

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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A Man of Zeal and Courage

IN the issue of October 10 we had a brief notice of the death of Dr. B. F. Haynes so well known to the readers of the HERALD OF HOLINESS. Dr. Haynes was a man of unusual zeal and courage. He never knew what it was to be afraid of the face of man and no one else ever knew to what limits of sacrifice he would have gone for the promotion of the cause of Christ.

He was remarkably clear in his convictions and was blessed with a very unusual ability for expressing them. He had vision that fully measured up to the definition of John Mott who said, "Vision is seeing what others do not see, seeing farther than others see and seeing before others see." Born and bred in the midst of slavery in the days before the Civil War, Dr. Haynes, even as a child, and while his father owned slaves, was an Abolitionist. He was a Prohibitionist when there were still bishops who quite openly espoused the liquor cause. He obtained the experience of holiness and threw his influence and his life into the work of promoting the glorious gospel of salvation from all sin when to do so was to invite ecclesiastical ostracism. He became an ardent believer in the Pre-Millennial coming of Christ and a fearless preacher of that "Blessed Hope" long before it had gained any thing like a settled place in the thinking of the modern religious world. He became a member of the Church of the Nazarene when the membership of our church was not more than fifteen thousand and became an uncompromising champion of "organized holiness" when the majority of the leaders of the holiness movement were still preaching "Stick to the old church."

It was very fortunate that Dr. Haynes was so sound in his theology and so correct in his views; for whatever he believed, he believed with such intensity that he immediately staked everything to win out in his cause. He had a very high sense of justice and was, therefore, fair and gentlemanly in his dealings with those who did not agree with him; but he

was uncompromising in his opposition to evil and error and he never fought "as one that beateth the air" and he never flinched from wounds received or showed any pity for the bruises which he himself inflicted upon adherents of error. He frequently used the superlative degree and his trumpet never sounded an uncertain note.

Dr. Haynes was a truly religious man. Those who became intimate with him never questioned his sincerity or doubted that he was a true servant of God. His testimony was always definite and his life was above reproach.

He was possessed with a remarkable intellect and was the fastest reader that I have ever known. He could read a book in one day which would occupy the average man for a week or a month, and when he had read a book, he knew that book. He was a master of clear, accurate, beautiful English and was a peerless writer of full salvation literature. In the ten years that he was editor of the HERALD OF HOLINESS, I do not think he rewrote a dozen editorials; for his first draft contained his very best and he learned to let that draft stand.

Beginning with his entrance into the ministry as a young man, the labors of Dr. Haynes were so abundant that the task of following them through is worthy of the efforts of a strong man. His Autobiography which he named, "Tempest Tossed On Methodist Seas" should be read by all who cherish the memory of good and



great men. His early struggles should stir up the courage of young Christians who are striving to do worth while work for the Master, and his last years are a striking fulfillment of that description of the righteous which says, "They shall still bring forth fruit in old age", for he passed for an old man at the time when he became editor of the HERALD OF HOLINESS and yet he probably did the greatest ten years work of his life after that; for he will be remembered longer for this great decade during which he gave the fruits of his ripe thinking to the world in something of an enduring form than for any other work that he ever did.

A PROTEST ON A SMALL MATTER

THE ignorant are often frightened because they do not understand and, therefore, things which are really innocent within themselves are the occasion of great misgivings and fear. The untaught are tormented by the witch, the ghost and the hobgoblin. But the educated are miserable just because they do understand and, therefore, the disease germs and other enemies of human health and happiness of which the ignorant are blissfully unaware torture them wherever they turn. So human happiness is not fully promoted by either ignorance or learning.

I do not attempt to classify myself. Some of the superstitions of the untutored seem still to cling to me, while some of the miseries of the initiated seem also to beset me wherever I turn. I don't think I am really extreme on either side of this question, and of course you do not think you are either. But what I was going to say is that since the "flu" epidemic and other popular evidences of the germ theory beset the country, I have never fully enjoyed the "wave offering," which is familiar to the attendant of holiness meetings. Especially when the room is rather small and is crowded, I am embarrassed when the leader asks the people to get out their handkerchiefs and give "a wave offering to the Lord." Of course, if every single one would be sure not to use anything but an absolutely clean handkerchief, the case would be different, but I am a witness that this is not always done; and with tuberculosis and other germ diseases as common as they are, it does seem that it is not necessary to indulge a habit that is fraught with so much danger and I would be glad to see this practice discontinued in all religious and other public assemblies.

THE GREATEST WORK OF THE GENERAL ASSEMBLY

NATURALLY a great deal of time was consumed at the General Assembly in "hearing reports," introducing "well known people" and in debating on whether "the word entire should be omitted" in certain proposed legislation. So that to the casual observer and listener it might seem that no useful work was really accomplished, but this was, at least, not "quite true." It was worth a great deal to the church for the General Assembly to take the complete inventory that it did and thus to send the delegates and visitors back home with a stronger and better founded faith in our leaders and in our institutions than ever they had before. And this work is sure to bring forth fruit in the years to come.

But to my mind, the greatest single work of the General Assembly was the creation of one General Board to look after virtually all the general interests of the church. We have had more or less of duplication of effort during the last four years and at times friction between various interests was threatened, now all this has been remedied. The church has adopted the most efficient and most eco-

nomical plan possible in the elimination of a number of its general boards and in the amalgamation of its general interests. Also it has selected its choicest men for membership on this General Board. They are every one of them *big* men who are not tied up to a single interest, but who can see all the interests of the denomination and can plan and labor for the success of all. Then this General Board will work at all times in the very closest connection with our General Superintendent and thus only the most fully approved plans will be presented to our people and to the public. The plan is the product of many minds and has the approval of all who have had occasion to look into it.

We can now all feel sure that every dollar given to any department of the work of our church will do all that it is possible to make a dollar do. Overhead expense has been cut to the limit and the carrying cost of a dollar from the giver to the person or object to which it is given is so low as to be almost negligible. We are all glad for this arrangement and gifts to Home and Foreign Missions, to Church Extension, to our Publishing Interests and to every other branch and department of our work should be larger and more freely bestowed than ever before in our history. The coming quadrennium should be by far the greatest that we have ever known. Let's all join hands to make it so.

Questions Answered

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

Q. Did Pilate commit the unpardonable sin when he permitted the people to crucify Christ? A. S., Iowa.

Ans. No, for there is no greater sin than the sin against the Holy Ghost, and Jesus said to Pilate, "He that delivered me unto thee hath the greater sin" (John 19: 11). Also Christ's prayer for the forgiveness of those who crucified Him also included Pilate who signed His death warrant (Luke 23: 34). But for all this, according to history and tradition, Pilate died in great distress of mind and body, so that there seems to be no hope that he was ever saved.

Q. Please explain for the Young Men's Bible Class of First Church (Indianapolis, Ind.) the apparent contradiction between Gen. 37:36 and Gen. 39:1. The former says that the Midianites (descendants of Midian) sold Joseph to Potiphar, while the latter says that Potiphar bought Joseph of the Ishmaelites (descendants of Ishmael). According to the Scriptures, Midian was the son of Abraham by Keturah, while Ishmael was the son of Abraham by Hagar. C. E. W., Ind.

Ans. Ishmaelite is the generic name, equivalent to Arab. Midianite was the name of the tribe to which the merchants actually belonged. The ethnic designation Ishmaelites was applied to all the tribes of northern Arabia, including a number which were not the lineal descendants of Ishmael, and the Midianites were in this list. In a land so near

their own it was natural to speak of them by reference to their local tribal relations as in the first Scripture given; but as the scene shifts to Egypt, the writer uses the general term which the Egyptians would use in their dealings with these visiting tradesmen.

Q. What is the deaconess garb for and when is it to be worn? P. G., O.

Ans. The duties of a deaconess require her to go into the homes of strangers and into many places where her motives might be questioned, if the character of her work were not known. The uniform is a protection to her and to the people to whom she ministers. This is a day when people need to know the character of the person who offers them aid. I would say that the deaconess garb should be worn always when the deaconess is on active duty. I think one of the questions which a prospective deaconess should be required to answer, should be, "Will you wear the deaconess garb when on active duty?" However, the majority of deaconesses seem to have no objections to wearing the garb, and those who do object to this are usually not qualified otherwise, so if those who are unwilling to wear the garb would give up their order and office, it would no doubt be a good thing for the Church and for the reputation of deaconess' work.

Q. Should finances raised by pastors or churches, either in general or special offerings, or for general or special purposes, be placed in the bank to the treasurer's individual account, or should it be to the account of the Church of the Nazarene, signed by the treasurer? J. W. M., Ky.

Ans. The proper way is to use the church account. There are too many things that can happen to make it safe to deposit church money in a private account. For the safety of the treasurer, as well as for that of the church, there should never be the slightest irregularity in this matter.

Q. Two brethren have told me that in praying for the healing of the body, we should not pray, "Thy will be done," but, "O, Lord heal," for they say it is God's will to heal. Do you think they are correct? G. C. B., Mo.

Ans. No they are mistaken, and the experience of every one who has prayed very often for healing will bear witness to my statement. Paul had faith for the healing of many persons, but on one of his evangelistic journeys, he left Trophimus at Miletus sick (2 Tim. 4: 20), and Timothy, the Apostle's favorite and most trusted helper, was commended to the use of "Natural means" in the case of what seems to have been a chronic or periodical digestive disorder (1 Tim. 5: 23). It is not always the will of God to heal, else it would be sinful to be sick, and people who die would but furnish evidence of their own doubt. Sometimes God temporarily withholds healing for the good of our souls, and sometimes He will withhold it entirely and take us to heaven instead; and when He does heal, it is a special providence of His mercy which He is under no promise to repeat. We should always pray, "Thy will be done" when it is a temporal interest that is involved; for poverty, sickness and disappointment are as often permitted to come to the holy as to others. God saves from sin, but He save in and through the trials and tests of the temporal life.

I HAVE had three separate Bibles, as separate and distinct almost as if they had been by different authors and delivered on three different planets.

My First Bible

The first was the Bible in the faith of which I was reared from childhood. I revered it as God's very and inspired Book of absolutely divine authority as well as origin. I did not suppose it was to be understood much by me as a child, if ever at all, as my family read it but little, yet revered it, as they taught me to do. We did not have regular family prayers or any systematic study of the Bible in the home, and the Sunday school was largely a farce as to real Bible teaching, as they are too often even yet.

I was trained to believe I was to be judged by the Book in a coming judgment Day, which gave me a dread and fear of the Book that I might not disobey any of its teachings. I was taught that I could not be saved from all sin, but had to do the best I could under the circumstances. This led me to ask many questions of my mother about whether this or that was allowed in the Bible and I was scrupulously careful to try to live as the Bible taught. I was taught to believe that the church was to save the entire population of the world by a gradual conquest in conversions constantly growing in number until finally some day the earth would be covered with the knowledge of the Lord as the waters cover the sea, when Christ would come and introduce the millennium. For this, I learned early to long to live to see. In this post-millennial faith, then universal, I was trained and lived to manhood, knowing nothing about the Bible, revering it as a reservoir of holy maxims and wise counsel and pious sayings and precious promises to be used by preachers for texts and by the saintly of earth, to make them grow better and better.

I grew to manhood in this child's faith having early in life been converted and joined the church. Nobody had taught me the Bible or showed me its vital relation to growth in grace. For twenty years I preached, using the Bible as a source for getting striking texts or topics or stories on which to found sermons that would strike the people. Toward the end of this twenty years I began to grow dissatisfied and saw my emptiness and my impotence. I was not the man of spiritual power that I wanted to be in saving people. A sickening sense of professionalism settled down on me and made me unhappy. I began to seek relief in devotional reading and holiness books fell into my hands. I read Wood's "Perfect Love" and other works, and soon saw my need of holiness, and surrendered in absolute consecration and obtained the blessing of perfect love, and thus began a distinctly new era in my life and ministry. I had greater power in my preaching and more results. I was happier in the work.

My Second Bible

I found a new Bible in its revelation of this new life which I had not hitherto dreamed was in its sacred contents and was constantly surprised at the revelations I found of this truth of holiness as unfolded in it. I revelled in this second Bible as a priceless treasure and thanked God for bring-

My Three Bibles

By the late B. F. HAYNES, D. D.

ing it to me. I continued in this truth and experience with a constant enlarging vision and deepening hunger to know more fully all that God had for me. This new experience made me a more diligent and hungry student than ever and I was led to study the progress of things and long for that victory of the Church which I had been taught to expect in the conversion of the whole world. But when I began to apply my increased vision and intensity of study to the question, I was surprised and grieved at the conviction which forced itself upon me that the Church was not converting the world at all, but that the world was converting the church—that sinners were being born faster than people were being converted—that while scientific and material conditions and improvements were rapidly advancing real vital godliness and spirituality were not increasing. This produced a profound and dangerous impression on my mind. I was appalled at the discovery and mentally came to the rapid conclusion that either I had for forty years been mis-taught about the Bible, or, it was a fake and could not be relied upon. The church was not accomplishing what I had so long been taught to believe it was commissioned to do. I care not to depict to you my mental perturbation or my near approach to a total eclipse of faith. About this time I came strangely in contact with the first man I ever heard mention pre-millennialism and heard him preach on the subject. I was impressed, but there instantly came to my mind the Millerites and Seventh Day Adventists and others whom I had often met in my reading, and the devil was promptly on the spot and made me feel about as follows: "Now you are a bright young man already having filled the greatest pulpits in the M. E. Church, South. You are

intellectual and a thinker. You are now prominent in the holiness movement. You must not be led into a fanaticism that ruined Miller and his followers, and which has been under the ban of respectable church people ever since. You will spoil your prospects by listening to any such nonsense as this pious but misled man has called to your attention. Drop the whole thing at once. I tried to drop it and thought I had done so.

But two things were in my way. I had studied law before entering the ministry and had in a measure acquired somewhat of a judicial attitude of mind. Then I had an innate sense of fairness which I prized. Both of these rebelled at my decision to drop the matter in hand. They uttered their voices and said: "Now, you have not exhibited either a judicial frame of mind or a fair spirit in this matter. You know nothing about the second coming of Christ, having only heard it preached by one man, yet you have tried and convicted it of fanaticism and crucified it and buried it out of your lordly sight and dreamed you are rid of it. You are not rid of it, if you are an honest man. Why not try it like a fair and judicially-minded man as you boast of being." I instantly confessed my guilt and made a plea for stay of execution of the merited penalty until I could have time to honestly and thoroughly test or try the question by the word of God. The stay was granted and I began my investigation.

My Third Bible

I read the Bible for light, and along with it I read such books as Blackstone's "Jesus is Coming," and others. I found that more was said about the second coming than about any other doctrine in the Bible. That more than one-third of the Bible is devoted to prophecy. That there are 480 passages in the New Testament in which the second coming is taught. Every writer speaks of this subject, and, accepting types and figures, it is a fact that there is not a single book in the New Testament that does not speak of the subject. More is said about it than about faith; more than about the blood of Jesus Christ that cleanseth from sin; more than about the great doctrine of love, and yet all these are essentials. One entire book of twenty-two chapters (Rev.) is wholly given up to it, and a majestic book too; and nearly all of two Epistles, first and second Thessalonians.

Christ Himself took more time and pains to unfold this truth than He did any other single truth. I failed to find a single passage that made it the duty of the Church to save the world. I did find that all through the New Testament the believers were addressed as a minority and as in conditions of depression and inferiority. That there is an absence of any promise to the Church of worldwide supremacy or conquest in this Dispensation, but that our eyes are continually directed to the Lord's return for hope of universal victory over sin and sinners under the personal reign of the Master Himself.

I was surprised to find that the Bible made the Second Coming of Christ the counterpart, or complement of the twin truth of holiness. "He that hath this hope in him, purifieth himself even as he is pure." The chief use

A WORD OF APPRECIATION FROM MRS. B. F. HAYNES

Mr. Haynes and I sent a telegram to the General Assembly, then in session in Kansas City, in response to a message from General Secretary E. J. Fleming.

Later, the beautiful "Golden Anniversary" "love offering" came, on the very day, only a few hours before he was stricken with his fatal illness.

We both most deeply and tenderly appreciated this loving token.

I regretted that in the multitude of cares which came with his final illness and passing away, I failed to get an acknowledgment back to the Assembly before it closed. I take this my only other opportunity to express to one and all our loving appreciation.

Our journey of fifty golden years has ended, to be resumed again, later on in the land that is fairer than day.

for holiness is to prepare His Bride for His Son, the Bridegroom.

I found upon study that for the first three hundred years after the Apostles, belief in the early pre-millennial return of the Lord was universal, as it had been also during the Apostolic times. I found that the Roman Catholic Church invented the post-millennial system and buried the faith of the primitive church, and usurped the throne of Christ the rightful king, and hence has consistently fought the truth of the personal return and reign of the rightful king, Jesus. I was further surprised to find that there had never been a town, or city, or hamlet, or village, or a square mile of territory on the face of this earth where the gospel had triumphed as the post-millennialists claim it must before the return of Christ; and yet, the church has been working ceaselessly at this job for over nineteen hundred years. Stranger still, I found that there was no gain being made on the unsaved ranks but that heathen are increasing seventy times as fast as conversions are being made, there being over two hundred million more heathen today unsaved than there were one hundred years ago. And the past one hundred years were the most brilliant century of missions in all history. According to the post-millennial scheme we are farther away from the Millennium today than were our fathers nineteen hundred years ago. I found that the greatest missionaries in all history had been believers in this truth without a solitary exception as I can recall. Also that the greatest commentators in the world's history were ardent believers in it, such as Lange, Oldhausen, Van Ooster Zee, Schofield, Meyer, Melancthon, called the brains of the Reformation, Alexander MacLaren, Lowth, Benj. Keach, Jamison, Matthew Henry, Joachin of Floris, called the greatest exegete of the Middle Ages, Frederick Godet, F. S. Fauser, Bishop Ellicott, DeWette, Dullinger, Albert Barnes, Dean Alford, G. Campbell Morgan, Tregelles, Delitsch, Stier, and many others.

I found that the most eminent evangelists the world ever had, were Pre-millennialists as were prominent theologians in all ages of the Church. I can furnish at least four hundred names of such.

The Key to the Bible

In claiming the second coming to be the key to the Bible I can illustrate my meaning. Dr. Simpson visited a great cathedral in Europe whose ceiling the master-painters of the century had rendered famous by their brushes. Stepping upon the floor the Doctor peered anxiously up and saw only a medley of colors but not a form, or outline, or figure, or sign of a plan or design—he only saw a daubing of many colors of paint. He was profoundly disappointed and expressed his disappointment to the janitor who passed where he was standing. The janitor smiled, saying, "I am not surprised, standing where you do. Follow me. Taking him to another position he said: "The old master stood just here and studied out the design and scheme of his matchless work. From here he would ascend after studying part of his plan, and execute it on the ceiling, then returning to this spot, he studied out and

planned another section. Thus his whole work and conception was planned and studied out from where you stand, and of course you can only understand his work by occupying the view-point of the artist when he made his frescoes. "Now look up." Dr. Simpson looked and such bewildering beauty he had never before seen. The dazzling glories of that immortal brush overwhelmed him. It was sublime, soul-stirring and thrilling. He could not restrain a burst of tears and exclaimed: "I thank Thee, O God! for giving to the world such a genius as can lift the soul upward to Thyself and put us in touch and tune with the divine."

So friends, only when we get the view-point of the Second Coming, from which position the great Architect of the universe builded His inspired and infallible Bible, can we really understand the Book. But once we occupy this point and from its heights look into this sacred volume we will see bewildering beauties and matchless splendors where before much was confusion and we will give God praise for such a luminous and uplifting Book as we find the Bible to be.

I was surprised to find that this great truth of the second coming was literally the key to the Bible. Without it there were contradictions, mysteries, difficulties endless, which baffled solution and taxed faith in the inspira-

tion of the blessed Book. With the light of this glorious truth of the Lord's personal return to introduce the Millennium the Bible became a consistent and clearly understandable book, lucid and luminous and full of hope and comfort and helpfulness. It has been maintained, and we believe correctly, that had this truth been clearly realized as it should have been at the time of the reformation, there would never have been any conflict between Calvinism and Arminianism. The devil helped Rome to keep hidden this truth and plunged the Protestant churches into acrimonious wranglings over doctrines, and soon there was lost, not only this truth but much of the good results of the reformation. There is not a vital doctrine of the Bible which is not made more luminous and reasonable by the light of this marvelous truth of the second coming.

We can understand God far better by its aid. We can have some conception of deity as a Creator, rewarder and as a punisher and a mighty God without it, but we cannot enter the sanctuary of the matchless glory of the divine Being in His majesty; in the tremendous scope of His eternal purposes; in the rich prescience whereby He provided and mapped out the Plan of the Ages for the contingencies of His marvellous creative energy and His redeeming grace. The God seen in the light of this truth is not a God taken by surprise and hurried into experiments to meet unexpected and untoward exigencies. Calmly, back amid the eternities, He saw and met and provided in the wondrous Plan of the Ages for the whole divine administration for unborn cycles to come and manifested forth His glory and thus challenged our faith and love and adoration by His wondrous work.

The Second Coming reveals to us Christ as we can see Him in no other way. Not simply as a pardoner of sins and cleanser from sin; not merely can we escape hell through Him; not only can we obtain hope of heaven at last by Him, but we find Him the solution of all earth's Problems and the completion and resolute of all the unfinished and tangled difficulties of the present and past ages. He becomes to us really the true light of all the world and of all ages and all peoples. He is the key to the dispensations by which cycles God has seen fit to conduct the administration of the world. He becomes this world's true hope for the settlement of all the social and economic problems which now so vex us. He becomes the hope of the complete adjustment of the world's unrest and grievances of classes and masses. A clear perception of and belief in this truth would have saved the great post-millennial churches from their vain but natural turning from their true and only mission of soul-saving to social reforms and economic schemes and world betterment. *He becomes the hope and fulfillment of the hunger of humanity of all ages.* He becomes the assurance of this world's universal salvation and the triumphant completion of the gospel's aim and promised achievement and purpose in His personal theocratic reign of righteousness and glory.

Wonder any of you that in these three facts I found my third Bible in a lifetime? Are you surprised that this new vision and newly discovered truth and Bible have be-

WITH THE GREEK NEW TESTAMENT

By E. WAYNE STAHL

Stage Religion

Our word hypocrite is from the Greek *hypokrites*, a play-actor. The verb is *hypokrinomai*, and means, to play a part on the stage. We find this verb in Luke 20:20, where is related the watching of Jesus by the chief priests and the scribes, who "sent forth spies, which should feign themselves just men that so they might take hold of his words." Here the word for "feign" is, literally translated, *act a part in a play*.

There were certain religionists in the days of Christ's earthly ministry for whom He had particular abhorrence, and against whom His most fearful woes were thundered. These were the Pharisees. Their religion had the form, but lacked the power of genuine godliness. It was a pretence, a seeming to be what it was not, play-acting. Repeatedly our Lord calls them hypocrites. We may gather from His words that for such insincere ones there was an especially dreadful doom in the regions of the lost.

The great purpose of an actor is to make a favorable impression on those who see him on the stage. He seeks the applause of audiences. He endeavors to be a men-pleaser, to get honor of his fellows, and such is the hypocrite in the religious realm.

But the real Christian hears God saying, "Walk thou before me, and be thou perfect." All his work is done as unto the Lord. He can say, "There is naught on earth that I have desired beside thee." He realizes that his soul is in danger when all men speak well of him. His supreme ambition is to hear his heavenly Father saying to him, "Well done." Like Enoch he has this testimony that he pleases God. He is not a performer in a theater, but a frequenter of the closet, where his Father seeth in secret.

Caricature and character; the first of these words applies to the hypocrite; the other to the child of God. The one person may have appearance; the other has reality.

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come as sacred to me as God Himself? Are you surprised that I find unspeakable comfort, and joy and strength and hope in them? That I have been made a stronger and better man by this truth? That it ministers to me in my hours of dejection and brings me light in dark places and mysteries which at times beset me? Are you surprised that I rest in this BLESSED HOPE and exult in it and sweetly wait for it to bring to me the completed prospect of the marvelous Plan of God in the Consummation of the Ages? Are you surprised that this truth has been a mighty incentive to me for high endeavor and perseverance 'mid difficulties and afflictions and shadows?

Did you ever hear the story of the old artist whose students wrought in a great studio which he visited occasionally to suggest and instruct them? One young man had formed the conception in his mind of a noble picture but had been unable to produce it. The majesty and magnitude of his mental concept was beyond the skill of his young fingers. Many a time he had flung aside his endeavors as useless, but would start over and try again diligently. One evening, discouraged by his repeated failure and wearied by his efforts he went to his lodging, leaving the attempt as usual unfinished, and under sore dejection of spirit intending never to try again. That night the old master came in his absence. His eyes fell on the incomplete work of the student. He saw at once the whole conception, its scope and majesty and marvelous possibilities—and his skilled eyes realized at once the great struggles which the incompleting work had cost the poor student. He realized something of the sickening sense of the student before evident failure and abandonment. He understood what a grief and bitterness of disappointment it had cost the student to surrender the work on which he had placed so much hope and anticipation. Picking up the brush that had fallen from the nerveless grasp of the discouraged student, the old master worked awhile, and lo, the work was done, and in the morning when the young artist came in, he looked at it in wonder; he stood in a trance amazed. But only for a few moments did he wonder, for suddenly he cried breathlessly, "O the master has come, the master has come, and the work is complete."

The faithless church is that young artist. She undertook more than she was able to accomplish—more than she was called to do—the conquest of all the world. When Christ shall be seen descending in the clouds the church will stand aghast, stunned and dazed for the nonce, until she gathers herself together. Then when she comprehends the magnificent truth that the Christ has actually descended to assume the reigns of government she will exclaim, "truly, the Master has come, the Master has come. Now the work will be completed which we have mistakenly tried for twenty centuries to do. O, that we had heeded the calls of those who besought us to believe He would come again to undertake this work to which we erroneously supposed we were called. Then we would have been saved the mistake of turning to money to do the work we once thought earnestness would do and had our mighty drives,

thinking surely with these countless millions the world will have to capitulate. We would also have been saved the mistake of turning to great union movements and a monster INTER-CHURCH WORLD MOVEMENT thinking our divisions had kept us from converting the world. We would have been saved after this failed from turning the whole of Protestantism into the bosom of Rome for a universal union, thinking the end would justify the means this once, for the world could not withstand such a monster Christian movement as a united Christendom. Lo, we now behold, we only capitulated to the MOTHER OF HARLOTS, and now we see her as the ruling Beast ruling the united forces which make war against the saints of the Most High." With a wail of anguish the church will turn with a sickening sense of her irrecoverable blunder and hide her face in confusion, crying to the mountains and rocks: "Fall on us, and hide us from the

face of Him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come and who shall be able to stand?"

O, brethren we get discouraged sometimes and cannot fully accomplish our cherished aim and have to lay down our brush in grief. But lift up your eyes and look, for your Lord hastens His coming. Wait for His appearing and hasten it by faith and love and true service amid whatever may confront or beset you. Hope thou in Him, for He surely will return to reign, when all sorrow shall cease and all tears shall be dried and there shall be no more death or sickness or sin, for the former things will be done away forever in that new earth and new heaven.

Thank God for this, my third Bible, the richest of all, the mightiest to strengthen and comfort, and keep and uplift and establish and make invincible.

(FROM "Tempest Tossed on Methodist Seas.")

The Passing of Dr. Haynes

By REV. E. G. ANDERSON

THE loss of a great man is not always felt immediately after his death. As the weeks and months pass and problems great and small confront us we begin to realize more and more how we miss those to whom we have looked for counsel and advice in days gone by. The Church has lost one of her great leaders in the death of Dr. B. F. Haynes. Undoubtedly he was one of the greatest religious writers of this age. His mind was the most active of any man that it has been our great privilege to associate with. He had a heart that beat in unison with the needs of the entire world. He was blessed with a vision that seemed to realize the need of the world. His writings were always original, furnishing food for thought and inspiration for the soul. We believe some of his greatest writings were on the subject of the evangelization of a lost world.

We have just received a copy of a most interesting letter written by one of his sons, Bayliss Haynes, to a brother who is in the government service abroad. From it we gather the son's estimate of his great and godly father and we catch a glimpse of the last few days of our sainted friend and brother, who is now awaiting the resurrection morning to welcome those of us who remain to in some measure, at least, carry on the great work that he has so well begun. We quote the following from the letter:

I arrived in Nashville on September 25th, which was the fiftieth wedding anniversary of mother and father, and I was happy to get there on that particular day. Papa seemed to be about as usual, but he was a little more quiet. He was taking things easier in a very quiet way. His appetite was not so good, but he was up walking about, went to the table for his meals. During the first few days I was there the only complaint he made was of a pain in the right side of his head. I rather think he knew or had a very strong idea of what was going to happen, but he certainly was considerate, as he did not talk with mother about this for fear it would worry her. He would lie down during the day two or three times and get some rest, but always wanted mother right with him. Friday afternoon, September 28th, he was not feeling so well. Still the next morning, Saturday, he seemed to be about as usual. He was up for breakfast walking around the house. At 11 o'clock I

left to go out for the afternoon. Before leaving I told him good-by and he bade me goodby. That afternoon at about 3 o'clock he had his stroke. The first mother knew of it he was sitting in a chair and said he was very sick and to please get him on the bed. They did so. He fell across the bed and in about twenty minutes the doctor came. Papa looked up once and asked a question, then lapsed into unconsciousness and never regained consciousness or opened his eyes. His right side was thoroughly paralyzed and he was simply laying there, helpless, unable to move, and breathing hard. Mother, I think, realized from the very beginning that the end was near and when I saw his condition I did not think there was any chance for him to recover. I am positive he did not have one particle of suffering and certainly his death was a very peaceful and quiet one. He passed away Tuesday night, October 2nd at 9:30. He passed out peacefully and without a struggle.

It was a terrible and awful experience for mother to go through, as well as the rest of us. I am amazed at her bravery and the way she stood up under it all. She has wonderful faith.

The funeral service was held Wednesday afternoon, October 3rd, at the home, burial was at Spring Hill Cemetery, Nashville. The services were conducted by Rev. H. H. Wise, the pastor of the Church of the Nazarene in Nashville. Scores of telegrams and messages of sympathy were pouring in all along, not only from friends in Tennessee, but from a great many of our friends elsewhere. The floral offerings were certainly beautiful and came from Nashville and distant places.

Papa was certainly a wonderful man. His love and devotion for his children was something that you do not always see and I have never seen nor heard of any couple meaning quite as much one to the other, and so devoted to each other as mother and father. Papa was active in his work up to the end. Only a week or two before he died he wrote an address on which he received many congratulations. He crowded into his life more work and service and good for others than any other man I have ever known.

In a private letter from Sister Haynes she tells of the sustaining grace of God and tells of the assurance that Dr. Haynes had that all was well. His parting words to a son who was visiting him were indeed characteristic. He said to the son, "I may not be here when you come again, but you will know where to find me," and raising his hand said, "I am going up." Everything was well with him, no shadow between him and his Lord.

The General Holiness Convention

The General Holiness Convention, called together by the mutual impulse of a host of the leaders of the holiness movement, composed of the advocates and possessors of a full salvation gathered from many states of the Union and from six foreign lands, duly assembled in Cadle Tabernacle, Indianapolis, Indiana, United States of America, September 11th to 16th, on the 14th day of September, during the session of said convention, appointed the undersigned as a committee to give expression of their life, fellowship, vision and greeting to the saints scattered abroad, to all who have with us "obtained like precious faith" through the gospel of Christ, the blood of the atonement and the operation of the Holy Spirit. In obedience to the command of our brethren in the faith, we bring you greeting in the name of our common Lord and in the name of these whose hearts are made pure through the blood of the Lamb.

We bring you first of all the glad tidings, confirmatory of your faith and confidence in us, that our session has been marked by unusual spiritual power, by the sweetest and most gracious fellowship and by the utter absence of friction, criticism or any spirit of selfishness or self seeking. The saints assembled have been bound together by one common faith, experience and love until the days they have spent together have been like the days of heaven let down among men. The messages delivered, whether in sermon, song or testimony, have been received with eagerness and spiritual appreciation. The prayers and exhortations have been unctuous and abundantly Spirit indited, and the gospel of Christ proclaimed by our brethren has not returned fruitless but has produced in the lives of the hearers the instantaneous effect which it claimed.

Faith

The Convention wishes us to say that with respect to the faith once for all delivered to the saints the holiness people stand in their time-honored and historic place. First, with regard to the great general fundamentals of Christianity such as the Trinity, the deity of Christ, the personality and deity of the Holy Spirit, the virgin birth, the inspiration and authority of the Holy Scriptures, the fall of man, the fact and fearfulness of inbred sin. These great cardinal truths we do hold in common with historic Christianity from the beginning. Second, with regard to the doctrines related to salvation, we do re-affirm our unwavering faith in the atonement of the blood of Jesus Christ which He shed on Calvary. We insist upon conviction by the Holy Ghost, both for actual and inherited sin, and the repentance of those thus convicted—the sinner for his actual sins, the believer for the presence of inbred sin. We also re-affirm that justification is by faith alone without our works, without our merit: That regeneration is the work of the Spirit of God in us by which we are instantaneously made a new creation and are born into the family of God: that the soul thus renewed receives the witness of God's spirit to his adoption and sonship: that this wonderful work, complete in itself does not however remove the "sin that dwelleth in us," but another work is necessary in order to the complete deliverance of the regenerated soul from all sin. And we are as fully convinced as ever that the Scriptures teach that there is such a work of grace, definite, distinct and subsequent to regeneration, which when intelligently sought by the believer with full consecration of the redeemed self to God, is clearly and definitely wrought in the soul by the Holy Spirit through the merits of Jesus' blood, by faith precisely as in the work of regeneration; and

that this work cleanses the heart of the believer from indwelling sin, perfects him in love, and fills him with the Holy Ghost.

And we stand united in unalterable opposition to the teaching of modernism which denies not only the second coming of our blessed Lord but the resurrection and the judgment as well.

Evolution and Modern Thought

The holiness movement uniformly believes that man is the product of God's immediate creation. That he has not reached his present place through a process of evolution from the lower orders of life—either animal or other forms of life. We are convinced that the modern teaching of evolution is Satan's greatest and most subtle form of attack upon the faith of the world in the facts of the supernatural, the deity of Christ, the inspiration of the Scriptures and the instantaneity of salvation. We register our most earnest protest against the teaching of this unproven hypothesis in our state and religious schools and universities. We regard the destructive higher criticism of our day not as a cult within itself but as an attempt of the modern mind to adjust its theology and its theories of inspiration or non-inspiration to the materialistic philosophy of evolution. The two must stand or fall together. The time has come when every lover of the word of God, every loyal subject of Jesus Christ, every worshiper of God and every reverent obedient servant of the Holy Ghost must take his stand against this whole system of modern infidelity by whatsoever name called, and with all the power within him, offer his solemn warning, lest the people be led away through false philosophy. We certainly do not mean that our brethren are to forsake the preaching of salvation from sin as has been our custom, but that there shall be warning given, and information and light thrown upon the subject by those who are capable of doing so, so that the people shall not go unwarned. But for the rank and file of the movement—those whose position and scholarship do not warrant an effective discussion of the subject in public, we advise that they shall press the battle for immediate salvation, and through prayer and testimony, and their ministry both private and public seek to precipitate upon this land and everywhere a genuine revival of old time Holy Ghost Scriptural holiness. We must recognize this modern movement as a part of, and the beginning of the great apostasy spoken of in the Scriptures, which shall come upon the church and if possible deceive the very elect. Therefore we urge our people to gird themselves and call mightily upon God for empowerment and preservation in this time of stress.

Catholicity

We feel that we shall be the gainers, as well as all mankind, if we, like our great modern advocate of the movement, John Wesley, desire a league offensive and defensive with every soldier of Jesus Christ. Not that we would entangle ourselves with forms or ceremonies or organization or ecclesiasticisms, but that the hand of every brother and sister among us goes out in encourage-

ment and fellowship toward every Christian man who reverently, and lovingly, up to the light he has, adores and follows the historic Christ of our holy Christianity. We will march with every man who keeps step with the Scriptures. We decline to accompany any man or group of men who fail to do so.

Relation to Fundamentalism

Our attitude toward those members of various churches commonly called fundamentalists is in large measure sympathetic. With reference to most of the cardinal doctrines of Christianity we are agreed. We also feel that men may stand stubbornly for what they call fundamental doctrines and at the same time be powerless and utterly devoid of the life of Christ and of the Holy Ghost in their own souls and ministry. And we here register our solemn conviction that mere soundness of doctrine, as such, is not enough, but that the life of God, in perfect consonance and harmony with the doctrines of our historic Christianity, must be imparted to the soul. We believe that the vital need, in this hour of fearful conflict between faith and unfaith, or infidelity, is a *spiritual* church filled with the Holy Ghost, armed with the indwelling power of Christ through His Spirit, illuminating and inspiring the church, and convicting and confounding the adversary. But in the conflict of our brethren the fundamentalists with modernism we assure them of our sympathy, and, as far as possible, our co-operation.

Relation to Other Forms of the Deeper Life

Your brethren of the Convention lovingly express to you their joy at any manifestation of the quickening of the Holy Ghost evidenced in the deepening of Christian experience as represented by the Keswick movement, or the Victorious Life movement, but just as lovingly insist, that we have found no reason to change our attitude, nor to nullify our preaching, in maintaining that we are not only filled with the Holy Ghost—that we are not only empowered for service by His baptism and indwelling, but that we are cleansed from all indwelling sin or carnality by the same mighty act which empowers. We bespeak from them their love for us, as we shall maintain our love for them, while we insist with no equivocation and with no evasion of mind that the blood of Jesus Christ cleanseth the regenerated believer from all sin here and now, by faith.

With Regard to Popular Evangelism

Like St. Paul we will praise God "If Christ be preached" by whatsoever method or means. We have no doubt that much good has been accomplished by the more popular forms of evangelism, such forms as have not obtained in the holiness movement, and we give thanks to God for all whose hearts have been broken and turned to Christ. But believing without hesitation in the fruitfulness of the gospel of holiness, we will not be turned aside by any clamor of the multitudes, or show of hands, or popular demonstration from a form of ministry, which though at first it does not reach such masses as some of the great spectacular revivals, must inevitably produce in ever increasing climaxes, the fruit of salvation. We will stand by our present form of evangelism, welcoming any method

(Continued on page eight.)

LIFE'S TWO HIGHWAYS

The Way to Heaven

By REV. B. W. MILLER

FOR OCTOBER 28.

- I. THE WAY TO HEAVEN IS A NARROW WAY. Matt. 7:14.
- II. BUT COMPARATIVELY FEW FIND IT. Matt. 7:14.
- III. IT IS TERMED; OR IT IS THE WAY THAT CONSISTS OF THE FOLLOWING:
1. The way of life, or consists of life. Jer. 21:7.
 2. The good way. Deut. 30:15, 19.
 3. The right way. 1 Sam. 12:23.
 4. The way of truth. Psalm 119:30.
 5. The way of holiness. Isa. 35:8-10.
 6. The way of salvation. Acts 16:17.
 7. The way of righteousness. 2 Peter 2:21.
 8. The way of peace. Rom. 3:17.
 9. The way of light. Prov. 4:18.
- IV. ALL WHO TRAVEL THIS WAY THAT LEADS TO HEAVEN:
1. Are free from sin. Rom. 6:22.
 2. They follow Christ's steps. 1 Pet. 2:21, 22.
 3. Are righteous. 1 John 3:6, 7.
 4. Please God. Heb. 11:5.
 5. Love God. Mark 12:30.
 6. Hate evil. Psalm 97:10.
 7. Are happy. Psalm 128:2.
 8. Have their names in heaven. Luke 10:20.

Topics for Discussion:

1. Every one is traveling one road or the other; either going to heaven or to hell; it is the narrow way or the broad way. Necessity demands that we travel up or down.
2. God's way is the right way. Man's way leads to destruction and hell.
3. God's way demands holiness of heart of all those that walk therein. Sin has no part in this way. It is the way of holiness. It is the "king's highway."
4. In this way abound the good things of life. There is love in abundance; there is life everlasting; there is the true light of the Holy Spirit that shines upon the pathway and lights the soul. In it there is truth—sincere truth—the truth of the Bible that man can not change or time can not alter. This is the only pathway of salvation. Education and soul culture and position and philanthropy and finance and influence may buy renown and pleasure and friends in this world; but they are without purchasing power in the things of God. The pauper and the wealthy man are on the same footing—holiness of heart is the price demanded for entrance into heaven.
5. The right way is filled with love for God and for His work and His children. We try to bless the world with a godly life and by this means we are better able to love God; for love to God is intricately bound up with service to our neighbor.
6. Those who walk in the way of God hate sin and evil and shun everything that will contaminate them. They love righteousness; they enjoy communion with God and they often speak with Jesus.
7. The longer we are in the way of holiness the more we enjoy it. Age makes the light brighter; the love deeper; the peace more stable and the truth more sound. The fruits of the Spirit are increased the longer we walk with God and the farther we get away from the world in the path that leads to heaven.

The Way to Heaven. (Continued.)

FOR NOVEMBER 4.

- I. PROMISES TO THOSE THAT TRAVEL THE RIGHT WAY:
1. They are kept in peace. Psalm 26:3.
 2. They are kept from evil. 2 Thess. 3:3.
 3. They are kept by power divine. 1 Pet. 1:4, 5.
 4. They shall have everlasting life. Matt. 19:29.
 5. They shall have a home in heaven. John 14:3.
 6. They shall not be tempted above that they are able to stand. 1 Cor. 10:13.
- II. DANGER SIGNALS ALONG THE WAY:
1. Take heed lest you fall. 1 Cor. 10:12.
 2. Keep your body under. 1 Cor. 9:27.
 3. Be not wise in your own conceits. Rom. 11:25.
 4. Be not high-minded. Rom. 11:15-22.
 5. The branch that does not bear fruit shall be cut off. John 15:2.
 6. Keep your first love. Rev. 2:4.
 7. Walk before God and be perfect. Gen. 17:1.
 8. Follow peace with all men and holiness. Heb. 12:14.
 9. Quench not the Spirit. 1 Thess. 5:19.
 10. Pray without ceasing. 1 Thess. 5:17.
 11. Abstain from the appearance of evil. 1 Thess. 5:22.

Nazarene
Young People's Societies

Topics for Discussion:

1. When we walk with God in the way of holiness to heaven we have the assurance that we shall be kept from evil and from falling. We also know that we shall have peace and that we shall be kept or preserved in peace. We are certain that God will not allow the Devil to send upon us such a temptation that we will be unable to withstand. He knows our strength and every wind of the Devil that blows upon us will be so tempered that we will be able to come out of it with the mind staid on God.
2. Our home in heaven is certain if we will abide in the love of God and not let the Devil have dominion over us.
3. But we can not walk in this way without paying heed to the signals along the roadside of life. There are pitfalls to be avoided; but by the side of each pitfall God has placed a danger signal. If we are prone to think evil, He says to think on the pure and lovely things. If we are easily led into wrong, the voice of God says, "Shun the appearance of evil." If our zeal wanes and our love cools off He tells us to keep our first love. If the fruit of our life is withery and if it is scant in amount we are warned that our branch must bear fruit lest it be severed from the vine.
4. God says for us to take heed lest we fall. The Devil is shrewd and unless we are careful in our thinking and talking and in the choice of our companions, he will overcome us. We must take heed. Be alert to our pitfalls. Know our weak places. Chart the weak points of our souls. Then we can ask God to help us over the stones of temptations and the holes of trials that beset the way of right.
5. But the way of holiness is the best way. Its pleasures are the best. Its loads are the easiest in the end. Though narrow still it leads home. The end of the way is the best. The joy of God in the way is better than the pleasures of sin. The companions—Christians—we have on our way home are better than those on the way to hell.

THE REVIVAL NEEDED

By ROBERT L. SELLE

WE need—we must have—and by the grace of God we may have a revival. A revival of the New Testament and early Methodist type. A revival that will change the hearts and transform the lives of sinners. A revival that will lessen the amount of profanity and Sabbath desecration and decrease the attendance at theatres, balls, card-parties, etc. A revival clearly God-sent, Holy Spirit wrought and through which souls are happily converted to God. A revival that will empty hearts of sin and fill them with the love of God. A revival that will bring into the church and the official board, people who are saved. A revival that will increase the number of family altars and attendance upon all appointed means of grace. A revival that will enable people to live as they go about their daily tasks with the consciousness of the Spirit of Jesus filling and permeating their lives. A revival that will decrease the number of sinners and increase the number of saints. A revival that will bring heaven and earth and God and man together as on the day of pentecost, leaving the results now that were left then—people filled with the Holy Ghost.

Such a revival is a five-fold necessity, as follows:

1. For the individual soul. "Ye must be born again." In Jesus and in him alone the soul is safe.
2. The family. Jesus is the Savior of the family the same as of the individual. Too much emphasis cannot be placed on family religion. The family altar is a mighty fortress of defense against the devil in his attempts to deceive, blight and destroy the family. Oh, for a revival of family religion! In Jesus and in him alone the family is safe.
3. For the community. The community is a big family, and what the community needs the family needs, and what will save the family will save the community. Oh, for a community revival! In Jesus and in him alone the community will be safe.
4. For the nation. The nation is as a family or community except on a larger scale. Oh, for a

nation-wide revival! How much the United States needs a revival! In Jesus and in him only will the United States be safe.

5. For all nations. But for sin the earth would be a Garden of Eden today. Peace, plenty, prosperity, happiness and contentment would be our inheritance and lot. Oh, for a world-wide revival of the religion of Jesus Christ! How much this old world needs such a revival! In Jesus and in him alone will our world be safe.

The revival needed must begin in the individual heart and work outward and upward; it will never begin at the top and work downward and inward.

WINFIELD, KAS.

HOW TO LIVE TODAY

By REV. C. H. LANCASTER

BEGIN the day with personal "secret communion with God."

Begin the day by taking counsel from the Word of God. Take time to pick up some verse and assimilate it through the day.

Begin the day by determining that no bitter feeling shall enter your heart against any one. Purpose in your heart that you will not brood or repine over slights, no matter whether they be intentional or unintentional neglects or wrongs; "no matter from whom received."

Begin the day with a fixed purpose that you will "Let no opportunity pass without owning your Savior before others." With a spirit of modesty and humility urge others to accept Him as their personal Savior.

Begin the day by hoping to say some kind word to some one, or by doing some kind deed, "Or at least to smile upon those you meet." Whatever you may do, do it sincerely, "As unto the Lord."

Begin the day by guarding "well the door of your lips, that no unclean word, jest or story, no slander or cutting remarks, no irreverent or untruthful statement, shall pass out." If you desire to feel sweet and heavenly in your soul, and have a good conscience, do not discuss your brother's or sister's faults in a critical or unkind way in their absence.

Begin the day with the thought that Christ may come today! For when He does come, it will be a day just like this, and the people will be doing the very things they are now doing. He will come suddenly; He will come quickly; "And it may be that this day will determine how His coming will find us, as it must to thousands."

Remember His eye is upon the sparrow; brother, sister, you may know He watches you. His never-sleeping eye pierces right down through this house in which the soul lives and He sees everything. *There is no hiding from God.* A teacher once held up a vase of water, in which a gold-fish was swimming about, and said to the children before him, "See this fish hide. Do you see him now?"

"Yes, sir," the children shouted.

And as the fish moved in all directions, the question, "Do you see him now?" was repeated, to call forth the same eager reply, "Yes, sir."

"Can't he hide from you?" asked the teacher.

"No, sir," was the reply.

"Why?"

"Because we see through the glass."

"So," said the teacher, "God sees right through our hearts. We can not hide from Him."

JASPER, ALA.

What hinders that you should be a child of God? Is not salvation free? Is not the invitation to it flung out to you on every page of the New Testament? Is not Christ offered to you in all His offices? and are you not welcome to all His benefits if you want them? Is not the Holy Spirit promised to them that ask Him? Nothing can hinder you from being a Christian, but your own worldly, selfish, proud, obstinate, unworthy, and self-righteous heart.—ICABOD SPENCER.

To depend partly upon Christ's righteousness and partly our own, is to set one foot upon a rock and the other in the quicksands. Christ will either be to us all in all in point of righteousness, or else nothing at all.—THOMAS ERSKINE.

THE GENERAL HOLINESS CONVENTION (Continued from page six.)

which may be used in harmony therewith, striving for the conversion of sinners, the reclamation of backsliders and the sanctification of believers.

Our Educational Work

One of the strong arms of the holiness movement is its lately initiated and rapidly developing educational system. Something like a score of educational institutions, representing several million dollars worth of property and assets and thousands of students, have sprung up within the last quarter of a century, and in the midst of great hardship, privation, and, in some instances opposition have nevertheless succeeded in training and sending out into the world abroad, on every continent, scores and hundreds of evangelists, pastors, missionaries, teachers and home builders who are making their impress upon the religious life of our day in maintaining the faith once for all delivered to the saints. These schools are yet in their infancy. But if their infancy is telling so much upon the life of Christianity, what must be the influence of their girded splendid youth, when sustained, encouraged and supported by all the lovers of a full salvation and a full gospel! We urge upon all our friends and brethren in the Lord that, in this time of crisis it is well for them to place their funds, their contributions, where the faith of their children and of the children of this generation shall be strengthened and established, rather than to place their money where their faith shall be destroyed or greatly endangered.

Missionary Work

The fields afar are becoming infected with the same dangerous heresies, with the same insidious and paralyzing effects of modernism as the home field. God in His providence has been encouraging churches which are maintained on holiness lines, and the interdenominational department of the movement to found missions in different fields. Of the work done by these various holiness churches we have neither the time, nor the data from which to make a report to you. Their own missionary reports are at the disposal of all who may inquire. Such work as we are carrying on in China under the *National Missionary Association* is a marvel of economy, of evangelistic passion, and of constructive fruitful work. More and more God is honoring the missionary cause where it is administered by men who believe in a full gospel, whether it be in the older churches, in the holiness churches or in the independent holiness missions. God must be on the side of truth and His word.

Church Loyalty

Church loyalty is a word beautiful and sacredly related to many of our hearts who are growing older. It nevertheless may become a snare. Some of us are perfectly loyal to the principles which were represented by the churches with which we united, but we feel we must express to our brethren our solemn solicitous conviction, that loyalty to any institution, or system, or program, that does not immediately tend to the salvation of men, the evangelization of the heathen, and the glory of God, cannot expect, and certainly shall not receive, either our support or loyal co-operation. We will be loyal to everything

that Christ and His word enjoins. We cannot by any ecclesiastical overlordship be caused to stultify our faith or grieve our conscience.

Unity

Our days of feasting together on the things of the Spirit, our beautiful unalloyed and delightful fellowship among ourselves without respect to denominational or organic affiliation, inspire our hearts to urge upon all our brethren throughout the movement, in this and other lands, the most intimate fellowship and most glorious spiritual unity. Suspicions must be cast away. Sectarian heat must be destroyed. Fellowship and trust must be encouraged. We urge upon all the fathers of the movement who have grown gray in the service, that they shall take our younger men to their hearts, not only to chide them when they err, but to show to each of them a father's solicitude and tenderness and admonition. That by all their superior experience, and advantage and sweetness which age may have brought them they shall so grapple our young men with cords of love, and with hands of appreciation, that none of our young men shall be tempted to withdraw from our ranks into fields less definite and therefore less fruitful. We urge upon all the young men of the movement that they remember with what fidelity, and patience, and tears, and sacrifice, and hardship, the older men of the movement have laid the foundations, and blazed the way preparatory to our larger opportunities, and that they "esteem them very highly in love for their work's sake" and that with filial devotion, without sycophancy, and without surrender of their own personal prerogatives and powers, they do determine that no estrangement shall come between them wrought by any power of evil. We also urge upon our brethren who have organized themselves into churches and upon our brethren who are mingled among all the churches that "Ephraim shall not vex Judah and that Judah shall not oppress Ephraim" and that between the two there shall be fellowship and mutual respect. That criticism of the one by the other, over individual views and individual preferences shall be discontinued, given up, over-mastered by the passion which they all must have to honor our common Lord and extend the cause of holiness. That the fault of evil speaking, which has in some measure crept in among the people, shall be cured by a fresh anointing of the blessed Holy Ghost shedding abroad anew the love of God and man in all our hearts. We do here affirm our faith in the rank and file of both the leaders and the people in the holiness movement. We believe in their piety, and their devotion. We acknowledge as we have always done, the mistakes of many, the failures of some, the breakdown of others, but we also remember that no movement in the history of Christianity has had exemption from these sad commentaries upon the weakness of human life and the danger and power of temptation and sin. Ought not these the rather to bind us into closer unity, to encourage us into greater watchfulness over each other and to stimulate us as never before to prayer for God's keeping power upon every person that calls upon himself the name of full salvation.

Universality

In these times when class is arrayed against class, race against race, and organizations are formed in the interest of certain sects or peoples, we do here without equivocation declare our faith in the universality of the provisions of the atonement of Jesus Christ. That Christ died not for one race, but for all races. That His love is extended to every class and to all people, and we therefore rejoice in the budding of the fig tree of prophecy, as evidenced in the awakening of Israel, and the re-animation and occupancy of Palestine by the returning Jews.

Aggressiveness

Your brethren from this watch tower of vision, from which we have caught a glimpse of a world and its needs, and in whose observatories we have heard the voice of Christ in our soul pleading that the gospel shall be sent to all the world, send to our brethren and sisters, among all the movements wherein they may be found, our most earnest exhortation that, there shall rest upon us a new passion and a new aggressiveness in our interest personally and collectively in the salvation of the lost and in the sanctification of God's children. Shall we not wait before God until anew and afresh our hearts burn with a new passion, our souls thrill with a new devotion and our eyes look upon fields hitherto unseen. Standing upon this vantage ground we cry out, "What hath God wrought." Yesterday we were a despised handful, today our messengers are to be found on every continent, under every sky. Yesterday we had no schools or printing presses, today our printing presses are sending out carloads of literature, and our schools are sending out scores of sanctified devoted young people every year. Yesterday a handful of evangelists, now they are numbered by the hundred. May it not be said to us as it was said to Esther in the days long gone, "Who knoweth whether thou art come to the kingdom for such a time as this?" In an age of crass materialism, defiant infidelity, and the beginnings of the encroachment of the insidious anti-christ, when the church is turned away from its faith, the schools are seeking to destroy the authority of the Scriptures, and theologians have flung their contempt upon the person, prerogatives and majesty of Christ, together with His atoning blood, is it not glorious that God has raised up a people who seek no place of honor, who are not to be influenced by salary or position, who can thrive on estrangement and persecution and whose chief glory is that of their Lord's? That people now whose representatives we are, and as their representatives, from this mount of vision, we send to all the saints these suggestions and greetings. May the spirit of God bind us in one common fellowship, inspire us with one deathless passion, move us toward one common objective, and keep us as the apple of His eye uncompromising yet sweet, unbending yet gentle, relentless as death in the performance of our mission, yet compassionate like our Lord in this and every hour until the morning breaks with the brightness of His glorious appearing.

For the Committee:

J. L. BRASHER,
H. C. MORRISON,
GEORGE J. KUNZ.

Preachers and Pastors

By H. H. HOOKER, D. S.

WEBSTER says, "A preacher is one who discourses publicly on religious subjects." He says a pastor is, "A minister of the gospel who has charge of a church whose duty it is to watch over and care for the people of his charge." Paul said, "He gave some evangelists and some pastors . . . for the perfecting of the saints." An evangelist is a preacher and soul winner. A pastor is a preacher and soul shepherd. It is the duty of the evangelist to preach with the view of winning souls. If he preaches and does not win souls, his ministry is a failure. He may be theologically, hermeneutically, and homiletically correct in his preaching, and may deliver his message in the eloquence of a pulpit orator, but unless his message has the power of persuasion that wins souls to Christ he is a failure. Every calling of life has an objective and if the objective is not reached all the strategy, genius, and effort that are put forth are lost sight of in the failure. Great preachers who put themselves out as evangelists, but are not soul winners are not in demand any more. Their great preaching ability is lost sight of in their failure to win souls. Those who feel called of God to preach and evangelize should endeavor to get that qualification that will enable them to win souls. Education, elocution, and pulpit manners are great conveniences, but the one essential qualification of a successful preacher is the baptism with the Holy Ghost. "Ye shall receive power after that the Holy Ghost is come upon you." This is power to win souls. Every preacher should be by souls like John Knox was by Scotland, "Give me Scotland or I die."

As it is the evangelist's objective to win souls, it is the pastor's objective to care for or shepherdize souls. If the preacher who fails to win souls is a failure, the pastor whose flock scatters and backslides is a failure. His preaching may be great, but this is not his objective. Our pastors must learn that to visit a church and preach to the flock is not pastoring. The most of our pastors need to study the life of the ancient shepherd of sheep.

There were four things that these shepherds always carried: a rod, a staff, a vessel of water, and a flask of oil. The rod was used to beat off the enemy, and never to be used on the sheep. Too many have mistaken the use of the rod and have used it on their sheep. The staff had a crook at one end and was used to pull the lambs and sheep out of the crevice or pit that they fell into. These shepherds had very keen ears and when a lamb or sheep bleated in distress they went immediately to its rescue. If it was being attacked by an enemy, the good shepherd would use his rod to beat the enemy off, if it had fallen into a pit, he did not begin to throw stones upon it saying, "You had no business to fall in, you should have stayed away from this place of danger;" but he took his staff and gently lifted it out so as not to hurt it worse, then he would bind up its wounds pouring in the oil, and would gently carry it to the fold in his own arms where it would

have special care. Oh, pastors, is this the way you care for your lambs and sheep who fall into the pits of sin! Or do you throw stones at them to wound them worse and leave them in the pit for a beast of sin to devour?

The sheep in feeding about the cliffs would sometimes quickly lift their heads striking the rock above bruising their heads and making them sore. The oil of the good shepherd was also to anoint the sore headed sheep. Some sheep have a more rocky place to graze than others so the shepherd that cares for them needs to have an extra supply of oil. The water was for the faint and for the lambs, then a pastor should have a large supply (water is typical of the Spirit) so that the sheep can say, "My cup runneth over." God help our pastors to rightly use the rod and staff, and to keep well supplied with oil and water.

Above all a pastor should pattern after Jesus the Great Shepherd. He was kind, longsuffering, and so gentle with His disciples, though they did wrong. He did not so much as personally accuse any of them. He just said of Judas, "One of you shall betray me." He said to impetuous Peter very kindly, "Before the cock crows you will deny me thrice." After he denied Him, Jesus just looked at him with that compassionate look and said not a word, but Peter went out and repented. May God give us all sanctified wisdom and patience so that we may see that saving a soul from backsliding, or rescuing one that has fallen is just as great or greater than getting a soul saved.

Christ's commission to Peter was to "Feed [not stone] my lambs, feed my sheep." When a pastor goes among his flock, he should carry a basket full of well prepared food. Not food that he has gathered promiscuously, but the best that can be had from the great Store House—the Bible: Stones will not cause the flock to love you, neither will they grow wool. If you have not been getting enough wool, change your diet. The diet has much to do with the kind and the amount of wool you get. Better fed sheep—better fed shepherds. The condition of the sheep reflects for good or bad upon the shepherd. The spiritual and financial condition of the church reflects for good or bad upon the pastor. Tell me the spiritual and financial condition of your church and I will tell you the kind of pastor you have.

JASPER, ALA.

When Christ went up into a mountain to pray, He dismissed the multitude, to teach us that when we address ourselves to God, we must first dismiss the multitude. We must send away the multitude of worldly cares, worldly thoughts, worldly concerns and business, when we would call upon God in duty. —BURKITT.

For "we know not what we should pray for as we ought;" but love leads us on, abandons us to all the operations of grace, puts us entirely at the disposal of God's will, and thus prepares us for all His designs.—FENELON.

Truth in a Nut-Shell

By REV. C. E. CORNELL

Dr. Cotton Mather's great ambition was to be able to say, "He did not know of any person in the world who had done him an ill office but that he had done him a good one for it."

Entire sanctification means unity: unity of faith, unity of effort, no matter of what denomination. There is a beautiful divine harmony existing between the truly sanctified. They are one—intensely in behalf of a lost world. The proficiency of the church is here. An entirely sanctified church not only means unity, but *strength*; a mighty energizing force, carrying the good news of salvation everywhere.

The demand for direct personal effort to rescue lost men and women is very great. Every Christian ought to be deeply concerned about this. Multitudes of souls are being lost because of the indifference of professing Christians. Are *you* one of them?

To harbor sin of any kind in the heart is to entertain a relentless foe to your spiritual life. All sin must be abandoned and expurgated for the soul to be safe, satisfied and happy.

Here is a direct and pertinent prescription for infidelity and unbelief. (1) Search the Scriptures.—John 5: 39. (2) Pray in secret.—Matt. 6: 6. (3) Put in practice what you know.—John 7: 17. (4) Jesus as a personal Savior.—Matt. 11: 28, 29. Follow this prescription carefully and one will land in the kingdom of God.

A white minister after conducting services in a colored church, asked an old deacon to lead in prayer. The brother in black offered a fervent appeal for the white brother and said: "O Lord, gib him de eye of de eagle dat he spy out sin afar off. Wax his hand to do gospel plow. Tie his tongue to de line of truth. Nail his ear to de gospel pole. Bow his head way down between his knees, and his knees way down in some lonesome, dark and narrar valley where prayer is much wanted to be made. 'Noint him wid de kerosene ile ob salvation and sot him on fire."

A lot of preaching seems to fall short of the mark. There doesn't seem to be enough *charge* behind it. What's lacking? Divine unction, that strange dynamic force that puts the ball in the bull's eye—a center shot. Brethren, shoot to kill, not just to make a noise.

You cannot expect people to believe in your religion unless you are a faithful exponent in life. Or, in other words, you *practice what you preach*. One ounce of holy living is worth a whole ton of profession without practice.

The difference between an infirmity and a sin is, an infirmity causes regret and humiliation, while sin causes guilt and condemnation.

Remember that God's providences are about His children. If your trials are peculiarly hard and distressing, He only permits them to come as a discipline that you may be made stronger for the next severe test.

Those who purpose at any cost to press their way to salvation will not be disappointed. He is a *rewarder* of them who diligently seek Him.

One awful danger of a rich man is in the abnormal development of his selfishness. He cares not for any one except himself. Self must be gratified, cost what it may.

To neglect secret prayer is to starve the soul. Those who are spiritually fat and healthy, nourish the soul by secret and frequent communication with the Father. The open reward is to them who pray in secret.

POWER FROM ON HIGH

(Charles G. Finney as an ensample of this power.)

By S. B. RHOADS

We copy the following: The writer of the article clipped speaks of Mr. Finney's sermons as logic set on fire of the Holy Ghost. And then refers to Finney's own writing. The reader will readily see that his logic and sermons had nothing to do with the power he speaks of, though he was a logician and great preacher.

Speaking of the Spirit's incoming he says: "To the honor of God alone I will give a little of my own experience in this matter."

"I was powerfully converted on the morning of the tenth of October. In the evening of the same day and on the morning of the following day I received an overwhelming baptism of the Holy Ghost, that went through me, as it seemed to me, body and soul." "I immediately found myself endowed with such power from on high that a few words dropped here and there to individuals were the means of their conversion." "My soul seemed to fasten like barbed wire in the souls of men. They cut like a sword. They broke the heart like a hammer. Multitudes can attest to this. Oftentimes a word dropped without my remembering it, resulted in almost immediate conviction."

"Sometimes I found myself in a measure (note the wise statement, in a measure) empty of this power. I would go out and make visits, and find that I made no saving impression. I would pray and exhort with the same result. (How much of that today.) I would then set apart a day for private fasting and prayer, fearing that this power had departed from me, and would enquire anxiously after the reason of this apparent emptiness. After humbling myself and crying out for help, the power would return upon me with all its freshness. This has been the experience of my life. I could fill a volume with the history of my own experience and observation, with respect to this power from on high.

"It is a fact of consciousness and observation, but a great mystery. I have often witnessed this. This power is a great marvel. I have many times seen people unable to endure the word. I have seen the most simple and ordinary statements cut men off from their seats like a sword, and would take away their bodily strength, and render them as helpless as dead men. Several times it has been true in my experience that I could not raise my voice or say anything in prayer or exhortation, except in the mildest manner, without overcoming those that were present."

"This was not because I was preaching terror to the people, but the sweetest sound of the gospel would overcome them. This power seems sometimes to pervade the atmosphere of one who is highly charged with it. Many times great numbers of persons in a community will be clothed with this power, when the very atmosphere of the whole place seems to be charged with the very life of God. Strangers coming into and passing through

the place will be instantly smitten with conviction of sin, and in many instances converted to Christ.

"When Christians humble themselves and consecrate their all afresh to Christ and ask for His power, they will often receive such a baptism that they will be instrumental in converting more souls in one day than in all their life time before. While Christians remain humble enough to retain this power, the work of conversion will go on, till whole communities and regions of country will be converted to God.

PREACHING "AT" PEOPLE

WE preachers are addicted to some bad habits. Some of us have the very bad habit of preaching at people when we should be preaching to them. I suppose any preacher knows the difference in the meaning of these two little prepositions, *to* and *at*, so I shall not explain.

Preaching at people is cowardly. No preacher has any right to get up behind the sacred desk and make personal insinuations, and then call himself brave. He is about as brave as a boy who once hid behind a stone wall and threw green persimmons at me as I passed by. I did not have a fair chance at that boy. That stone wall stood right in my way. That boy could not call himself brave so long as the stone wall protected him. The pulpit is not the place to pour out condemnation on an individual. Pulpit utterances are supposed to be applicable to the people as a group, and not to an individual. Brave preacher who has a personal feeling against a member and hasn't therewith backbone enough to go to him face to face like a man and tell him his fault, but rather throws about himself the cloak of ministerial authority and berates him from the pulpit! The fellow thus abused is helpless. He can not defend himself. He can't explain matters, for no self-respecting man would openly resent the message from God's desk. I heard a country school teacher once demean a young man. The young man was guilty of some misdemeanor, and the teacher took advantage of this fact to tell him what he thought of him and his family. He told the young man he was mean and low-bred and ignorant and never would amount to anything. The young man took it, for to resent it was to go against the authority of the school. That teacher said he (the teacher) was brave. I thought he was cowardly. I think the same about a preacher who gets up and gives an individual a public brow-beating when everybody knows whom he means. Let him go to the offender privately as the Bible enjoins.

Preaching at people, like praying at people, is hypocritical. I have heard people pray at each other. I think God hears such prayers, but he never answers them. He records them, but not to the credit of him who prays them. To get on one's knees and say in the palm of one's hands, about a brother that which one is afraid to say to the brother's face is pure hypocrisy. Likewise to climb into the pulpit and pretend to say to the face of the crowd what is meant to be said to the face of the individual is hypocrisy.

Preaching at people never benefits him who preaches or him who is preached at. A member of a congregation may have done a wrong, but the old saying that "two wrongs don't make a right" is true in this case. There is an element in human nature that resents being thrust at in public and thus made to come before the conspicuous gaze of the crowd. Personal faults are never eliminated in this way.

Preaching at people is discourteous. It is beneath the dignity of the sacred office of a pastor. No preacher can put in practice the Golden Rule and preach at people. No preacher would enjoy a private admonition administered publicly, so let him do unto his brother as he would be done by.

Preaching at people is sure to bring trouble. I never yet have known the preacher who was addicted to this very bad habit and persisted in it who did not have trouble. He soon loses the respect of the people and they turn away from him. His usefulness is hindered and his troubles augmented.

Don't preach at people.—J. A. MORRISON in *Gospel Trumpet*.

TESTIMONIES

I report victory this morning, February 26, 1923. The Lord sent a sweet baby girl into our home. When she was three days old I was taken very sick, the doctor was summoned and said I must go to the hospital. I consented and in a few moments the ambulance rolled up to the door and I was soon ready to be taken. It seemed the saddest moment of my life as I left my six little boys. But as I was being wheeled into the hospital these words came to me, "This sickness is not unto death but for the glory of God." Praise His precious holy name. I was soon taken to the operating table, then to my bed where I lay with cold water bottles on my head and abdomen and I laid this way for five days. The fifth day my husband came. I said the only hope for me is through the Lord, and asked if they would pray for and anoint me, in the name of the Lord. They did so and the Lord touched my fever and took it away and took it to stay. Praise the Lord, glory hallelujah. I was taken to my home and there was sure some rejoicing in the camp. I shouted for I suspect ten minutes before I could stop and am still rejoicing. I am going to work harder for the Lord than ever before. Please pray that I may keep humble before the Lord at all times.—Mrs. J. G. Feterhoff, Mexico, Mo.

I am praising God that I am saved and sanctified and have a wonderful peace and joy in my heart beyond words. So glad that I have really been born again and have the dear comforter the Holy Ghost abiding. August 27 at 11:45 a. m. the Lord healed my body of cancer. I was alone and the Lord told me I lacked faith, I asked Him how to get the faith. His answer was for me to fast and pray and read my Bible until the Lord told me to stop. I was willing. God told me where to read, gave me the fourteenth and fifteenth chapters of St. John, so in the fifteenth chapter and sixteenth verse the great powerful electricity came in such force in my body I arose from my couch shouting and praising God for a healed body and every trace of disease gone.—Mrs. M. C. Todd, Cal.

I want to make known what great things the Lord hath done for my soul and body. The 26th of August, 1922, found me sick in bed not able to sit up or walk. I was one of those the Lord called to preach His Word. Fifteen years I have been only trying to do the Lord's will but on August 26, 1922, the Lord made known to me I was lost and a backslider. I first made this known to my wife and children and said to my wife at four o'clock in the morning on August 26, I must get saved today and had my wife to call the brethren of three churches to come and pray for me. I began praying and calling on the Lord Jesus to forgive me. I called all those I had wronged and asked forgiveness and my dear wife and children and I prayed six hours. About forty of my good brothers and sisters in Christ prayed to the Lord and I groaned and cried and wept and shed tears of sorrow for six long hours. I screamed so loud that my neighbors near by all heard me, as I was asking God to save me. My brother, V. B. Addington, got frightened and phoned for the doctor and sent a telegram to my two sons of Pasadena, Cal. I told him I did not need a doctor but I needed Jesus. Loved ones had to hold me on my bed as I rolled from the head to the foot begging God for Christ's sake to forgive me. Two or three times I almost died. The devils were crowding around my bed and darkness seemed to surround me. I can not express the awful feeling that I had. The hell that Luke speaks of was all around me. I had to renew my covenant with God and promise Him I would obey His call to go anywhere and pray and read the Bible and preach and be willing to suffer and if need be die for His cause. When I met conditions the Lord met me and forgave my sins and my weeping was turned to laughing and I laughed about two hours. The doctor came in and said I was doing fine. I told the doctor that the Lord saved me. I had a bad case of neuralgia of the stomach and when I was able to go to Phoenix I went and called on three of the specialists of the hospital. They all said I would have to be operated on right away. They gave me a prescription and said for me to call and see them in one week. I went to the drug store and got the prescription filled and started home. As I was going down the street this song came to my mind, "Jesus knows all about our struggles, He will guide till the day is done, there is not a friend like the lowly Jesus, no not one." I went and gave the medicine back to the druggist and got my money. The next day I obeyed the Lord's command in James 5:14 and called the elders of the church in and they anointed me and I got up and dressed myself and went to church and preached for about an hour. I called on the doctors in the week and they were astonished. I told them that the Lord Jesus healed me.—C. W. Addington, Cal.

SIX MONTHS IN A GOVERNMENT HOSPITAL. WHY?

By MISS AGNES GARDNER, *Buldana, Berar, India*

SOME of you who know me at home will be asking this question, so if you will come and spend a week with me I think I can answer it to your satisfaction.

It was the week of our assembly, and you all know what that means. The first call was from the doctor, and I felt I must oblige him. I will not go into detail only to say one of the other missionaries and I went out and got back about midnight. This was one of my old cases I had had before.

A few days after this a man came to the door. Some one wanted the doctor miss-sahib. I went to see what was wanted. The same old story. A little woman in one of the zenanas of a neighboring village was very sick. Would not the doctor miss-sahib please come to her? I told him how busy I was and tried to get him to get the government doctor. But, oh, no, they were Mohammedans, and purdah must not be broken. They never could have a man doctor. The little woman could suffer almost anything and almost die, but a man doctor could not be allowed in the zenana. It ended in our being excused from the assembly and starting out.

In due time we reached the village and found it too true what had been told us. Our little patient was indeed suffering and had been for some time. We found her lying on the floor in a small mud and bamboo hut, with several women kneeling around her, all moaning and groaning, but doing nothing else. There were also several children in the hut. It was close and hot, for the one door that was cut in the side of the wall was kept tightly closed, also the small opening for a window. As soon as we drove the children out, back they would swarm like a parcel of bees. Most of the women claimed relationship, and you must let the relatives stay in at the time of sickness.

We undertook to relieve the little sufferer and gave her a hypodermic, but soon saw this would not be sufficient. Instruments would have to be used. Certainly this was no job for a nurse, and we knew it. But what was to be done? Should we let the little woman die? No, we could not. We had no instruments of our own, so sent back and borrowed a pair from the government doctor. In the meantime we set about trying to get some hot water, but first had to wait for a fire to be built. You would call it a bonfire. Soon all was ready, and the little one was out of her pain and suffering. But our trouble was not yet all over. The little son was scarcely breathing. It was a boy, and it must not die. My, what excitement for a while! You could hardly hear anything. I wish you could have seen me almost sitting down in the mud, and the missionary who was with me was so anxious to save the baby that she forgot all about me and poured the water into my lap as well as on the baby. Well, the baby lived and the mother was all right. But what if it had not turned out so? I was not a doctor, and as yet had not obtained my midwife's certificate.

We got back to the bungalow, wet through and tired, but oh so happy. Why so happy? In the first place, Jesus has said, "Inasmuch as ye do it unto one of the least of these, ye do it unto me." This little one belonged to Him. Again this opened up this home—and you might say village—for our Bible women and zenana missionary to return and sing and tell the story of Jesus to these people.

A couple of days after this, again about noon, another similar call came for me. But this was to the poorest part of our own village, amongst almost the lowest class. I told him also how busy I was, but no good, would I not please, please come? I sent him home and told him if she was no better at 6 o'clock to return. I looked out about four and saw four or five men at the entrance of the compound waiting for me. I am afraid my mind was more on them than on the assembly. After I had seen them, and had had something to eat, I started for the village.

My, what a place! and how would I have gotten along that night without my lamp that the boys in Walla Walla sent me? They will never know what a help it has been to me already. In some places they have only torches about four or five inches high. We found this poor little woman out of doors

MISSIONARY DEPARTMENT

with a crowd in the yard, or whatever you might call it. They found an empty hut for me, with nothing but a wooden bench in it. We finished and arrived home about midnight. How grateful the poor people were, and we were happy because we could help them.

This was not all for the week, but we must not take time for more. It was a busy week, we can say that.

We have no doctor in either Eastern or Western India, and while I have my diploma from American institutions, I have no English certificate of any sort, and some of the older missionaries thought it would be wiser if I went to the hospital and got an English midwife's certificate. So this is the reason why six months were spent in a government hospital in India.

It was a very hard six months. The work was very hard and strenuous, the hours long, and the food I could scarcely eat. No fellowship. Many of the nurses smoked and drank, and I had no one I really could associate very much with. But it was wonderful how the Lord helped me and saw me through. How kind those in authority were to me! I was the only American in the hospital. When it got very hard I would remember I was doing it for Jesus and the little women of India, and take courage and go ahead. I not only was able to pass my examinations, but the Lord helped me to pass with credit, and this shows on my diploma. I give Him all the glory.

I can not make you in the homeland understand what this means, but the missionaries that know the field will understand. I believe it will be a great help to our work here in India, especially until the Lord sends us a lady doctor. How we do need one. Pray that one may be sent us.

Pray for me that I may not only have the physical strength for my work, but that I may be able to prevail with God for the salvation of these dear ones. Poor India needs prayer as nothing else.

FACING DEATH, SOME PRAY

By MRS. F. B. JANZEN

WHO are those two women entering the gate to the meeting house, leaning heavily on their walking sticks? Oh, they are some of our hand-picked fruit. We go to greet them with hearts filled with gratitude to God. Though still weak in body, they have walked nearly three miles this morning to attend service, it being their first time since they were saved.

Several weeks have passed since we knelt at their bedside and heard their weak voices pleading with God to save them. One woman appeared to be in a dying condition. She had had much light from her good Christian sister, and we had visited her kraal many times bringing her the message of salvation, but she had refused to accept the light or attend church. But when she came to face death she asked our prayers, and God was merciful.

Her physical condition remained serious, and my heart was much concerned about her. One day I said to her sister that we must pray mightily. I went into my bedroom and God met me there. I felt assured that He had undertaken, so went immediately and told her sister that I had heard from heaven and that He had answered. The sister returned home and found the sick one praising God and her face all shining. Praise the Lord! From that time on she grew stronger in both body and soul, and prayed much with great victory. She is still suffering in body, and we are praying God to completely heal her and make her a great soul-winner for Jesus.

The other woman, the mother of three splendid Christian daughters, a rejector of light for years,

was nearly beaten to death in a brawl over the beer she had made with her own hands. She thought she was dying when she sent a messenger for her daughter (who is my assistant teacher) and us to come immediately and pray with her. Leaving the school in the hands of an older pupil I mounted my horse and went, finding her in great soul distress. She lost no time in telling us that she was ready to leave her life of sin and believe on the Lord Jesus. After we prayed with her she was greatly relieved, and said that she had peace in her heart. We thanked God for another victory won for Him. These two women now come regularly to church and give encouraging testimonies.

God is working, and it seems that He is laying many down on the bed of affliction in order to make them surrender. Many have been our opportunities to point such ones to the Lamb of God these past few months.

Truly the Lord is giving us the hearts of the people in this place. So we are not sparing ourselves, but our very life, prayers, love, time and effort possible are put forth to induce these people to believe in the gospel of salvation we are offering them.

THE LIVING WORD, QUICK AND POWERFUL

By REV. F. C. SUTHERLAND

Some weeks ago a tall quiet man, named Li, came to the training school and said he wanted to attend classes. We did not know anything about him, but his open face and honest manner were impressive. A free discussion in a class on prayer gave him an opportunity, and he told his story.

About six months ago a Christian named Yu gave him a copy of John's gospel, of the kind which are widely distributed by the Bible Societies in China, and which sell for about an eighth of a cent, American money. Mr. Li had never heard preaching, though he lived not far from an outstation of the Canadian Presbyterians. Something about the little book gained his interest, and as he was working in the fields he would constantly read it. He was again and again moved to tears, and could not understand why this should be so. Finally he had a talk with a Christian, who had heard Rev. J. Goforth preach a short time before, and this Christian said that Mr. Goforth in preaching cried when he read the Bible. So the Christian said it was the meaning of the book which made him cry. Mr. Li kept on reading, and at the end of the old year "the pains in his heart all went away, and from that time on he had peace in his heart."

Some friends told him of the Christian Workers' Training School at Tamingfu, so he came here, and is earnestly applying himself to know more about the doctrine which affected him so.

JAPAN MADE HOMELESS BY THE EARTHQUAKE

Plates of Many Languages in Far East Destroyed.

The American Bible Society reports that the earthquake in Japan totally wrecked the building of the Fukuin Printing Company, killing the director and the entire operating force of 700 to 1,000 persons. This company was producing and sending out more copies of the Christian Scriptures than went from any other city in the world. A great many of the books used in China in many dialects were printed in Yokohama, also those for the Philippine Islands in ten dialects, as well as in a number of languages of Siam.

The entire stock of Bibles in the depositories both in Tokio and Yokohama and the Bibles in the homes of these two cities and the whole stricken area are gone.

The American Bible Society has sole responsibility for this part of Japan. To meet the immediate emergency the Society has arranged to produce at once, on presses running day and night, half a million copies of the Gospels in Japanese, produced by photography from books in hand at the Bible House in New York.

Uncle Buddie's Good Samaritan Chats

Beloved Samaritans:

After my return from Yellowstone Park I spent two weeks with the boys of the Northern California District. There is a bright future for this district. Brother Charles A. Gibson has selected a band of the finest young men I have ever met. He has about fifteen that are the very pick and choice of the nation. My first convention was with Brother Shocke at Bakersfield; here we had a three day's convention that was beautiful. From there I went to Lindsay and gave Brother Wells four days. Here I think the weather was a hundred and ten in the shade but the people seemed to come from all quarters of that great valley. We preached to three and four hundred every service. Lindsay has a very beautiful church, probably worth forty thousand dollars and I had forgotten to tell you that Brother Shocke at Bakersfield is building a beautiful church. He will have it completed by this fall. These two boys have great visions and are working out their plans in a most beautiful way. From Lindsay I went to Stockton. Here the Smith Band was in a big tent campaign with Brother Roy Smee. I had two days with this band. We had the tent packed to overflowing, people coming from fifty miles. We have a good church here but it is clear out to one edge of town and Brother Smee has bought a beautiful lot in the heart of the city and they are planning to build a good tabernacle this fall and winter and when Brother Roy Smee undertakes anything he puts it across. He's the young man that built the great church in Lindsay a few years ago. The Lord willing I am to be with him this winter in a big campaign.

From Stockton I ran up to Santa Rosa and gave Brother W. L. Fear a two days' convention. The readers will remember that Santa Rosa is the home of Mr. Burbank, the man that has done wonders with fruit and flowers. It would take a book to write up all that this remarkable man has done but this will give you an idea of his wonderful ability to do things. In eighteen years he transformed from a bunch of grass a stalk of corn with beautiful ears of corn on it. I saw some stalks of corn with limbs on them like trees and each limb had an ear of corn on it and I counted some stalks with as many as twenty ears on a single stalk and his flowers are so beautiful that they are simply beyond description. Brother Fear had advertised the convention well and such crowds of interesting people—it was simply marvelous to know where they all came from. Five years ago Brother Fear took the little church at Santa Rosa with a handful of members and now he has a church that will comfortably seat four hundred people and as fine a band of people as I have ever known. This shows you what a man can do in five years by staying with his church and his church staying with him. One of the blunders that some of our churches has made is to imagine they must change pastors at least once a year. No man nowadays can get his feet down and get the proposition in hand and do the work of the Master if he has to move every year. If the Santa Rosa church, like many others, had changed pastors every year, they would have still had about twenty-five or thirty members and been worshiping in a little hall that would seat seventy-five or a hundred but as it is they have a great beautiful church and a large interesting congregation and the love and respect of the city of Santa Rosa.

From Santa Rosa we ran down to Merced, and gave Brother Fletcher Galloway one night under the large new tent that was given to the District Assembly by good Sister Thompson from Milton, California. Brother Hunter and Martin had been there for some two or three weeks in a big campaign. They had advertised our meeting well and we had people there from Dan to Beersheba. Brother Fletcher Galloway is one of our most beautiful and brilliant young men. Many of the HERALD readers are acquainted with this brother

that teaches in the Olivet University. He also has a sister that is very highly educated and teaches in the Pasadena school. Brother Fletcher is a graduate of our Pasadena College.

From Merced we ran across to the beautiful city of San Jose. Here we spent four days in our Nazarene church with Brother A. L. Whitcomb the son of the Rev. A. L. Whitcomb of Osaloosa, Iowa, and I am sure most of the HERALD readers are well acquainted with his father.

From San Jose we boarded a fast train for Kansas City to attend the General Assembly reaching Los Angeles at twelve o'clock in the day. We had five hours to lay over there and we ran over to Pasadena and greeted our family and told them good-by and hurried back to get our train. Leaving Los Angeles on Monday evening at five P. M. we reached Kansas City on Thursday morning of Sept. 20 in time for the opening of the General Assembly. We had a fine rest on the train and enjoyed the trip immensely. There is no way to describe and tell the people how many cattle we saw grazing on the prairies between Southern California and Kansas City, Missouri. It seems that the rains had been good and that the grass was unusually fine and that the cattle seemed to be so fat and healthy. Hundreds of head in some places of beautiful white faced cattle would graze along the roadside until the train would pull up near them and then they would curl their tails over their backs and gallop off over the beautiful prairies and I wished I had a pony and a lariat rope so bad I could hardly stand it and get out and have a chase after those beautiful cattle. But those days are over for this old preacher, but thank the Lord, he has a better job. It is our business now to preach a whole bible for a whole world and a salvation from all sin for all men and this we know is God's plan for fallen man. We reached the General Assembly and found the greatest gathering of true, second-blessing people that to my way of thinking could not be surpassed anywhere in the world. They were not only there from all quarters of the United States but from almost every quarter of the globe. To say that the General Assembly was a great occasion is only expressing it mildly. This Assembly was the most far reaching in its plans for the future of any assembly we have ever had. There was not one preaching service that we did not have seekers in the altar and in some services as many as thirty. Every preacher seemed to have had the right message. Of course, the readers of the HERALD are already aware of the fact that our three General Superintendents were re-elected on the first ballot. Dr. James B. Chapman was elected Editor in Chief of the HERALD of HOLINESS on the first ballot. Brother Fleming was so unanimously in demand for General Secretary that when we arose to get our ballots somebody shouted to let the assistant Secretary cast the ballot and he was re-elected without ever casting a vote and the whole crowd shouted for ten minutes. Dr. E. P. Ellyson was elected Sunday School editor on the third ballot. Sometimes when an election was over and our men were elected they would sing and shout until you would imagine you were at an old fashioned campmeeting. In our great assembly God was glorified and the devil defeated. We went back to the field determined to do more than ever before. I left Kansas City on Tuesday night, October 2nd, and by Wednesday morning of October 10th I had put the HERALD of HOLINESS in one hundred and sixty-seven homes. If any other pastor or evangelist got more than 167 subscribers for the HERALD of HOLINESS in eight days after the Assembly closed I want to hear from him at once, I want him to drop me a card.

May the richest blessings of heaven rest upon the Good Samaritan readers. In perfect love and all for Jesus,

UNCLE BUDDIE

CRESCENT VALLEY OF THE SCANDINAVIAN DISTRICT

Our last tent meetings this season were held in Crescent Valley near Gig Harbor, Wash. God led us very definitely to this place; and we praise Him for what He has done and is doing in this place. This Valley is thickly settled with nearly all Scandinavian people. We secured a fine location for the tent in the center of the valley and with Evangelist Aaron Wells of Salem, Ore., and his singers, Mae Bonat, Annie and Nellie Putney, we began meetings on August 26th and continued till September 12th. All five of us camped in a vacant house near the tent and though we came there as strangers to the people they soon seemed to get acquainted with us and showed us much kindness and brought to our house many good things such as fruit, milk, cream, eggs, etc. Almost from the very beginning the attendance was very good and best of all God was with us and answered prayer, and blessed the preaching and singing and a few souls were gloriously saved. All glory and praise to our blessed Redeemer. Brother Wells is an old experienced servant of the Lord, a faithful soldier for years in the holiness ranks. May the Lord abundantly bless him and give him the joy of winning yet many souls for the Master. And may the blessing of the Lord be upon our sisters and help them sing the gospel into many hearts.

Since the meetings we have had regular services every Sunday night and prayermeeting every Thursday night and a Sunday school was organized before the meetings closed and we now have an enrollment in Sunday school of about twenty-four and a fine interest shown by both parents and children. Those who are saved during the meetings are wonderfully blessed and the interest seems to be increasing all around. We have the use of a vacant house which we have turned into a church and the attendance every Sunday evening is thirty or more and Thursday evening cottage prayermeeting very much the same attendance as Sunday night. It is beautiful to see them come and bring the children. God is working on the hearts. The writer is here trying to care for our work at Wauna and Crescent Valley besides making some trips to Cove on Vashon Island where we have a band of warm hearted Christians where our heart has often been blessed and inspired.

Pray for these places and the work among our Scandinavian people (Matt. 9:37, 38). Yours in His love and service.—Magda Randklev.

GROUP MEETING

The South Central Group Meeting, comprising the churches at Arkansas City, Augusta, Browntown, Clearwater, Eldorado, Maize, Wellington, Wichita, Whitewater, Winfield and all the outlying districts within this territory, will hold its first group meeting at Eldorado, Kas., beginning on Thanksgiving Day and continuing over the first Sunday in December. Let all the pastors and churches take notice and plan accordingly, that we may have a good representation from all the churches and have one of the best group meetings thus far. Program plans will be mailed later.

J. W. FARR, Secretary.

"-He being dead yet speaketh-"

The influence of a godly life never ends. But some lives on account of the circumstances in which they are placed and as a result of God's purposes being carried out through them, are of especial blessing to the world. Such a life was that of Dr. B. F. Haynes.

Now that this beloved saint of God has been called to his reward, there will be renewed interest in his useful and godly life with its conflicts and triumphs and its uncompromising stand for the truth. It is therefore in order to call attention to his autobiography, "Tempest Tossed on Methodist Seas." If you have not read this book you have forfeited a genuine pleasure and have missed the inspiration which a reading cannot fail to bring.

The book has sold at \$1.50 but is now being offered at \$1.00 prepaid. Send your order to the Nazarene Publishing House, 2109 Troost Ave., Kansas City, Mo.

Among the Churches

LA MANDA PARK, CAL.

—The church here is on the upgrade. Since organizing three months ago we have made splendid progress on every line. We now have thirty-one members with about nine more to be taken in next Sunday. The tent revival here with Rev. O. B. Ong as evangelist was a success and a great benefit to this work. We now have an enrollment of over sixty in Sunday school and a missionary spirit is keenly felt in every service. Our young people's meetings and the prayermeetings are well attended and God meets with us each time. We now have a ladies' missionary society organized. The collection in our Sunday school just recently was \$36.00. Last Sunday we had a beautiful baptismal service at the river where nine were buried with Christ in baptism. On Sunday we have several bands of young folks who are going out in the different departments of work, some to sing to sick folks in the home, others to the hospitals and some to the jails. One night each month we go to the Fifth Street Mission with a band from this church to sing and preach. We now have a truck which we are fitting up for gospel work. Truly we can say, "The Lord is with us, we are pressing on."—T. D. Cook, pastor.

LANSING, MICH.

—After serving the church for more than fifteen years as pastor, it seemed the providence of Him who knoweth all things best, for me to take the District work in the great state of Michigan. The past two years of our pastoral work have been by far the best of our life in Lansing First Church. During the past year almost one thousand seekers bowed at our church altar, and ninety-two were re-

SUNDAY SCHOOL LESSON REFERENCE

October 21. ISRAEL IN THE MIDST OF THE NATIONS. Lesson: Joshua 1:1-4; Deut. 4:5, 6; 8:7-10; Isa. 2:2-4; 19:23-25; Eze. 5:5. GOLDEN TEXT: Look unto me, and be ye saved, all the ends of the earth.—Isa. 45:22. Devotional Reading: Psalm 48:9-14.

October 28. SOME MISSIONARY TEACHINGS OF THE PROPHETS. Lesson: Isa. 60:1-3; Jonah 4:10, 11; Micah 4:1-3; Zeph. 3:9. GOLDEN TEXT: And the Gentiles shall come to thy light, and kings to the brightness of thy rising.—Isa. 60:3.

Devotional Reading: Isa. 42:1-9.

November 4. WORLD WIDE PROHIBITION.

Lesson: Psalm 101:1-8; Prov. 23:29-35.

GOLDEN TEXT: I will set no wicked thing before mine eyes. Psalm 101:3.

Devotional Reading: Psalm 63:1-7.

November 11. SOME MISSIONARY TEACHINGS OF THE PSALMS.

Lesson: Psalm 47:1-9; 67:1-7; 100:1-5.

GOLDEN TEXT: Let the people praise thee, O God; let all the people praise thee. Psalm 67:3.

Devotional Reading: Psalm 98:1-9.

ceived into the church membership. We give God all the praise for what has been accomplished. We are getting a very good start on the District. I find the opportunity great for our work on this field. We are in need of some real aggressive pastors who are willing to sacrifice for a time in order to make the work go. At present I am engaged in a revival at Midland with pastor Chas. H. Hare, a splendid man, doing a good work in Midland. Souls are finding God. Let all the holiness people living in Michigan who would like a Church of the Nazarene, write me at once. We want to get into all the larger centers. Yours to serve.—C. P. Roberts, District Superintendent, 816 Groves St., Lansing, Mich.

AUBURN, ILL.

—The third year of our labors among these blessed people is opening up with a great degree of God's blessing upon all the people, preacher and the work in general, for which we surely do praise Him. God is surely answering prayer, and putting His seal upon all the services. Last Sunday one week ago, the saints gathered around the altar for prayer. After some few minutes of earnest praying the glory fell and what a wonderful time it was, the shouts of praise rang out until the hour was too late to even try to preach. The very following Sunday the Lord broke in again and souls prayed through to victory, one being a fine young man about eighteen years of age. Last Wednesday night at the prayer-meeting God again flooded our souls with His glory. Some who have been members of this church and attending the services for years said of the meeting, "It was the best prayermeeting to me that I ever attended in Auburn." It was board meeting night, and while the members of the board filed into the little class room to attend to the business some came to the altar for prayer and the good sisters gathered around to help them to victory, and at the same time floods of glory sweeping down upon the members of the church board, more than fifty people were present and the house was full of the presence of the Lord. The cottage prayermeeting was also a very beautiful one. It will not soon be forgotten because of the sweetness of the King's presence and the wonderful spirit of unity which prevailed. This meeting was also attended by more than forty people and at the close our hearts were touched again while the two Williams sisters sang that beautiful song, from the pen of our dear brother, Haldor Lillenas, "Zion's Hill." When you read these lines please offer up a silent prayer for us. We praise God from whom all blessings flow.—F. P. Kerst, pastor.

MEXICO, MO.

—It has been some time since we have reported, but that doesn't mean that we haven't been working. Each member of our church has pledged himself to try to make this a better year than ever before. Brother Sellards is our pastor again this year and we feel that he is getting better all the time. We have been blessed mightily, praise God's holy name. Every meeting seems to be better than the preceding one. We just wish some of you could visit us, especially at prayermeeting on Thursday night. God has given us the means to fix some necessary repairs both on the parsonage and church building. Our Sunday school has decided to double its collection the first Sunday in each month. This money is to be used for the missionaries. Sunday, October

7, was our first attempt and we had quite a nice offering. We feel the need of God's workers everywhere. Pray for us in this good work for "prayer changes things." May God bless each and every one who are putting their trust in Him.—Mrs. Ralph Hutcherson, reporter.

MT. VERNON, ILL.

—We are just entering upon our new work in this baby church. God has put his seal upon our coming by letting His glory rest upon us in our services. The people are encouraged and others are looking this way. Four new members were received last Sunday. As a beginning we have about forty in the morning service and about two hundred in the evening, most of whom are young people. There is a young people's organization with a charter membership of nineteen which is growing in interest and spirituality. There is manifested throughout the church that true spirit of love and unity which promises great things for the coming year. The dear people have received us with open arms. Last Tuesday evening about twenty-five of them filed into our rooms at 1100 S. 12th St., and surprised us with a bountiful old-fashioned "pounding." May the dear Lord bless them! Prayer and faith is our watchword. Will all our friends join us in the secret chamber?—Della Smith, Jonnie Dance.

McKINNEY, TEXAS.

—Rev. H. A. Gregory, pastor of the Church of the Nazarene at this place and Ash Grove has just closed a good meeting at McDonald school house, 2½ miles south of McKinney, assisted by his wife and Dr. A. W. Mann and wife in charge of the music. Ten souls prayed through to victory and scores of others were under old time conviction of the deepest type. The Lord gave great unction in every message. Brother Gregory is an old time, Holy Ghost, gospel preacher, and the good Lord always honors his efforts in the salvation of souls. Sister Gregory is one of the best we have ever seen in an altar service. Dr. Mann is a splendid leader of song, and his services are effective to both saint and sinner. Sister Mann is an accomplished musician and renders efficient service at the piano, and also assists in the song service. While the visible results of this meeting were not so great as in other meetings held by Brother Gregory, yet we feel sure that great good was done, and trust that it will above all, be lasting. It was really interesting to read the deep conviction written in the faces of men and women, boys and girls. In addition to the above report I wish to make mention of another meeting conducted by Rev. Gregory, some six weeks ago at Independence church in Grayson county. Brother Gregory was assisted in this meeting by Rev. Bond, pastor of the church, and myself. The Lord graciously blessed and gave great unction, power and freedom all the way through the meeting. Old time power and conviction came upon the people, some were stricken down under the power, and were stretched out in that way from one to two hours. There were thirty-one prayed through to victory.

CHRISTMAS CATALOG

Our special Christmas catalog will be mailed with the Herald of Holiness of November 14th. This will give you ample time to get your orders placed and delivered well in advance of the holidays.

The Christmas catalog will list a number of new books, Bibles, molts, etc., also a large assortment of Christmas post cards, folders, etc.

Pastors, Sunday school teachers and all Christian people will find in this catalog numerous valuable suggestions of worthwhile holiday gifts. Wait for the catalog. Patronize your own Publishing House.

NAZARENE PUB. HOUSE

General Assembly Minutes and Church Manuals

Doubtless our folks are wondering when the new Church Manuals and the Minutes of the Sixth General Assembly will be ready for distribution. Preparing this material for the printers is a gigantic task, but our General Secretary is rushing the work as much as possible. No time will be lost when once the copy reaches the Publishing House.

Prices of these publications and estimated date of delivery will be announced in the Herald of Holiness within the next few weeks.

NAZARENE PUBLISHING HOUSE
2109 Troost Ave., Kansas City, Mo.

CHRISTMAS SERVICE MATERIAL

The Star of the King

A new Christmas service, advertised for the first time. It gives a large and excellent assortment of recitations and songs for all departments of the Sunday school.

CONTENTS:

Songs: "Those Holy Voices," "O Come, All Ye Faithful," "Great Joy Today," "Long Ago," "Shining Stars Are We," "All My Heart This Night Rejoices," "Calm on the Listening Ear of Night," "To Lands Far Over the Sea," "Bethlehem," "The Spirit of Christmas," "Brightest and Best."

Readings: Responsive Scripture Reading, "What the Little Stars Heard," "Room for the Christ-child," "Bethlehem's Star," "Class Responsive Reading."

Prices: One copy 8c; a dozen 85c; 50 copies \$3.50; 100 copies \$6.00.

Christmas Helper No. 11

A supplementary book of Recitations, Drills and Songs for the Children's division. 86 readings, drills, etc., 9 songs, 32 pages. Price 20c per copy.

NAZARENE PUBLISHING HOUSE
2109 Troost Ave., Kansas City, Mo.

and out of this number some twelve or thirteen were sanctified. Nine were united with the Church of the Nazarene.—D. A. Farnsworth.

RICHMOND HILL, N. Y.

—I am enjoying a wonderful outpouring of the Spirit. Jesus is dearer than all I have. Just returned from the sunny south where the dear Lord richly blessed while we preached His word. In Meansville, Ga., where I labored with W. A. Hanson, the son of W. R. Hanson, the Lord gave us a great meeting, the crowds grew from the first till the house would not hold them. There was a great searching of hearts and turning to God. We reorganized a church that had been torn to pieces out in the country. We were there two weeks and left a happy band and a good church building in a beautiful oak grove. I never labored with a finer class of people. Closing there we went to Thomaston, Ga., my old home town, and was there one week when I was called back to my home church at Richmond Hill where my wife was laboring under a great burden yet with great victory with God's blessing on the church. We were having a great meeting at Thomaston. Twenty-two had been to the altar for prayer, pardon or purity, some of the hardest men of the city were there weeping and trembling. The postmaster could not sleep, conviction had him cornered. Brother R. Weir and Brother Sarisson continued the meeting and we trust a new church will be organized. I am back on the job in Richmond Hill. My prayer is for a great revival and we are looking for it. Pray for us.—C. E. Shaw, pastor.

CARNEGIE, OKLA.

We have just closed a ten day meeting with Rev. Miss Lena Montgomery as the evangelist. We had some bad weather but yet it was a success. There were six that sought and found the Lord and thanks be to God they all united with us. Sister Lena is a fine preacher and you will enjoy her in your home. May the good Lord bless her wherever she goes. The offering came easy and oh, that big pounding—the folks were surely good. May the Lord bless them all. We are called back for another year and expect to push ahead for greater things. Pray for us at Spring Valley, Western Oklahoma District.—J. W. Bruce, pastor.

SCIENCE HILL, KENTUCKY.

We are glad to tell you our pastor Rev. Elwood Taylor was sent back to us. Brother Taylor and wife were elected delegates at the District Assembly to the General Assembly. At the District Assembly we met Sister Ruth Coleman and Sister Harding of Indiana. As they were assigned to the Nazarene Mission at War Creek in Breathitt county and couldn't go there for a few weeks they came to this place to live in the parsonage and preach for us, while our pastor and family are away. We esteem their preaching a great treat for the Lord blessed each service, especially the Sunday morning services. We will never forget Sisters Coleman and Harding. They left us October 8th, for their Missionary work in Breathitt County. Remember to pray for those noble girls.—Eliza Baugh, reporter.

GEORGETOWN, ILL.

—It has been some little time since we reported anything. Will say that we came from Louisville, Ky., here and took charge of the Georgetown church as pastor and I find that we have some of God's very best people here, some who know how to pray and also to stand by the pastor. I arrived on this new field September 23, 1923, and our people showered us with canned fruit, chicken and many other things for which we are very grateful. We are marching on up this way of holiness, have the victory through the blood, praise the Lord. We are expecting a great year here. We begin a meeting November 11. Pray for us that God may give us an old time knock down Holy Ghost revival in this place, that will establish people in holiness and keep the enemy from getting the upper hand of our people.—J. Y. Jones, pastor.

CHESTER, W. VA.

—A good revival just closed here in the Church of the Nazarene. Rev. T. E. Beebe of Long Beach, Cal., was the evangelist. Brother Beebe did justice to the meetings. He is a sane, Holy Ghost evangelist. Mr. George McPhail of Sebring, Ohio, had charge of the singing during the first week. He is a member of the Methodist church. He is a fine singer, and full of the Holy Ghost. Miss Gertrude Benedum of East Liverpool, Ohio, presided at the piano. She is a fine pianist, and should devote all of her time in the holiness work. Mr. Edward Patch of Wellsville, Ohio, finished the meetings with his singing. He is a beautiful singer. The workers of this meeting were on the job. We had good crowds, and there were between fifty and sixty at the altar. Eleven united with the church. Enough

was raised in the meeting toward a new Ford car for the pastor. The meetings did lots of good. No church will make a mistake by securing T. E. Beebe of Long Beach, Cal., as the evangelist.—B. H. Pock, pastor.

Gleanings From the Field

FRIONA, TEXAS

I come this week with a report from the beautiful plains of Texas. My last meetings were in New Mexico, one, the District Camp, was great. Brother Jernigan was my co-laborer in the camp and we had great victory. The next meeting was at Melrose, New Mexico, with Brother F. A. Powell as my co-laborer. There was not much visible result but I feel the meeting was some what a success. I began at Friona, Texas last night. The outlook is fine, a house full to preach to the first service and some requested prayer. This is the first Nazarene meeting at this place but I am looking for a great meeting.—A. F. Daniel, evangelist.

CARLINVILLE, ILL.

Just closed a fine meeting in Carlinville. We have no church in this city so we just pitched a tent on a fine lot almost in the heart of town and sent for the workers who were first Brother Tittlemore from South Dakota, and brother and sister Slawson as singers from Davenport, Iowa. Brother Tittlemore is now one of our pastors on the Chicago Central District and brother and sister Slawson have recently come to us from the M. E. church and are good singers and very fine people. This meeting closed for four days to allow all the workers to go to the District Assembly, and afterwards opened up again with brother C. R. Pearson from Greensboro, Indiana as the evangelist. This in every way was a good meeting; some of the people say it was the best meeting they had seen there for several years. While we were not able to get an organization this time, yet we expect one in the future. Several prayed through in the old fashioned way for either pardon or purity, and a very sweet spirit prevailed, though the battle was hard. God bless all these special workers who had a hand in the battle, they are all among the very best. Rev. C. R. Pearson is a wonderful evangelist. He is just entering the evangelistic field after fourteen straight years as a very successful pastor, God sure blesses his work everywhere.—F. P. Kerst, reporter.

BEEBE, ARKANSAS

We began on a Saturday night near Wolf Bayou, Arkansas with good interest and a good crowd; on Sunday night some were saved. Then for two weeks by the help of the Lord we made it hot for the Devil. It seemed so hard for the boys to pray through so we had a special service for them. All the boys who were really anxious to find the Lord and know him as their personal Savior we invited to be present with a few of the saints. When we got to the church the lodge men had a meeting over our place of worship and said they had rather we meet elsewhere if we would, so we gathered our

bunch of boys together by the road side a few steps from the church and God was with us, glory to his name. No one saved at that meeting but were blest and declared they would pray through to God and salvation before they gave up, and several of them did so before the two weeks closed. This was the greatest meeting of our life, between thirty-five and forty were saved and reclaimed and between fifteen and twenty professed to be sanctified. They prayed, mourned and plead for mercy in the old time way and when victory came to the seeker he had the old time shine on his face and the old time glory in his soul. I want to tell you the old time shouts were ringing through the air and I believe the angels in heaven joined us with their hal-lu-lu-jahs. We closed with great victory. We left lots of real friends and an invitation to come again to help them. Our next meeting was near Bradford, Arkansas. We had a week's meeting there. Only nine souls prayed through while we were there but one prayed through after we left, making ten. There were eight saved and one of the converts with two others were sanctified; these also prayed through in the old fashioned way and heaven began in their souls. One woman was fifty years old and never before had been saved. Now she is telling to all around her what a wonderful change in her life has been wrought since Jesus came into her heart. Glory to God, we are going on by the help of God. Mrs. Emma House, evangelist; Miss Fannie Payne, Bessie Stuart, workers.

Notes and Personals

Brother Edward E. Micras writes that the Nazarenes of Sacramento are going to put on a special revival campaign for the entire month of November with the Hunter-Martin evangelistic party, and asks help in prayer that God will give them an old-fashioned revival.

Recent changes in the slate of Evangelist Roy L. Hollenback gives him the entire month of November open. Correspondence concerning this date will reach him by wire or letter at Mansfield, Ill.

Rev. J. W. Farr, pastor at Augusta, Kas., writes of a gracious revival at that place with Rev. Jesse Uhler as evangelist. A number of seekers the first week and they expect to continue throughout the month.

Dr. W. T. Givens, the "Happy Doctor" and wife have been busy in evangelistic work in the state of Texas this last summer and report some fine meetings. They have some open dates for the fall and winter work. Address 126 Mason Ave., Bowie, Texas.

Brother D. A. Farnsworth, R. 4, Box 66, McKinney, Texas, writes: "I wish to make mention of the fact that I feel a definite call to the ministry and would appreciate a call from any evangelist who would like to help me get started in the field. I will be open for calls after the adjournment of the Dallas District Assembly."

Just Off the Press

The Bible vs The Tongues Theory

By Rev. B. F. Neely, Ph. B., B. D. There are constant inquiries for something sound, sane, logical and convincing on the "tongues question." We are greatly pleased to add this new book to our list of publications.

Dr. J. B. Chapman, in the Introduction, says: "Brother Neely has been an earnest student of the Bible and of religious phenomena for twenty-five years. He is a careful student, a peerless reasoner and a soundly spiritual man. He is, therefore, well qualified to speak and write on the subject in hand."

"The author's sanity and fairness will commend themselves to all, and the argument presented is so complete and so unanswerable that many are certain to find the light which they need. This book is worthy of a very wide circulation and my earnest prayer is that it may reach and bless its thousands of readers."

Nazarene Publishing House, 2109 Troost Ave., Kansas City, Mo.

ANNOUNCEMENTS

NOTICE—An old superannuated minister who is living in an Old People's Home has recently had his books stolen. Any good religious books or booklets which could be sent this brother would be thankfully received and very much appreciated. His address is A. G. Austin, 1413 Jordan St., Shreveport, La.

NOTICE—*Delegates and Visitors to the General Assembly:* A large number of articles of clothing, purses, Bibles, books, etc., were found at the church at the close of the General Assembly at Kansas City. Any one having lost such articles, and desiring to have them returned, write to C. W. Jones, 2905 Troost Ave., Kansas City, Mo.

NOTICE—*To the friends and members of the Wisconsin Gospel Association:* We are glad to report that the Hallelujah Tabernacle has been erected, and all paid for except about \$500.00. Would those who made pledges, and those who are interested, remit at once. It has been decided also to erect the new dormitory so that it will be ready for next year's camp, and we are asking those who promised to help, and any others, to send in their money. We covet the prayers of those who are interested in these barren fields of Wisconsin. Address Rev. Jack Linn, Oregon, Wis.

NOTICE—The Eighth Annual Convention of the Inter-Denominational and Inter-National Holiness Association will be held in Brooklyn, New York, United Presbyterian Church, Atlantic Avenue, corner Bond St., November 2nd through 11th, 1923. Preachers, Dr. J. L. Brasher, Rev. C. W. Ruth and Rev. A. L. Whitcomb. Song Leader, Rev. Alvin Young, soloist, Mrs. G. G. Miller. Convention opens Friday, November 2nd at 2:30 p. m. with the Lord's Supper and prayer service. Pray for us and for further particulars address, Mrs. C. F. Cooke, 568 Atlantic Ave., Brooklyn, New York.

NOTICE—Please send all correspondence concerning Home Missions and Evangelism to the General Superintendents as we are no longer connected with this branch of our work.—N. B. Herrell.

THE NAZARENE TRACT SOCIETY

The recent General Assembly voted to conduct all colportage and tract work as a department of the Publishing House, and the Nazarene Tract Society and the Wayside Evangel will hereafter be conducted as a distinct department of our publishing interests.

A full line of full salvation tracts will be kept in stock and new tracts added from time to time. All communications should continue to be addressed to Nazarene Tract Society, 2109 Troost Ave., Kansas City, Mo.

A REAL TREAT

To the truth loving people of California here is a real treat and opportunity. The Fleming brothers, Rev. Bona and John of Ashland, Ky., will conduct a revival campaign in the First Church of the Nazarene, Raymond and Chestnut Streets, Pasadena, Cal., November 4 to 18. These men are considered among the best evangelists in the holiness movement today. We are praying and planning for the greatest revival meeting in the history of this church. Please join us daily in prayer and come if you can, reasonable entertainment can be secured. If you have friends or relatives in the city we would be glad to send them an invitation to the meeting on receipt of their address. For further information address the pastor, Rev. U. E. Harding, 530 N. Holliston.

"The Amen Line"

This popular solo is only one of 16 real good ones in "Choice Songs" 11. But this one is worth the 25c the book costs. Three copies for 60c, or make it \$1.00 and get two copies each of "Choice Songs" 1, 11, 111, and one of the fine patriotic sheet song "The U. S. A. for Me." Mention this paper.

Rev. L. L. Pickett, Wilmore, Ky.

WANTED

Experienced competent linotype operator. Reliable man who will appreciate permanent position under good working conditions. Open shop, 48 hour week and pay every Saturday noon. Prefer Nazarene, but not absolutely necessary. Address with particulars as to experience and when can report for work. Nazarene Publishing House, 2109 Troost Ave., Kansas City, Mo.

TELEGRAMS

NAZARENE PUBLISHING HOUSE MINNEAPOLIS, MINN.

First Church of the Nazarene Minneapolis, Minnesota closed revival meeting tonight. Great inspiring lectures on Revelation by Rev. F. M. Messenger of Chicago. Wonderful evangelistic preaching by Rev. W. G. Schurman of First Church Chicago and Rev. Messenger. Four services today. Altars filled at each service. Blessed revival tide on.

E. E. WORDSWORTH, Pastor

HERALD OF HOLINESS

LEXINGTON, KY. Great revival conducted by Ashby Burton Evangelistic party at Columbia, Kentucky resulted in organization of church, thirty charter members. 136 professions. Overflowing crowds for four weeks. Nice church property bought at bargain. Assembly year starting fine.

J. W. MONTGOMERY, Superintendent.

HERALD OF HOLINESS:

Oil City, Penn. Sunday a great day. After several nights prevailing prayer Lord answered with great victory. Started in young people's meeting, continued throughout the evening service with souls coming to the altar with no preaching. Have faith for great things at this place. Two new members. More expected.

JAMES WATSON, Reporter

HERALD OF HOLINESS: HUNTINGTON, W. VA.

Twelve nights with sweeping victory every night. John Fleming of Ashland, Ky. the Evangelist. Long altar and front seats filled night after night. Lost all count of seekers, perhaps three hundred, about sixty the last night. Turned many away. Greatest meeting we have ever experienced in all our days. Seekers all over the church last night with conviction like midnight darkness. Good offering for evangelist. Love offering for pastor. Received seventeen members last Sunday. More to be received next Sunday. Raised whole church debt of two thousand dollars on the last Sunday afternoon. To God be all the glory.

CLYDE E. GREEN, Pastor

HERALD OF HOLINESS:

Columbus, Ohio.

Great union ministerial convention by and between the ministers of the Church of Christ in Christian Union and the Church of the Nazarene within the Ohio District, December 5-9. M. G. Standley, president of God's Bible School will address ministers daily. Plan to attend this feast.—N. B. Herrell.

NAZARENE PUBLISHING HOUSE

RACINE, WIS.

Great convention with pastor Oscar Hudson and wife, First Church, Racine Wis. Rev. Bud Robinson and Acolian Quartet at their best. Rev. Sanford, Pres. Olivet College, and Olivet Quartet present over Sunday. House packed to overflowing. Much interest. Convention continues this week. Rev. Hudson much beloved by his people. Great trip through Wisconsin with Rev. Robinson.

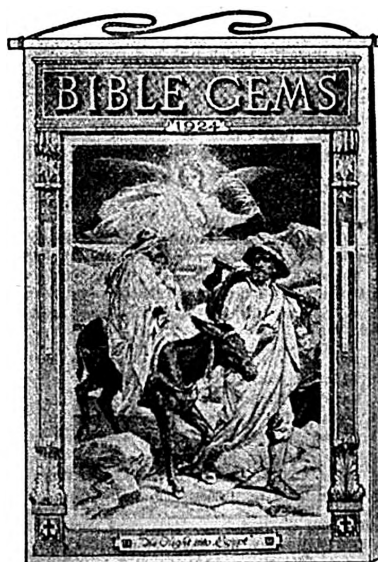
E. O. Chalfant, District Supt.

"Please renew my subscription to the HERALD OF HOLINESS for eight months. I do not feel like I can miss a single copy as I am depending on its welcome visit each week for my instructions with the help of the blessed Holy Ghost to help to carry me over the slippery places of life. I do not get to hear any preaching on the second work of grace being too far to attend any Nazarene meetings. The able messages from the pens of our sanctified ministers are quite a help for me having been in this experience for the past twenty years."—S. H. Bumpes, Tenn.

Agents Wanted

For 1924 "Bible Gems" Calendars

WE want responsible persons to act as agents for these calendars. Write for particulars. No capital required. Calendars can be shipped at any time, all the way from a sample copy at 30c to lots of 5,000 or more. Plan now for the coming demand. Churches, Sunday schools and Young People's Societies can dispose of these calendars at a generous margin of profit. Write today for full information.



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One copy, 30c; 6 copies, \$1.60; 12 copies, \$3.25; 25 copies, \$6.35; 50 copies, \$12.00.

Forwarding charges are included in above prices.

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Quantity	Cost you	Sell for	Profit
100	\$ 18.00	\$ 30.00	\$ 12.00
200	33.00	60.00	27.00
300	46.50	90.00	43.50
500	70.00	150.00	80.00
1000	130.00	300.00	170.00

Forwarding charges not included in these special prices to agents.

NAZARENE PUBLISHING HOUSE, 2109 Troost Ave., Kansas City, Mo.

DIRECTORIES

GENERAL SUPERINTENDENTS

H. F. REYNOLDS.....	Kansas City, Mo.
Residence, 2901 Troost Ave.	
Office, 2905 Troost Ave.	
Mississippi (Mathiston, Miss.).....	October 24-28
Alabama (Alabama City, Ala.).....	October 31-November 4
Georgia (Mannassas, Ga.).....	Oct. 7 to 11
Florida (Miami, Fla.).....	November 14-18
J. W. GOODWIN.....	Pasadena, Cal.
1850 N. Sierra Bonita Ave.	
Office, 2905 Troost Ave., Kansas City, Mo.	
Western Oklahoma (Methany, Okla.).....	October 17-21
Eastern Oklahoma (Ada, Okla.).....	October 24-28
Arkansas (Bentonville, Ark.).....	November 7-11
Louisiana (Shreveport, La.).....	November 14-18
R. T. WILLIAMS.....	Dallas, Texas
208 North Rosemont Ave.	
Office, 2905 Troost Ave., Kansas City, Mo.	
Dallas (Lufkin, Tex.).....	October 17-21
Hamlin (Hamlin, Tex.).....	October 24-28
San Antonio (Temple, Tex.).....	October 31-November 4
Little Rock (Hot Springs, Ark.).....	November 7-11

All Assemblies are to begin at 9 a. m. Wednesday on the date given, and to be preceded with evangelistic service on Tuesday night at 7:30.

Evangelists' Slates

Aeolian Quartet, 1754 Washington Blvd., Chicago, Ill.

G. M. and Ina Lee Akin, Peniel, Texas:	
C. H. Alger, Bethany, Okla.:	
Wack Anderson and wife, 519 E. 8th St., Hutchinson, Kansas.	
Willia F. Anderson, Collinsville, Texas:	
Mrs. E. M. Arnold, 1379 Burrage St., Portland, Ore.	
Jarrette and Dell Aycock, 2109 Troost Ave., Kansas City, Mo.	
Topeka, Kansas.....	Oct. 10-28
Cleveland, Ohio.....	November 1-18
R. S. Ball, 218 E. 4th St., Hutchinson, Kas.:	
A. F. and Lenora T. Balsmeier, 1018 Filmore St., Topeka, Kan.:	
Omaha, Neb.	October 26 to November 11
Lula E. Barnard, Song Evangelist, 477 Fifth St., Lowell, Mass.:	
Y. E. Beebe, 333 Orange Ave., Long Beach, Cal.	
Columbus, Ohio.....	October 12 to 28
Fort Wayne, Ind.....	November 1 to 25
Rev. C. E. Belew, 1306 Fourth St., Wichita Falls, Texas:	
F. H. Benjamin, Song Evangelist, Williams, Ind.:	
M. L. Baltzora, Milton, Ore., Box 0107:	
P. P. Belew, Upland, Ind., Box 243:	
James M. Bell, 129 Third St., N. E., Washington, D. C.:	
W. G. Bennett, Billings, Mont.:	
M. E. Borders, 6349 Normal Blvd., Chicago, Ill.:	
M. T. and Lida Brandyberry, 1318 Congress Ave., Indianapolis, Ind.	
A. E. Brasher, Crestview, Fla.:	
Lawrence and Irene Brown, Song Evangelists, Bethany, Okla.:	
Elmer L. Buck, 2219 1/2 East Carson St., Jackson, Mich.:	
Mrs. Lois Wise Brenning, 883 E. Center St., Marion, Ohio:	
F. C. Brown, 311 Front St., Portsmouth, Ohio (Tent 85880):	
Lyman Broush, Potterville, Mich.:	
Van Hook, N. D.	November 1 to 18
C. C. Burton, Delmer, Ky.:	
Highway, Ky.	Oct. 13 to Nov. 4
M. W. Bursary and Wife, 1298 Wesley Ave., Pasadena, Calif.	
Florida Campaigns.....	Oct. 14 to April 1
W. R. Cain, 516 South Vine St., Wichita, Kas.:	
Dayton, Ohio.....	Oct. 28-Nov. 11
Bicknell, Ind.	Nov. 16-Dec. 2
N. C. Cagle, Buffalo Gap, Texas:	
James E. Campbell, 1535 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. Carroll, pianist, Cedar Hill, Texas:	
Dr. Edw. E. Carr, 5483 Dorchester Ave., Chicago, Ill.	
Leonia Carrill, 623 West F. Ave., Oklahoma City, Okla.:	
Frank Catanesa, Hagerstown, Ind.:	
J. B. Chapman, 3109 Troost Ave., Kansas City, Mo.:	
C. C. and Flora Ruth Chalfeld, 107 Grand Blvd., Hamilton, Ohio.	
J. A. Collier and wife and Collier Band, Pilot Point, Texas:	
A. H. Crawford, Hooker, Okla.:	
W. F. Cleghorn, Bethany, Okla.:	
Mrs. Mary T. Clink, 771-12 Ave., N. W. Seattle, Wash.	
Prof. C. C. Conley, Song Leader, 284 East York St., Akron, Ohio.	
E. M. Cornelius, Princeton, Ind.:	
Ernest Corvill, Wilmet, S. Dak.:	
F. W. Cox, Lisbon, Ohio, Box 441:	
Mary A. Custance and Annie S. Allen, Gorham, Me., R. F. D. 8.	
Earl E. Curtis, 141 Dayton St., Louisville, N. Y.:	
Frank Daniel, 807 W. 41st St., Los Angeles, Cal.:	
Willard and Edith Davis, Singers, 831 E. Cherokee St., Bold, Okla.:	
William Deal, Ashland, Ky.:	
T. B. Dean, London, Tenn.:	
F. W. DeBoard, Davenport, Ohio.:	
Marion and Dean Devoll, Diagonal, Iowa.	
Johnnie and Jackie (wife) Douglas, Song Evangelists, 4204 Julian St., Dallas, Texas:	
Charles Dye, 420 Jackson St., Paulding, Ohio:	
Grace Edwards, Thompsonville, Ill.:	
B. H. Edwards, 1024 E. St., Lincoln, Neb.:	
C. P. Ellis, Box 84, Montrose, Colo.:	
J. M. Ellis, Bethany, Okla.:	
Los Angeles, Cal.	Oct. 28-Nov. 11
(care Rev. W. C. Frazier, 1241 E. 90th St.)	

W. E. Ellis, Box 458, Ada, Okla.:	
C. E. Ellsworth, R. R. 9, Greenfield, Ind.:	
Theo. Eisner and wife, 214 Beach 145 St., Neponset, L. I., N. Y.:	
Warren, Ohio.....	Oct. 20-Nov. 11
Stockdale, Pa.	Nov. 13-25
Geo. W. Erskine, Millfield, Ohio:	
Henry C. Ethell, Springfield, Ore.:	
I. D. Farmer, Hugo, Okla.:	
Kirby Fields and Wife, Song Evangelists, 2819 Monroe St., Anderson, Ind.:	
B. T. Flannery, R. F. D. No. 2, Clam Falls, Wis.:	
Bona Fleming, Ashland, Ky.:	
Pasadena, Cal.	Nov. 4-18
Pomona, Cal.	Nov. 24 to Dec. 9
John Fleming, Ashland, Ky.:	
Frankford, Ind.	Oct. 18-29
Pasadena, Cal.	Nov. 4-18
Cambridge, Md.	Nov. 28 to Dec. 9
J. E. Gaar, Olivet, Ill.:	
C. J. Garrett, 208 North Agate St., Paola, Kans.:	
Philip Geiter, 451 Alice St., East Palestine, Ohio:	
W. R. Gilley, Olivet, Ill.:	
Marana, Ill.	October 14 to 28
Blanch, Mo.	Nov. 8 to 25
A. A. Girvin, 2109 Troost Ave., Kansas City, Mo.:	
Rev. Dr. W. T. Givens, 126 Mason Ave., Bowie, Texas:	
G. W. Gotshaik, 2528 W. Broad St., Philadelphia, Pa.:	
Ralph S. Griswold, Pennebog, Mich.:	
J. Walter and Bessie Maria Hall, Bethany, Okla.	
Lee L. Hamrie, Hamlin, Texas:	
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.:	
Montrose, Colo.	Nov. 7-25
Grand Junction, Colo.	Nov. 26 to Dec. 16
Edna Wells Hoka, 417 Barr St., Carterville, Ill.:	
W. F. Herbig, Buffalo, N. Dak.:	
F. E. Hill, 1170 E. 43rd St., Los Angeles, Calif.:	
A. R. Hodges, 2215 West Oak St., Louisville, Ky.:	
R. T. Hodges, Bethany, Okla.:	
Nettle Hudson, 3304 Washington Ave., Racine, Wis.:	
J. E. Hughes, Kingswood, Ky.:	
A. Columbia Hudson, Grosvenor Park, Beacon, N. Y.:	
Ural Hollenback and Wife, 2109 Troost Ave., Kansas City, Mo.:	
Roy L. Hollenback, Clarence, Mo.:	
J. W. Hunt, No. 4, Nampa, Idaho:	
J. R. Hunter, 3919 5th St., Chico, Cal.:	
J. E. Hutcheson, 3006 Rockefeller Street, Everett, Wash.	
Alsea, Oregon.....	Sept. 27 to Oct. 14
Everett, Washington.....	October 18
Tillamook, Oregon.....	November 1 to 18
Allie Irick and Wife, Pilot Point, Texas:	
Rev. G. F. Jacobs, University Park, Iowa	
Webster City, Ia.	Oct. 6-Nov. 4
Roy J. Jacobs, Caney, Okla., Box 86:	
A. H. Johnston and Wife, Song Evangelist, 800 Princeton St., Akron, Ohio:	
Lum Jones, Ada, Okla.:	
Salmon, Ore.	Nov. 9 to 25
Enterprise, Ore.	Nov. 30 to Dec. 16
E. R. Kelley, 726 Manzanita Ave., Pasadena, Cal.	
Robert J. Kennedy and Wife, Singers, Box 675, Celina, Texas:	
F. W. Kiamel, Sylva, Kas.:	
Woodbine, Kas.	Oct. 28 to Nov. 11
J. A. Kirkham, 691 East 46th St., Los Angeles, Cal.:	
R. J. Kirkland, Ellis, La.:	
Annabel Lalimer, Song Evangelist, 806 E. 8th St., Tulsa, Okla.:	
M. 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 Rd., Chicago, Ill.:	
M. R. Lewis, Holly St., Nampa, Idaho:	
M. F. Lianard, 1521 New Hampshire Ave., Lawrence, Kas.:	
Jack Linn and wife, Oregon, Wis.:	
Steele, N. Dak.	Oct. 28-Nov. 11
V. W. and Marguerite Littrell, 425 N. Summer St., Beatrice, Neb.:	
Wichita, Kansas.....	Oct. 7-21
Caney, Kas.	Oct. 23 to Nov. 11
Windom, Kas.	Nov. 15 to Dec. 2
J. Warren Lowman, Bethany, Okla.:	
M. M. Lowrey, 1404 Lincoln St., Amarillo, Texas:	
Theo. and Minnie Ludwig, 772 North Euclid Ave., St. Louis, Mo.:	
Hale, Colo.	Oct. 10-Nov. 4
Armel, Colo.	Nov. 5-18
Wray, Colo.	Nov. 20 to Dec. 9
W. W. Lovelless, London, Ohio:	
Marcel R. Manning, Song Evangelist, Nahant, Mass.:	
Thomas S. Marshall, R. D. No. 1, Box 37, Van Nuys, Calif.:	
Chas. Maxson, 814 Newell St., Walla Walla, Wash.:	
John Matthews, 4045 Benton Blvd., Kansas City, Mo.:	
J. B. McBride and wife, 481 South Lake Ave., Pasadena, Calif.:	
Malden, Mass.	Oct. 7-28
Lynn, Mass.	Nov. 1-18
Washington, D. C.	Nov. 20 to Dec. 9
Grace McLamore, Singing Evangelist, Olivet, Ill.:	
J. L. McLendon, Moultrie, Ga.:	
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, 429 W. 37th Place, Los Angeles, Calif.:	
James Miller, 1349 N. Holmes, Indianapolis, Ind.:	
Winchester, Ind.	Oct. 22 to Nov. 11
Paulding, Ohio.....	Nov. 12 to Dec. 2
Miss Lena Montgomery, 518 Santa Fe St., Alta, Okla.:	
George and Effie Moore, 1204 Comer Ave., Indianapolis, Ind.	
Dunreith, Ind.	Oct. 28-Nov. 11
John E. Moore, Song Evangelist, 4013 S. Western Ave., Los Angeles, Calif.:	
J. E. Moore, Prescott, Ark.:	
J. E. L. Moore, 242 N. Wilcott St., Indianapolis, Ind.:	

Paul F. Moore, 1406 Hunter Ave., Columbus, Ohio:	
A. M. and Minnie Morris Moorehead, Paulding, Ohio:	
J. W. Montgomery, Plantersville, Miss.:	
F. R. Morgan, 712 West 9th St., Ada, Okla.:	
R. L. Morgan, 2308 Central Ave., Anderson, Ind.:	
Herschel Murphy, Jewett, Texas.	
Sour Lake, Texas.....	October 12-28
Wm. O. Nease, Olivet, Ill.:	
B. F. Neely, Bethany, Okla.:	
H. T. Nyhus, 1342 Brand St., St. Paul, Minn.:	
G. F. and Byrdie Owen, Nampa, Idaho:	
Somerton, Arizona.....	Oct. 8-28
Yuma, Arizona.....	November 1 to 18
John R. Patrick and Daughter as singer, Care of Layman Press, Jamestown, N. D.:	
L. M. Payne, Bethany, Okla.:	
Mrs. Fannie Payne, 1021 W. Reno St., Oklahoma City, Okla.:	
Miss Louise Pinnell, 2305 N. Liberty St., Salem, Ore.:	
O. T. Pope, 101-18 S. Vincennes Ave., Chicago, Ill.	
A. A. Price, Denton, Md.	
F. E. Putney, 207 S. Millwood, Wichita, Kas.:	
P. C. Ramsay 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.:	
L. S. Redwine, 832 Baltimore Ave., Ft. Worth, Texas:	
S. B. Rhoads, Pasadena University, Pasadena, California:	
Olivia A. Rife and Nina Dean, Thomson, Ga.:	
C. C. Rinebarger, Song Evangelist, New Albany, Ind.:	
E. E. Roberts, 2905 Troost Avenue, Kansas City, Mo.	
Bud Robinson, 2109 Troost Ave., Kansas City, Mo.:	
Charles Robinson and Brown, Bethany, Okla.:	
J. A. Rodgers, 492 E. Palm St., East Palestine, Ohio.	
C. W. Ruth, 1838 Newland Ave., Indianapolis, Ind.:	
Olivet, Ill.	Oct. 18 to 28
Brooklyn, N. Y.	Nov. 2 to 11
New Castle, Pa.	Nov. 14 to 25
Minneapolis, Minn.	Nov. 30 to Dec. 9
N. A. Shank and Wife, 191 North Ogden Ave., Columbus, Ohio.	
La Habra, Cal.	Oct. 21 to Nov. 4
Whittier, Cal.	Nov. 4 to 18
Pomona, Cal.	Nov. 18 to Dec. 2
Schurman-DeLong, 72 Main St., Warham, Mass.:	
N. B. Shade, Florida City, Fla.:	
E. E. Shellamer, 5419 Isleta Drive, (Los Angeles, Cal.)	
Modesto, Cal.	Oct. 28-Nov. 11
W. E. Shepard, 1260 N. Sierra Bonita Ave., Pasadena, Cal.	
Brea, Cal.	Oct. 21-Nov. 11
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.:	
Burt Sparks, Song Evangelist, 425 East 3d St., Seymour, Ind.:	
Jos. N. Speakes, 2220 Troost Ave., Kansas City, Mo.:	
C. K. Spell, Bethany, Okla.:	
Fred St. Clair:	
Vancouver, Wash.	Nov. 4 to Dec. 16
H. C. Stebbins, Waterville, Vt.:	
Chas. A. and Lennie M. Strait, 234 Wright St., Cadillac, Mich.	
M. E. and Della B. Stretch, El Paso, Ill.:	
B. D. and Margaret Sutton, 2905 Troost Ave., Kansas City, Mo.:	
Cincinnati, Ohio.....	Nov. 4-18
Detroit, Mich.	Oct. 14-28
Howard W. Swales, Ashby, Ill.:	
De Witt, Arkansas.....	Oct. 2-Nov. 11
F. V. Taylor, Delmer, Ky.:	
J. A. Tensch, Virden, Ill., Canada:	
W. A. Terry, Hamlin, Texas:	
J. D. Thompson, 149 West 6th St., East Liverpool, Ohio:	
M. E. Tyler, Bolton, Texas, R. 5:	
C. E. Toney, Peniel, Texas	
E. E. and Ora J. Turner, 1049 Congress Ave., Indianapolis, Ind.	
Mitchell, Ind.	Oct. 14-Nov. 4
Elkart, Ind.	Nov. 11-Dec. 2
W. M. Tullis, R. D. 1, Box 651, Pasadena, Calif.:	
L. C. Turner, Waco, Okla.:	
Rev. Jesse Uhler, Clearwater, Kansas	
Augusta, Kansas.....	Sept. 30-Nov. 1
Clearwater, Kas.	Nov. 1 to Dec. 1
J. H. Vance, 1008 S. East St., Bloomington, Ill.:	
N. B. Vandall, Song Evangelist, Akron, Ohio, 624 Merton Ave.	
Rev. H. M. Vriedenberg, 1136 Hayes Ave., Racine, Wis.	
Geo. Ward, 526 5th St., Los Angeles, Cal.	
R. S. Wallace, Carterville, Ill.:	
R. H. M. Watson, College Heights, Meridian, Miss.:	
Mrs. Delance Wallace, 308 12th Ave., North, Seattle, Wash.:	
Kenneth and Eunice Walls, 2115 Barth Ave., Indianapolis, Ind.	
Shreveport, La.	Oct. 20 to Nov. 11
San Antonio, Texas.....	Nov. 18 to Dec. 2
C. C. White, 4454 Conn. St., Gary, Indiana.	
Kendall S. White, 418 S. 4th, Bonham, Texas:	
Mark Whitney, Ada, Okla.:	
Ernest E. Wiggins, 30, Laurel St., Richmond, Ind.:	
J. E. Wigfield, Burr Oak, Kas.:	
Earl F. Witte, Highlands, Calif.:	
J. E. Williams, Olivet, Ill.:	
Sunfield, Mich.	Oct. 14 to 31
Wayland, Mich.	Nov. 1 to 25
Hopkins, Mich.	Nov. 20 to Dec. 16
Mrs. Esther Williamson, University Park, Iowa:	
E. E. Wood, 1412 So. First St., Jackson, Mich.	

"I like the HERALD OF HOLINESS fine; it is indeed a good, clean, fine holiness paper, it has helped me a great deal in explaining the holy Scriptures to me, that I didn't understand before. Especially do I enjoy the Questions and Answers column. You do explain every one so simply and yet so thoroughly any one can understand. I am not a Nazarene but am a Christian."—Mrs. M. C. Hidden, Ill.