order that the harvest of souls may be reaped. Dr. Daniel Steele, sweet spirited saint of Boston University fame, was once walking down the street with a companion, and saw a most deplorable wreck of a human being. Sodden in sin, and shot through with vice. Steele's companion exclaimed with horror at the sight, and said, "Is the salvation of such a creature possible?" To which the saintly doctor replied, "If somebody could be found who would bear him up in agonizing prayer to the throne, and continue that agony till he had been able to pray the prayer of faith for him, his salvation could be encompassed.

Is that not the case today! Pastors expect to reap a harvest of souls without suffering. Evangelists expect to precipitate a great meeting without any agony. Church leaders are many times more willing to pay the bills than they are to bleed in closet prayer for the cause. Our meetings dwindle into mechanical affairs because we are so loath to pay the price of blood. Practically everybody seeks the line of least resistance, which never did pay dividends in this holy business in which we are engaged.

It is little wonder that John Wesley said that if he could find a hundred men who were as dead to the world as was the saintly John Fletcher, and who were as willing to offer in prayer and agonize in supplication,

as was he, that he could take the whole of England in a few years.

What could not fifty thousand Nazarenes do, if they were all possessed of the eager spirit that *longs to bleed*, that *hungers*, to *sacrifice*, that *yearns to pay down the full price* for the saving of the lost, in this day that is upon us? What desolate regions would not be entered; what cities would not be assailed with supplication backed with sacrifice; how long would it be before there would be no village too remote to be reached no slum too depraved to be entered, no country place too hidden in woods or mountains to be sought out!

If all our workers from greatest to least, from scholars to illiterate newly licensed local preachers, could be given a great, burning baptism of the spirit of sacrifice, we could double our accessions within a year. What new reaches of faith would be ours! What anointings of thrilling, persuasive oratory! What boundless journeys we could and would undertake! What hastenings from home to home with tears to plead the cause of souls! How cheerfully as a badge of honor, would we wear the old suit! As a soldier displays the scars of battle, would all regard the evidences of sacrifice! There would be such brotherly vying with one another *for the hard field*, such envying, in a godly way (if such can be said) *the one who had sacrificed the most!* If the martyrs made the last supreme sacrifice, and were honored above all others for it, then the nearest we can come in self sacrifice to their high station the nearer we are to the honor they enjoyed.

Only as we give do we get. Only as we bleed do we bless. Only as we sacrifice do we secure. Only a cross brings a crown. Only as the acorn dies can it bring forth a tree. If we love our lives we will surely lose them. Only the life genuinely lost for Jesus, is really found. Only as we honestly go down, can we get up. Only as we die, can we really live.

RETALIATION

By REV. W. R. CAIN

WHILE this word is suggestive of much of the un-Christianlike spirit, yet there is a strong unqualified sense in which it has an indispensable, scriptural appropriateness for "instruction in righteousness" and promotion of the interests of the kingdom of God. Frequently, when certain erroneous statements are made, or when false doctrines are being disseminated, we are exhorted to "hold our peace," based on the argument that Jesus when He was accused before Pilate, "answered him not a word, inasmuch that the governor marveled greatly." But this is perhaps the only instance, where, in the midst of the re-

lentless conflict with His enemies Jesus made no reply. When we notice in the four Gospel much on the same order that is recorded in the 6th, 7th, and 8th chapters of St. John we discover Jesus did not only not keep quiet but no less than twenty-eight different times made reply; every time flatly contradicting what His opponents had said, forced them into a corner, spiked their guns, and at the same time so enraged them that it culminated in His ostracism and crucifixion. The prophet and apostles, in maintaining the same uncompromising position, shared practically the same fate (Jeremiah being one of the most pronounced examples of the Old Testament and St. Paul of the New). The martyrs of all ages possessed and exhibited this same spirit. If they had remained "quiet," there would have been no controversy and no sealing of their fate with their blood, and so far as they are concerned, no example for us today. No protest against wrong is bad business. It is treacherous. It bears the mark of a traitor. There was a sharp controversy between Elijah and Ahab—Mordecai and Haman—John the Baptist and Herod—Paul and his antagonists—and what if these men of God had kept silent? The writer sees but one alternative, viz., the blood of these lost men charged to the account of God's servants. We may think that to keep mum will give us greater prestige, but what if it does? Will that avail anything at the Judgment? All through the ages there has been so much "quietness," that too, in order to avoid controversy, prevent friction, etc., and in fact, for fear of offending some one, that we are now so beset on all sides with such a variety of formidable hindrances that it is doubtful if they are eliminated before the Millennium itself, *possibly never*. We are aware, that to some, this "retaliative" spirit has the appearance of fussing or quarreling, and frequently, it is. Others call it arguing. And that might be true. Still others, who do not have a surplus of spiritual discernment, may say it is a sign of carnality, (for they said Jesus had a Devil) and though the "retaliating" spirit is generally in more or less danger, yet, except we take a positive stand for the right, challenge the gainsayers, Gnostics, and Judaizing teachers with their poisonous doctrines, proceed to expose and denounce them accordingly, what may we expect but much more favorable conditions for Satan and his allies, and all the while so hedge up our own advancement, until in a surprisingly short time our labor—no difference how wisely administered, nor how strenuous or prolonged—will largely be in vain. Let it be understood that what we advocate in this article is to be in all kindness and long suffering, with no modification of attitude when it comes to taking a stand for the right, which is inconceivably more than a mere passive silence.

It costs a good deal less to take a pill for a headache (the symptom) than it does to spend several hundred dollars for an operation, and that is why a lot of folks choose the cheaper way of joining the church and being baptized.

Take Christ out of the gospel, and you take its very heart out. He has not only originated a system, but He has put Himself into it, as its very life and soul and power.—HERRICK JOHNSON.

Ten Observations Concerning the Tongue

By REV. OLIN W. WALTZ

SOME one has said that we should "think of nothing as insignificant." A very small thing may decide your all. The tongue, though small and seemingly insignificant is a very important factor in every life.

The first characteristic we notice concerning the tongue, is that, though small, yet it is important. In time a small leak will sink a ship and one word will sometimes either bless or curse an entire community. A nail driven near a compass so affected the compass, that the pilot put the ship two hundred miles off her right course and almost caused a shipwreck. The great Chicago fire started from a cow kicking over a small lantern. If such small things can cause such great disasters, surely, we ought to give heed unto one of our smallest members, the tongue.

Secondly, man cannot tame the tongue. "Every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind; but the tongue can no man tame: it is an unruly evil, full of deadly poison." The law cannot tame it, nor can education change it; for it is a branch coming from our heart. We can educate a thief and we still have a thief. Educate a carnal tongue and we have an educated tongue "full of deadly poison." When the heart becomes transformed, then will the tongue be tamed. Only God can tame the tongue.

Thirdly, the tongue is an index to the heart. For "out of the abundance of the heart, the mouth speaketh." In other words, "That which lies in the well of your thoughts, will come up in the bucket of your speech." Hereby we can perceive what is our religious status. Listen to the conversation of those with whom you come in daily contact and you will know by the fruit of their speech whether they are righteous, or wicked. "If any man among you seem to be religious and brideth not his tongue, this man's religion is vain." Words are "like leaves and where most abound, much fruit of sense beneath is rarely found." How careful we should be in the use of our words, for words mean everything.

Fourthly, the tongue is the "source of life." "He that will love life and see good days, let him refrain his tongue from evil and his lips that they speak no guile." Life and good days are the rewards of the right use of the tongue, as well as pure food. An uncontrolled tongue can upset the entire physical organism as easily as wrong diet. There is "that speaketh like the piercing of a sword: but the tongue of the wise is health." How many hearts have been broken by a word, how many homes destroyed because of a hasty tongue, how many lives ruined by talebearing!

Fifthly, words justify, or condemn. Jesus said, "By thy words thou shalt be justified and by thy words thou shalt be condemned." This certainly is a startling statement. How many persons we have met with perfect manners, yet the words falling from their lips have spoiled the impression made by their manners. We must have both gentle manners and kind words. Know ye, also, "That every idle word that men shall speak, they shall give account thereof in the day of judg-

ment." We may profess the highest state of grace, yet if our words are idle, our lives in God's sight, are as "sounding brass or tinkling cymbal." Will our words justify, or condemn us, at the great judgment?

Sixth, words edify, or corrupt. Paul said,

WITH THE GREEK NEW TESTAMENT

By E. WAYNE STAHL
Warriors and Mariners

*"Yea, let the vain world vanish,
As from a ship the strand;
But glory, glory dwelleth
In Immanuel's Land."*

These words a sweet singer of Scotland puts in the mouth of a dying saint of God. They bring before our minds the picture of a stately vessel moving out of its harbor into the open sea and sailing toward a port of splendor and peace.

In the sixth verse of the fourth chapter of Second Timothy, Paul the Aged Warrior is writing about his early leaving to be with Christ. He writes, "The time of my departure is at hand." In the Greek the word for departure is *Analysis*. This is a sea term and means primarily the unmooring or unloosing of a ship, just before it begins its voyage.

A story that will live forever is the narrative by Xenophon of the retreat of ten thousand Greeks through a vast extent of hostile Asiatic country toward their home in the west. For weary months they contended with storm and sun; they battled with savage beasts and with still more savage men. Not for a moment did they forget that they were in an enemy's land, and that the price of their safety and deliverance was everlasting watchfulness. Through it all they persisted on their westward way.

At last one day there stretched before them the blue expanse of a great body of water. They rushed forward in joyful rapture, shouting, "The Sea! The Sea! For its waves also washed the shores of Greece, their beloved home. Their long overland journey was done. Soon each of those valiant warriors would rest in the mansion of his father, in the palaces of friends and companions. Swift ships unmoored from the strand, would carry them to where their hearts and treasures were. Their sorrows and sufferings were behind.

Christians are pilgrims and strangers here in this life of time; they battle against the foes that war against the soul. There is no discharge in this war. They must watch and fight and pray, the battle ne'er give o'er; they must renew it boldly every day, and help divine implore. They travel toward the setting sun, confident that at evening tide there will be light.

What golden joy for them, "joy beyond compare," when they realize they have gone the last mile of the way, that they have come to the bourne of life where we lay our burdens down. As they look upon "the narrow sea which divides the heavenly land from ours" they can shout in holy ecstasy, "The Sea! The Sea!" And each can sing, "The time of my unmooring is at hand."

*"Sunset and evening star,
And one clear call for me!
And may there be no moaning of the bar,
When I put out to sea."*

*"Twilight and evening bell,
And after that the dark!
And may there be no sadness of farewell,
When I embark."*

*For though from out our bourne of time and
place.*

*The flood may bear me far,
I hope to see my Pilot face to face,
When I have crossed the bar."*

Department of New Testament Greek, Olivet College.

"Let no corrupt communication proceed out of thy mouth, but that which is good to the use of edifying that it may minister grace to the hearers." Many people are clean in their lives, but how unclean they are in words. Does our speech corrupt or edify our hearers? We are not to tolerate "filthiness, nor foolish talking, nor jesting which are not convenient." Many people lose their experience in salvation through their mouth. You need not swear, but just talk foolishly, and your joy in the Lord will disappear. Our lips should be full of praise, rather than puns.

Seventh, the right use of the tongue is an evidence of perfection. James says, "If any man offend not in words, the same is a perfect man, and able to bridle the whole body." "He that speaks much is much mistaken." "Even a fool when he holdeth his peace, is counted wise." "He that shutteth his lips is esteemed a man of understanding." Great men are men of few words. "In a multitude of words there wanteth not sin." We should be swift to hear, but slow to speak.

Eighth, the controlled tongue brings many blessings. Solomon said that "whoso keepeth his mouth and tongue, keepeth his soul from troubles." Most troubles arise from too much "tongue wagging." Our tongues are for a good purpose, not to stir up strife. Again we read, "A soft answer turneth away wrath." Behold the power of a controlled tongue! It is hard to be angry with the man who speaks softly. Another blessing is that the "lips of truth shall be established for ever, but a lying tongue is but for a moment." Only truth lasts, but lies bring death. We read that "heaviness in the heart of man maketh it stoop; but a good word maketh it glad."

Ninth, the tongue should be watched closely. The ninth commandment says that we are not to "Bear false witness," nor are we "to go up and down as a talebearer." If one of the ten commandments warns us regarding the tongue and James devotes almost one-fifth of his letter to the tongue, we ought, then, to give earnest heed unto our speech. Paul exhorts us that we speak, "with grace seasoned with salt, that ye may know how ye ought to answer every man." In writing to Titus, he adds, "In all things shewing thyself a pattern of good works; in doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed having no evil thing to say of you." In the same letter he admonishes us to "speak evil of no man." We not only harm ourselves, but we hurt the one spoken of and the one spoken to. The most terrible consequences of the wrong use of the tongue is seen in Matt. 12:32, "And whosoever speaketh a word against the Son of man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." If such be the case, we ought to give very earnest heed that we keep our tongue from evil.

Tenth, the tongue can be tamed. David prayed, "Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Lord, my strength, and my Redeemer." From here we gather two great truths. First, that God can change and com-

trol our tongues, and, second, that prayer is the means whereby we may receive such a blessed experience. We have found from a careful perusal of God's Word that the tongue though small, is not insignificant but needs careful and constant attention. If words justify, or condemn us, and our lives depend upon the right use of the tongue, then our prayer, without ceasing, should be that the "words of our mouth might be acceptable in His sight." The song of Charles Wesley presents a clear and concise ideal for our words.

*"And must I be to judgment brought
And answer in that day
For every vain and idle thought
And every word I say?"*

*"Yes; every secret of my heart
Shall shortly be made known,
And I receive my just desert
For all that I have done."*

*"Thou awful Judge of quick and dead,
The watchful power bestow
So shall I to my ways take heed
In all I speak or do."*

A YOUNG PREACHER'S SUPREME TEST

By EVANGELIST T. S. MASHBURN

THEN was Jesus led up of the Spirit into the wilderness to be tempted of the Devil." Jesus at this time was entering upon His ministry, and God permitted Him to be subjected to a supreme test—doubtless for an example to all future generations. This test seems to be one especially for young preachers.

1. We notice forty days and nights of loneliness and fasting in the wilderness, "tempted in all points like as we are, and yet without sin."

From the human side how this must have taxed His physical strength. The hunger and chill of night, with thirst for water, and no comfortable place on which to pillow His head. And when the tempter came to Him, he said, "If thou be the Son of God, command that these stones be made bread." Jesus replied, "It is written, man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." He came out victorious in this test.

Satan now tries to deceive and flatter Him to commit suicide by casting Himself down from the pinnacle of the temple. This is Satan's call to do something sensational and miraculous. Take up a rattlesnake and let it bite you. Anything reasonable or unreasonable. "He shall give His angels charge concerning thee: in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone." Jesus said unto him, "It is written again, thou shalt not tempt the Lord thy God."

Again the Devil taketh "Him up into an exceeding high mountain, and sheweth Him all the kingdoms of the world, and the glory of them; and saith unto Him, all these things will I give thee if thou wilt fall down and worship me." Then saith Jesus unto him, "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God and Him only shalt thou serve."

Dr. Brown said, "Astonishing is the love of our Redeemer, who so wrestled in prayer, so struggled with the temptations of Satan, so labored in teaching and healing sinners of mankind, all for the sake of His enemies, and that He might succor them that are tempted. It is necessary that preachers be fitted for their work by solemn prayers and fasting, and by experience of manifold temptations. And never is Satan more ready to harass souls than immediately after solemn fellowship with God, or while employed in extraordinary devotion."

Satan in those three temptations reached the climax of all temptations, and it is truthfully said that in them center all the range of temptations to which man is heir. Our Christ, who came to destroy the work of the Devil, won a victory in this supreme try-out, that should keep a holy shout in our hearts throughout all time and eternity. Hallelujah! He is able to succour us and does make a way for us to escape temptation.

"All the kingdoms of the world will I give thee, if thou wilt fall down and worship me." There is the young preacher of this age with his education and training out on hard scramble circuit, doing secular work and preaching too, with clothes and shoes scuffed and worn; or there is the evangelist who enjoys a national reputation, being constantly exposed to flattery; both need a wall of holy fire baptized people around them to pray the Holy Ghost down, until Devils fear and fly. Then too, if the young preacher stands for a whole God-inspired Bible, the deity of Jesus Christ, justification by faith, old time mourner's bench repentance, restitution for wrongs done to fellow men, the new birth of the Holy Spirit, the fall of Adam and inherited sin, the entire sanctification of regenerated believers, then look out: Satan will say, "You can not afford to be classed as being lopsided, a misfit and a back number, fall down! Be modern, compromise."

Repeatedly upon his knees this writer has read God's warning to His watchmen, found in the thirty-third chapter of Ezekiel.

In all ages preachers have met the supreme test, without faltering, because of God's eternal unfulfilling promises, and ever present power. Daniel, who fasted and prayed three full weeks, Abraham, Elijah, Joshua, Job, Isaiah, John the Baptist, the Apostles, and Stephen the first Christian martyr, all won out on the promises and merit of the blood of Him who suffered without the gate, and Paul's dying testimony was, "I have fought a good fight, I have finished my course, I have kept the faith."

VAN NUYS, CALIF.

"The HERALD of HOLINESS is a wonderful paper. It has been a blessing to me. I look forward to its coming every week. It is a clean, holy paper. May God bless its workers."—Mrs. Lillie Norris, Canton, Ohio.

"Please renew my subscription to the HERALD of HOLINESS; it is all the holiness I get to read now and I certainly enjoy reading it."—T. C. Nite, Texas.

"Please send the HERALD of HOLINESS for another year. Although we are Methodists we dearly love to read this good paper and think it stands for all that is good, pure and holy, and the best of all it is not too high for the poor people to take."—Mrs. L. C. Carpenter, Texas.

Uncle Buddie's Good Samaritan Chats

Beloved Samaritans:

In our last letter of travel we left you at our St. Louis Convention. We went from there to Kansas City and gave our pastor at First Church a night. Had fine time, Brother Bowes is a good advertiser and had it well advertised and we had a fine service, securing fine list of subscriptions for the HERALD of HOLINESS. We then gave two days each day at noon to the Helping Hand Institute, here we had two splendid services and each night we were with Brother Joseph Speakes at our Grace Nazarene Church. We had two fine nights there and during the three days we picked up fifty subscriptions for our good paper. We spent the days mostly at the Publishing House where our good Nazarene boys were doing the greatest amount of business that I ever saw done by a house of its size,—my but the business they were turning out—but they worked from early morn until almost midnight filling their orders but they are as happy a set as I ever saw at work. I was in the city while the General Board was in sessions and they were making their plans for the work of the church throughout its entire connection. From Kansas City I made my way on west and stopped for ten days at Yuma, Colorado with our old friend, the Rev. Howard Eckel. Here we had a nice little meeting, a fine spirit and four people saved. This was one of the smallest meetings that I ever held but we had a three days' snow storm that piled up snow until it was next to impossible for our people to come into town as the most of our Nazarenes live out on their ranches and the snow was so deep that many of them could not get to church. The spirit of the meetings was beautiful and the evangelist was well paid and everything taken care of in good shape. Brother Eckel has a beautiful people out on those plains and he is doing fine work. We had with us Brother Will Eckel's wife, the returned missionary, to do special singing and she did it well. She is a beautiful singer and a lovely little saint and all out for Jesus and a lost world. From Yuma we went by Denver and had one night with Rev. A. G. Crockett, the miracle man. A. G. Crockett can just simply work miracles, and he is working them. He had advertised the meeting well and I looked for a good crowd but he had out a crowd that looked like a campmeeting crowd and I saw something in his great church that I had never seen before. One man well dressed went into the gallery and pulled off his overcoat and got down on his knees right up in the high gallery and he must have prayed ten minutes. We had a number at the altar and some fine cases getting through. I got quite a list of subscriptions. I left at ten p. m. and they were still praying at the altar like a house afire and all this was on a bad Monday night. Seven years ago Brother Crockett had scarcely anything there and today he has a church that will seat a thousand and is worth \$65,000.00 and they owe about \$6,000.00, I think on their great church so you see I am not mistaken when I put Brother Crockett down as a miracle worker. My stay was a delightful one with Brother and Sister Crockett but the next morn-

ing we were up early and I was off for Colorado Springs to give Brother James Black a night at the Springs. Brother Black is an old friend and he is almost just about working miracles in that church. They have the crowds and a fine Sunday school. We had one most delightful night with them and I had a lovely home with my old friend A. W. Bernhardt who I suppose is one of the best Swedes that ever came from Sweden to the United States. We planned for me to stop next June for a few days and go to the Rockies and catch trout, won't that be fine? Come on everybody and go with us. Here in the Springs we met up again with our old friend of more than twenty years standing, the Rev. S. B. Rhoads. From Colorado Springs in March 1903, Dr. C. J. Fowler and wife, Brother and Sister J. M. and M. J. Harris, and the Rev. Will H. Huff, and Mr. James Harris and Brother S. B. Rhoads and wife and their son Paul and Bud Robinson and Miss Sallie, all in one nice Pullman car made the trip to California, stopping first at Sacramento with Brother and Sister Ferguson. Those were good old days and God was on the throne and the Government was on His shoulders, glory to His name. But Dr. Fowler and Sister Margaret Harris and Sister Rhoads have all three gone to live with Jesus—beloved the soldiers are gathering over on the plains of glory, suppose we all go up some day and join them, what say ye? Well from Colorado Springs I ran down to Canon City and there joined the battle with Brother L. E. Grattan and was with him for five days and the great quartet from Chicago was there to help us in the good fight and we had a most glorious time. Brother Grattan has remodeled their big tabernacle and made out of it one of the most beautiful tabernacles in the great holiness movement. It is perfectly marvelous, a thing of beauty and oh my, crowds, crowds crowds, to peddle and they had just closed a big revival with Brother Vanderpool and the quartet and had just received twenty-seven people into the church and they have a great church there. The work is growing by leaps and bounds and I suppose that there has never been a finer man and his wife on earth than L. E. Grattan and wife and four children. My, my but we did have a fine time and Brother Rhoads came up from the Springs and brought one of the finest mottoes painted on heavy canvas three feet wide and about twelve feet long and gave the church for a Christmas present, it could not be more beautiful than it was. The verse was first John 1:7 in four different colors. He also painted one for me with just one word, "Victory" on heavy blue linen, it is so beautiful, but oh it is just like Brother S. B. Rhoads, he is just simply too good to stay in this country many more years. Well we are off to Phoenix, Arizona for a four Sundays' battle with the Rev. E. G. Roberts and Dr. R. T. Williams and the Quartet. In our next letter we will tell you of the trip from Canon City to Phoenix.

In love,
UNCLE BUDDIE.

RUTS, A HINDRANCE TO PROGRESS

By L. A. REED

A Paper Presented at the Seventh Annual Convention, Nazarene Young People's Society, Southern California District

ANY tourist has frequently observed the sign by the side of the newly paved highway, where the macadam is still soft or where an aged highway has become softened, "Avoid the Ruts." This is an imperative consideration, for each time one more driver goes into the ruts, they become deeper and nearer the impossibility of repair. There is only one way to remedy the ruts, and that is to travel new paths, not once but continuously. When one gets into the ruts, it sometimes takes a catastrophe to get him out. I have seen overturned automobiles by the side of the road, wrecked because of a vain effort to get out of a rut. Ruts are dangerous things, therefore they should be avoided.

"Of all the organizations in the Church of the Nazarene, the one which is the most liable to be caught in a rut, is the Nazarene Young People's Society. The purpose of this paper is to place a sign by the side of the road, designating the ruts and endeavoring to point the way to new paths.

1. Under the main heading "Ruts of Form" we would first be pleased to draw your attention to a sub-topic, e. g. "Ruts in the Service."

In the first place, we get into a rut in the hymns which we sing. Many a good hymn has been spoiled for future use because we sang it to death. For instance pieces such as "The Fight is On," "The End is not Yet," "Far and Wide the Ripened Grain is Bending Low," and numbers of others which have simply been ruined for many because we got in the rut of demanding these until they are worn threadbare. Right now we are ruining some good hymns. If we want some arousments, invariably the hymn entitled "Saved, Saved, Saved," is called for, a very beautiful chorus, but it will be of short life. Let us vary our song services and instruct our choristers to keep teaching us new hymns and once in a while add a little frosting to the cake by singing such hymns as "Oh Thou in Whose Presence my Soul Takes Delight," "Amazing Grace how Sweet the Sound," and "Majestic Sweetness Sits Enthroned Upon the Savior's Brow."

Another service rut is found in the class of scriptures which are used by our more experienced N. Y. P. S. leaders. This is caused by a failure to study in preparation for a service, and right here we wish to insert, that it is nothing short of criminal for a N. Y. P. S. President or program committee to appoint leaders on short notice. Such a person or committee have no right to hold office who will indulge in such a practice. A lack of preparation will cause a person to fall back upon choosing a psalm or part of the sermon on the mount, because of familiarity with these passages. Great, gigantic scriptural truths, as needed by our young people are neglected and passed by. The rising generation are not recognized as scriptorians. It is due to a lack of serious consideration of God's Word as a necessary element in our personal spiritual life. The scripture reading should be always a time of blessing in our meetings, when we hear from God through His Word. The choice of scripture should receive our greatest and most prayerful attention.

In connection with service ruts, we are beginning to follow in the wake of the Christian Endeavor by the too frequent use of clippings and too much congregational assistance. I am pleading for some originality. We want some individual initiative even from our inexperienced members, at least an effort. Any person with a fair degree of intelligence can make a compilation, but it takes a little originality to create a composition. We have treated this part of our session too lightly; it should be just as much a blessing to the leader as to the audience, but our young people seemed to view it as a burden to be shunned or an evil to be endured. God give us a holy, original boldness, to do these duties with a degree of efficiency and interest which will be acceptable to Jesus Christ.

The second consideration under "Ruts of Form" is "Ruts of Administration." We have in many societies, "do nothing" committees. We go through the form of appointing them as each administration comes into office, and then proceed to forget we have them, throwing the burden of all work on just a few faithful ones. These few who do the work



are as much to blame for this condition as those who are guilty of inactivity. If upon some important occasion, a colossal failure should result, because of committee inactivity, and they should be publicly recognized as causing the failure and made to suffer the embarrassment of such a situation you would find that such dormancy would be less frequent. Let us get out of the rut of letting a few do the work. Every member of the N. Y. P. S. should be a live wire, always ready to serve in any capacity, when called upon to do so. If ultimately I should be found to be a failure, I would rather fail while endeavoring to be a success than to die of inactivity.

Again, we sometimes get in the "Office Holding Ruts," feeling that some person has held an office so long, that they must hold it until "death do us part." This is a grave mistake. Much good talent has been crushed because it has been unrecognized. Personally, I feel that when the society reaches a proportion of at least thirty-five members, the local constitution should be amended so as it would be impossible for any officer to succeed himself. Sometimes people get to feel that they should be re-elected, because possession is nine points of the law. Hence the liability of hurting persons' feelings frequently keeps us from benefiting by a much needed change. But we are not considering people's feelings, we are considering our N. Y. P. S. welfare and if a man or woman keep their feelings dangling from their coat sleeve, then they need to be taught that is the improper place to carry them. We used to have a practice in our College Society where the President of each administration automatically became the Society Janitor. Needless to say it worked fine as a dispenser of humility.

2. In consideration of the second main heading, "Ruts of Practice" we wish to spend a brief moment upon the subject of Topics, a universal Rut. We know that we shall be called upon to stand alone right at this point, but as we have no reputation to lose we do not hesitate just merely to advance an individual opinion. As long as our use of topics for our N. Y. P. S. nationally or as a district is just suggestive, then there is no argument. But we can see approaching a more binding arrangement which will find opposition among a great number of our spiritually minded young people. One great danger and only one presents itself to our vision and that danger is sufficiently great to warrant the elimination if necessary, of our entire topic program. That danger is the liability of circumscribing the leading of the Holy Spirit. Any spiritually minded person can sense this danger. Other young people's groups have done this very thing and have tried to lay down their procedure line upon line, with the result that they are so dry, they are subject at any time to a destructive conflagration. They have gone to seed to such an extent that their beauty has grown into weeds in God's Garden of Grace.

Social Ruts!—How many tremble as these words are proclaimed and well we might for this is one subject upon which we must continuously lay emphasis it seems, until the millennium comes. The tendency in this day and age is to consider a social life dull which is not hilarious. Here is a field for original thinking and planning in our N. Y. P. S. Can't we enjoy a social life that has a touch of dignity and sobriety? I believe we can. Our social activities can be instructive and educational as well as enjoyable, and should be! Furthermore we wish to repeat an echo from the National Young People's Convention, which declared in no uncertain tones that our social life *must not be tainted with jazz*. We declared war, giving no quarter, upon the passionate, sex appealing, unnatural syncope. God deliver us from this devilish perversion of harmony. It must have no place among NAZARENE YOUNG PEOPLE.

Finally we must avoid Scriptural Ruts. The mere expression, "Saved, Sanctified and Kept," is a testimony which will cause you to backslide, if persisted in. Tell the people of your victories, ask

their aid in your trials, salvation is an emancipating agency and we as a young people must get free and keep free in the Spirit of God. Pour out your heart to God in prayer at home and then when you pray in public, the varied expressions from your private heart cries, will not cause yours to be a boring prayer, but people will be blessed by the juice and honey from your supplications and praise. Let us not become an undemonstrative N. Y. P. S. but let us continue the practices of our fathers and shout Hallelujah, audibly and unashamed.

We are a peculiar people. I presume we will have to accomplish almost every attempt in a peculiar way. As we spoke to the General Assembly in defense of our N. Y. P. S. program, a flash of a vision of God's plan, cometed across the firmament of our understanding and the phrase of scripture, "It does not yet appear what we shall be," is merely suggestive of our Pentecostal Possibilities, through the gallant leadings of our victorious Christ. Let us hope on, for hope is in the words of the poet "the song-bird of the heart which gladdens life's morn; comforts life's noon; and e'en in old age it warbles a tune." Let us continue to follow a God-given vision of our possibilities until the N. Y. P. S. shall girdle the globe with salvation.

DISCUSSION OF YOUNG PEOPLE'S TOPIC FOR SUNDAY, JANUARY 27

By REV. S. S. WHITE

SUBJECT: A Labor Shortage. SCRIPTURE LESSON: Matt. 9:32-38.

1. Christ was on an evangelistic tour. He was teaching, preaching, and healing the sick. While on this journey He was impressed with the great labor shortage. The multitudes were as sheep without a shepherd. There was no one to call them by name, to lead them out, no one whose voice they knew and would follow. There was no one to make them lie down in green pastures, to lead them beside the still waters, to tenderly care for them when faint, when in danger, or when they suffered injury. They were like helpless sheep straying away in the mountains, a prey to the elements and the wild beasts. What a tragic picture! How like the conditions of the foreign fields. Take Japan for instance, A recent writer informs us that there are six or seven classes or sections of the Japanese people who are still comparatively untouched by Christianity. Many are breaking with the old religions, but we are not getting the Gospel to them rapidly enough. They are wandering as sheep without a shepherd.

2. Christ next called the attention of His disciples to the labor shortage. He felt constrained to let them share the burden with Him. A different illustration is used here. Above He talks of sheep without a shepherd, while now He tells of plenteous harvests with but few laborers. The broad fields of grain are bending under their load. And we are sure that we would do no violence to the lesson to add that the fields were already white unto harvest. Christ was impelled to make such a declaration after conversing with the needy Samaritan woman. As applied to the heathen peoples all of this signifies need and readiness for help. But alas, the laborers are scarce. Imagine field after field of golden grain blowing, bending breaking, falling, and finally being lost because harvest hands could not be secured and you will get the thought before us. No wonder the Master's heart was touched with compassion.

3. The Master closes our lesson with an exhortation to His disciples. He urged them to pray that laborers might be sent forth, prayer was the key to the situation. The same is true now. We should join in this petition today. But remember that it will take concentration for the Lord of the harvest can only answer through us. He will commission us to either go or send. The need now in our church is for money to send. We have plenty of volunteers at present, but not the necessary cash. Will you assist in answering your prayer by sacrificing in order that you may give?

Topics for Thought and Discussion:

(1) The helplessness of sheep without a shepherd. (2) Grain must be harvested when it is ripe or be lost. (3) Would we pay more to missions if we prayed more for missions? (4) Discuss the untouched sections of some field—like Japan or China. (5) Will knowledge of conditions tend to increase our burden for missions?



B. F. NEELY, PH. B., President of Board

PAST AND PROGRESS

Prof. L. M. MAY

TEN years ago Bethany was a village of two hundred people in the center of which was a four acre campus. Upon this were two large frame buildings. One was used for a kitchen and dining room, chapel, music conservatory, and a home for the girls. The other accommodated the classes, study hall, library, and the boys.

A few sanctified teachers were doing their best for a student body of nearly one hundred most of whom were enrolled in the grade and theological departments. There were probably a few in high school, but no graduates that year. Little inducement was offered to a graduate, as the work at that time was not accredited. With the growing debt under which we were laboring the prospects for the future were not bright. But God was with us, and today we have a beautiful Bermuda grass campus, two dormitories, a large auditorium, and the new brick, Bresee Memorial administration building. The large, reading room which covers most of the third floor, is too small for our body of students, which has grown to more than three hundred.

During this time the departments of high school, normal training, and junior college, have been given state affiliation, so that the sixty or more graduates who go from us this year will find an open door awaiting them where ever they go. Our present faculty consists of fifteen mature men and women who know the Lord and the value of scholastic standing, who are prepared to give our American youths the things which are of real value.



S. S. WHITE, M. A., B. D., Vice-President

Today Bethany-Peniel College stands as a monument to the cause of holiness and Christian educational. It is free from debt and in the midst of a thriving town of twelve hundred people who for the most part love the Lord, and are here because of the school. We expect by the help of God to establish a college dedicated to God and to the Church of the Nazarene.

Bethany-Peniel College

The Campus, Buildings, and Equipment of
Is Absolutely Clear of Debt, Inc

ACCREDITING AND AFFILIATION

By PRES. A. K. BRACKEN

WHEN the present administration took charge of Bethany-Peniel College three and one-half years ago the school was in good favor not only with our people but also with the state educational authorities. Its high school work had been fully accredited by the State Department of Education and with Oklahoma University.

Immediately we set to work to secure accrediting for our Normal Training work. This was granted in 1922. This work is open only to seniors who have completed twelve units of work, two of which are prescribed. It consists of a year's work in professional subjects and American History. At the end of the course the students are given two year State certificates to teach in the common schools of Oklahoma. Already a number of students have taken advantage of this privilege and are now doing successful teaching in the State.

material blessings. It is located in Bethany, Oklahoma on the interurban line running from Oklahoma City to El Reno. It is ten miles from the Oklahoma City and four miles from the city. Interurban cars give hourly transportation to Oklahoma City and El Reno.

Bethany has a population of about twelve hundred. The citizens are for the most part religious people who are interested in the school. The town has a bank, lumber yard, several stores and other business houses, such as are usually found in a town of this size.

Tracts of land of all sizes may be bought at moderate prices. House rent is reasonable. The school is supplied with gas and electric facilities. Good well water may be obtained at a moderate price. The soil about Bethany is well suited to the growing of fruits and vegetables. Poultry raising and gardening may be engaged in with profit. Oklahoma City with its one hundred thousand inhabitants furnishes an excellent market for all kinds of produce.



VIEW OF CAMPUS

One year and a half ago the State Board of Education passed a resolution granting accrediting for the first two years of college work. The school has a letter of accrediting from Oklahoma University also. This gives the College standing with all State schools. One year ago Bethany-Peniel College was made a member of the American Association of Junior Colleges. This gives it recognition by a chain of colleges all over the United States. The institution is happy to be able to offer its students work that is given full state accrediting and work that is in a limited sense recognized all over the United States.

The debt is now paid. The constituency of the school is learning to appreciate more and more the value of a State-accredited institution, so we feel that the school is now facing the greatest opportunity for advancement that it has ever enjoyed.

THE MATERIAL ADVANTAGE OF BETHANY-PENIEL COLLEGE

By PRES. A. K. BRACKEN

IT matters not how much loved the institution may be, nor how loyal its constituency may become, nor how blessed the people may be in a spiritual way, there must be material advantages if the institution ultimately succeeds.

Bethany-Peniel College is favored with many

furnishes employment for many Bethany citizens.

A concrete road connects Bethany with Oklahoma City, the state capital, and with Edmond, the location of one of the State Teacher's Colleges. Plans are now in operation to complete the concrete road to Norman, the State University City. Such a connection gives the school the advantage of becoming acquainted with the leading educators and administrators that come to the state, and it gives opportunity to its graduates to pursue their education in the state schools.

In addition to all these material advantages Bethany-Peniel College is readily accessible to all parts of the Southern Educational Zone. With the school free from debt, and with a loyal harmonious constituency, there is every reason to believe that with the help and blessing of the Lord, we may be in the Southland a college which the Church of Nazarene will be glad to own.

HOW THE DEBT WAS PAID

By PRES. A. K. BRACKEN

LIKE most of our schools Bethany-Peniel College has been in debt all its life. While Dr. C. W. Widmeyer and Professor A. S. London were in charge of the school they labored heroically to maintain the school and pay its debt. In spite of limited finances and cumbersome debt the end

Has Reached the Goal

Bethany-Peniel College, Appraised Value \$59,000,
paying Every Current Bill up to Date

grew every year, and its educational standing raised.

reparatory to the opening of the school in the fall of 1920, the school faced a debt of twenty-one thousand dollars, an unfinished Administration building, and the necessity of furnishing all the things throughout. Added to these conditions was the fact that we were facing a period of financial adjustment and depression. Creditors had to be satisfied, the building had to be completed, our things had to be furnished, and provisions made for further enlargement.

Money was borrowed to complete the building and furniture was bought and paid for out of the semester's collections. Then was inaugurated a policy of "Quit Borrowing and Begin Paying." When all need existed money was collected from some one to meet the need. There was no blind spending.

Student accounts were collected with scrupulous care, and regular audits of our books were made by certified public accountants.

Our policy could not have been adhered to had

COURSES OF INSTRUCTION

By PRES. A. K. BRACKEN

BETHANY-Peniel College offers courses in regular literary work beginning with the sixth grade, and extending through four years of college. In connection with the high school work we have the Normal Training Department, the graduates of which receive two year State teacher's certificates.

Our Theological work is of a very high order. Professor C. A. McConnell, the Dean of Theology, is not only a scholar but he is a very popular teacher. One gratifying feature of this work is that the teachers in our Theological Department have impressed upon the minds of their students that they will never succeed in the ministry without exercise in that line. Quite a number of our young preachers are actively engaged in preaching while in attendance at school. God is blessing them, souls are being saved and sanctified under their ministry, and in some cases Nazarene churches have been organized through their efforts.



A. K. BRACKEN, A. B., President



LADIES' GLEE CLUB

not been for the faithful co-operation on the part of all our people. Our General Superintendents, President of the General Board of Education, our District Superintendent, Rev. S. H. Owens, as vital assistance by commending the management of the school to our patrons by giving valuable aid to the management, and by taking offerings for the school. The untiring energy, the inspirational messages, the business-like methods of our Business Manager, Rev. J. C. Henson, with his considerate regard for the interests of the local church soon secured a maximum of co-operation from our members and laity.

Along with the task of raising the indebtedness, the school has been constantly making improvement in the buildings and grounds, has gradually added to its library and laboratory equipment, and succeeded in meeting conditions to give it affiliation with the State Educational institutions for its Normal Training High School work and for two years of college.

The school is now in position to move forward out the burden of debt. It will be as conservative in its plans as will be in keeping with wholehearted progress. Enlargements will be expected of it as enrollment grows and will be necessary for maintaining its standing with the State; but this can be done if our churches pay the educational apportionment.

This they can easily do since there is no debt to pay.

Bethany-Peniel College is most ably and loyally supported by its departments of Music and Expression. Mrs. Era Botts Gilmore is our director of music. Her work as such could scarcely be excelled. She is ably assisted by Miss Johnny Jernigan in piano and violin, by Mrs. L. M. May as teacher in voice, and by Professor Jessie Simpson as teacher of wind instruments. Miss Annie E. Montgomery is the head of our Expression Department. Her work is exceptionally strong and her programs are always highly entertaining and are of the very highest moral tone.

One feature that we greatly appreciate about our special departments is their freedom from the trend toward worldliness. A school could hardly have better co-operation along this line than Bethany-Peniel College has with its present special departments. These departments are characterized by their strength in scholarship and tempered by a truly religious tone.

THE HOLINESS SCHOOL AND MODERNISM

By PROF. S. S. WHITE

MODERNISM, of which we are hearing so much today, is based on the theory of evolution. It emphasizes process to the neglect of crisis, and naturalism as over against supernaturalism. A miracle is looked upon as the abrogation of natural law and as such cannot for

once be tolerated. Religiously, Modernism represents much that is from the standpoint of the Fundamentalist rank unbelief. It starts out by denying the Virgin Birth and often ends in atheism itself.

The holiness movement came into existence as a protest against formality or a lack of spirituality. The holiness school grew out of the demand for trained workers created by the holiness movement. Thus we may hold that the holiness school is ultimately the result of a desire for a vital Christianity. In the last analysis of the situation, we shall find that neither the holiness movement nor the holiness school was a protest against Modernism. Modernism with its heretical teachings was a later development. Besides, the main thought of our leaders in the school and outside was not theory or doctrine. It was, as we have already indicated, personal contact with God through Christ. Many of our people did not have very adequate conceptions of our teachings, but they did get wonderfully saved and later marvelously sanctified.

That the holiness school did not originate as a reaction to Modernism is certainly no misfortune. The best means by which to combat Modernism is by what we might call the pragmatic method. By this Christian experience or inner contact with God is meant. Thus we get directly in touch with the Holy Spirit and through Him with God the Father and Jesus Christ. This brings us into a consciousness of miracle or of spiritual crisis within the realm of our own personalities. Such a fact inevitably causes the difficulty as to miracles and the supernatural to vanish. With this start it will be

easy for us to believe in the Virgin Birth and in all of the other miracles of the Bible and in the Bible itself as a divinely inspired book. Dr. E. Y. Mullins writing of him who has an experience in God gives us the following words, "Miracles do not trouble him now because he has a sample of the miracle working power in his own soul. Hume's argument that miracles cannot be true because contrary to experience is exactly reversed and the Chris-



L. M. MAY, B. S., Dean



A. L. PARROTT, M. A., College Pastor

tian says miracles are true because they accord precisely with his experience."

The holiness school, then, surely is a real force against Modernism. It comes not so much to array argument against argument, but rather to send forth the logic of life to meet and vanquish the logic of thought and words. The former is always more than a match for the latter. In addition, the holiness school as an institution of learning makes it possible to better conserve, interpret and propagate the life out of which it has grown and for which it stands. It is for this purpose that Bethany-Peniel College exists and must be maintained.

SPIRITUALITY VS. SCHOLARSHIP

By PROF. C. A. MCCONNELL

IT is to be admitted that the self-assertive scholarship of the present day is material rather than spiritual. It has become the custom of many leaders in the work of education to speak lightly and rather pityingly of those who would build upon a foundation of faith and revelation rather than upon the conclusions of investigators into the realm of matter, even though those conclusions be based upon hypotheses and half-understood phenomena. Modern scholarship boasts of its freedom from things spiritual.

Knowing well this materialistic trend of colleges and universities of today it is not strange that our people who have come to know the living God and His Christ, and because of that knowledge give first place to the unseen eternal, should accept the word of educated infidelity that scholarship and spirituality are things apart.

That conclusion, more than our poverty as a people, has been a bar to higher education within our church. Our people will not endanger their spiritual life for unproven opinions of any set of savants—Jenovah, not electrons, is their father.

But there is a danger that we shall take a position as false as that of false scholars. We have no quarrel with astronomy, nor geology, nor biology—we do not protest assumptions and false conclusions of those whose patent purpose is to destroy the revealed Word of God which our experience has proven true. Scholarship is not to be feared, but we demand Christian scholarship. God is not at variance with Himself. Truth whether found in science, or philosophy, or revelation, is one.

Loyalty to our faith demands a training, and equipment—scholarship—equal at least to that of those who would destroy that faith. God will expect that much of us. Is it then possible to join genuine spirituality with a scholarship which shall command the respect and acknowledgment of unspiritual critics. The need, our consecration—and God, say yes. True, the concentration required for thorough work may tempt to rob one of the time for spiritual communion and growth, but here lies the value of our holiness colleges: there the spiritual life of the student is the first concern. As to the matter of scholarship: After years of struggle our schools have brought forth a band of teachers who have not only fought their way through the fogs and doubts

of the universities to the clear sunlight of settled faith, but have acquired a degree of scholarship recognized by the highest institutions of the land, and with it an ability to meet and overthrow unfaith upon its own ground.

At Bethany-Peniel we are proving that scholarship and spirituality are compatible.

THE COLLEGE CHURCH

By A. L. PARROTT

BETHANY College Church composed of about four hundred and fifty members, is for the most part made up of Nazarenes who have moved here for the purpose of educating their children in a holiness school. A beautiful spirit of harmony and co-operation exists. If there ever was a line of demarcation drawn between the two institutions it has been forgotten; for our church is solidly behind the College, and our President and Faculty are one hundred per cent Nazarene, putting God and the church first in everything.

The church worships in the College Chapel, a large cement block auditorium, with a seating capacity of about five hundred people, and perhaps six hundred by using extra chairs. For many months this building has been inadequate to accommodate the crowds at our regular services, to say nothing of our special meetings. There is scarcely a Sunday night when the weather is at all favorable, when the aisles do not have to be filled with chairs and often people have to be turned away for lack of space. We have looked forward to the time when the last note against the Bethany-Peniel College would be paid, that we might enter a Church Building Program.

We mean to stand by our school and support it in the future with the same degree of loyalty that we have in the past but for the better welfare of both institutions, we must now **ARISE AND BUILD** a large comfortable church edifice suitable to accommodate the crowds. Plans and specifications are being prepared for this building and we hope to begin the actual work soon. The new church building will be made of brick and will have a seating capacity for from one thousand to twelve hundred people. There will be a large Sunday school auditorium on the semi-basement floor, and suitable rooms for the various classes. The cost of the new building will be approximately twenty thousand dollars.

COMMUNITY CHURCH AND SCHOOL

By MRS. ANNA LOGUE, Matron

THE past year has been crowned with success in both church and school. Our little village of about twelve hundred people has for its watchword, "Unity." The people have freely given of their time, their labor, their prayers and their money. The outpouring of the Spirit in the services has evidenced this beautiful spirit of oneness and the love one for another.

Although we have had three different pastors during the year the work has not been retarded.



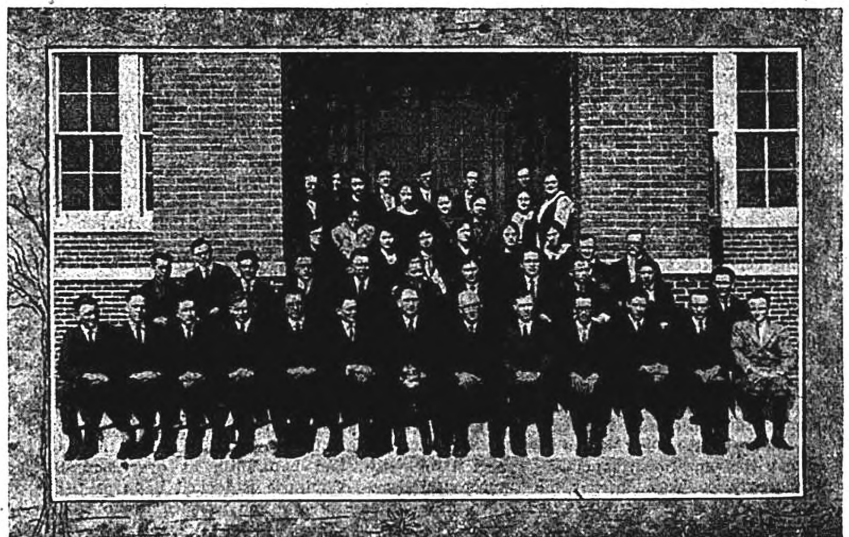
REV. J. C. HENSON, Former Business Manager

Our first pastor, Rev. S. H. Owens was appointed by the General Superintendent to serve as District Superintendent of the Eastern Oklahoma District. He left us with good wishes and many prayers. Rev. S. S. White, one of the teachers in the College then took charge of the work until arrangements could be made for a permanent pastor.

He was indeed a shepherd. We were led in green pastures and beside still waters by his inspiring messages, courage, and faith. The variety he used in the services, his personal interest and his godly walk made his pastoral work successful. He visited and prayed in every home in town during the summer months.

On September first, Rev. A. L. Parrott of Clarksville, Tennessee took charge of the work as permanent pastor. His first sermon proved to us he had "come in the fulness of the blessing" and his untiring efforts these past four months have convinced the community he is God's man for the place. His sermons are instructive, inspiring and convincing. He has made three hundred and eighteen pastoral calls since he came. He is a college man and is highly esteemed by the students as well as by every member of the church.

The spirit of revival has been prevalent in all the services and many have been at the altar. One hundred and twenty-five have prayed through to definite victory and thirty-five have united with the church the last four months. We are indeed rejoicing that our school is out of debt, and we enter the new year with new courage and zeal. We feel the future has much in store for us, so we press on toward the goal. Pray for us.



THEOLOGICAL DEPARTMENT

SALT LAKE CITY MISSION

We are glad to report that we will open a campaign here at the Mission Jan. 16th, with General Superintendent Dr. Goodwin as evangelist, and we covet the prayers of the entire church for this meeting, as the opposition is, of course, against holiness. We are making friends as fast as we can get folks to see that we are only preaching the old-time gospel and that we are not here to tear down any good thing that has been established on gospel lines. Although we expect the battle to be hot, we are expecting great things and a work established that will stand until Jesus comes. Any one going through or feeling the call to come give us a boost, feel at liberty to do so. Please do not forget us when you pray.

A. R. DOWNARD, Superintendent Mission.

GROUP MEETING OF NORTH DAKOTA-MINNESOTA DISTRICT

The second annual group meeting of the North Dakota-Minnesota District was held at Velva, North Dakota, December 28-30, 1923. Various papers were read and discussed which dealt with subjects of vital importance and interest to the District. An interesting phase of the meeting was the missionary program, a Foreign Missionary Program in charge of the Woman's District Foreign Missionary Society, and a Home Missionary Program in charge of the District Superintendent, Rev. W. L. Brewer. A motion was made and unanimously adopted to organize local Home Missionary Societies in each of the churches of the District. Mrs. Lula B. Carter of Oskaloosa, Iowa favored us with special music at each service. The evangelistic services were a great blessing, precious souls were saved and sanctified. We feel that the work is progressing, and victory is ours.—Secretary of the Group Meeting.

UNION MINISTERIAL CONVENTION AT XENIA, OHIO

The Convention was held Dec. 5-9, jointly by the Churches of Christ in Christian Union and the Ohio District of the Church of the Nazarene. Both churches were splendidly represented by a large number of pastors, evangelists and laymen and quite a few preachers from other denominations were present also. During the day sessions topics of vital interest were ably presented to the Convention in well written papers and discussed in a spirit of love by the members of the Convention. Rev. M. G. Standley of God's Bible School, Cincinnati, was given an hour each day to lecture to the ministers. Truly he was a peer among Bible expositors and his talks alone were worth ten times the cost of the Convention. Rev. N. B. Herrrell gave three lectures on tithing that were a revelation to us all. Rev. Chas. Butler, President of the Cleveland Bible Institute was also present and read a very instructive paper entitled, "What Should be the Attitude of the Holiness Churches toward the Ku Klux Klan."

The night services and three services on Sunday were given over to evangelistic work and the following preachers brought great messages under the anointing and inspiration of the Holy Spirit: Rev. L. N. Fogg, Rev. G. C. McKibban, Rev. Chas. Butler, Rev. Chas. Dye, Rev. M. G. Standley and Rev. N. B. Herrrell. Quite a number sought and found the Lord as Savior and sanctifier. The Convention was blessed with talented singers and special messages in song were given by Rev. Frank Watkin, Rev. C. C. Chatfield and wife and Jacob Schell and wife. The Convention was royally cared for by the Xenia church and their pastor, Rev. Frank Watkin. The church was well filled each day and at night packed to its capacity. The Convention was such an inspiration and a blessing that it was unanimously voted to hold another in 1924, only on a much larger scale and officers were elected to serve in preparing for and conducting this Convention. The following are a few of the comments made by several of the brethren: Rev. N. B. HERRELL—"The unity of the brethren was wholesome and refreshing. Many ministers of other denominations met with us and all seemed to enter into the spirit and work of the Convention with a motive to give and take in the spirit of Jesus." Rev. G. C. MCKIBBAN—"We were delighted with the Convention. We were made to feel as David, 'Behold how good and how pleasant it is for brethren to dwell together in unity. Surely this was a feast of fat things, a helpful meeting.'" C. A. LOVEJOY, Financial Secretary Asbury College—"This Convention was truly a season of refreshing

SUNDAY SCHOOL LESSON REFERENCE

Jan. 20. MOSES CALLED TO DELIVER ISRAEL. LESSON: Exodus, chaps. 1:1-12:36.

GOLDEN TEXT: By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season. Hebrews 11:24, 25.

Devotional Reading: Psalm 130.

Jan. 27. ISRAEL SAVED AT THE RED SEA. LESSON: Exodus 12:37-18:27.

GOLDEN TEXT: The Lord is my strength and song, and he is become my salvation. Exodus 15:2.

Devotional Reading: Psalm 106:1-9.

from the presence of the Lord. I was delighted with the unity which prevailed and the inspiring messages which cannot do other than encourage the ministry and laity anew." Rev. L. N. FOGG—"It was the best Ministers' Meeting I ever attended in every way. The spirit in all the discussions was Christ like and the presence and power of God was manifested in every service." E. A. KEATON—"I was impressed with the spirituality of the Convention, the blessed spirit of unity that prevailed, the broadening of the vision of the holiness people as to the needs of concerted effort, and the fact that the holiness people are in reality close together both in doctrine and spirituality." Keep a lookout for an announcement of our next Convention.

W. W. LOVELESS, Reporter.

Among the Churches

A FEW WORDS WITH OUR REPORTERS

Be sure that only one report for a certain meeting is sent in—if two come, we will publish the one from the pastor. Avoid exaggeration, for aside from the fact that it is sinful, we want to establish a reputation for the paper so that people will believe a thing is true because they saw it in the HERALD of HOLINESS. Be brief—more people read a one hundred and fifty word report than one that is longer. Keep your report down as closely to one hundred and fifty words as possible—one reason people read the telegrams is because they are short. Shun generalities—it is better to say "there were forty professions" than to say "scores prayed through in the old time way." Make the spiritual matters prominent—our readers do not care much to read of social and material affairs. Others have said, "Dr.—was at his best," until we don't know just what that means any more. Think up something else to say about the preacher. There are so many new churches in our connection that when the reporter says, "Greatest revival in the history of this church," we just naturally wonder how many months or weeks that statement does actually cover. Don't use much space for "boosting"—the busiest people in our church are not the ones concerning whom we read the oftenest, "If you want a real revival give this man a call," etc. In other words, write plain, clear, brief reports and, if necessary, write a little oftener, also be sure to sign your real name to your correspondence. If you want it to appear signed "reporter," just indicate this at the close, but we do not publish any thing unless we ourselves know who is writing.—EDITOR.

LUBBOCK, TEXAS

—We arrived on our new work November the first. We received a warm welcome and went to work at once. We have been very busy visiting the sick, praying in homes and getting a systematic line-up on the year's work before us. It is truly remarkable how God is blessing. The dear folks have made the parsonage very cozy for us by papering and varnishing and furnishing it throughout. Some repair work has also been done on the church. To say our attendance and interest have doubled would be putting it mildly. The awakening and deepening of the spiritual life of the church is very marked. Our Sunday school under the leadership of T. A. McQuary is making splendid progress. The last Sunday of the old year was a day of special blessing. Attendance throughout the day was much increased, one young mother was saved at the morning service and the saints much encouraged. We

have some fine members to be received into the church soon. Lubbock is growing, people coming by the hundreds every week so the Church of the Nazarene must keep pace. We are pressing on and planning several improvements in the near future. We ask our many friends scattered abroad to remember us in prayer, this is a great field of opportunity. —Mrs. Lillian Wilson, pastor.

LEBANON, TENN.

—Rev. L. W. Turner and wife are doing some good preaching and singing for us, coming up twice a month from Nashville. Rev. Dewey Organ has been doing some good preaching for us, some are getting saved and reclaimed at regular services. We have twenty-six members and have been organized about seven years, it seems that if we would go over the top at times but for some cause or some how we suffer defeat. We have a great church, people that are loyal to the very core. One of our members and little girl drove ten miles and back after dark, this is only one incident of the loyalty of our people. We believe in Him as a Savior, Sanctifier and Healer and have had some remarkable demonstrations of His power to this effect. The Nazarene church has risen in our midst, it is the star of hope for our town and community and many are looking this way for help and spiritual blessing. Pray that we may be what God will have us be, and grow in grace and wisdom of our Lord.—J. W. Lowe.

COVERT, KANSAS

—God is still giving us of His good things. After coming home from the General Assembly we entered upon our new year with renewed energy and God has richly poured out His blessing. For more than a year our Sunday school has been too large for our church; we have to have part of our classes in the parsonage or in warm weather in the church yard. Almost every Sunday night since the Assembly people have come to church, and we could not find room for them and they had to go elsewhere. Services begin at 7:30 and often the church is crowded at 7:00. On December 11th Brother A. F. Daniels of Chase, Kansas came to us for a revival. God was in every service and surely helped Brother Daniels in bringing us the messages. Brother Daniels is one of the best evangelists we ever worked with. He knows how to work with the pastor and for the church. Brother Daniels has taken a pastorate at Arnel, Nebraska, and he is praying God's richest blessing upon him and his church. God helped us in a marvelous way and gave victory in this meeting. Professor A. L. Crane was our song leader and any one who has ever heard him play his guitar and sing wants to hear him again. The last night of the meeting after all offerings were out of the way Brother Daniels had a Hallelujah march and a love offering was given the pastor. The community has this winter given the pastor and family quite a number of acceptable things. God is blessing, some souls are finding God. We have the victory in our souls and feel like going through.—F. R. McConnell, pastor.

LISBON, OHIO

—It has been some time since we reported, but we are still alive. The Lord has been with us in a very marked way throughout the year 1923. We had a splendid revival in July with Dr. J. E. L. Moore as evangelist and Rev. and Mrs. A. H. Johnston as singers. Rev. Carrie Sloan, the wife of our District Superintendent was with us in November for a ten days' meeting and the Johnstons again had charge of the music. Dr. Sloan was also present part of the time and brought two splendid messages. This was a great meeting in many respects. A beautiful spirit of co-operation and harmony exists among the members of the church. Their love and care for the pastor and his family has been manifested in love offerings and donations again and again throughout the year and seemed to reach a climax at Christmas time in a splendid cash present and an increase in salary. The balance of the indebtedness on the church property has been recently paid and the mortgage burned. Plans are now under way to build a more adequate and satisfactory church and parsonage. The outlook is good and we believe there are better days coming for the work in this place. We desire an interest in your prayers.—J. C. Albright, pastor.

RIDGEFIELD, WASH.

—Our church at this place is still on the map and doing things for God. In August we had Rev. Jacob Moses Harris with us for an eight day meeting. Mr. Harris is a converted and sanctified Jew and his addresses are fine. One address on "The

Jewish Passover is one of the best things I ever heard. Then in September we had Rev. J. G. Bringedahl in a two weeks' meeting and we also had Rev. F. B. Smith and family. We had over fifty different seekers at the altar. Two have united with the church. We have enjoyed these workers very much and our church and friends have been helped. We are enjoying the blessing of full salvation and expect to press the battle until Jesus comes, praise the Lord.—Carleton D. and Nellie V. Jones, pastor.

HENRYETTA, OKLA.

—We arrived here the first day of November to begin our new year as pastor with these good people and we have felt at home from the very beginning. The services have been owned and blessed of God, quite a number have prayed through to definite victory, in our regular services. We have a very fine Sunday school. Brother A. H. Smith, our faithful Superintendent has everything well in hand, and the school is progressing wonderfully. We have a very fine Young People's Society. Mrs. Sallie Kerr, our faithful President is always on hand with something good for the young people. We have organized a Ladies Missionary Society with Mrs. A. H. Smith as President. The interest is good, and we are looking for good results to come from this newly organized society. Our prayer meetings are great, our people are loyal Nazarenes and believe in going to prayermeeting. We begin a revival Feb. 1st, with Rev. C. B. Jernigan as evangelist and are praying and planning for a great revival.—G. H. Harmon, pastor.

LYONS, KANSAS

—We closed our meeting here Nov. 11th but God is still working with the hearts of this town. I have seldom seen such praying and fasting, as our people are doing. Last Sunday a week ago we had a real Pentecost. We started to sing and people began to praise God and testify, waves of glory began to roll and the preacher was not permitted to preach; but we called for seekers, and seven responded to the call; and all prayed through but one; then last Sunday we had one wonderfully sanctified, praise the Lord. On Christmas Eve we had a fine program for the children; but of course when the children get blessed the older folks do too. On Christmas night we had a prayermeeting and I don't believe I ever attended at better meeting in my ministry. Bless God forever, Lyons is surely hearing from God.—B. F. Griffith, pastor.

OCORTO, WIS.

—Came here in October to take charge of this newly organized church. God has been blessing and since we came the church has purchased the building in which we are worshiping. This gives us a good hall downstairs for the church and the flat above for the parsonage. Moreover the building is right in the center of the business district and easily reached from all parts of the town. Have the church seated, platform and pulpit in and are now having a large sign made for over the front door that will tell people who we are. Our membership is not large at the present, but we have some of the finest people on earth, people who are willing to do more than their limit for the sake of God's work. They are showing us great kindness and bringing in many good things to eat, as well as doing their part financially. They also remembered Mr. Miller with a nice check as a Christmas gift. Spiritually our church is in good condition and has a real missionary spirit and burden for the lost. The attendance is on the increase and we believe there is a chance for a good church in the little city of Ocorto. Pray that God will give us many souls in this part of Wisconsin.—Mrs. Julius Miller, assistant pastor.

AKRON, OHIO

—The year 1923 has been the greatest in every way in the history of the Akron church 1048 (total gross count) souls have knelt at the altar for salvation; 137 have united with the church and some \$16,000 has been received for all purposes. The attendance and interest have been growing steadily. Our Sunday congregations average around 250, at times running up to 300. The mid-week prayer services run from 100 to 135 in attendance. We expect this to climb to 200. The spiritual condition of the church is splendid. Now and then a meeting breaks out into praise and testimony with no opportunity for preaching. We have not had a Sunday for months without souls at the altar, and frequently someone is saved or sanctified at our mid-week services and cottage meetings. Last Sunday evening twenty-eight, and at our watch-night service twenty-

THE CAPITAL CHURCH

WE are all greatly interested in the establishment of a strong Church of the Nazarene at Washington, D. C. Our people have responded quite generously to help establish this church. We believe it is money well invested. Our members in Washington have heroically struggled to get well established. They have succeeded in securing a splendid church building. Brother L. B. Williams, the pastor, is doing splendid work, and he and his people are to be commended for their faithful efforts.

Thousands of people from all parts of the world visit Washington annually. Many of them will see our splendid church building, which is centrally located. Some will visit it, the people throughout the world will learn for the first time of the Church of the Nazarene. We can not help but believe that an interest will be created in some that will help to establish churches elsewhere.

In a letter just received from Brother Williams he states that they have an interest payment to make on their mortgage within a short time. They have just recently raised a very substantial sum and therefore are in a financial condition where they are greatly in need of outside assistance. If we could secure a few hundred dollars within the next few weeks it would greatly help them. Knowing that the situation was an unusual one, we have taken the liberty of advancing them ONE HUNDRED DOLLARS. Possibly some one reading this appeal will want to give this amount, and then others will give smaller amounts until we get the few hundreds needed. Let us hear from you at once. Pray for Brother Williams and pray for the establishment of a strong church in the Capital of our nation.

Send contributions to

E. G. ANDERSON, General Treasurer,
2905 Troost Avenue, Kansas City, Missouri.

two, found their way to the altar making a total of seventy-five in two weeks at our regular services. During the year one new church was organized at Kent. Brother James F. Ward, our former Sunday school superintendent, is the efficient pastor. This is the third church organized, as a result of the Akron work, within five years. The congregation presented the pastor and wife with a love offering of \$235 at Christmas, and a letter expressing their desire we remain with them for years to come. It is indeed a joy to serve such a people and we enter upon the year 1924 confident of gracious victory.—H. B. Macrory, pastor.

LOS ANGELES, CALIF. (GRAND AVENUE CHURCH)

—We have just closed a three weeks' meeting with Rev. Frank Daniel as evangelist. God blessed and some souls were definitely helped. Brother Daniel's preaching was especially inspiring to the members of the church, helping them to take greater courage and to press the battle harder than before. We enjoyed the ministry of Brother Daniel while among us. We sold our church building about a year ago and since that time we have been worshiping in a rented hall but we are planning for a new church building and expect to have it completed before the Assembly. We have been pastor of this church now for three years and God has enabled us to see some results of our labors. During this time the enrolment of the Sunday school has doubled and the attendance at the Sunday services has more than doubled. Our Sunday school, of less than fifty members, has given more than \$200 for missions during the past year and we are trying to exceed that during the coming year. God is blessing and we are looking ahead to better things.—L. T. Corlett, pastor.

HOPKINSVILLE, KY.

—We are glad to report the Nazarene Sunday school of this city is making fine progress. We have an enrolment of thirty-five and we are going to try and make a better record for 1924. A great interest is being manifested among the children and also among the grown-ups. Praying that we may make a greater increase in the year.—Mrs. Bertha Parker, secretary.

GEORGETOWN, ILL.

—On Dec. 2nd we began a meeting with Brother James Miller as our evangelist and Brother Miller sure did not spare himself in preaching the old time

gospel truths. We had a three weeks' prayermeeting previous to the meeting but found that the Devil was yet in Georgetown after that, and we had a hard fought battle from the beginning to the last. We had Brother C. C. Rinebarger to come in on the second week of the meeting and take charge of the singing. We closed the 23rd of December with eight at the altar and six of them prayed through. We had in all about sixteen at the altar and fourteen of them claimed to get victory. I can truly say that our church is far better off spiritually than they were before the meeting, the finances came easy and they gave their pastor a nice love offering for which he is very thankful indeed. We are looking up and trusting God for greater things. We ask the prayers of all the HERALD readers for us at Georgetown.—J. Y. Jones, pastor.

HARMON, OKLAHOMA

—The Church of the Nazarene is still standing for God and true holiness. We are few in numbers but are praying that others may be added before long. We are hoping that God will send a great awakening to this community and in the saving of many precious souls. We are pleased with our new pastor Brother Loren Anthony who came to us after the Assembly. He is a true man of God, as was Brother H. O. Fry our former pastor. Since coming to us Brother Anthony has been united in marriage to one of our sanctified girls, Miss Goldie Allgive and is living in the parsonage. We are all looking for a good year in the work at this place. Will the HERALD family please remember us in prayer as we need them very much.—Mrs. Lizzie Smith, reporter.

SEYMOUR, IND.

—We are marching on. Since our last report the Lord has given us some very pronounced seasons of refreshing, closed a very good meeting on last Sabbath, that has been in progress for three weeks. Some very fruitful altar services during the meeting, the crowning one being the last night when between twenty-five and thirty were forward as definite seekers. Rev. Howard Sweeten was the evangelist Burl Sparks song leader. Our pastor, L. W. Collar had done some very efficient work, thereby laying a good foundation preceding the special meeting. The very best service the writer has ever enjoyed in the Seymour church was on Sunday morning one week before the opening of our special revival. God's own presence flooded the church and such testifying exhorting and praising of God, one seldom sees these days. There was no time for preaching, for God was sure leading and we kept hands off, and the results we leave with the Giver of victory. During the last week of the meeting seven members were taken into the church with a number more to come in soon. Whatever has been accomplished during the year of 1923 is due alone to the fact that God lives and answers prayer, so we ascribe all praise and honor to Him who alone is worthy.—Mrs. Chas. Walters, reporter.

NASHVILLE, MICH.

—We have just closed a three weeks' revival in the Church of the Nazarene at this place with Brother Clarence Magoon of Detroit, Mich., as our evangelist; there were several at the altar the last night. God was blessedly near from the beginning, yea the burden was upon the pastor and church before the meeting opened. People have prophesied that we could not have a revival in Nashville but our God who hears and answers is just the same today, praise His dear name. Prayer-meetings were held in the morning at 8:30 and God was in every one. Sometime God would come so near that the saints would forget whether they were in the body or out of the body. Oh it was wonderful beyond expression. Brother Magoon is a humble true servant of God and wept and fasted and prayed with the pastor and the flock. The church moved up the way a long way spiritually. About thirty souls were at the altar either to be saved, sanctified or reclaimed. Brother Frank Houghtaling, our pastor is surely a man of God and with the love he has for his people and the love they have for him it makes it easy to co-operate. The finances came in without any effort and we gave our pastor a love offering of \$25.00 aside from his regular salary. We can see great things for the Nashville church in the future if the saints keep humble and keep prayed up. Please pray for us.—Mrs. W. E. Hanes, secretary.

CHARITON, IOWA

—When we came here in September after the Assembly we found one of the best bands of holiness people that it has been our privilege to meet. We

began praying for souls. Quite a number were saved or sanctified in our regular services before our meeting began. We began our meeting Thanksgiving day. The pastor did the preaching. We were fortunate in having a man living here who is a good singer so carried on the battle with our local help. The meeting lasted for four and one-half weeks. We had good crowds through the meeting. Many were under conviction who did not yield. Over fifty were at the altar seeking God. Some prayed through real experiences. I believe this was the deepest going revival that I have been in for some time. We are pushing on for greater things in God.—Craig Weathers, pastor.

CAMDEN, MO.

—Was called for half time as pastor of Missouri Valley church near Camden. We began preaching in October and having secured the services of Rev. T. F. Evans as evangelist we began special services the first Sunday in December. God wonderfully blessed Brother Evans in giving out the Word and notwithstanding the roads at times were almost impassable, yet the crowds came and we had as many as twelve professions in a single service. The most of the converts were young men, there were thirty-seven saved and sanctified. Brother Evans is a great preacher and any church will do well to get him as an evangelist.—Jerry Clevenger, pastor.

PARMA, MICH.

—We have recently closed a series of revival meetings at one of our appointments, with Miss Edith Mitchell of the Nazarene church at Elmdale for evangelist. Miss Mitchell is a young woman of exceptional ability as a preacher of full salvation. Her teaching is clear and simple, but of that nature that brings conviction to hearts. Deep conviction rested on the people from the first. Some yielded to the wooings of the Spirit, while others went out to carry a load of sin.—Minard Lewis, pastor Wesleyan Methodist church.

PAULDING, OHIO

—The work here in Paulding is still moving forward and we are encouraged to press on for God. We closed a revival in December with Rev. James Miller of Indianapolis as evangelist. His messages on sin and carnality were forceful and stirring. About fifty-five seekers came to the altar, most of them praying through to victory. Song Evangelist E. W. Wreede of Cloverdale, Ohio brought inspiring messages in song that were a great blessing to the people. We had an all day meeting on Thanksgiving day. Rev. Klinger of Payne and his members came over and enjoyed the day with us. A basket dinner was served and in spite of an all day rain we had good crowds and God's blessing was upon us. On Thanksgiving evening a new suit was presented to the pastor which was greatly appreciated by the writer. Our Sunday school is on the increase and God is blessing along all lines and we feel like there are great victories ahead. We have a faithful band of loyal Nazarenes here who stand by their pastor and help push the battle for God.—George and Flora Brinkman, pastors.

LOOMIS, SOUTH DAKOTA

—Four months and a half ago we came to this field as pastor. The good folks here and at the West Side church, the other appointment on this charge, had been without a pastor for three months and the work had been dragging. Prejudice was strong and the people could hardly get a crowd for a hearing. God has undertaken for us, broken down prejudice, given us the hearts of the people, increased our attendance until now we are crowded out for room on Sunday night services and it is but a short time until we shall have to raise our building, put a basement under the church, and enlarge our borders, praise the Lord. We began as soon as we reached this field giving music lessons, and now have a fine orchestra of seven violins, two clarinets, two cellos, two cornets, two saxophones, flute, mandolin,

AN EXPLANATION

Different ones have written me inquiring why I am out of the Church Extension work, and to make it clear to all and save considerable correspondence I wish to make this explanation.

Acting on what seemed to be the desire of the General Assembly in the election of a General Board to care for the general interests of the Church each Board concerned voted to turn over to this new Board all their assets, liabilities and activities, retaining only their legal status. The General Board felt that only Foreign Missions and Publishing Interests needed general officers to care for them, but since Home Missions and Church Extension were smaller financially their work could be better taken care of by those employed by the Board for the above named interests. The idea being to save somewhat on the overhead expense. Revs. E. J. Fleming and E. G. Anderson as General Secretary and Treasurer, respectively, are charged with the responsibility of handling the smaller interests with their other duties. They work under the direction of certain committees of the General Board. I am still Secretary of the old legal corporation known as the General Board of Church Extension, and with the President, Doctor Edwin Burke, sign all legal papers of the old Board. The only interests particularly affected by the new scheme are Church Extension and Home Missions, others continue practically as before. The aim of the new plan is economy and efficiency, and it is sincerely hoped that all the people will give it a good chance and the fullest co-operation. Pray for the General Board and especially for those who have the burden of the work on them.

JOS. N. SPEAKES.

drums, piano, bass horn, three slide trombones, and more are being added as they become efficient. This is drawing crowds to our services. Our young people's work is growing steadily. We are planning for a District Young People's Convention to be held soon at the West Side church. Our Society numbers thirty-two with more coming. God is blessing. Yesterday closed the District Preachers' Group Meeting and it was surely a refreshing time from the Lord. God crowned the meetings with the salvation of a goodly number of souls, among them being several young people. We have taken in four new members since coming here, and have four more to come into our ranks before another few days roll past. I am to hold our revival campaign starting next week Sunday, to do the preaching, and request the readers of this announcement to remember us at the Throne of Grace when you pray.—Lewis H. Bacheller, pastor.

MADISON, WIS.

—We just closed a week of revival meetings here. We had the privilege of having Brother H. F. Stickelman with us, better known as the Boy Evangelist. He is a Nazarene from the east near Long Island, New York and is at present taking a course of study at the Chicago Evangelistic Institute, a good holiness school. Two young girls were converted to the glory of God and testified that they had accepted Jesus; the Lamb of God that takes away the sin of the world. We had some real good altar services as well as some heartfelt, heaven-sent, Holy Ghost messages and believers were built up in the most holy faith. The dear boy brought some real heart searching messages from God's holy Book. He proved a real blessing to us and we are praising God for him and that he could be with us. Pray for us.—H. A. Beckingham, pastor.

HALLTOWN, MO.

—Our revival meeting which closed December 9th with sweeping victory was one of the greatest meetings Halltown has ever had. Forty were saved or sanctified. Brother Gilley of Olivet, Ill., was our evangelist and God was with him all the way along and helped him to bring some powerful sermons. I have never seen such burdens on the saints of God and such freedom in prayer. One night we shouted and prayed around the altar until nearly one o'clock in the morning but God finally gave the victory, praise His dear name. Brother Chas. Dameron was our choir leader and Sister Doris Samuel sang specials for us. Brother Dameron is a good leader and Sister Samuel is one of the greatest singers I ever heard for her age.—F. E. Royston, secretary.

Gleanings From the Field

PASADENA, CALIF.

As we are nearing the close of the old year of 1923 and our minds reflect back over the past twelve months we are made to feel grateful to God for His guiding hand that has safely led us and for the many special answers to prayer we have received. Time and space would fail us if we undertake to tell of the marvelous outpourings of the Holy Ghost in our midst, of the many saved and sanctified, others have been healed in the glory of God. To Him be all the praise. It has been our privilege to labor with some of the best evangelists in the field and our hearts and lives have been enriched by coming in touch with them, and enjoying their sweet fellowship. We have labored in seventeen revival meetings this year, traveling from coast to coast and from the Gulf to the Lakes, in all about nine thousand miles of travel. We have been on the Pacific Coast since September 30th. God has blessed us in the "old time" way and we sang the "old time" gospel songs. Jesus is precious, and the Holy Ghost abides and we are encouraged to press on and be at our best for Him, that the coming year may be even greater than the one just closed. Pray for us. We expect to return east in a few days. —Mr. and Mrs. R. A. Hank.

ASHLAND, KY.

My last three months' work has taken me from the Atlantic to the Pacific and through twenty-seven different states and I have labored with some of the best men in the holiness movement. I have seen about 1900 seekers at the altar. Seems like the time is so short and so much to be done that twenty-four hours in a day is not enough. If I had ten bodies I could keep them busy with the calls that I have received and had to refuse as I can only do one man's work. I am now home over the holidays for a rest. Then I will start out for my new year's work with a slate almost full for 1924.—John Fleming.

HUTCHINSON, KANSAS

Our meeting with Rev. F. H. Bugh here was a season of refreshing from the presence of the Lord. The pastor and evangelist have been fast friends for many years. The church was in fine condition for a revival; and the spirit of both pastor and the people showed that splendid preparation had been made. The revival was on and continued for the whole period of the campaign. It was one of those meetings in which there was a sane, sensible revival spirit from the start and which steadily increased till the grand climax came on the last day, on which the evangelist preached six times and there were ninety-four seekers. There were 244 seekers during the meeting, nearly all of whom found the pearl of great price. We enjoyed fellowship and comradeship with our old friends, Dr. and Mrs.

N. Y. P. S. TOPIC CARDS

Topics with suitable Scripture references for the devotional services of Young People's Societies have been selected by the proper committee. These topics for the first three months of 1924, printed on cards, 2 1/2 x 5 inches, are now ready for distribution. Order your supply and be ready for the first Sunday of the New Year.

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Ellyson and their family of splendid children. We praise God for this splendid victory and push on to do His will!—B. F. Neely.

ORRICK, MO.

I began a revival meeting at a country church near Orrick the first Sunday in November at a Christian church, but I have known the people for a long time and they invited us to hold a meeting for them. There was a Methodist minister in the community and I asked him to join with me in the meeting. We held for three weeks and God blessed us and old time conviction fell on the people and a number got hungry for holiness. There were fourteen saved and sanctified in the meeting and the church wonderfully revived.—Jerry C. Clevenger.

WASHINGTON, D. C.

The revival in our church with Rev. L. B. Williams, the good and wise pastor, with his fine people was a success. We had splendid crowds, good attention, good conviction, and souls saved and sanctified, and some healed. We had with us at different times the private secretary of Senator Frazier of North Dakota, and some others that he brought with him. He testified publicly that full salvation was the only thing that worked everywhere, and kept the soul on fire for God. He with two other good brethren brought us a good message in special song. We had with us several people with good government positions. The colored Senate barber was with us several times, and gave a good, and inspiring testimony to the sanctifying grace of God, he is an exceptional spirit. Brother Sutton and I visited nearly all the places of importance in, and around Washington. We visited Senator Shepherd of Texas in his office, Senator Ernst of Kentucky, and were in Senator Hiram Johnson's office and others, including Congressman Blanton of Texas. We heard the President, Mr. Coolidge read his message to Congress in a joint session, and visited the White House and went through it. I met Mr. Coolidge in his office when he was Governor of Massachusetts, and know him personally. I have found that in all walks of life if one is humble and kind, and treats every one with respect, men of all ranks will respect us, and show us all kinds of courtesy. We were entertained, and treated well by the church, and left them better spiritually, numerically larger, and with a fine prospect for the future. We have a very fine class of people in Washington, and we as Nazarenes should do our best to help make it possible for a great church in this the Nation's Capital. We have a great prospect in the Capital of our great nation, and let us push it. I would like to say that B. D. Sutton did great work for us in the meeting, and all were delighted with his service. I count him among the best in the holiness work. I am delighted with the open doors that the Master always gives me, but I am too well known to deceive people as to my ability, I can say that I am not worthy to be called a follower of Jesus, and have no claim except in the blood of Jesus. Will all of you pray that 1924 will be a soul-saving time in the work of the Master, and that I may accomplish His will, and thought for me.—J. B. McBride.

TOLEDO, OHIO

This is the first week with our East Side Nazarene Church in Toledo, Ohio. Rev. H. G. Tovey is the faithful pastor, and is a fine man to work with. Rev. Herrell, the pastor of our First Church here has encouraged us with his presence, prayers and unctuous testimonies, and a few of our people from our Wallbridge church, some six miles away have attended. God has given us some souls so far. The pastor says, "We are having the best audiences which this church has ever had, and the meeting is giving his work a good prestige in this place." To God be all the praise. God honored our Potterville church through the meeting which we held for them, and the pastor has written me that the good work continues. God made us a blessing to our new Church in Bay City, Mich. The good, noble-hearted, and clean pastor, Rev. C. E. Straight and his people kindly invited us back. This humble scribe has "the fulness of the blessing," is a true Nazarene, God keeps me busy, but I wish to work with our people more.—F. W. Cox and wife, Lisbon, Ohio.

BUFFALO, KANSAS

We are now in the battle with the good people of the Nazarene church at Buffalo, Kansas. Rev. B. F. Lehman is the good pastor here and is certainly building a fine work. Crowds are coming and we are expecting a good meeting. Pray for us as we continue in the fight.—Evangelists V. W. and Marguerite Littrell.

Notes and Personals

We were very sorry to hear of the death of Superintendent H. M. Moore of the New York District. We have no particulars, receiving only an announcement as given in the telegrams. Let all our readers pray for Sister Moore as requested.

Evangelist Frank B. Smith writes of the opening of meeting at Centralia, Wash. with good prospects of a great revival. The church there though only a year old, has a new building which will seat five hundred people.

As stated in "Announcements" the new name of our school at Pasadena will be Pasadena College. President Widmeyer writes that they expect to enroll a number of new students at the beginning of the second semester, Jan. 21st. The registration for the first semester was over 450. He says, "We rejoice greatly because of the rich blessing of the Lord."

A telegram from Brother Lillenas informs us of the serious illness of Rev. C. W. Ruth. We have also the following note from Evangelist Guy L. Wilson, "As you may have already been informed, Brother C. W. Ruth is in the Methodist Hospital here since last Saturday, having been stricken with acute and intense pain, the nature of which the specialists seem not yet to fully understand. I was put in touch with him today (Jan. 4th) by phone at his bedside. He said, with his inimitable vibration of voice which has inspired tens of thousands, 'Tell everybody that this experience of full salvation is more glorious in times of testing and suffering than I ever dreamed it could be.' Let all the saints join us in praying for his speedy restoration to health and to the ministry."

Professor J. W. Roach formerly of Malden, Mo., has accepted the pastorate of Flower Memorial Church at St. Louis. His new address is 3212 Bailey Ave., St. Louis, Mo.

Rev. Ruth Coleman of War Creek, Ky. wishes to express the thanks of the mountain missionaries at that place to the people who made it possible for them to give the children of that region a nice Christmas. Not a child who came was permitted to go away disappointed, and they all promised to come every Sunday to the services.

Brother Joe Peters and his sister Helen Peters expect to give their time wholly to the evangelistic work as soon as the term of their work at Olivet College expires, where for two years they have had charge of the Voice Department. They can assist in preaching and conduct the music.

Brother M. M. Lowrey after spending six weeks in the hospital and given up to die by two doctors is again at his home at Weldona, Colorado. He says, "Prayer changes things. God has heard and answered and while weak we are fast improving."

Evangelists Geo. and Effie Moore, on account of the illness of Sister Moore was compelled to cancel some of their meetings, but the Lord has undertaken for her and they are again in the battle, having just opened a meeting at Elwood, Ind. with a good crowd and a spirit of prayer on the church.

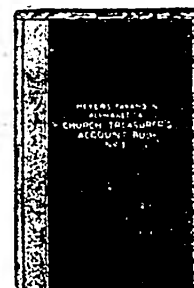
Evangelist Lyman Brough is in a meeting at Valley City, N. D., opening New Year's night where the thermometer registered thirty below zero. Brother Brough says, "Thank God we have a good case of old time religion in our soul that does not freeze up." He expects to be in the Dakotas and Minnesota the rest of the winter.

"The HERALD of HOLINESS is 'better and better,' because it is on that 'path that shineth brighter and brighter.' Praise the Lord! Amen."—Mr. and Mrs. F. W. Carson, California.

"I want to say that I enjoy the HERALD of HOLINESS very much and wouldn't know how to get along without it. I read it over and over and give my papers but to others when I have finished with them. I earnestly pray for the work every day. May the Lord bless the paper to the salvation of many souls."—Elora M. Loffer, Honolulu, Hawaiian Islands.

"The HERALD of HOLINESS was a great inspiration and pleasure to me before I became a Nazarene. Now it is an absolute necessity, one paper I find time for the reading of."—Mrs. A. H. Krullsh, Okla.

CHURCH TREASURER'S RECORD



The Paramount Church Treasurer's Record Books are issued both for the single pocket envelopes and for the duplex or two pocket envelopes. Both styles come in several sizes, to accommodate a church with membership of 200 up to 1,300. Lack of space prevents us giving detailed description of the Records. Send

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Proceedings of the Young People's Convention

They are now ready for distribution. Every person interested in the work of our Young People's Societies should have a copy. They contain the proceedings of the First General Convention; the list of committees elected and the reports of the different committees.

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Announcements

NOTICE: At this time we take great pleasure in introducing the readers of the HERALD of HOLINESS to the "new name" given our school located in Pasadena, California. At a meeting of the Board of Trustees held in May 1922, a resolution was sent to the District Assembly which convened at Redlands, to change the name of the institution from that of "university" to "college." When the matter came before the District Assembly a motion prevailed that the change be deferred for one year. When the matter was brought to the attention of the Assembly, held in Pasadena, it was voted that the chair appoint a committee of twelve, six laymen and six ministers who should, in connection with the Board of Trustees, select a new name for the school. At a recent election the majority vote decided that the future name of the school should be Pasadena College.—C. B. Widmeyer, President.

NOTICE—To Pastors and Evangelists: I am editing and publishing a Norwegian holiness paper, the name of which is Det Glade Budskab (The Glad Tidings). There are a large number of Scandinavians scattered throughout our Nazarene Church all over the country. Could I ask you kindly, you pastors and evangelists, to do what you can to help get new subscribers. The paper will be a great help to those who can not speak English readily. Send to my address for sample copies and we shall be glad to mail you some. The paper is a monthly eight-page periodical and is the official paper for our Scandinavian Nazarene District.—H. O. Jacobson, District Superintendent, 830 Minnesota Ave., Portland, Oregon.

NOTICE: I can work with any pastor or people who believe in repentance, justification by faith, witness of the Spirit, and entire sanctification as taught by Wesley, Fletcher, and Dr. Adam Clark. I am a member of the M. E. Church, South and have been preaching about twenty years. I will be glad to correspond with anyone needing help in their meeting.—D. L. Griffin, Route 1, Shreveport, La.

RECOMMENDATION: This will introduce to you Brother D. L. Griffin, who has a splendid record as an evangelist of full salvation. He is a good man, a good preacher, and fearless in his presentation of truth. He will do you good as a revivalist if he sustains his reputation which I am sure he will do. I trust our people will use him.—R. T. Williams, General Superintendent.

NOTICE: Rev. George B. Kulp the well known evangelist of Battle Creek, Michigan begins a twenty-eight days' campaign at the Nazarene Tabernacle, at Miami, Florida January 3rd. We want the Nazarenes and all readers of your valuable paper to pray God will give us a real revival in Miami. Mrs. Etta Hoffman of Philadelphia will lead the singing. If you have friends in Miami put them in touch with this meeting and pray definitely for them. Also give us their addresses.—J. L. Roby, pastor, 535 N. W. Eighth St.

NOTICE: We are glad to announce that Mrs. Hudson's health has greatly improved. She is sufficiently recovered to handle the pastorate some, letting me out for evangelistic work. I will be in position to accept a few dates along through the year. You can reach me at 3304 Washington Ave., Racine, Wis.—Oscar Hudson.

REV. W. A. ECKEL'S SLATE ON HAMLIN DISTRICT AS ARRANGED BY ALLIE IRICK, DISTRICT SUPERINTENDENT

Jan. 28, Hillsboro, Texas; Jan. 29, Ft. Worth; Jan. 30, Mineral Wells; Jan. 31, Cisco; Feb. 1, Abilene; Feb. 2 and 3, Hamlin; Feb. 4, Roby; Feb. 5, County Line; Feb. 6, Sweetwater; Feb. 7, Buffalo Gap; Feb. 8, Grassland; Feb. 9, Lynn Chapel; Feb. 10, Lamesa; Feb. 11, Lubbock; Feb. 12, Plainview; Feb. 13, Amarillo; Feb. 14, Canadian; Feb. 15, Higgins; Feb. 16, Hedley; Feb. 17, Childress; Feb. 18, Wellington; Feb. 19, Kelley; Feb. 20, Quanah; Feb. 21, Wichita Falls; Feb. 22, Electra; Feb. 23, Burkburnett; Feb. 24, Bowie; Feb. 25, Forestburg; Feb. 26, Gainesville; Feb. 27, Pilot Point.

WANTS

WANTED—Christian lady, preferably middle aged, to work for family of five, three children, one in school. Christian home with privilege of attending live Nazarene church. For further information address, Mrs. Charles M. Newton, 531 Magee Ave., Bloomsburg, Pa.

TELEGRAMS

NORTH EMPORIA, KANSAS
Emporia, Kansas Home Mission Campaign closed Sunday night. Splendid crowds and interest from beginning. Fifty-eight professions. Church organized with thirty members. Sixty in new Sunday school first day. Outlook fine.

R. S. BALL, WILLARD AND EDITH DAVIS.

BROOKLYN, N. Y.
Rev. H. M. Moore, the beloved District Superintendent of New York District, passed on to the heavenly home on Sunday a. m. Jan. 6th. Remember his precious wife and family in your prayers.

S. N. FITKIN.

LINCOLN, KY.
Organized nice class tonight at Hickman, Ky., result of three weeks' meeting held by Rev. F. P. Cassidy and Brother Brown. \$470.00 raised on new church. Workers start another Home Missionary meeting this week. Outlook fine. Pray for Home Mission Drive this month over the District.

J. W. MONTGOMERY, Superintendent.

INDIANAPOLIS, IND.
Rev. C. W. Ruth critically ill and threatened with serious operation, is in Methodist Hospital in this city. Let all pray that the life of this faithful minister of full salvation may be saved.

HALDOR LILLENAS.

OKLAHOMA CITY, OKLA.

—Moore Evangelistic Party in blessed revival with Oklahoma City First Church with Revs. M. V. and Bessie Dillingham pastors. Sunday a great day with about thirty seekers. Between fifty and sixty professions first week. Many planning to unite with church. This is wonderful church with great pastors and blessed unity prevails. We continue two weeks.—Evangelist J. E. L. Moore.

WELLINGTON, TEXAS
Sunday great day. Masterly sermon by Pastor C. H. White on missionary interests. \$150.00 raised. Over the top on Foreign Missions.

MISS DICIE EMMERT.

DUBLIN, GA.
Great Preachers and Workers' Convention held here in tabernacle which has just closed. Dr. H. F. Reynolds with us, bringing helpful and stirring messages, also Brother A. B. Anderson, our District Superintendent and a number other preachers and workers from this District.

J. T. STRICKLAND.

REQUESTS FOR PRAYER

"We request prayer for our sister who is afflicted, that her mind may be restored, and also for a young man afflicted with tuberculosis, who loves the Lord and wants to be healed."—A Sister, Colorado.

"Will you pray that I may be able to pray with the Spirit and understanding."—A reader.

"Pray for the healing of a sore on one of my eyes which I fear is a cancer."—J. H. Smith, Texas.

"On the 3rd of Jan., 1923, I underwent a very serious operation in hope of relief. I have continued to suffer and unless God undertakes definitely for me I will have to return to the table again. Pray that I may be spared this second operation, if it is in divine will, and that God may definitely lead me the way that pleases Him."—Mrs. J. A. Tipps, Texas.

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E. Colorado-Wyoming.....June 18-22

Evangelists' Slates

Aeolian Quartet, 1754 Washington Blvd., Chicago, Ill.:
Phoenix, Arizona.....Dec. 30 to Jan. 22
Los Angeles, Calif.....Jan. 27 to Feb. 10
Mack Anderson and wife, 519 E. 8th St., Hutchinson, Kansas.
Mrs. E. M. Arnold, 1319 Burrage St., Portland, Ore.
Willis F. Anderson, 472 Alvey Place, Pasadena, Calif.
Jarratte and Dell Aycock, 2109 Troost Ave., Kansas City, Mo.
Lansdale, Penn.....January 15 to 27
Baltimore, Md.....Jan. 29 to Feb. 10
M. S. Ball, 218 E. 4th St., Hutchinson, Kas.
A. F. Balsmeyer, 612 Taylor St., Topeka, Kansas.
Lula E. Barnard, Song Evangelist, 477 Fifth St., Lowell, Mass.
T. E. Beebe, 333 Orange Ave., Long Beach, Calif.
Rev. C. E. Belew, 1306 Fourth St., Wichita Falls, Texas.
F. H. Benjamin, Song Evangelist, Williams, Ind.
M. L. Ballezore, Box 0107, Milton, Ore.
P. P. Bellev, Box 243, Upland, Ind.
James M. Belt, 129 Third St., N. E., Washington, D. C.
M. E. Borders, 6349 Normal Blvd., Chicago, Ill.
J. E. Brasher, Crestview, Fla.
Lawson and Irene Brown, Song Evangelists, Bethany, Okla.
Elmer L. Buck, 2219 1/2 East Ganson St., Jackson, Mich.
Mrs. Lois Wise Brenninger, 833 E. Center St., Marion, Ohio.
F. C. Brown, 211 Front St., Portsmouth, Ohio (Teet 3580).
Lyman Brough, Potterville, Mich.
Valley City, N. Dak.....Jan. 1-20
Smyer, N. Dak.....Jan. 21 to Feb. 10
C. C. Burton, Delmer, Ky.
W. R. Cain, 515 South Vine St., Wichita, Kansas.
Cincinnati, Ohio, care Rev. R. P. Fitch.
341 Elmore Ave.....Jan. 17 to Feb. 3
(Norwood Branch)
Dayton, Ohio, 49 Gordon Ave.....Feb. 4, 5
Franklin, Ohio.....Feb. 7-24
H. C. Sagle, Buffalo Gap, Texas.
James E. Campbell, 1635 S. Armstrong St., Kokomo, Ind.
Edmund T. Campbell, 521 Miller Ave., Portland, Ore.
Rev. W. C. Canary, 628 W. Wash. St., Greensburg, Ind.
Roscoe C. Carrell, Pianist, Cedar Hill, Texas.
Cisco, Texas.....Jan. 4-27
Stamford, Texas.....Feb. 1-24
Dr. Edw. E. Carr, 5483 Dorchester Ave., Chicago, Ill.
Lionie Cargill, 523 West F. Ave., Oklahoma City, Okla.
Frank Catanese, Hazleton, Ind.
D. L. Chatfield, 601 Jefferson St., Frankfort, Ind.
C. C. and Flora Ruth Chatfield, 107 Grand Blvd., Hamilton, Ohio.
Mrs. Mary T. Clink, 1731 12th Ave., N. W., Seattle, Wash.
J. A. Collier and wife and Collier Band, Pilot Point, Texas.
J. H. Crawford, Hooker, Okla.
W. F. Cleghorn, Bethany, Okla.
Prof. C. C. Conley, Song Leader, 284 East York St., Akron, Ohio.
E. M. Cornelius, Princeton, Ind.
Ernest Corryell, Wilmet, S. D.
F. W. Cox, Box 441, Lisbon, Ohio.
Pontiac, Mich., F. M. Campbell, 98 Union St.....Jan. 18 to Feb. 3
Millington, Mich., Rev. W. Weigman.....Feb. 8-24
Mary A. Custance and Annie S. Allen, R. F. D. 3, Gortham, Me.
Earl E. Curtis, 141 Dayan St., Lowellville, N. Y.
Frank Daniel, 807 W. 41st St., Los Angeles, Calif.
A. F. Daniel, Chase, Kansas.
Willard and Edith Davis, Singers, 931 E. Cherokee St., Enid, Okla.
Lawton, Oklahoma.....Jan. 20 to Feb. 3
William Deal, Ashland, Ky.
T. B. Dean, London, Tenn.
F. N. DeBoard, Davenport, Okla.
Marion DeVoll, Diagonal, Iowa.
Redfield, Iowa.....Feb. 1-24
Johnnie J. Douglass, 4204 Julius St., Dallas, Texas.
Charles Dye, 230 Locust St., Findlay, Ohio.
Grace Edwards, Thompsonville, Ill.
B. H. Edwards, 1608 E. Central, Wichita, Kansas.
C. P. Ellis, Box 34, Montrose, Colo.
I. M. Ellis, Ontario, Calif.
W. E. Ellis, Box 453, Ada, Okla.

C. E. Ellsworth, R. Rt. 9, Greenfield, Ind.
Theo. Elsner and Wife, 214 Beach 145 St., Neponset, L. I., N. Y.:
Ashland, Ky.....Jan. 15-27
Miami, Fla.....Feb. 3-28
George W. Erskine, Millfield, Ohio.
Henry C. Ethell, Springfield, Oregon.
Kirby Fields and wife, Song Evangelists, 2819 Monroe St.,
Anderson, Indiana.
B. T. Flanery, R. F. D. No. 2, Clam Falls, Wis.:
Cartilage, Ky.....Jan. 13-27
(care Joseph Moore, California, Ky.)
Eona Fleming, Ashland, Ky.
Ontario, Calif.....January 6 to 20
San Diego, Calif.....Jan. 20 to Feb. 3
Redlands, Calif.....Feb. 4-17
John Fleming, 317 110th St., Ashland, Ky.:
Elkhart, Ind.....Feb. 5-17
J. E. Gaar, Olivet, Ill.:
Memphis, Tenn., 901 Chelsea Ave.....Jan. 3-27
C. J. Garrett, 208 North Agate St., Paola, Kansas.
Mrs. Stella Gasaway, 1112 Seventh Ave., Terre Haute, Ind.:
W. R. Gilley, Olivet, Ill.:
Evansville, Ind.....January 1 to 20
E. A. Girvin, 2109 Troost Ave., Kansas City, Mo.:
Rev. Dr. W. T. Givens, 128 Mason Ave., Bowie, Texas.
G. W. Gottshalk, 2528 W. Broad St., Philadelphia, Pa.:
Ralph S. Griswold, Pennebog, Mich.:
Lee L. Hamric, Hamlin, Texas.
Cisco, Texas.....January 4 to 28
Stamford, Texas.....Feb. 2-28
G. M. Hammond, Wilmore, Ky.:
W. W. Hanks and wife.
R. A. and Bessie Harris, Song Evangelists, Box 153, Bastrop, Tex.:
A. O. Henricks, D. D., 1438 E. Washington St., Pasadena, Cal.:
Seattle, Wash.....January 17 to 27
Portland, Oregon.....Jan. 28 to Feb. 17
Edna Wells Hoke, 417 Barr St., Carterville, Ill.:
W. F. Herbig, Buffalo, N. Dak.:
F. E. Hill, 1170 E. 43d St., Los Angeles, Calif.:
A. R. Hodges, 2215 West Oak St., Louisville, Ky.:
R. T. Hodges, Bethany, Okla.:
J. D. Hoffman, 1719 Cedar St., Van Buren, Ark.:
Roy Hollenback, Mansfield, Ill.:
Alline, Okla.....Jan. 1-20
Newcastle, Ind., 1208 Webster.....Jan. 22-27
Ural Hollenback and wife, Mansfield, Ill.:
Kurtz, Ind.....Jan. 10-27
Nettie Hudson, 3304 Washington Ave., Racine, Wis.:
J. E. Hughes, Kingswood, Ky.:
A. Columbia Hudson, Groverville Park, Beacon, N. Y.:
J. W. Hunt, No. 4, Nampa, Idaho:
J. R. Hunter, 3919 6th St., Chico, Cal.:
J. E. Hutchison, 3006 Rockefeller Street, Everett, Wash.
Arthur F. Ingler, 90 N. W. College, Nampa, Idaho:
Wieser, Idaho.....Jan. 6-27
Ogden, Utah.....Feb. 3-17
Rev. G. F. Jacobs, University Park, Iowa
Palisades, Colo.....Jan. 17 to Feb. 10
Roy J. Jacobs, Caney, Okla., Box 68:
W. P. Jay, 301 Holly St., Nampa, Idaho:
A. H. Johnston and wife, Song Evangelists, 800 Princeton St.,
Akron, Ohio:
Columbus, Ohio (148 King Ave.).....January 14 to 27
Lum Jones, Ada, Okla.:
Emmett, Idaho.....Jan. 11-27
E. R. Kelley, 726 Manzanita Ave., Pasadena, Cal.
Bessie L. Kester, 230 S. Pershing, Liberal, Kansas:
W. W. Kiesel, Sylria, Kansas:
E. D. Killingsworth, Tuscaloosa, Ala.:
J. A. Kirkham, 691 East 46th St., Los Angeles, Cal.:
R. J. Kirkland, Ellis, La.:
H. R. Lee, 518 E. Sears St., Denison, Texas
D. B. Lee and Daughter, 1016 W. Noble Ave., Guthrie, Okla.:
E. Arthur Lewis, 341 W. Marquette Road, Chicago, Ill.:
M. R. Lewis, Holly St., Nampa, Idaho:
N. F. Lienard, 1308 New Hampshire, Lawrence, Kansas:
Jack Linn and wife, Oregon, Wis.:
Williamsfield, Ill.....January 1 to 27
V. W. and Marguerite Littrell, 425 N. Summer St., Beatrice, Neb.:
Buffalo, Kansas.....December 30 to January 20
J. Warren and Maybelle Lowman, Singers and Preachers, 1123
Indiana Ave., Chicago, Ill.
W. W. Lovelace, London, Ohio:
Payne, Ohio.....Dec. 28 to Jan. 20
Theo. and Minnie E. Ludwig, 772 N. Euclid Ave., St. Louis, Mo.:
Lake City, Ill.....Jan. 10-27
Virginia, Ill.....Jan. 29 to Feb. 10
Mrs. Mabel R. Manning, Song Evangelist, Nahant, Mass.:
John Matthews, 7642 Brooklyn Ave., Kansas City, Mo.:
Thomas S. Mashburn, R. D. No. 1, Box 27, Van Nuys, Calif.:
Chas. Maxson, 814 Newell St., Walla Walla, Wash.:
J. B. McBride and wife, 481 South Lake Ave., Pasadena, Calif.:
Yakima, Wash.....December 30 to January 27
Walla Walla, Wash.....Jan. 28 to Feb. 25
Grace McLenore, Singing Evangelist, Olivet, Ill.:
J. L. McLendon, Moultrie, Georgia:
R. A. McCann, The Ardmore, Indianapolis, Ind.:
W. T. Means, 1802 Park St., Keokuk, Iowa:
I. B. Medler and wife, Brewton, Ala.:
C. O. Miller, 4007 Naomi Ave., Los Angeles, Calif.:
James Miller, 1249 N. Holmes, Indianapolis, Ind.:
Jeffersonville, Ind.....Jan. 1-20
Miss Lena Montgomery, 618 Santa Fe St., Alva, Okla.:
George and Effie Moore, 1204 Conner Ave., Indianapolis, Ind.:
J. E. L. Moore, 242 N. Wilcott St., Indianapolis, Ind.:
John E. Moore, Song Evangelist, 6th and Wall St., care Nazarene
Church, Los Angeles, Calif.:
J. Lloyd Moore, Song Evangelist, 132 N. Euclid Ave., Ontario, Cal.
Red Bluff, Calif.....Dec. 31 to Jan. 20
Corning, Calif.....Jan. 27 to Feb. 17

A. M. and Minnie Morris Moorehead, Paulding, Ohio:
F. R. Morgan, 712 West 9th St., Ada, Okla.:
R. L. Morgan, 2206 Central Ave., Anderson, Ind.:
Herschel Murphy, Jewett, Texas.
Wm. O. Nease, Olivet, Ill.:
Wichita, Kansas.....Jan. 6-20
Malze, Kansas.....Jan. 25 to Feb. 10
B. F. Neely, Bethany, Okla.:
G. F. and Byrdie Owen, Nampa, Idaho:
John R. Patrick and Daughter as Singer, Care of Layman Press,
Jamestown, N. D.:
Devils Lake, N. D.....January 8 to 27
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Mrs. Fannie Payne, 1021 W. Reno St., Oklahoma City, Okla.:
Mingus, Texas.....Jan. 18 to Feb. 3
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Auburn, Ill.....January
Gaston, Ind.....February
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A. A. Price, Denton, Md.
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P. C. Ramsey and wife, West Huntsville, Ala.:
Lawrence Reed, Newell, W. Va.:
C. A. Remy, 2 Roberts Ave., Danbury, Conn.:
J. E. Redmon and wife, Brookville, Ind.:
S. B. Rhoads, Pasadena University, Pasadena, Calif.:
Olive A. Rife and Mina Dean, Thomson, Ga.:
C. C. Rinebarger, Song Evangelist, New Albany, Ind.:
O. F. Ring, 515 Ringgold St., Cincinnati, Ohio:
C. E. Roberts, 2905 Troost Avenue, Kansas City, Mo.
Santa Ana, Calif.....Jan. 17 to Feb. 3
Bud Robinson, 2109 Troost Ave., Kansas City, Mo.:
J. A. Rodgers, 492 E. Fain St., East Palestine, Ohio.
C. W. Ruth, 1833 Nowland Ave., Indianapolis, Ind.:
V. A. Scofield, Maxwell, Neb.:
Lyons, Kansas.....Jan. 6-27
R. A. Shank and wife, 191 N. Ogden Ave., Columbus, Ohio:
Schurman-DeLong, 72 Main St., Wareham, Mass.:
M. B. Shada, Florida City, Fla.:
E. E. Shellhammer, 5419 Ialeta Drive, (Los Angeles, Cal.)
W. E. Shepard, 336 N. Euclid Ave., Pasadena, Calif.:
Kansas City, Mo.....Jan. 30 to Feb. 10
F. B. Smith and family, 4434 View St., Oakland, Calif.:
Guy V. Smith, Box 261, Logan, W. Va.:
M. P. Smith and wife, Calumet, Okla.:
Burl Sparks, Song Evangelist, 425 East 3d St., Seymour, Ind.:
Jos. N. Speakes, 2905 Troost Ave., Kansas City, Mo.:
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Fergus Falls, Minn.....Jan. 23 to Feb. 3
C. K. Spell, Bethany, Okla.:
Fred St. Clair:
St. Maries, Idaho.....Dec. 30 to Feb. 4
H. G. Stabbins, Waterville, Vermont:
Chas. A. and Lennie M. Strait, 234 Wright St., Cadillac, Mich.:
M. E. and Della B. Stretch, El Paso, Ill.:
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Yakima, Wash.....December 30 to January 20
Portland, Oregon.....Feb. 3-24
Howard W. Sweeten, Ashley, Ill.:
F. V. Taylor, Delmer, Ky.:
J. A. Tench, Virden, Man., Canada:
W. A. Terry, Hamlin, Texas:
J. D. Thompkins, 149 Wes 16th St., East Liverpool, Ohio:
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C. E. Toney, Pendel, Texas:
E. E. and Ora J. Turner, 1049 Congress Ave., Indianapolis, Ind.
Mt. Sterling, Ky.....January 6 to 20
Newport, Ky.....February 10-24
W. H. Tullis, Route 1, Box 651, Pasadena, Calif.:
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Rev. Jesse Uhler, Clearwater, Kansas
L. C. Turner, Wann, Okla.:
M. B. Vandell, Song Evangelist, Akron, Ohio, 624 Merton Ave.
Rev. H. M. Vriedenburg, 1136 Hayes Ave., Racine, Wisc.
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J. A. Ward, 448 E. 26th St., Brooklyn, N. Y.
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R. H. M. Watson, College Heights, Meridian, Miss.:
Mrs. DeLance Wallace, 308 12th Ave., North, Seattle, Wash.:
Kerneth and Eunice Wells, 2115 Barth Ave., Indianapolis, Ind.:
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Kendall S. White, 418 S. 4th, Bonham, Texas:
Mark Whitney, Ada, Okla.:
Earnest E. Wiggins, 30 Laurel St., Richmond, Ind.:
J. E. Wigfield, Burr Oak, Kansas:
Earle F. Wilde, Highlands, Calif.:
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