

# HERALD of HOLINESS

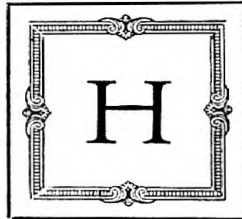
"How beautiful are the feet of them that preach the gospel of peace, and  
bring glad tidings of good things"

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## EDITORIAL

### Opportunity



HOW appalling is the neglect of the opportunities which God puts in the way of His children in this world. We are surrounded by them on all sides. In our homes, in our shops and offices, on the street, on week days and on Sundays, in our joys and sorrows, while we rest or work, everywhere and all the time, opportunities surround us, and, as the figures of a loving God, beckon us to duty. Whatever our personal gifts or endowments, whether these be many or few, opportunities come in a troop for us to employ our influence and gifts for God and humanity. You may never have the talent of your neighbor, but you have your own opportunities for using your own talent, and it is the employment of your talent on God's opportunities given you which will realize to you your greatest possible blessing and render you the greatest possible blessing to your fellow man.

Two things demand attention concerning neglected opportunity. It entails great loss and leanness to the soul of the one guilty of this neglect. We lose the enrichment and strength of moral and spiritual life accruing from diligent exercise of our gifts and graces as opportunities arise. Many a faith has declined, and love and joy and peace gradually dwindled, from failure in this respect. We must cultivate Immanuel's field. These precious gifts and graces which God has conferred upon and planted within us were not simply for our personal enjoyment, but were given us to be used for the good of others. We are to glorify Him by using them for the elevation and salvation of others. And only by thus expending do we grow. Only by thus lavishly investing these God-given treasures in the betterment of others do they grow in us larger and stronger and sweeter. By selfishly hoarding and hoarding them for our own use and enjoyment they shrink and dwindle and we become poor and weak and finally bankrupt. "There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty" (Prov. 11:24).

The other side of the picture is just as sad and pathetic. The tears that might be dried but for this wonderful neglect, on the part of God's children, of precious opportunities! The aching hearts we might comfort, the sorrow we might soothe, the storms we might quell in human bosoms! All around us are the sick and the troubled, the oppressed, the distressed, the perplexed, the fearful, the discouraged, the tired and weary in life's bitter, unequal struggle, the bereaved, the tempted, the dying! The poor, homeless orphan and the desolate widow! Oh! how the very world is filled with the silent and the audible wails of these suffering ones whom God has put along our pathway for THEIR relief and for our good. We need them as much as they need us. While we suffer them to languish and pine and die un comforted and

unblessed, we just as surely languish and die in all our nobler, and sweeter and diviner impulses and possibilities of soul. How we mingle with the unconverted in our very homes, in the myriad business relations of life, without a word of warning or counsel. How seldom we give a word of entreaty to those with whom we most intimately associate, about their souls. Oh, what a sad reckoning awaits us in a coming day! Awake from this neglect! Turn back to a faithful and diligent improvement of every opportunity as it comes, and live and work for God and for souls, and be truly happy here and happy for ever hereafter in heaven!

### Right Teaching

THAT eminently great Christian scholar and educator, Professor Francis G. Peabody, in one of his condensed two-minute sermons delivered during the Easter season at morning prayers at Harvard University, expressed the vital thought of this festival—a thought that should be given regency in the moral development of the rising generation especially. He said: "The fundamental question of the Easter season is not, 'Do I believe that people, when they die, shall rise again from the dead?' but it is, 'Have I risen from the dead myself?' 'Am I alive today with any touch of the eternal life?' How true it is that young men who are out of Christ and 'sowing wild oats' think they are sitting at a feast and enjoying life, when they are really at a funeral and looking upon the death of all that is true and beautiful and noble. This false conduct of youth finds a startling illustration in the grim, Scythian custom described by Mr. Ruskin, where, when the king died, he was set on his throne at the head of his table, and his vassals, instead of mourning for him, bowed and feasted in the presence of his dead body. This same ghastly scene is often seen repeated now in the lives of young men bent on a career of dashing worldliness. Verily, they dance on a loom that is weaving a shroud for their soul.

Nothing is more attractively ennobling than to see a strong, self-centered human soul resurrected from the dead: its deliverance from evil ways, from shame and sin, and its joyous passage from moral death into the abounding spiritual life that faith in Christ gives the soul and can richly impart to the daily walk of men. The prodigal came to this his true self, when, as his father said of him, "He was dead, and is alive again."

This is the resurrection, the character of life and living that should be pressed and stressed upon the attention of the young manhood of this day. Give them the inspiration of such a lofty concept of true living that they will cast aside the shackles of the self-life and put on the garments of a

life ensphered by Christ. Therein for them and for all ages and classes is the highway of the richest and largest usefulness and success.

## A Problem to be Met

THE recent and practically sudden exodus of a half million negroes from the South to the North has created a serious problem for the Northern churches which will test their skill and their devotion to solve. We are glad to see that the Methodist church as well as other churches are waking up to the demands of the situation. This problem is one which nothing but applied Christianity can or will solve. The Northern churches now have before them an opportunity which they have kindly tried at a distance to meet in service for this race. Now that the race has carried the opportunity to their very doors we hope they may be found equal to the demands. It is a delicate and difficult business they have thus had thrust upon them.

Employment must be had for these hundreds of thousands of poor people. Many of them will be disappointed and sad at the difference between the prospective openings and conditions they anticipated from representations received before their removal northward, and what they found on arrival. This disappointment will add to the complexity of the problem as to this element in the crowd at their doors. Others will be found who will be indisposed to adapt themselves to new conditions as quickly as our northern friends might expect that they should. This will call for great patience and tact in the handling of the matter.

The newness of the actual face to face handling of this race by the northern people will be another factor in the matter which will help to make it the more delicate and difficult. The South knows and understands the negro and the negro knows and understands the southern people. With the spirit of the Master in their bosoms the South is and has without question always been the people best positioned to cope with this situation. It remains to be seen how wisely or unwisely has been this transfer of such large numbers of this race of people to new and unknown environments and climate and social conditions. We confess we have felt misgivings as to the outcome. We devoutly pray that God may guide and rule and overrule in all this matter and bring out in some way good to the negro people and also to the northern white people among whom they have cast their lot.

## "Straightway" and "Immediately"

THESE are two fine words and mean two very excellent things which should always be present and prevail in matters involving obedience to God. Matthew gives this to us in his Gospel 4:20-22. The words were used with reference to the manner in which disciples responded when called by the Master. The three verses from Matthew tell us of Jesus calling Peter and Andrew, who "STRAIGHTWAY" left their nets, and followed Him; and also of the call of James and John in a ship with their father, whom Jesus called and who "IMMEDIATELY" left their boat and their father and followed the Master.

Such promptness in obeying God's call is really essential to full and true obedience. Delay or dallying seriously and deleteriously affect obedience even when finally rendered. The spirit of hesitancy argues the presence of qualities not in harmony with the highest loyalty and love. Promptness, on the other hand, indicates a spirit of ardency and cheerfulness of service very pleasing to God and which will be found very helpful in the fruits and joy of serving.

That obedience is the condition of intimacy with God is beyond question an axiom in spiritual matters. And prompt obedience is the only true kind. There is life and there is "the life more abundant." There is the blessing of God and there is "the fullness of the blessing of the gospel of Christ." There is the state of KNOWING Christ, and there is the privilege of knowing "the love of Christ which passeth knowledge." Jesus makes a great promise in verse twenty-one of the fourteenth chapter of John's Gospel: "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved by my Father, and I will love him, and will manifest myself to him." That is, he that has light and walks in it shows thus that he loves Christ: and he that loves Christ shall be

loved of God, and him Christ will love and He will manifest Himself to him. "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:8).

This great promise made by Christ excited Judas' curiosity, who could not comprehend it, and he asks, "How is it that thou wilt manifest thyself unto us and not unto the world?" Jesus answers by declaring that obedience is the condition of this divine, intimate manifestation of God to His disciples. "If a man love me, he will keep (obey) my words; and my Father will love him, and WE WILL COME UNTO him and make our abode with him." How this reminds us of the attitude of Christ as depicted in Rev. 3:20, "Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and WILL SUP WITH HIM, AND HE WITH ME."

This inwardly manifested presence of Christ and consequent new and deepened and enlarged communion with Him is conditioned on obedience, or on meeting the conditions. It is not conferred or bestowed upon all or at random but upon prescribed and specific conditions. We MUST "WALK IN THE LIGHT." We must "present our bodies as a living sacrifice." We must believe on the Lord Jesus Christ, and accept Him as "made unto us wisdom, and righteousness, and sanctification, and redemption." He becomes to us all for which we take Him. "According to your faith so be it unto you." We must accept Him in His fulness if we would receive and realize Him in the fulness of His power to save from the nature or principle of sin as well as from the guilt of sin.

Obedience is also the test of religion and of a fruitful life. James records the promise of great blessing to the man who "looketh into the perfect law of liberty, and continueth therein," and who is "a doer of the work." He says, "This man shall be blessed in his deed" (1:22-27). James also says such an one who thus obeys God will also bridle his tongue and will visit the fatherless and widows in their affliction, and keep himself unspotted from the world.

Obedience—simple, plain, constant, true—is the great line of demarcation between two classes of professing children of God—between the GENUINE and the NOMINAL disciples. There are those who have only a name to live, but are dead spiritually, who know not God and are aliens from the commonwealth of Israel and strangers to the covenant of promise. Then there are those who know Christ and the power of His resurrection and the fellowship of His suffering, having been made conformable to His death, and who walk in the light and have no fellowship with the unfruitful works of darkness. These are children of God by faith in our Lord Jesus Christ.

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LOVE'S MINISTRY is an every-hour and everywhere need.

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HOWEVER LITTLE be your measure of opportunity, in it repeat the spirit of the Christ-life.

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TO GET INTO living touch with Jesus Christ and keep so is to have one's life always at its best.

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THE ACCEPTABLE SERVICE is a service of love. Fill your life full of it every year from its start to its close.

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WHEN THE CHRIST LOVE glows in the heart and lights up the life, the weakest may become the strongest, and the least become the greatest.

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THE STRONGHOLD that Christianity has upon the brightest intellects of the age is a witnessing fact for it that carries weighty value.

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THIS SPIRIT-HUNGRY, revolutionary age, with its intellectual unrest and social discontent, can find no satisfying sufficiency outside of Christ as the Light of the world.

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THE CHURCH that gives to the world the most of the gospel, and gives it in plainness and power, is the church that will grow great and strong both in the love of God and in the favor of men.

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ALL ALONG the line that extends from Calvary, Christ has worked to save society through the salvation of the individual man, and not to save the individual through the salvation of society.

# Pressing Toward the Mark

BY REV. ARTHUR F. INGLE

But this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus (Phil. 3:13, 14).

**T**HIS is the declaration of a great man, and therefore worthy of our attention and meditation. St. Paul was great from many viewpoints. Let us notice a few of them.

1. He was great in point of PARENTAGE. His ancestry was above reproach. The tribe of Benjamin, from which he had legitimately descended, had remained true to Jehovah when the ten tribes had revolted with Jeroboam. Though born in a heathen country, Tarsus, Saul was well born. His parents were both Hebrews, and never had there been any strange blood mixed with that of his family. As to religion, his parents were of the same mind, and there were no divisions or hindrances to his faith at home. The histories of Abraham and Isaac, of Jacob and his twelve sons, of Moses among the bulrushes, of Joshua and Samuel, Elijah and Daniel—these were the stories of his childhood. His mind was not clogged and blighted by the nonsense of the twentieth century, which many children now see and read in the Sunday papers, and in the cheap fiction of the modern libraries.

2. Saul was great in point of EARLY TRAINING and SCHOLARSHIP. From the private school in Tarsus he had been promoted to the renowned school of Hillel in Jerusalem, and became a student of Gamaliel, the foremost teacher in his day. Among the schoolmen, Gamaliel was called the "Beauty of the Law," and, although a Pharisee, he was not hampered by the narrow bigotry of that sect. He was above the prejudice of his party, revealing a rare virtue among men. "Candor and wisdom were the features of his character, and he was revered by all the honest and good thinking populace. It was at the feet of such an eminent teacher that young Saul sat and studied, and from this celebrated school he graduated with honors."

3. He was great in point of MORALITY. From his youth up he had done everything so conscientiously that he was blameless. This is the foundation of true greatness. Saul's motive for persecuting the Christians did not arise from envy or malice, but from his training and prejudice. He was honest in his undertakings. He felt he was doing God a faithful service, and zealously carried it forward.

4. He was great in point of NATURAL ENDOWMENTS and ABILITIES. His epistles are studied by the great lawyers of the world to this day, and are considered by them the best and most unanswerable arguments of all time. With keen discernment and wisdom he seized the opportunities of life and made them stepping stones to still greater achievements and victories. From the hour that he was unhorsed in the Damascus road by the Captain of the Lord's hosts, he was always on tiptoe to catch His orders and carry them out. "He was able, in the emergencies of life, to win out and plead successfully his own case when before governors and emperors, and, when on the old grain ship in the tempest-swept sea, a prisoner in chains, he assumed command of the crew and prisoners, and all were saved from shipwreck."

5. He was great in point of CLEAR CONCEPTIONS OF TRUTH. Especially so after his remarkable conversion from Judaism to Christianity. On the subjects of sin and grace, law and love, justification, sanctification, and the resurrection his writings are explicit and peerless. He is doing better work, and more of it, for the Master today than in all his life; for his works do follow him, and more souls are being influenced and blest by his epistles now than in any of the centuries past.

6. He was great because of his ABILITY TO LET GO THE PAST AND ALL ITS HINDRANCES. Paul's forgettery was kept in good order. This forgetting of the apostle must be taken in the sense of neglect. He ceased to depend upon his

own deeds of righteousness for salvation. Faith in a crucified and risen Savior alone could save him. "The credit and respect, which he had gained on account of his zealous attachment to the law and to the traditions of the elders, he counted loss for Christ. He found out that it was impossible for the blood of bulls and of goats to take away sin. He saw it was useless to slay animals for sacrifices when the true sacrifice had been offered; and thus he forgot to do it, and trusted in Christ for atonement and pardon. And so did Luther forget to climb the stairs of the monastery on his hands and knees when he heard the amazing and soul-cheering voice, saying, 'The just shall live by faith!' Dead works and penances could no longer satisfy." The great apostle said good-by to all his "Jewish privileges and to all others of every kind; with everything that men count valuable, or on which they usually depend for salvation." He forgot them all because they were but the toys of childhood—small images of the real; and now that he had become a man he put away childish things. He had received "superior light, information, and blessedness, which come through the gospel of Jesus Christ;

justification through His blood, sanctification through His Spirit, and eternal glory through His merits and intercession." These are the blessings held out to us by the gospel. Amen! Paul had made a voluntary choice of Christ and His cross, His poverty and reproach; and for these he had freely sacrificed all that the world had given him or still held for him—all that men call great and grand. He had gone into the treasure-house of the world and had taken its opinions, its offers of honor and fame, its wealth and pleasures, its religions and philosophies, and gathering them all up in his arms, he tossed them out on to the ash pile, and walked away with the smiles of the angels upon him and the riches of Christ in his heart—to run with patience the race of the conquering Christian.

7. He was great in point of PRESSING FORWARD TO BETTER THINGS. Great souls are not content with past attainments. The grand prize is not yet won. The crown has not yet been placed upon his brow. He presses onward to the coronation. He longs to reach the goal of life—the resurrection morning—when the body of his humiliation shall be raised from the embrace of death and made like Christ's most glorious body, incorruptible and immortal. Several persons had gone on before the apostle in this glorious way, and had obtained the crown of martyrdom, and he was hurrying after them. Hallelujah! This was the sole aim of his life. Hear him cry as he runs: "This one thing I do. I have forgotten my distinguished parentage, and the entrancing scenes of childhood; I trust no more in great scholarship, nor in good deeds, for mine eyes have beheld Him who is the chief among ten thousand and the One altogether lovely. I have set my heart on winning Christ and becoming like Him; I have made a good start, and must keep close to the white line as I run, with every muscle and nerve exerted. I can not take time to look back, and must not loiter by the way: time is flying, eternity is nearing, and my all is at stake!" And on he runs until the eve of the glad day when, from the dungeon beneath Nero's palace, I hear his triumphant shout, and, peering in, I see the many-scarred veteran penning the last message to his son Timothy, and, drawing closer, I read these inspiring lines: "Watch thou in all things, endure afflictions . . . make full proof of thy ministry. For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing" (2 Tim. 4: 5-8).

A few hours of joyous anticipation, and he is led by the soldiers out to the execution. The headsman's ax glistens in the sunlight and severs the head from the crippled body, and the great cloud of witnesses arise in the balconies of heaven and cheer him as he rides past them in his golden chariot, and, as he draws up to the blazing throne, I seem to hear a great glad voice ring out above the shouts of the redeemed millions, saying, "Welcome, my son, welcome! Thou wert faithful unto death and hast won the martyr's crown. Enter into the joys everlasting!" Many centuries have passed since that glorious hour in the apostle's career, and still I seem to hear him shouting with all the redeemed of all the ages, "This one thing I do!"

Brother, sister, friend! Are you walking by the same rule? and minding the same thing? If so, you will finish your course with joy. "Paul's experience teaches us that one un mutilated and entire idea is as much as a man can entertain in his soul and actualize in a life time. The most efficient men have never entertained but one purpose in life. Noah was a man of one idea. His idea was an ark! And though he did other things, yet the one great thought in his mind was something that would float on stormy and shoreless seas! And this one thing he did—he built." He built an ark whereby he saved his household, and he would have saved others if they had not refused and ignored his invitation.

## The Need of Holiness

BY H. D. BROWN

**I**T might seem improper to write on the need of holiness when there is so much and such direct teaching of holiness in the Bible. But such a vast majority of the professed followers of our Savior either neglect or deny the teaching of this doctrine, and experience that we are led to write a few lines upon the real need of holiness. At this time we give only one great and pressing reason why every person needs the experience of holiness.

Every converted soul needs holiness to keep him from backsliding. God's plan is a heart free from every vestige of sin. In Paul's great exhortation to the Romans he exhorts them to present their bodies a living sacrifice. This simply means the real consecration which every justified person should make. It stands at the very door of the onward march of a Christian life. God teaches very clearly that holiness is required of His people. He says, "Be ye holy, for I am holy." He makes His own divine character the model, and urges His people to obtain that blessing of holiness which He is willing to bestow. He plainly says, "Without holiness no man shall see the Lord"; and in many places lays His direct commands upon His people to be holy.

When the Savior was about to ascend He directed His disciples to go back to Jerusalem and wait for the promise of the Father before they commenced their great work of evangelizing the world. The Bible is so full of invitations to holiness and commands to be holy that it seems needless to dwell upon this point.

It would seem very clear that God required His people to be holy. If a converted person objects to holiness, and refuses to seek it, he is no longer in harmony with God. In fact, he disobeys God's command, and disobedience brings guilt on the soul. A person guilty of disobedience is no longer in a justified condition. Many truly converted people have run well until the Spirit revealed the need of holiness; and disobedience at this point brought guilt and condemnation, which means a backslidden soul.

The way of a Christian life is constantly upward. If we do not go on into holiness, inevitably we go back into sin. When the children of Israel came first to the border of the land, they must of necessity go in and possess the land or go back into the wilderness and die. With a justified person it is a choice between going on into holiness or going back to sin and death. We repeat, every converted soul needs holiness to keep him from backsliding.

"Abraham was a man of a single aim—a man with one supreme idea, and that was a city. He did other things: he trained his servants, commanded his household after him, etc.; but amidst his fairest dreams, a great voice out of heaven spoke to him of 'a city which hath foundations, whose builder and maker is God.' And evermore he journeyed toward that city. So is it ever with the pilgrims of earth: singleness of aim, oneness of effort—the gathering of thought, feeling, heart, soul, life into one intense absorbing passion—this is the secret of all greatness. And no wonder that Paul was the very chief of the apostles, so that the earth shook at his tread as when a giant goes on a pilgrimage; not because he mastered Hebrew law at Gamaliel's feet, but because, with his heart all aglow within him, and his eye, as the eagle's on the sun, fixed on one sublime purpose—in that one thing he gloried, to that one thing he tended.

True success is gained by persistent and arduous toil. A noted American musician went to Europe to complete his studies. For eigh-

teen months the master kept him on scales, to his great surprise. One day he was given several of the best and most difficult compositions of the great masters in music, and he played them perfectly at sight. He had mastered music. If you are going to succeed as a Christian and reach your heavenly home and gain the prize awaiting you, you can not run with the world all the week and expect to be counted in the race for glory on Sunday. You must learn Frances Havergal's great hymn by heart and practice its precepts daily. "Take my life and let it be consecrated, Lord, to Thee. . . . Take my moments and my days. . . . Take my silver and my gold. . . . Take my will and make it Thine. . . . Take my love, my God, I pour at Thy feet its treasure store." Some of us have done this and are rejoicing in Christ and His unmeasured fulness. We have found that

Heaven is not reached by a single bound;  
But we climb the ladder by which we rise  
From the glided earth to the vaulted skies,  
And mount it round by round.

## The Great Tribulation

BY JOHN WESLEY OLIVER

**W**E read much about the second coming of Jesus, but little about the great tribulation; and we trust it will not be too strong a departure from the regular order of things for us to say something relative to this subject, inviting your attention to the many Scriptures that, to our mind, make it perfectly clear. The great tribulation is that space of time that will elapse between the catching away of the Bride for the marriage supper, and the coming of Jesus to reign as King of kings and Lord of lords upon the earth.

In Revelation 16: 15, John tells us He will come as a thief in the night; but in 1 Thessalonians 5: 4, Paul tells the brethren that they are not in darkness, that that day should overtake them as a thief. So, we conclude that the coming of Jesus will be when the world will be least expecting Him, and not the saints. How could He come for us as a thief, when we are constantly on the look for Him?

In Ephesians 2: 2, Paul speaks of the Prince of the power of the air. Now, a prince is one who in royal splendor stands at the head of a tribe; a ruler; a commander of the forces of a nation. Therefore, we understand that Satan is the Prince of the power of the air, and as there must be harmony and peace where Jesus is, the first thing He does is to cleanse the air of its Satanic powers and influences. It stands to reason that the headquarters of Satan is as near the headquarters of God as he can get.

In 2 Corinthians 4: 3, 4, Paul tells us that Satan is the Lord of this world, and gives us an inkling of his power in saying that he had blinded the mind of those who believe not. The mind being a faculty of the soul, shows the power of Satan over the soul. How clearly do we see this demonstrated every day! Also, in Ephesians 6: 12, the same author tells us that we war against principalities (sovereignty; supreme power; a prince; one invested with sovereignty; the territory of a prince; etc.) against powers, against the rulers of the darkness of this world, against wicked spirits in high places; and Dr. Adam Clarke tells us that the word "principalities" means demons invested with power.

In the sermon on the mount, Jesus tells His disciples that they are the salt of the earth, and the light of the world. Now, imagine, if you can a state existing in which all godly men and women are gone; their influence no longer present as an antidote for evil in this old world; their prayers no longer heard around the fire-side, nor in the church! But Satan and his emissaries are come to occupy these sacred grounds. Liars, thieves, gamblers, murderers, worldly church members, adulterers, and all the rest of the hatch will be left behind, with no influence to counteract them; but the old

Devil and his emissaries will be their chief boosters in all that is bad. This great tribulation, now ushered in, will be presided over by the anti-Christ or the Man-of-Sin, and will be such as the world has never seen nor ever will see again.

In Daniel 12: 1, and in Matthew 24: 21, 22, we are told there shall be a time of tribulation such as never was since there was a nation. There have been many tribulations, great catastrophes, blood curdling in their results, indescribable by the human tongue and impossible to portray by the most fluent writer; but nothing compared with the great tribulation of which we are speaking.

In history we read of the fall of Carthage, in which it required nine days of fire and sword to wipe out every living thing; of the fall of Jerusalem by Titus in which human suffering was so intense that mothers, frantic from hunger, ate their own offspring; of the black plague which almost depopulated London; and of France with her awful reign of terror in which she had gone so far away from God she defied Him, and dared Him to do His worst; she blasphemed Him and mocked Him. Hell burst forth from her own heart, and with all moral restraints removed, the guillotine, revolution, suicides, and murders turned her into a slaughter pen, and we are told that the River Seine actually ran with human blood. And that the children of murdered parents were herded together like cattle on the western prairie, and shot down. If we were to step over to Europe today, it would be an easy task to prove to them that they are in the throes of a mighty tribulation. Yet, with all its horror, bloodshed, and heartaches, it is nothing to compare with the one coming.

The great tribulation will be a chastisement from God for the transgression of His law. After all, there is but one way to deal with sin, and that is that it be biblically repented of and punished. In Isaiah 26: 21, the old prophet tells us that "The Lord cometh out of his place to punish the inhabitants," not of hell, but "of the earth, for their iniquity; the earth also shall disclose her blood and shall no more cover her slain." From this we are to understand that there is to be a time in the history of the world of wholesale slaughter and bloodshed; that there shall be no more burials, for "the earth shall no more cover her slain." Horrible! Shocking! Murders and bloodshed shall be so rampant, the living will not take time to bury the dead. In that time the soil will be soaked in human blood, "the earth shall disclose her blood." History tells us that in a recent war three thousand soldiers lay on the battlefield for six days, whereupon the stench became so terrible that hostilities were ceased, and an opportunity was given to bury them.

A further view of this great tribulation may be had by reading Revelation 9: 1-11, scenes of which beggar description. It will be remembered that hell will empty itself of its incarcerated demons, and they will be turned loose on the earth to torment all those who have not the seal of God on their foreheads. Why not torment those with the seal of God on their foreheads? Because they will be in the air enjoying the marriage supper at this time. Let it also be remembered, that this will be on the earth and not in hell. In those dark, dismal days men will seek death, but shall not find it; they must suffer the pangs of this awful tribulation for five months. And Isaiah tells us that "the earth shall reel to and fro like a drunkard, and shall be removed like a cottage, and the transgression thereof shall be heavy upon it, and it shall fall not to rise again. And it shall come to pass in that day that the Lord shall punish the hosts of the high ones that are on high, and the kings of the earth upon the earth."

Kindly notice that all the foregoing punishments take place on the earth, and not in hell. Awful to contemplate, but true. This is a time that if it please the Lord we shall delight to miss. But one way to do it—the abiding, sanctifying presence of the Holy Spirit. How wonderfully good God has been to mankind to prepare a way of escape from these dreadful days to come!

We talk today about the "high cost of living," and well we may; but if you will turn with me to Revelation 13: 15-17, we find a time coming when no one will be allowed to sell a quart of milk or a morsel of bread without having the mark of the beast. And it doesn't stop here; all those who refuse to worship the beast shall be killed. Let us read and reread it; and, if not yet under the precious blood of Jesus, flee to Him who alone has the power to prepare you to miss the great and dreadful day of the tribulation.

Once again: So terrible, so great and awful will be the time of the tribulation that no flesh would be spared alive if God, in His mercy, would not shorten those days. Read with me, if you please, Matthew 24: 22. How His mercy looms up here! Infinite mercy interfering with the old Devil in all his wreckage, ruin, bloodshed, misery, and shutting him off that the earth may not be stripped of all its human life, and coming down from the "air" with all His holy angels, and the redeemed saints of all ages, to take charge, and bring in a different order of things! How much unlike the old order! Glorious now, indeed!

The anti-Christ will be the direct counterpart of the true Christ, and we may expect all the hatred, wreckage, ruin, blighting, and blasting from him that will be in his power to give. When shall we look for the beginning of this tribulation? All we can say is that when they say, "Peace and safety, then sudden destruction cometh." It would not surprise me if this present war did not wind up with a world-wide peace, and then they would say, "Where is the sign of his coming?" and "peace and safety," and more people would be deceived than you might imagine. The Devil is a deceiver, and if he can deceive you and me by bringing about a world-wide condition of temporary peace, he will do it. It is anything to fool the people.

May you and I be so clothed upon by divine power that he will not be able to deceive us in the matter. Look at the great men of the age on both sides of the Atlantic, and the popo with all his prestige, all are working for world-wide peace. Mr. Bryan's "Prince of Peace" has given him a social and political prestige that nothing else could have given him. So I think I am not playing the part of a fool when I suggest that this condition may obtain before that great and notable day of the great tribulation.

NEWTON, KAN.

A cunning man is never a firm man, but an honest man is; a double-minded man is always unstable, a man of faith is firm as a rock; honesty is faith applied to worldly things, and faith is honesty quickened by the Spirit to the use of heavenly things.—Edward Irving.

## The Overly Polite Minister

BY MRS. E. E. SHELHAMER

HE always had something nice to say of our abilities—the overly polite minister. At first we felt it and supposed that we were beyond the average, until it became evident that he also praised the illiterate and the half-wits just the same. At one time we thought it would be a heaven below to be constantly associated with one of his stamp; but later found that when he gets tired with one he has the ability to show it as fervently as he ordinarily shows his appreciation of one.

We passed his home one day and paused a little to chat. I was given a rocking chair, while his worn and weary wife stood restlessly or hung upon the narrow railing of the porch. Giving me a friendly nudge, he spoke of the latest book I had written and so on. I was a noted character—one would judge from his conversation, which dwelt upon the visitor's attainments until, disgusted, I sought a suitable chance to escape his flattery, and arm in arm with my noble husband we, like lovers, strolled down the street together. Our brother meant no harm, it was "just his way"; but it was an unfortunate way, indeed; for now that he is growing elderly, his flattering habit grows also and makes him appear slightly childish. Besides, it gives one the impression that he is not always sincere.

One night his wife, who bears most of the responsibility at home, found time to slip away long enough to go with me for a little walk. We passed her home. It was dark and her husband did not see me. Not being accustomed to having her off duty at home, though he went and came as he desired, he called out emphatically, "Where are you going?" She answered sweetly, "Just for a short walk." We passed down the road. The door opened again, and on the night air came clear as a trumpet, but gruffly, "Well, I can't find those letters; you said they were in the top drawer but I've looked all over for them, and now I'll just have to wait another whole day before attending to that business." His patient wife was embarrassed and merely said that her husband had grown nervous and childish on the many hard circuits he had traveled. "Well," I answered, "I am glad to hear that he has not lost his voice." His wife afterward told him of this to his great chagrin.

### THE POLITE MINISTER, NUMBER TWO

He and his wife were our guests—the polite minister and his lady. He sat next to me at the table. We had sweet corn on the cob. He passed it and picked out the best ear for me. Out of courtesy I accepted it. His wife sat at his other side, patiently nibbling on an inferior ear, which she had modestly picked from the plate. "Your wife has a poor ear of corn," I said, "You better help her." "That's her own lookout," he answered in an undertone. The macaroni and cheese he praised repeatedly, as it was the best he had ever tasted. In fact, the only dish of it he had ever liked well enough to eat, as that which he had heretofore had was "hard and tough."

"That's rather hard on your wife," said my husband, out of sympathy for her feelings. "I never cook it," said she, humbly, "as he never eats it when I do."

Peaches had just ripened, and we had some beautiful, blushing ones on the table, just as they came from the tree. The minister's wife ventured to ask for one. "Now, dear, I would n't take any of Mrs. Shelhamer's peaches. Wait until after dinner and get one out of our own basket in the auto," said the polite minister in a fatherly tone of voice.

"Oh, do let her have some," said I, emphatically; "pass them over and let her help herself." He passed the dish and her trembling hand reached for one.

Watching her like a child he exclaimed, "Why, dear you took the best and the biggest peach in the dish."

"You stop scolding her," said I in unmistak-

able accents, for my risibilities had now "ris" to a point of order.

Everybody laughed except the preacher's wife and me. We did not see anything at which to laugh, and I decided that I would constantly avoid the association of the overly-polite minister, for his politeness is extended mainly to women, and those who are not of his own family.

## A Prayer League

BY HIGBEE LEE

DOUBTLESS most of us know of the great value of organization. Scattered, unorganized armies (if there are or can be such) are a failure. We need a leader, an objective, a bringing together unitedly of our individual forces against a given point. We need a God blessed, Holy Ghost inspired program and system. United we stand, divided we fall. In unity there is strength. Who has not felt the thrill of a great concourse of people? The enlisting and mobilizing of a great army of well trained and thoroughly equipped soldiers strikes terror to the opposing powers.

Oh, for a mighty mobilization of a great army of loyal saints for a daily prayer league, to march in solid phalanx on their knees in a great conquest movement against hell's unseen forces! Think of ten thousand saints all praying daily for the missionaries and their needs! Would this please and glorify our Jesus? Would this encourage our hard-working missionaries? Can real victories for God's cause come in any other way than by God's plan of prayer? Sure enough, other things may be channels, but prayer is the great moving power. Did not Paul tell us, in Ephesians 6, that in the air around us were gathered the forces (organized) of wicked spirits. Can we successfully cope with this imperial army with intellectuality or any other force except prayer? Our weapons are not carnal, but mighty—prayer. I wish we could have an understanding between our dear missionaries and us who stand by them at home along this line. I mean this: that we might have an enrollment of all those who will volunteer to pray once a day for the missionaries and the needs of the foreign fields, and let them know there is a mighty army of saved and sanctified saints praying for them once a day. We could refer to our OTHER SHEEP paper for special needs and requests for prayer, and also for a list of all our missionaries and their respective fields.

Who can measure the results of the five hundred praying band for our last General Assembly? Do you not recall the enthusiasm over that project? As I read the hearty responses to the appeal for a five-hundred praying band, I laughed and cried, and shouted in turn. Think again of the holy fervor and enthusiasm that the World-Wide Hallelujah March brought on. Now, brethren, why can we not inaugurate a great world-wide daily prayer band to carry the needs of our missionaries and their work before the throne? Yes, I know some are praying; but some were praying for the General Assembly. I am talking about the out-of-the-ordinary thing. Think of going around the world once a day on your knees! Yes, sir, it can be done; and is being done by a few.

Come on! We can start at poor old unrest-ridden, poverty-stricken, illiterate Mexico, run on down the Isthmus through Central America, then across that great neglected continent of South America, then over to Cuba in the West Indies, sail for Cape Verde Islands, stop at Africa, visit stations in Swaziland, etc., cross the Indian ocean to India; from here across the line to China, and then right on to Japan, and any other places where prayer can carry us. What do you say? If this appeals to you, let us hear from you.

OLIVET, ILL.

It is too bad that this man who is so capable of being pleasant when company is around or when he is away from home, so spends his smiles and attentions upon others that he has none left for the home loved ones.

And what is the cure for all this? Some good hearty confessions to his wife, and a mighty humbling of himself before God; yea, he needs such a great transformation within as will produce a daily consideration without—consideration for the lonely, unexpressed feelings of a wife who would rather have true kindness and love than plenty of clothes and table delicacies. When ministers wear the same smile at home that they do in the pulpit or at a social gathering, it will be better for their families, the neighbors who are looking on, and those who sit under their preaching.

LOS ANGELES, CAL.

## "Depart From Evil"

BY A. P. WELCH

WHEN we consider the more important messages which we should bring to a lost and sin-blighted world, we find by careful consideration that there are none more important than that given by the Psalmist David, in Psalm 37: 27, "Depart from evil, and do good; and dwell for evermore." Without departing from evil there is no man or woman living but who will, sooner or later, find that their course in life means sure destruction, misery, and despair. But in departing from evil, we have the promise of help from Him who will really enable us to do good and dwell for evermore. God hates evil anywhere, for it is the source of destruction for the human race, which God loved so much that He gave His only begotten Son to redeem, which gives us the privilege of His holiness, without which no one can truly dwell for ever, according to the message of David.

We read in Proverbs 15: 3, that "The eyes of the Lord are in every place, beholding the evil and the good" or, "keeping watch over the evil and the good." As God hates the evil, He also loves the good. So the message of David to "depart from evil, and do good" is a great message, for we read that at one time while the Lord was keeping watch over the good and the evil, the evil was so great and awful that God got it into His mind to destroy the whole world unless they departed from the evil. So as soon as the righteous preacher could build the ark to take care of the good, He destroyed the evil by bringing the flood upon the world of the ungodly.

There has never been a time, perhaps, for many generations, when there was more evil to allure the world than at this present day. Leaving off the discussion of the so-called greater evils, we mention a few of the believed-to-be harmless pleasures which are working their way into the hearts and lives of so many. There is the moving picture show, which is wrecking the young as well as the old of the land; for it is said that every four nights there are one hundred million people who attend the moving picture shows; so lacking two nights a week, the United States averages two trips to the moving picture evil. Idleness around soft drink stands, Sunday excursions, Sunday newspapers, evening outings for the young without proper precautions to protect and guard their tender lives. And there are many more evils which the church world does not brand as evils, but as harmless. We read of this condition in Isaiah 5: 20, "Who call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter." I urge you, as did David, "Depart from evil, and do good, and dwell for evermore."

MONTEREY, TENN.

"A rolling stone gathers no moss." Well, what of it? Who wants to be moss-covered? Most of us need to have the moss rubbed off.



## Intercessory Prayer

BY REV. GEORGE WARD

*And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.—Luke 22:44.*

POSSIBLY the most momentous incident in all history is here recorded in the Gospel of St. Luke. Here is depicted a scene of more consequence to the human race than all the wars of history combined. When the God-man prays, all heaven is interested, and the Father is not going to allow the Son to pray without an answer from heaven. Has it ever impressed you as it should? Have you ever stopped to think clear through this text? When He agonizes and prays with such vehemence and intensity that the very sweat of His brow turns, as it were, to great drops of blood and falls to the ground, we get a glimpse of the power of sin to mar and destroy and damn the human race. A real Intercessor saved us from eternal ruin.

The Son of God has set us the example, and we should bend every effort and expend all our power to become a real Intercessor at the throne of God. A real intercessor is the greatest blessing any church can have, though it be a poor overworked washerwoman, or a poor, feeble invalid on a bed of pain, or the good old man who shouts loud and jumps high. The great dearth of the prayer-life in the homes of the land is revealed in the unholy children who come from your home, Mr. Churchmember. How many homes today have family prayer? Do you gather your children around your fire-side and lead them to the throne of grace in intercessory prayer? asking the dear Lord to keep them pure? to protect them from the wiles of the Devil? and save them from the pitfalls of the world, such as the dance, the theater, the picture shows, and the wine room, and such places? God help you to see that you will be held responsible for these young lives intrusted to your care and keeping. Your hell will be doubly hot if you have to answer for not praying for your children. All great saints of God were pleaders at the throne of grace. You can not show me a feeble "pray-er" in all that great galaxy of heroes and mighty men of God in the eleventh chapter of Hebrews.

Possibly you have never seen the teaching of the Old Testament on this great truth. Let us look into the Old Testament awhile, and go no farther than the symbolism of the tabernacle furniture, and we will behold a wonderful revelation of this truth. Turn with me to Exodus 25:40, "And look that thou make them after *their pattern*, which was shewed thee in the mount." I want you to notice that word *their*. Here we see individuality. Everything had an individual pattern. Now turn with me to Hebrews 8:5, "Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, *See*, saith he, That thou make all things according to the pattern shewed to thee in the mount." Again, in Hebrews 9:23, "It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these." Here we see that the tabernacle was more than merely a meeting place; that it had a divine significance. This is seen in the fact that it is called "The house of Jehovah," "The tent of Jehovah," "The tent of meeting," and "The tent of testimony."

Let us now consider the furniture of the tabernacle. Read Exodus 30:1-10. The first verse gives the key to the following verses. Here we have to do with the altar of innocence or the altar of prayer. If you keep in mind the fact that Moses received the command to make the "altar after the pattern shewed to thee in the mount," you will see that the material of which it was constructed was no doubt also specified. Have you ever thought why God should specify shittim wood, rather than iron or brass or gold or stone? If it were only for durability either of these would have answered as well, if not

better than wood. But to my mind there is a deep significance in the fact that the altar was made of wood and covered with gold, especially when we keep in mind what the apostle to the Hebrews says in the ninth chapter, twenty-third verse, "The pattern of things in the heavens"; also 8:5, "The shadow of heavenly things."

Now turn with me to Genesis 1:29, "And God said, Behold I have given you every herb bearing seed, which is upon the face of the earth, and every tree yielding seed; to you it shall be for meat." Gen. 2:17, "But of the tree of the knowledge of good and evil, thou shalt not eat of it, for in the day that thou eatest thereof thou shalt surely die." Now, we know that the food that sustained man before the flood was the fruit of the trees, and the herbs of the ground, and no flesh of animals was permitted for food until after the flood. After the fall of man, he was driven out of the garden lest he might eat of the tree of life and so live for ever. Now what is the teaching of Scripture? That the fruit of the tree was the divinely ordered food for man while he was pure and innocent. Wood is symbolical of life, of the self-producing or rather the self-propagating life. Here we commence to get a hint why the altar, which was to signify so much in the temple worship, was made of wood.

When Jesus came down to this earth to save us from our sins, He took upon Himself not the nature of angels, but He took upon Him the seed of Abraham. In other words, the Son of God through the incarnation became the Son of man, the Savior of the world. He brought heaven and the heavenly life to man. When the tree bears fruit it produces a seed, or seeds, and when the fruit is mature the fruit drops from the limb and the fruit, decaying, releases the seed in which is the life of the parent tree, and falling into the ground it is buried in the earth. Here it lies until the warm spring breaks the power of the death of winter and releases the life by the warm rays of the sun, and the rains which fall upon the ground. The little seed sends out roots and soon up comes the tree, pushing its head up into the sunlight, and breathing the atmosphere of the world of light. Now what do we see but the tree taking hold of the earth below and the heavens above and growing up into a tree exactly like the parent tree. So also Jesus coming down from the Father and heaven, went into the earth, dying on Calvary, in order that He might break the power of the grave and dispel the winter of our discontent and come forth a living God-man with the power of eternal life in His hand to give to whosoever would believe on Him. Eternal life? Not only that, but He gives us power to become "sons of God," and grow up in Him, and take His nature, and become like Him in all things. Jesus also takes hold of our world, and of our life, and lifts us up to the world of light and love. He also takes hold of heaven with one hand and our old, sad, sin-laden world with the other and brings them together in Christ Jesus our Lord. All this was symbolized in the wood that went to make up the altar of innocence. It meant eternal life, or the life in Jesus that was to be found in the Messiah. The gold that was to overlay and inlay the altar symbolized holy love. Gold is the most ductile metal on earth. You can hammer it until it is so thin that it will float in the air, and yet it will hold together. You can stretch it until it is as fine as a thread, and yet it does not separate or break. It will keep out all atmosphere and all deleterious influences that would destroy and cause to decay. So the wood covered with gold inside and out was secured from disintegration. When you are born of God you have the life of God and the nature of God. When you are sanctified you get the gold of God's eternal love placed within and without the heart, so that the Devil can not get at the life within. Glory!

"Ye shall offer no strange incense thereon."

The incense was specified, Exodus 30:34, "And the Lord said unto Moses, Take unto thee sweet spices, stacte, and onycha, and yalbanum; these sweet spices with pure frankincense: of each shall there be a like weight." These spices must be beaten very small. It is the prayer that comes from a heart burdened and crushed that is meant by this symbolism. These spices must now be put upon the altar of incense. But not a cloud of incense arises until the fire is applied. But when the high priest takes the live coal from off the altar and with the tongs puts it upon the altar of incense, and then puts the incense upon the white-hot coal, the moment the incense touches the fire the cloud of smoke arises, and the tabernacle is filled with the cloud. The glory of the Lord fills the tabernacle, and the incense ascends to heaven, the Lord smells the incense, and the sins of the people are propitiated, and Israel is accepted of God.

Brethren, we must have the fire. The intensity of the passion which was revealed in Jesus is none other than the consuming of the whole man just as the spices were consumed before the incense arose. And unless Zion will travail in the birth pangs we will have no souls. The rain did not cease because Elijah said it would, but because God had said it would come to pass when Israel reached that point of wickedness. But it would not come again until Elijah the intercessor appeared and prayed.

## Holiness: A Second Work of Grace

BY REV. H. E. BENSON

THERE is considerable discussion in these days as to whether one may receive an experience of grace subsequent to regeneration. But we will prove by God's Word that holiness is a second work of grace. We will notice that we get this experience before death, as some claim we get sanctified at death; others say we get sanctified wholly at regeneration. We get this experience not at conversion or death, but some time between conversion and death. And it takes this experience in order to get to heaven. We will begin with the apostles and see whether they got an experience subsequent to their regeneration. We will see if these people had the first blessing first. We will go to Mark's Gospel, the third chapter, reading from the thirteenth to the twentieth verses, and find that Christ called unto Him whom He would, and He ordained twelve and sent them forth to preach. Do you suppose Christ would have ordained sinners and sent them forth to preach? No, indeed, He would not. These were regenerated people. We will also notice Matthew 10:1, "And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease." Do you suppose Christ would have given sinners this power?

"Behold, I send you forth as sheep in the midst of wolves." Does Christ liken sinners anywhere in the Bible to sheep? In Luke 10:20, Christ said, "Rejoice because your names are written in heaven." Have sinners their names written in heaven? We will also find in Matthew 19:28, "And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." That is enough. They were regenerated people. They certainly had the first blessing. Now, if we can prove that these people got another blessing we have proved our point.

You will follow me to St. John, the fourteenth chapter. Here Christ begins to preach the second blessing to His disciples, the same ones whom we proved to you were regenerated people. Probably there had been some more added to them. Notice the fifteenth and sixteenth verses, "If ye love me, keep my com-

mandments, and I will pray the father, and he shall give you another Comforter, that he may abide with you for ever." You see, they already had one, or Christ would not have used the word "another." Notice the seventeenth verse, "Even the Spirit of truth: whom the world [for sinners] can not receive." This Comforter is for regenerated people, and not for sinners. Now follow me to the twenty-sixth verse, and there you find that the Comforter is the Holy Ghost. It was the Holy Ghost that Christ said these people would receive. Go with me to Acts 2: 1, 2, 4, "And when the day of Pentecost was fully come, they [the disciples] were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And they were all filled with the Holy Ghost, and began

to speak with other tongues, as the Spirit gave them utterance." They were all filled with the Holy Ghost which sanctified them wholly, which gave them that holiness without which no man shall see the Lord. (See Heb. 12: 14.) Christ said that the Father would send Him, and He prayed the Father to sanctify them. Now the promise was fulfilled. Was it a second blessing? I say it was. And the promise is for the people this day. The same as it was then. Listen to what Peter said, who was now full of the Holy Ghost, in Acts 2: 39, "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

If you have never been baptized with the Holy Ghost, I exhort you to tarry for the promised power. Don't wait for death to sanctify you, but receive the blessing now by faith.

## "The Book"

BY A. WELLS

And it came to pass when the king heard the words of the law, that he rent his clothes (2 Chronicles 34: 19).

**I**N the history of the nations we find that as soon as the law was neglected and put to one side there was trouble in that nation. When Israel forgot the book of the law, wars and calamities befell it, and just so with Judah. Time after time did they lay it aside and try to have a government of their own, and yet they failed. We find in studying the history of the kingdoms of Israel and Judah that an account of the forgetting of the law is given in the chapter from which the text is taken. The consequence was that the people went out after all kinds of idolatry and worshiped almost everything but the true and the living God. They were constantly in war and trouble, and were ruled by wicked kings who oppressed them and ground them down until they could not stand it any longer, and then they would revolt and go into sin deeper and deeper until at last the Book was found which had been laid aside for several generations to be brought out now in the reign of Josiah, and to be read to him for the first time in his life. It was a revelation to him, and we see him rending his clothes when the truth dawned upon him, and he saw how far the nation had drifted away from God.

He became intensely in earnest about it, and started in right away to set things in order that he might please the Lord. It is said that he humbled himself before the Lord when the truth dawned upon him, and he saw how his people were trampling the law under their feet and not obeying at all. I fear we sometimes get so accustomed to hearing the Book read that it has become so common we do not think much about it. How many of us today feel that every time we look at the old Book and open it up and scan its pages that it is really new, and we feel like humbling ourselves before the Almighty in reverence and adoration because of the newness of the Book to our own souls? Are we as much interested in its pages as we were the day we were first saved? Has it become so common that we do not care to study it, and it no longer has new charms for us? Have we become so engrossed in the every-day matters that we have laid aside the Book of the law, and have lost interest in its contents? I fear that is the condition of many of the professed Christians of the United States today. How many real Bible readers are there to be found compared with the many who are professing the name of Christ?

Judah could not profit by doing without the law; neither can we any more than they. I am constrained to believe that the holiness movement of today is suffering defeat in a measure because of a lack of studying the Bible. There are many families in the holiness movement who never take the time to call the children around the family altar and read the Bible to them; and as a result they grow up without a knowledge of the Bible, and

go out in sin because they have not had the training at home. Judah forgot the law, and went into idolatry. America is largely forgetting the law and going into idolatry, and as a consequence it is involved in a war that is costing billions of dollars and no one knows how many lives. A land of Bibles but not many Bible students. It is so common: hardly a home without a Bible, and yet people not well enough acquainted with the Book to know whether certain books are in the Old or the New Testament. We ought to know our Bible as the lawyer knows his law books. I see him coming into court to try a case. It may be a very important case, and it may not be so important; but his reputation is at stake, and he is determined to not only hold the reputation he now has but to add to it. What has he been doing before he came into the courtroom? I will tell you. He has been studying up on the case, and now he is ready for the battle which it will be, for the lawyer on the other side has been preparing too. We see them coming into the courtroom at the hour appointed, and each of them has his arms full of books. What are they? Just novels or something that strikes their fancy? No. They are law books that to one not interested in the case would be very dry reading; but they are not ashamed of the books, and carry them in their arms and put them on the table where they can be seen and referred to any time they are needed. The successful lawyer knows just where to find a certain decision which has been given on a similar case in another court, and may be in another state by a different judge. He knows whether it is Hill's code of laws or whether it is Lord's code, or what code it is in. It would not make a good showing for him to have to hunt over several books in order to find the case in hand, when he is in the courtroom and the trial is on hand. No; he is posted on all the points pertaining to the case, and can readily turn to them or quote them without looking.

We as Christians have a code of laws to guide us, and are we as careful to know them as the lawyer is to know the law which is to guide him in the case where reputation and money are the two things to obtain? We have something of far greater importance than that to obtain; and that is not only a crown, but a life never to end, which will be filled with joy and happiness now and hereafter. The lawyer is not ashamed of his books, but rather likes to have the people look at him as he carries them to and from the courthouse; but how about the average church member? Do we carry our Book with us, and let people know we are not ashamed of our calling?

When we first went into the mission work a drunken man attracted our attention a great deal more than when we quit. It was new at first; but after years the sight of a drunken man did not send the feeling of horror over us that it did at first. While the real desire to get him saved did not diminish at all, yet there was that getting used to the scene that

came over us. Just so with the reading of the Bible, if we are not careful. It will become so common that we will lose the keen interest in it, and then let it go a few days, and the next time a few days more, until it loses its attractions, and we do not care so much for it. Here is where the danger lies from the neglect of studying the Word.

Judah had so far forgotten the book of the law that not many of the inhabitants knew what it was when it was found, and its contents were new and startling to all of them. So today we go to church or campmeeting and hear the preacher read from the Bible and hear people say they had had no idea that was in the Bible; and then they will quote passages and call them Scripture, that are not in the Bible at all. These things ought not so to be. "Study to show thyself approved of God, a workman that needeth not to be ashamed, rightly dividing the word of truth." This is a commandment given to us by one of God's faithful ones.

I love to go into the home and find a Bible there worn and soiled with use. It always seems so much nicer than one that has been kept in a case so that it will not get soiled. One tells it has been used, the other that it has been kept as a show or an ornament. Read the Bible, make it the man of your counsel, for in it you will find the rules of life. James 1: 5 says that if any of you lack wisdom, let him ask of God that giveth to all men liberally, and upbraideth not; and it shall be given to him. The Bible teaches us how to live, Eph. 6: 1-18; how to pray, Matt. 6: 9-13; how to pay, Malachi 2: 10; how to dress, 1 Peter 3: 3, 4; how to talk, Matt. 12: 36, 37; teaches us how to meet difficulties, temptations, trials, and hardships. It tells us to be holy, Heb. 12: 14; 1 Peter 14: 15, 16, "for without holiness no one shall see the Lord." It gives us many precious promises and brings peace to us, and we believe it is a lack of following its teachings that we are today in war with Germany. Without the Bible nations have fallen, and without it they will continue to fall.

It is the foundation upon which all nations must build if they will stand. It is possible to go so far that even a good ruler can not bring back a permanent safety to the nation. It was so with Judah. Josiah came on the throne and threw out all the idols of the priests, and restored the religion of the forefathers, but it was too late; for the nation as a nation had rejected too long, and there was given to Josiah a peaceful reign, but only for his time. And soon after, only a few years, Judah was destroyed because of the neglect of the book of the law in the years preceding. As with the nation so with the individual. As with the individual so with the church. If the members are Bible students, the church will prosper and rise higher in the spiritual scale.

The Bible teaches us of the life to come, and gives us a vivid description of heaven with its blessings and joy, and of hell and its torments. It tells us of the inhabitants of both places, and tells us what they are doing. This is the Book to which we can go when the cares of life are pressing in hard upon us; when we have exhausted our own strength, wisdom, and power, we can go to it and find a way out. This Book has pointed out the way to the dear ones who have gone on before, and is still pointing the way to all those who wish to know it. This is the Book that brings peace to the troubled breast; and on this Book many have crossed over from the things of this life to that life of joy and happiness that is awaiting every one who will trust the old Book to safely land them. In this Book we find the way out of sin and the way into holiness—the eradication of the carnal mind and the enthroning of the mind of Christ.

SALEM, OREGON.

If you must go into the pulpit unprepared, do not mention it, because the people will expect you to fail, and, if perchance, you should succeed, you seem to have belied yourself.

## Responsibility of Ministers

BY W. R. GILLEY

**P**AUL'S letters to ministers are full of striking statements, unusual exhortations, and explicit directions. One of these is found in Titus 2: 7, 8, "In all things shewing thyself a pattern of good works; in doctrine shewing uncorruptness, gravity, sincerity, sound speech, that can not be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you." It has a counterpart in 1 Timothy 4: 12, "But be thou an example of the believers." There are two words here that we want to call especial attention to—*pattern* and *example*. They have nearly the same meaning. The most simple definition perhaps is, a sample. But this conveys not the full thought. A sample is a single representative of a whole, and is taken to illustrate the whole; while the words *pattern* and *example*, meaning an illustration of the whole, mean also a mold, a plan, a guide, a blue print, a model according to which others are to be made. So to take these two words and read the two passages together for the full meaning, we find Paul is saying, Preacher, be thou a blue print, a model, and a plan to the believers in all things according to which they may fashion their lives; mold their characters, and construct their experiences of the saving grace of God. What a responsibility this puts upon the pastor and evangelist! How careful should they be in every part of their life and ministry! Every pastor might well ask himself the question, What kind of a church would the world see if every member lived a life like his? Every evangelist might ask himself what kind of a church would the world see if each member of the church had an experience like his. Yet it is the import of these Scriptures that the members of the church are to shape their lives like that of the minister.

But Paul becomes explicit in his directions about being a pattern and an example. He says: be a pattern to believers in word, in conversation, in doctrine, in good works, in love, in spirit, in faith, and in purity. He becomes more explicit by saying that in doctrine the preacher is to be an example in uncorruptness, gravity, sincerity, sound speech that no one—not even those of the contrary part—can condemn. My! how he loads responsibility upon the man of God! It is enough to bring out the proverbial camel groan. Let us see if we can find what some of these things mean.

An example in *doctrine*. In doctrine *uncorruptness*. To be uncorrupt it must be unadulterated. All doctrine of the Bible is *truth*. Simply the truth. The outbreathed truth of God Almighty about any given subject. When truth is changed by error or falsehood it is corrupted. When it has something added to it, it is adulterated. Therefore when doctrine is not according to the truth of God's Word it is corrupted. Then if a minister is to show uncorruptness in doctrine, what a responsibility is placed upon him to *know* the truths of God's Word! Whatever may be needful in order to *know* the truth becomes a necessity to his ministerial success as an example. What need is there here, then, for study? What need for study under the tutelage of faithful, sound teachers! What need is there for prayer! and for reliance upon the Great Interpreter and Revealer of the Word—the Holy Ghost!

In Paul's day he saw a danger of the Word of God being corrupted and adulterated by human philosophies which he called "the rudiments of the world." God's Word is revealed truth from an unerring source:

the mind of God. Human philosophies are discovered things judged to be truths by human minds that have often erred.

Then he says the uncorrupt doctrine is to be with *gravity* and *sincerity*. Gravity means, with weight, having heaviness. Hence, the doctrine preached is to be comprehended as of such weight as to beget seriousness. Therefore we are to hold the doctrines we preach with strong convictions—for weight makes impression, and impression begets conviction, and conviction makes us serious and earnest. No true minister can be a compromiser: for he must have convictions. He can not lightly hold nor easily let go the doctrine he preaches. Especially those doctrines that save men's souls.

With *sincerity*. Sincerity means without hypocrisy or simulation. Without any affectation or mere acting the thing. Which means then that the minister must himself believe the doctrine he preaches. He can not play with the truth. That doctrine he preaches must be born of a great conviction in his own soul of the truth of it. If he is convinced of its truth, it will show in his manner. An actor once said to a minister that he preached the truth as though it was a lie, and the actor told a lie as though it was the truth, and for this reason the people received it better. Oh, ye servants of the most high God, be thou an example to the believers in doctrine!

*Sound speech*. Preach doctrine with sound words. Simplified means to use the words that will convey the correct thought clearly to the hearer. It means, don't tickle their ears with high-sounding words; don't amuse them with catchy phrases; don't use big words nor many words to show what a big intellect you have; don't put doctrine in the fog by using ambiguous and indefinite words; but speak the truth in words easy to be understood by the hearer.

Now, if one is to be a pattern in doctrine, he will have to *study* to show himself approved unto God, a workman who needeth not to be ashamed. He must study the Word to know the truth, and he must study language to know how to tell it to others, for he is to use such sound speech as to make the other fellow ashamed. God does not put a premium on ignorance, though He does take the weak things of the earth to confound the mighty. A preacher may not need very much mathematics, for the saving truths of the Bible are comprehended in the simple terms of addition, subtraction, multiplication, and division; but he does need a mind well stocked with the truths of Scripture and a knowledge of the use of words. Should a preacher ask himself the question how he would preach if he knew each of his members was going to reprove his sermon to every one they met during the next week, he might get an inspiration to study some more. How can he preach that which he does not know? How can he know if he does not study? Most preachers are just like other ordinary individuals. Very few are endowed by nature with intuitive knowledge. So if they are to be examples in doctrine, they will have to get doctrine by diligent search of the Scriptures, taking all due consideration for what others have learned and are able to impart to them.

Be thou a pattern of *good works*. Without comment we name a few things that are certainly good works. Personal invitations to people in the public service, in the homes, or in the street, to seek Christ; rebuke, in a

kindly spirit, wrong-doing; care of and visiting the sick; helping the weak; attention to the poor; support of the church; public and private prayer and devotions.

Be an example to the believers in *conversation*: Preacher, do you want your members to talk about one another like you talk about other preachers? Do you want your members to be a gossip and to repeat everything they hear about any one to every one they meet in the way? Then don't be a gossip yourself. Do you want your members to have their conversation in grace seasoned with salt? Learn to do it yourself. You are a pattern. They are supposed to imitate you.

Be an example in *spirit*. Let me ask you, brother minister, evangelist, or pastor, if you want all the Lord's people to whom you preach to show to the world that spirit of braggadocio you sometimes show in your pulpit utterances and your written reports? Do you want them to show the same spirit of the love of money? or of place? or power? or name? or authority that sometimes are seen in you? Do you want them to show the same angry flush on the cheek? or the "get back" spirit with which you exhortate your supposed enemies? What kind of a church will the world see if all the members deal out personalities with their hands like you deal them out with your tongue from the pulpit when the people caricatured can not defend themselves? Oh, be an example in humbleness, meekness, long suffering, kindness, and in love. Love your enemies, love lost souls, love the church. Keep your own soul full of love divine. That is the first consideration. That will have an effect bigger than your sermons; indeed, it will take this in you as a pattern to make effective any sermon you might preach on the subject.

Be an example in *faith*. The church that launches out on faith should, according to this Scripture have a shepherd who is able to do some launching. If a preacher is to be a pattern in faith for believers, he will have to have more faith than his people. How can he inspire faith in others, if he has none? How can he lead his people where he has not gone? The preacher who believes what he preaches and lives by faith will likely have people that walk by the same rule. But the preacher who is easily upset in his experience and runs on "demonstration," "feelings," and ecstasies is not a safe example for believers.

Be thou a *pattern*. The preacher is not only called to preach, but he is called to live—to live in that sense in which he is to go before the church that they may see him and imitate or follow his example. The preacher is a leader of the people, one whom the people are to follow. The preacher then should be stronger in faith, more knowing in doctrine, clearer in expression, more careful in his behavior, more perfect in spirit, more active in good works, and more fervent in love than the people he is called to shepherd. If he is not, how can he lead them and be a pattern for them? These Scriptures then should be a guide to the church board and church in calling a pastor and evangelist; and a guide to the preacher in accepting a call.

If a church has a pastor they can not safely imitate and pattern after, they ought to ask him to resign. If a preacher finds himself in the predicament where he can not say to his people, with Paul, "Those things which ye have both learned, and received, and heard, and seen in me, do," he ought to have sense enough to resign, for he is out of the scriptural order.

MAHON, OHIO.



## A GOOD MEETING IN KYOTO, JAPAN

DEAR HOMELAND FRIENDS: Again we are glad to report that the God of victory is our God, and that He is giving victory all the way. How blessed to know without a doubt that the old-time pentecostal fires are burning on the altar of our heart, and that we are pressing on! No dead, dry, formal standstill experience will fill the bill on the mission field. We must press onward and upward. Indeed we sing, "I'm pressing on the upward way. New heights I'm gaining every day. Still praying as I onward bound, Lord, plant my feet on higher ground!"

Our heart rejoices, and we praise Him for the way He has opened doors and given us numberless opportunities, and counted us worthy of proclaiming the unsearchable riches of our Christ to these people. Within the last three months, since the opening of the new mission, we have had over three hundred inquirers. True, we did not have the sweep of victory in our meetings that we might have had, were the people instructed in Bible truths, however, considering dealing with raw heathen people who know little or nothing of God, heaven, or hell, and whose lives are full of all kinds of sin and debauchery, yet unaware of the condition, we had precious victory in the name of Jesus. Admitting all this, we know that again and again God came on the scene, thus revealing sin to benighted hearts, resulting in many confessing their sins and finding pardon and forgiveness in our crucified and risen Savior. As a result, a nice class united with the church, with many more to follow later.

We firmly believe the heathen are longing for the oldtime Holy Ghost gospel. For instance, recently I spoke in Japanese to a large, attentive congregation. The message was short and simple, but was given in the power and demonstration of the Holy Ghost, and every word seemed to seize hearts. At the close when the altar call was made, twenty-six came forward for prayer. They were admonished to leave the room if not in earnest, and not one left but all prayed very earnestly, and we believe there was joy in heaven among the angels because of souls finding our Christ that night. Amen!

Truly, Japan is a ripe harvest field. The doors are open, and opportunities are before us. What shall we do? Is it not time that we as a church fall on our knees and "Pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest"? Our need is more Holy Ghost workers. Pray! Pray! PRAY!

Although our dear Miss McPherson has been on the field but two months, yet in her unassuming manner she is endearing herself to all. Her messages have been owned and blessed of God, and souls have sought Him under her ministry. We are planning to undertake more work this fall. In connection with our meetings we will open an English night school for the benefit of reaching the English students. Often in English classes, students are reached and won to Christ, and afterward become strong Christian leaders. Please ask the Lord to bless this work, in order to equip the upstairs room of the mission so that it can be used for meetings and English classes. We need about \$150 for this purpose. I know of no better way that one can use the Lord's money than in this worthy cause. Ask Him what He would have you do, and let us hear from you soon.

Yours to serve,

LULU A. WILLIAMS.

## MUCH SICKNESS AT PIGG'S PEAK

THIS last week, ending July 9th, was a good week from the work standpoint. I had three good services. I was the preacher at each one. There were about forty in the congregations, and about thirty of them were heathen.

It was the greatest week for sickness I have ever seen here. We have had an epidemic of lagrippe. All of my family but one had it. Whole families of whites and natives were in bed at the same time. People from far and near came for medicine, and where they could not get here I went to them if they called for me; but they are all getting well, and there has been no death as I know of. I myself so far have escaped, for which I thank the Lord. My health was never better. I am enjoying the

## MISSIONARY

very best from the hand of my Father. Bless the Lord! I feel that underneath are His everlasting arms, and I am kept each moment.

Your letter concerning the kodak and the outcoming missionaries at hand. I will be glad for the kodak; but oh, so glad for the missionaries. I am praying that they may get through.

I am getting my hut and girls' room under good headway. As soon as it is finished I will move out and fix up these two rooms for the girls. I do want them so bad here at this station; and I believe if I can get the living quarters different they will enjoy it here. We are working hard to that end. All is going well. Keep praying for the work. We are steadily advancing.

Yours for Africa,

ETTA INNIS.

## AT HOME IN COBAN, GUATEMALA, CENTRAL AMERICA

THANK GOD, we have reached Coban at last! To me the trip has been beautiful, and I have enjoyed it immensely. When we reached Porto Barrios our troubles began, but nothing more than other missionaries have experienced before us; so with victory we pass on to Livingston, where we stayed with Miss Lillie Oliver, the "Christian Holiness" missionary from Thursday night until 4 a.m. Monday morning, when we took the little river boat to Pansas, some one hundred miles or over.

The river was flooded and the current strong so instead of reaching Pansas at 5 p.m., as usual, it was almost 10 o'clock. Shortly after landing it began to rain (as it rains only in Central America) yet withal we must go to the company house to stay all night as no other accommodations could possibly be had—a distance of one-half mile, totally dark, raining hard, one flash light, and a walk up the railroad track. Happy was the one who could see the ties to step on, for on them the mud and water was perhaps only two or three inches deep; but unfortunately the ties in places were far apart, and a step in the dark meant mud almost to the shins. But all uncomfortable experiences have an end, and we were glad for a dry house and dry bed.

The trip up the "Rio Dulce" or Sweet river, was the most beautiful sight I have ever witnessed. I have seen nothing in America to which it can be compared. The verdure along the banks, the mountain sides all covered with tropical trees and plants, was only a foretaste of the beauties of heaven. After sailing up the river about three hours we entered Lake Isabel, which must be over five miles in width and between twenty-five and thirty miles long. Its depth is not known; that is, the people have not the apparatus by which its depth can be found.

From Pansas to Panache we came by rail. If the whistle was all you could see or hear, you might fancy yourself on the New Orleans Limited; but far from it. Sometimes it was a temptation to get out and walk; especially when we crossed one bridge from which all the supports had been washed out excepting one post; but thank God, the Lord had promised to see us through.

Brother Anderson met us at Panache, and in a few hours we were mounted on horses headed for Coban. The first evening we came twelve miles, the next day twenty-five, and the third day twenty-five, reaching home about 12 m. Brother Anderson didn't think it wise to travel too hard, so we took plenty of time.

Brother and Sister Anderson are certainly lovely people. Coban is such a beautiful place, and the climate so ideal, that surely this is one of the choice spots of the earth, if only God was honored. We have met some of the Christians, and find them like Pentecostal Nazarenes; but please remember to pray, for the darkness hangs so heavy. I am sure I have never wept so much in the same length of time as I have since we reached the Indians and have seen the human slavery of that people. Surely God is needed in this place.

Yours in Christ,

EUGENIA PHILLIPS.

## CHICAGO CENTRAL DISTRICT WIDE AWAKE ON MISSIONS

AT our last District Assembly, a District missionary secretary was elected with instructions to correspond with the several pastors, as was also a District missionary evangelist to visit such churches where advisable, with a view to disseminating general missionary information among our people.

Last year the Chicago Central District did nobly on the missionary line; but the needs of the heathen world are so great, and the necessity of standing by and behind our missionaries on the field is so urgent that it was the sense of the Assembly, that this year we should exceed our efforts of last year. We need (1) To know the field and to understand the conditions; and (2) To pray for a. our missionaries, b. the native Christians, c. the great mass of unreached heathen, d. that the Lord may call and send forth laborers, and e. that all monies necessary for the carrying on of the work may be supplied. If our people understand the conditions, they can not help but pray; and from the pastor's viewpoint there is no greater or more self-developing work any church can do than to pray for missions; so that the pastor who starts the wheels of the machinery of his church a-going in this direction is not only carrying out the great commission of the Master and rendering the heathen an immeasurable benefit, but he is strengthening the walls of his own castle and building up his own local work.

In order that our people may understand the conditions in heathendom, these conditions must be brought before them and a splendid plan is to have as large a number as can be gathered together meet each week at some convenient place for mission study. There are plenty of books to be had for a very small sum per copy, giving descriptions of the several great mission fields and their needs, and every pastor can sufficiently prepare himself to lead his people in the study of these conditions. If the pastor's time is taken and he can not lead or conduct mission study work himself, he will doubtless be able to find some member of his congregation not only competent but willing to take up this work. Then, too, a monthly missionary prayermeeting where the people gather to pray for the particular needs, especially of our own missionary work, is a good thing. Many pastors use one Sunday in each month to take a missionary offering, and they thus not only meet their appointments along this line, but far exceed them.

It is the writer's opinion that each District not having similar arrangements would be doing well by electing a District missionary secretary and evangelist to assist the several churches in the development of their work for missions; but the particular object of this letter is to urge every minister, Sunday school superintendent, and church official to get into the harness really and truly and wholeheartedly for missions. Pastor, if you have not already done so, organize a weekly mission study class in your church, and arrange for a monthly prayermeeting for missions. Get a text-book, and if you can do no more, read it over with your people, praying God to give you light. As you do this, the horizon of your knowledge will widen, and other phases of possible endeavor will present themselves.

If you do not know how to proceed, write to Mrs. O. H. CREEL, District Secretary, of Chicago Central District, 6227 Ingleside avenue, Chicago, Illinois, and she will suggest a text-book and a plan of procedure. Get busy on the missionary proposition. Nearly a billion unevangelized heathen scattered over the world call to you for help. To help your people see their need is the least you should do. Be a leader in the great movement to give the gospel of full salvation.

Sincerely His and yours,

J. WARREN STOTE.

"A man may give without loving, but he can not love without giving."

"Consecration to God means service to man."

"The goal of history is the redemption of the world."

"The more religion we export the more we possess. Love grows by exercise."

# THE WORK AND THE WORKERS

## FROM REV. W. D. KILLINGSWORTH

I am now in my ninth protracted meeting since the third Sunday in May, with Sister M. V. Hall helping me. We have just started into this meeting in the coal mining district of Alabama. I am crying to God and begging Him for a gospel tent; and humbly ask every one of the holiness people to join me in prayer. I have also been impressed to organize a band of workers for tent work. This is one of the neediest fields I have ever been in. The people are generally poor. I have had unusually large congregations. I have held most of my meetings in schoolhouses, and sometimes the house would not hold much more than half of the people, and for lack of room we have had to dispense with the altar service, which of course is indispensable for salvation work. Having resigned as pastor at Carbon Hill, I have changed my postoffice address to Winfield, Ala., for the present. Those desiring to send contributions for the tent will please address me accordingly.

## COMISKIE, IND.

We have been so busy on the farm and somewhat neglected reporting our good meeting last spring, so will say that we had a splendid meeting. Our dear Brother C. W. Waltz, of Olivet, Ill., conducted the meeting over five Sundays, and did all the preaching except one service. Brother Waltz is a good preacher and an evangelist. He visited nearly every home within a radius of nine miles. There were sixteen prayed through to definite victory, either for pardon or sanctification, and some for both. Praise the Lord! We are expecting another meeting soon.

E. N. and MILLIE HOUSEHOLDER.

## FROM M. W. BURGESS

I am still sanctified, glory to God! I helped Brother and Sister J. H. Crawford in the Forestburg camp in Montague county, then I held a week's meeting at the old reunion grounds four miles north of Sulphur Springs, Texas. Many found the Lord. I am now at the Throckmorton camp, and had good interest last night. Thank the Lord! The meeting will go on all this week, the Lord willing.

## IDAHO-OREGON DISTRICT

We held a revival at the Ruby schoolhouse, near Carrol, Idaho. The meeting ran ten days. We got a good start and a few prayed through to victory. We hope and pray they will keep the fire burning brightly as the days go by. Brother John LaRose and wife, of Boise, ran up a few days. Brother LaRose preached once with liberty and effect. This is a young church with good prospects for the future. We rather like frontier work.

The work on our District is moving forward with a steady pace. We have had six tent meetings this summer, besides our District camp. Our ministers have had fields to labor in, and are required to make sacrifices in order to preach full salvation. But they fight on with courage becoming their calling. The Northwest Nazarene College opens with bright prospects for the best year in its history. We have twenty-one instructors on our faculty list. We stand for full salvation and a thorough education. We are missionary to the core, and glory in preaching a full salvation to a lost and sin-cursed world.

N. B. HERRELL, Dist. Supt.

## FROM W. F. FOWLER AND WIFE

We are praising the dear Lord for the victory over the Devil. In the meetings just closed—one at the old Wheelock church, one at Farmers' Hill school, and one at Mt. Zion schoolhouse—over thirty souls prayed through to victory. Praise the Lord for ever! Oh, thank the Lord for the HERALD of HOLINESS! It gives me many hours of shouting as I read the great things the Lord is doing for hungry souls. Praise His name for ever!

## FROM JOHN A. ROSE

Brother Millard Rose and myself are conducting a two weeks' meeting in the Baptist church at Oak Grove, Ohio. God's Spirit is striving with hearts, and a few souls have prayed through, and are testifying to God's sanctifying power. Praise the Lord! We open a meeting in the Middleburg Baptist church at the close of this meeting, to go on indefinitely.

## EVANGELIST F. W. COX

I reached here (Duyton, Ohio) this forenoon, September 13th, and am enjoying the kind hospitality of dear Brother and Sister Wines. I am to preach in our church this evening, and go to Springfield, Ohio, September 14th to 30th, to conduct a revival campaign in our Pentecostal Nazarene tabernacle.

For this battle we will need much of God's power and blessing, and to this end let all our people pray. At the close of this battle we are to commence a full three months' work for souls in our Dayton (Ohio) church. I came here from Atlanta, Neb., where I have just closed my second year at the camp of the Tri-County Holiness Association. W. R. Cain was there the first four years. It is a small, but growing camp, and our Pentecostal Nazarene church is nearly the backbone of it. The people are few and poor, but they give liberally and this year they bought three lots and an abandoned church. Money and pledges were sufficiently raised to pay off the entire indebtedness. Brother McKay and his good wife, of

Wichita, Kas., led the singing. God used them.

## NEW ENGLAND DISTRICT

In my last letter I had just entered Nova Scotia, coming from Prince Edward Island. My first stop was at Oxford. Rev. G. W. Henderson is the pastor. Under his ministry the Oxford church has made a remarkable gain in the last year. We spent the Sabbath here, preaching twice.

At Spring Hill, a mining town, we once had a church, but it has gone down for the lack of shepherding. Here we arranged with Mr. Hewitt, who owned the property, for the transfer of the same to our denomination, and received a deed conveying it to our people free from all incumbrances. This was a very generous thing for Mr. Hewitt to do, and we greatly appreciate his kindness. The

## Education in the East and West

### THE EASTERN SCHOOL RALLY

The reports we are hearing from our pastors are very encouraging. Several who have charge of our smaller churches say they are going to do their best on their fields to see the Pentecostal Collegiate Institute out of debt. A man's best is of course all that we can expect. We are, however, very sure that if we all do our best the goal will be reached.

About ten years ago Rev. C. Howard Davis, who was at that time treasurer of the Pentecostal Collegiate Institute, started a fund which he called the "It Can Be Fund." It could have been at that time, but all did not see the necessity of taking hold. Let us take up this slogan again and add to it the words, "It Must Be." If we all take this attitude it will be.

There are no doubt many who are now living outside the three eastern Districts who are still interested in the old P. C. I. Good, liberal donations just now will wonderfully help in answering the prayers you have already prayed for the school. Send in your subscription right away. It will all help to encourage each other. The treasurer for this special fund is L. D. Peavey, 146 Walnut St., Malden, Mass. This fund is to be kept separate from the other school funds, and applied on the debts of the school.

We hope all our members and Sunday school scholars of the three Districts will observe a self-denial week for the school, from October 7th to October 14th. Do not wait to deny yourself some little luxuries. Begin now; but do something extra self-denial week. Friday, October 12th, is to be set aside as a special day of fasting and prayer for the success of the school in every way. We believe that the way to success is through much earnest prayer. Again let everybody say, "Our eastern school can be and must be freed from debt."

E. E. ANGELL.

Secretary, Board of Trustees.

### NAZARENE UNIVERSITY

We are profoundly thankful to our heavenly Father for sending to us at this time Dr. E. F. Walker, one of our honored General Superintendents, and a man of ripe culture and rare literary ability, to be the president of Nazarene University.

Dr. Walker has received earnest requests from other Christian seats of learning to devote himself to their conduct and control, but he declined them all in order that he might be free to employ his talents and energies in the service of the Nazarene University. In this course of action on his part there was no element of time serving or self-seeking. He simply heard and obeyed the call of duty, and unhesitatingly turned his back on prospects of ease, honor, and emoluments, that he might stand in the place of danger, difficulty, and self-sacrifice. Fortunate are we, indeed, in having such a man at the head of the institution that was so dearly loved by the sainted Dr. Bresee. We quote from a leaflet prepared by Dr. Walker for circulation prior to the issuance of the regular bulletin of the university. In this leaflet he says among other things:

"As heretofore, the motto of all the school life and work will be, 'Holiness unto the Lord.'"

REV. C. E. ROBERTS

At the urgent request of his fellow members on the General Bresee Security Committee, Rev. C. E. Roberts, pastor of the Pentecostal Church of the Nazarene at Pomona, Cal., has accepted the position of financial agent, and will devote all his time between now and the next session of the Southern California District Assembly to the work of organization, publicity, propaganda, and canvassing required for the securing of the Bresee Security Fund of \$100,000. He will travel throughout California, Arizona, and the Northwest in the

prosecution of this work, and while obtaining needed funds, he will do his utmost to attract desirable students to the Nazarene University.

He will also arrange for the establishment of a Bresee Memorial Endowment Fund of \$200,000 in the form of notes, payable to the university at the option of the makers thereof at any time before their death, such notes to bear 6 per cent interest while in force, and to be canceled by the death of their makers.

We are sure that the committee has found the right man in Brother Roberts. His experience as an educator and evangelist, his ability as a public speaker, his past success in raising money for educational institutions, his tact and sane judgment, his warm sympathy for the cause of Christian education along holiness lines, his unshaken confidence in the great future of the Nazarene University, and, above all, his deep spirituality, eminently fit him for the difficult task assigned to him by his brethren. Brother Roberts, in conjunction with another member of the committee, has already secured a subscription of \$14,000 from Brother W. F. Hill, of San Diego, one of the best friends that the university has ever had.

### WHY TWO FUNDS?

The income obtained from the Bresee Memorial Endowment Fund will be devoted to the maintenance of the Nazarene University. When the full \$200,000 has been obtained, bearing 6 per cent annual interest, it will produce a yearly income of \$12,000, which, with the money paid in by students will be amply sufficient to meet all the requirements of a much larger institution than the Nazarene University will be this year.

The purpose of the Bresee Security Fund is to wipe out the indebtedness of the university, and thus eliminate all interest charges. Without the endowment fund, this would not be practicable, as much of the money subscribed to the security fund would be required for the maintenance of the university.

While the indebtedness of the university is at present about \$250,000, the plans of the committee are such that it can all be taken care of with \$100,000 in cash, the proceeds derived from the sales of real property and waived by creditors in some instances of all or a considerable part of their claims. Most of the creditors of the university are its warm friends, and are prepared to make all reasonable sacrifices on its behalf.

E. A. GRYN.

### P. C. I. OPENING

The Pentecostal Collegiate Institute, North Scituate, R.I., opened its eighteenth annual session September 11th, with an excellent body of students. We arrived on Saturday before the opening, and had a very blessed day over the Sabbath. Professor L. A. Reed preaching in the morning and the writer at night. A blessed spirit of perfect love and harmony seems to permeate the faculty and student body.

Rev. A. R. Archibald, A.B., S.T.D., has charge of the theological department; Professor Louis A. Reed, Ph.D., the history; Professor Carroll A. Durfee, A.B., the science; Miss Ruth White, Olivet University, the language; and Miss Ethel V. Woodward, graduate of Morse Business College, the commercial department. Formerly the school has done only commercial, theological, and academic work; but this year we have outlined a college course in liberal arts, and are teaching sophomore studies. Our academic work is accepted by the Rhode Island State College.

It is our plan that I shall visit as many of our churches as possible within the next month in the interest of the school. Let our pastors notify us when they desire a service held. We covet an interest in your prayers.

Yours for lost souls,

J. E. L. MOORE, Prin.

church building is lighted with electricity, and furnished with two hundred good chairs. We now need some able, consecrated, sacrificing worker to go there and reach the people. We have not seen a more needy field on the New England District.

Our next visit was to Yarmouth, about two hundred miles from Spring Hill. Sister Lillie Duke is the pastor. She is laboring hard to preserve the church in Yarmouth, which has suffered by the moving away of several families. There are a few loyal supporters of the church, and we had a profitable day on the Sabbath with several seekers at the altar.

During our six weeks in the provinces we organized a church at Prince Edward Island, obtained a good church property at Spring Hill, held meetings in five different places, and had seekers at every place. We give God the praise for all that was done, and move on to advance the cause of holiness in other places on the District.

N. H. WASHBURN, Dist. Supt.

#### IT HAS BEEN DONE

A little better than a year ago the seventh Annual Assembly of the Kansas District took as its missionary slogan, "Ten Thousand Dollars for Foreign Missions!" There were those who shook their heads, while yet others avowed that it could not be done. Others said, "We can do it, by the grace of God!" Eleven months have passed into eternity. On the seventh of September the missionary secretary and treasurer reported to the eighth Annual Assembly that since the first day of October, 1916, the gifts and offerings for foreign missions had amounted to more than twelve thousand dollars. To God be all the glory, and let all the people say, Amen!

FRED H. MENDELL, Secy.

#### FROM F. E. BLACKMAN

Sister Stella Crooks and I have been pushing the battle together for the last month. Our work has been home missionary work under the evangelistic committee of Center No. 1 of the Northwest District. Our first campaign opened July 26th, at Amity, Ore. We had a 40 x 60-foot tent well located in the city park. The attendance was excellent. God gave us souls in nearly all of the services, and great victory. Sister Crooks preached at her best, and the singing was fine. A few members were taken into the church, and a little later a church will be organized.

From Amity we went to Kalama, Wash., where our meeting was held in the opera house. A few faithful saints had been looking to God for a revival, and He answered their prayers. God gave us a great meeting, and souls throughout. We look to see holiness well established in this city.

Mrs. Blackman was with us in these campaigns and presided at the piano. We feel God has called us to this home missionary work, and the harvest truly is white. Sister Crooks leaves for Chicago the 18th, and will return October 21st to continue the work. God is greatly honoring her ministry, and she knows the secret of intercessory prayer. Pray for us.

#### THE TEXAS GOSPEL BAND

We closed our meeting at Mary Springs, Miss., with great victory. Folks gave up their tobacco and prayed through in the good old-fashioned way. The big tent was crowded and fifty, at times, bowed for prayer at the altar. There was old-time conviction and they went and prayed through.

We went from Mary Springs to the Bude camp for a short meeting. The Lord wonderfully blessed and often the tent was crowded, and the altar full of seekers. Souls prayed through.

On Tuesday, at the home of the representative of Amite county, Miss., Brother John F. Cassels, it was our privilege to join together in holy matrimony. Rev. W. F. Farmer and Miss Myrtle O'Hara. Brother Farmer is our collaborator in the gospel, and Sister Myrtle is our pianist and soloist. We have one of the finest young bands in the South.

We are now in Pickens, S. C., and begin a battle against sin tonight. We would like the prayers of the HERALD OF HOLINESS family.

C. E. TONEY, Reporter.

#### FROM D. H. MCGONAGILL AND WIFE

We began our first meeting July 29th, at Prospect, with Brother Shepard, the pastor here. The Lord gave us a fine meeting. Our next meeting was at Oldfield with Rev. Martin Shippey. Many souls were saved and sanctified. Our meeting east of Pontotoc, Miss., was a success, and, thank God, many got saved and sanctified. We heard people shouting in their homes. We preached two special sermons for an old man dying with cancer. He got happy, and prayed until his backslidden son came through to God, shook hands with his father, and promised to meet him in heaven. We started home, met Brother Shippey and Brother Thomas, who wanted our help at Rosebloom. Many were saved and sanctified at this place. Brother Shepard is their pastor, and he is a fine preacher, loved by his people.

We begin our next meeting at Providence, Sunday night, with Brother Shippey. We thank God for this young man filled with the Holy Ghost.

Any one desiring his help will make no mistake, as he is a power in preaching and prayer. Pray for us.

#### CHICAGO CENTRAL DISTRICT ASSEMBLY

The thirteenth annual Assembly of the Chicago Central District with its one hundred and twenty Pentecostal Nazarene delegates, which was held at Olivet, Ill., September 5th to 9th, has passed into history; but to all those who had the privilege of attending, it will long be a fragrant memory of busy hours, weighty discussions, insights into the divine, and the abiding presence and blessing of God among us.

We were fortunate in having General Superintendent J. W. Goodwin for presiding officer. A more capable, efficient, just, yet sweet-spirited man never sat before an assembled body. The reports of the various pastors were interesting. The work accomplished by the small churches was marvelous. Brother Milby, of Chicago Heights, fairly convulsed the Assembly with his original report, and his originality, every time he spoke. Underneath it all, however, we recognized the sterling worth of this man who is doing such a wonderful work among the foreign element of his town. Lack of space forbids mention of each and every pastor and licensed minister.

Part of each afternoon session was devoted to an anniversary of some kind. Wednesday the deaconesses had charge, and these consecrated women gave full proof of their ministry. Thursday afternoon a missionary program was rendered under the direction of Brother Slot. We are glad to report that Rev. Bertha Lillenas was re-elected as District missionary evangelist. The educational interests were presented Friday, with Brother Borders at the helm. The need of safe schools for educating our young folks to preach the gospel was demonstrated, and Olivet University spoken of from various standpoints. Saturday Rev. Frank M. Messenger gave a rousing talk on publishing interests, and the need of our loyalty to our own printing plant.

The report of the District treasurer, Rev. E. J. Fleming, was enthusiastically received. Nearly \$10,000 was raised on the District last year, which was within a few dollars of tripling the offering of the previous year. Over \$4,000 was handed in for missions, in contrast with about \$2,800 last year. The Assembly showed its appreciation of Brother Fleming's painstaking work by having a ballulujah march and presenting him with \$45. Our new District Superintendent, Rev. Charles A. Brown, was elected unanimously. Friday evening fourteen Sunday school superintendents were lined up and gave their reports. The musical features

## Stop! Look!

### Order at Once!

Twenty-eight of the songs as sung by LEWIS AND MATHEWS, composed by Evangelist E. Arthur Lewis for use as Solos, Duets, Quartets, etc., in revivals and campmeetings, are now being published, and are for sale. Is your pen handy? Order now! Here they are:

And the very God of peace sanctify you wholly.  
But the world treats real salvation in such a funny way. (Mostly old tune "Old Arm Chair.")  
Clouds will gather.  
Come to the Saviour today.  
Glory to God, I feel so joyful now!  
Hell will be awful.  
I am looking daily for my Savior.  
I am singing on the good old-fashioned highway. (Medley.)  
I am on my way to glory.  
I have entered the land of corn and wine.  
I'm in sweet Beulah land.  
In our hearts the bells of heaven sweetly chime.  
I will live for my Savior.  
Keep me on the firing line, Jesus.  
Let's have the old-time ring.  
Lord Jesus knows the way I take.  
Mother, now your Savior in my Savior, too.  
--(Verse, "Rock Me to Sleep, Mother.")  
O I am so happy.  
O praise the Lord for saving me.  
O wanderer on life's troubled sea.  
Songs of old. (Medley.)  
The God who lived in father's time.  
The time that I lived in, is in front.  
This is God's will, your sanctification.  
We truly love our Savior.  
What you need now is sanctification.  
Where my Savior leads me I'll follow all the way.  
When the old man died. (Old tune, "Grandfather's Clock.")

Above songs in octavo sheet music only. Single copy, 15c; two copies, 25c; ten copies or more, 10 cents a copy. Published by E. ARTHUR LEWIS, 303 W. Marquette Road, Chicago, Ill.

of the program were varied and excellent. The devotional exercises preceding each business session were sources of great spiritual help. Time and again the floodgates opened, waves of holy ecstasy swept over the place, and truly heaven came down our souls to greet, while glory crowned the mercy seat.

Sunday dawned with every one on the tiptoe of expectancy, for the great day of the feast had arrived. Brother Messenger presided at the early morning love feast. The afternoon service was given over to the consecration of deaconesses, and the ordination of elders. Three sisters, including Sister Flowers, of St. Louis, were dedicated to the service of caring for the sick and afflicted. At the Saturday night session Brother Goodwin had given his charge to the class of candidates for ordination. The ordination address was a masterpiece, delivered from the seventh chapter of Luke on the credentials of an elder. Surely no member of the class will ever be able to get away from those burning, fiery truths which must have blazed a path to the very center of their beings.

Several offerings for various purposes were taken. Nearly \$300 was raised on Sunday morning to finish defraying the expenses of the Assembly. In the evening \$100 was presented to Brother Goodwin, amid glad shouts of joy from the saints, and tears and humble thanks from the General Superintendent.

A lively testimony meeting early in the evening broke up in a general jubilee. It was with difficulty that the congregation settled down to listen to a final message from J. C. Walker of the Kansas District, a converted Catholic, who stood before us, a miracle of God's grace and power.

Amid tears and fervent handclaps the Assembly was finally dismissed with hearts brimming over with love, and a new determination to go home and work and pray and shine for Jesus. Next year, should Jesus tarry, we will convene at Racine, Wis. We pray that God will keep us on fire until that time, so we may have even greater things to report.

HARRIET CRAIN, Reporter.

#### EIGHTH ANNUAL ASSEMBLY KANSAS DISTRICT

This Assembly is being reported just three weeks after the first session was held. The report has been withheld in order to present to the church the things which abide. In all Assemblies of the church there is present the enthusiasm of numbers, of special occasions, of presiding officers, of reports of pastors, and of many other things found only at that time. And it is true that an Assembly would hardly be worthy of the time taken if these things were not present. Yet what, after all, is an Assembly of our church? What is its purpose? its endeavors? its obligations? its responsibilities? To me it seemed that this Assembly of the Kansas District went far to realize and appreciate these questions.

Of course, the first consideration is the spirit of an Assembly. Do its members feel the workings of Him whose they are and whom they serve? Truly these members and visitors of this eighth annual session did. The spirit in which the Assembly was welcomed gave a good start. The city of Plainville wanted us. Moreover, they wanted us to feel at home. How good to realize that, after all, we were worth such an invitation! And because they wanted us to feel at home among them, we acted like we were at home. Just like we loved each other and them. As a result, there was not one single discordant note during the entire session. And while there were not the long-continued waves of holy emotion, as were experienced at Newton last year, yet the Spirit was plainly in evidence all the time.

The business of the Assembly was quickly, though thoroughly, transacted. General Superintendent Williams truly redeems the time. From the opening of the first session until the closing at 11:30 a.m. on Saturday, no time was wasted. At odd times, such as occur at all Assemblies, the presiding officer saw to it that some report was ready to be presented for consideration. This feature of the Assembly appeals to the writer as being of prime importance. The need of the hour for the promotion of any endeavor is organization. Yet organization without intelligent direction will not produce results. But so directed, results will follow; and such was the case at Plainville.

I am sure that the Kansas District will profit throughout the coming year as a result of the interspersed talks of Dr. Williams, given at opportune times. His insistence upon holiness and system, so plainly conveyed by practical suggestions, will bear much fruit during 1918. To my mind these practical truths are the outstanding points of the Assembly. Spoken in love, after having been over nearly the entire connection, with a firsthand knowledge of the problems up to us for solution, the utterances of the General Superintendent were well received.

There was accomplished at this session a much-desired settling down to consistent, systematic study on the part of those taking the Courses of Study. This most important part of Assembly work was given much attention by the Board of Examiners and the Committee on Orders and Relations. The sense of the Assembly was that those who undertake these courses must realize their responsibility and measure up to it. In the entire

connection there are 889 licensed ministers and 512 deaconesses—all responsible to the various Assemblies. Of this number forty-eight licensed ministers and twenty-four deaconesses are under the oversight of the Kansas District, which, by the grace of God and the wisdom which comes from above, determines to do the very best possible to bring these classes up to their highest usefulness for God and His holiness.

During the eleven months of the Assembly year just closed over \$12,000 was contributed to the foreign missionary cause of the church—\$2,000 in excess of the sum set at Newton last year. I think this result amply justifies the appointment of the District missionary evangelist, who labored so faithfully and successfully for nine months of this time on the Kansas District. This sum is more than eight thousand dollars in excess of the sum raised last year for the same purpose. At Newton great stress was placed on the question of our part in foreign missions. The result fully justifies the effort. To my mind, however, the real test came this year, when, following this most generous offering, and without the extra stress as was had at Newton, but solely through the inspiration of an action successfully completed, the churches by their representatives pledged \$7,900 for foreign missions to be raised this year. The Assembly recognized the wisdom of having a District missionary

evangelist, though it did not select one for the coming year.

Another proper observing of responsibility was the commencement of real church extension work on the District. I feel that the Assembly this year really got the proper significance of this important work, and that from now on the Kansas District will give heed to this part of its work. The kindred society—home missions—was remembered with a pledged apportionment of \$2,000, which will be administered the same as last year.

Two thousand five hundred dollars were pledged for Kansas Holiness College and Bible School. It was a source of gratification to see the acceptance of the ideas of the General Board of Education concerning the educational interests of the church.

The rescue work of the District was represented by Miss Lue Miller, Sister McCaslin, and Miss Florence Snee. This most important part of the work of the church has a firm place in the hearts of the members of the church on this District.

The ordination service and consecration of deaconesses, on Sunday afternoon, was a very impressive scene, and was followed by a glorious altar service, at which time many were born into the kingdom. It was a solemn charge to the young preachers and the waiting deaconesses, and those present will not soon forget the description of the welcoming smile of Jesus when we reach the other

side, as it was given by the General Superintendent.

H. M. Chambers was re-elected Superintendent, Fred H. Mendel secretary, and E. R. Shook was elected District treasurer. The next Assembly meets with the Hutchinson church.

C. A. KINBER, Reporter.

#### EASTERN AND NEW ENGLAND NOTES

The Rev. John N. Short, of Cambridge, Mass., has just passed the seventy-sixth milestone of his natural life. Brother Short is well preserved for a man of his age, and is still pastor of the Pentecostal Church of the Nazarene of Cambridge. Any of his friends desiring to write him can address him at the above place. May he live for ever.

The Everett Pentecostal Church of the Nazarene has again raised their pastor's salary, making it now \$25 a week. The Everett church know they have a good pastor, and know how to treat him. About one hundred were out the other Sunday morning to hear Pastor Bryant preach one of his good sermons.

Pastor Norberry and his people are about to open up a series of home campmeetings under the Cape Code Union Campmeeting Association. Several of our holiness preachers in and out of New England are expected to be with us.

Pastor Bryant writes us of enjoying a couple of days at the national holiness camp at Old Orchard, Me. Dr. C. J. Fowler has led these camps for a number of years.

Evangelist Thomas Harrison, once styled "The Boy Preacher," has been getting a soul uplift at the Old Orchard (Me.) holiness camp. Brother Harrison knows that holiness conventions and holiness camps are a good place to get his soul blest.

The closing holiness campmeeting of New England was at Grand View Park, Haverhill, Mass. It closed in a blaze of glory on Labor Day. Rev. Messrs. Beers, Fogg, Archibald, Norcross, Bryant, and the writer were the preachers. The altar was crowded with seekers for the double cure. Plans are being made for a new and larger tabernacle, in which to preach the blessed gospel of full salvation. Brother Isaac Hanson, one of the founders of the Pentecostal Church of Haverhill, with many other holiness pastors and workers, was there to pray and sing and shout the work on; and, thank God, they were not disappointed.

Blessed day last Sunday in the writer's church. One young man seeking salvation who had never been a Christian before. A number of our people are in good trim for our prospective home campmeetings in October. Praise God!

"Keep on believing!"

JOHN NORBERRY.

#### SAN FRANCISCO DISTRICT

The Wilde band is holding a meeting in the Berkeley church, helping our hustling pastor, Brother Grose. The faithful, hard-working Smith band is holding a tent meeting in Stockton, Cal., in connection with the young pastor, Brother Joseph Kiemel. The pastors and churches on the District generally are plodding along and having victory, and some are planning for revivals with different evangelists. We expect both the Wilde and Smith bands to remain on the District for some time.

D. S. REED, Dist. Supt.

#### AN EXPLANATION

To the Members of the Chicago Central District Assembly:

This is to explain that Rev. A. G. Crockett, a member of the Chicago Central District Assembly, and now pastor of the Pentecostal Church of the Nazarene in Denver, Colo., sent in his report to the Assembly just held at Olivet, Ill. This report was sent to the writer, who, at the time was engaged in a campmeeting, and for some unaccountable reason was misplaced and failed to reach me, and was discovered after reaching home after the Assembly. I feel that this word is due to Brother Crockett, who was careful to do all that was expected of one in his position, who was not able to attend the Assembly.

Signed, W. E. SHEPARD.

Following is his report:

To the Chicago Central District Assembly, Olivet, Ill. GREETINGS.

Inasmuch as I will not be able to be present this year, beg to make the following report.

Since the last Assembly, until April, was in our Publishing House in Kansas City, Mo., and the Lord wonderfully blessed in the work while there; and as a member of our Board of Publication I urge the co-operation of our constituency. First of April received a call from the Kansas City church to assist Dr. Matthews. Accepted the call for three months, however, and in that time saw many gracious meetings, and souls saved and sanctified. About the middle of June our Denver church called us there as pastor, which call was accepted. Am now on the ground. God is blessing, saving, and sanctifying souls in almost every service. We are advertising extensively with banners, cards, etc., holding street meetings from a large automobile with a good corps of workers. Our main room is well filled, and we are now planning to increase our seating capacity.

## SUNDAY SCHOOL LESSON

October 7

### Psalms of Deliverance Psalm 85 and 126

GOLDEN TEXT: *They that sow in tears shall reap in joy.*—Psalm 126: 5.

#### THE LESSON OUTLINE

R. F. HAYNES, D.D.

##### (A) Our God a Delivering God.

"Psalms of deliverance" implies woes and be-  
setments and captivities from which deliverance is secured by a victor. In Psalm 85: 1 and 126: 1 we have "the captivity of Jacob" or "of Zion" spoken of as "turned back" or "brought back." Manifestly reference is here made to the restoration of Israel connected with the great millennial reign of our Lord.

The return of Israel to their "land" to which the Lord is declared to have "been favorable" (Psalm 85: 1), was necessarily involved and implied in the great Abrahamic promise. God said the land should be given to Abraham and his seed "for ever."

##### A Land Without a People.

##### A People Without a Land.

This phenomenal spectacle which has so long been visible in the world is to cease. God has decreed that this land without a people, which He has so strangely held and kept for the exiled children of the promise, shall become the "land of his people." His own shall yet come to their own.

Ezekiel 39: 28, 29 says: "And they shall know that I am the Lord their God, in that I caused them to go into captivity among the nations, and have gathered them unto their own land, and I will leave none of them any more there; neither will I hide my face any more from them, for I have poured out my spirit upon the house of Israel, saith the Lord God."

"The Jews in all the belligerent countries have proved their intense patriotism," says Mr. Nathan Straus, "and have thereby established anew their just demand for equal rights." But the recommendation that brought the delegates to their feet was that the coming congress "consider the problems of Jewish development in Palestine in all its phases."

"This opens up the vision of a Hebrew republic, with its blue and white flag floating over the Holy Land. Jews all over the world are looking to the members of their race in this free land to secure their rights for oppressed Jews everywhere."

##### (B) A Glorious World-Wide Condition.

In immediate connection with this return of the remnant to their land, is a state of marvelous world-wide blessing described in these millennial Psalms.

In the 126th is a description of the joy and rhapsody of Israel in their glorious missionary activity following their return. This vision broadens in Psalm 85. The peace and blessing and glory become world-wide as the reign of the Prince of Peace begins in righteousness in the earth. God's called-out people from all nations

and peoples, opposed and ostracised and persecuted, may look up with hope, for their redemption draweth nigh. Jesus is coming back again to reign in righteousness. Bless His name for ever and for ever!

#### NOTES : QUERIES : QUOTES

E. F. WALKER, D.D.

This ungodly world is like Babylon. God proposes to deliver out of the evil world, out from captivity to the prince of this world; and to bring to the land of promise, to the Holy Land; to the land of Zion—the land of worship, the land of joy, the land of song. And not one thing of all that God has promised has ever failed.

Especially the Lord has promised restoration of the backslider—the one who has known Him and His great salvation, and has worshiped Him in the beauty of holiness. He yearns for His own, and proclaims that He is married to the backslider; and, although faithless to God in flirting with the world, He calls, "Return unto me, and I will return unto you! I will heal all your backslidings, and will love you freely—yea, I will lavish my love upon you."

God takes away the iniquity of His people; and to their sin He applies the precious blood of His dear Son, that cleanses from all sin; so that, being delivered out of this present evil world, we may serve Him without fear, in holiness and righteousness before Him, all the days of our lives.

The Lord ever stands ready to revive His people, so that their joy in Him may be renewed.

When we pray to the Lord, we should stop and listen for His voice for He surely answers, and His Word is the same as His deed. It is always unto us according to His Word.

If we are reverent, His salvation is near us, and His glory will dwell where we dwell.

The divine deliverance is so wonderful that at the first it seems like a veritable, pleasant dream—too good to be really true.

God himself lends His people to such ecstasies of holy joy that ripples of sacred glee dance from their lips.

Sinners around will always notice when the Lord saves His people and thrills them with gladness. It is God's way of advertising Canaan.

Being delivered from the guilt, condemnation, sentence, power, practice, pollution, and principle of sin, God's people still would pray for deliverance from the mistakes and infirmities of their nature so that they may be in every particular what His sons should be in the midst of a crooked and perverse generation.



Praying that you will have the greatest Assembly yet because of God in your midst, I am,  
Faithfully yours in His service,  
A. G. CROCKETT.

#### LYNN, MASS., CHURCH Y. P. S.

The summer months have by no means been a time of vacation in our church life. The young men's praying band have been meeting every Friday night. We have several young men who are living epistles of the power of Christ to save from sin, and who are going out to tell others the story. Several of our young people have been attending the services at the jail this summer. The Word, the gospel in song, the messages of love and cheer which we have to offer our Christ is sure to bring forth fruit unto eternal life. "I was in prison and ye visited me." Brother Beers held a service at the Gospel Mission downtown one Sunday afternoon. We expect to help them at the mission during the winter months, as the Lord is willing. Bless God, we are finding open doors, and we are going at His call.

Our young people's classmeeting is still a most marvelous place of power and blessing. Our pastor told us Tuesday night that he heard things in the testimonies of the young people that were deep indeed, and were a source of thought and help. I say this to the glory of God, for He surely is especially blessing and touching and leading our young people. We believe we have the most spiritual lot of young people on the District. Two of our young men assisted Pastor Beers during the communion service, Sunday, and it surely was a blessed sight to see them helping administer the sacrament. All our services are growing deeper and more spiritual. We couldn't describe the beautiful sweet spirit in the services, and the manifestations of God's presence and power. He is surely with us in a most wonderful manner, and we give Him all the glory.

Next Sunday is Rally Day with us. While we have been evangelistic and pressing the battle during the summer, we make a special start with a home campmeeting service, and we expect to increase in power during the winter months. The vision is big before us, and with Christ the Captain of our salvation to lead the battle, we expect to make great inroads and gain big victories over the Enemy's field.

All departments of our work are being blessed and built up. We believe the church was never in a more spiritual place than now. God is giving us a vision of a lost world, and under the Holy Ghost we want to do the work He has for us to do.  
FLORENCE M. RIPLEY, Reporter.

#### KANSAS DISTRICT

The pressure of many duties hindered my reporting the latter part of the work of the Assembly year on the District. Suffice it to say that all the churches in the central and southwestern part of the state were visited, except one, which rain and mud made it nearly impossible to reach.



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A good little church building was dedicated, August 26th, at Augusta, and small organizations were perfected near Grinnell, and near Russell Springs. Parsonages at Cherryvale, Lyons, Chase, and Ensign especially gladden the hearts of the pastors and their wives at these places. New church buildings add to the comfort of the congregations and the effectiveness of the work at Windom, Shiloh, and Second church, Hutchinson.

Pastors and delegates assembled joyfully at Plainville on September 5th, and under the leadership of General Superintendent R. T. Williams we had a delightful, harmonious, and spiritual Assembly session. God used Brother Williams to do us much good. We greatly appreciate his ministry and wise counsel.

We feel that the District is well manned for the coming year. Two new men have come as pastors to the District—Rev. R. E. Dunham to the Hutchinson church and Rev. C. L. Davis to the church at Windom. Rev. Henry Bell comes to us from Nebraska to take an important place on the faculty of the Bible school at Hutchinson. General Superintendent Goodwin has been secured to supply the pastorate at Kansas City until further arrangements can be made. We are delighted with the outlook, and the uplook is always good. Brethren, let us keep the holy union on our hearts in increasing measure in these trying times.

H. M. CHAMBERS, Dist. Supt.

## CHURCH NEWS

#### Madras, Ore.

We are surely delighted to report victory. The glory falls on every service. We have just closed a revival lasting six days. Rev. Bonnie Heaven, passing through our city, preached these six evenings for us, and God blessed his efforts greatly. One seeker at the altar well paid for all the effort put forth. She was the wife of the man who owns the theater. Sunday was surely a high day in Zion. Oh, how the glory did fall on every service! The people danced, shouted, and wept. We are ahead on all our appointments. We are striving in God's name to double our foreign missionary offerings. We have just purchased an organ, and it is all paid for. Our young people are absolutely the very best. We are a missionary church, and ever expect to be by God's help.—JOHN ANGLIN, JR., Pastor.

#### Plantersville, Miss.

In my efforts to rescue souls for Christ there have been thirty saved, reclaimed, or sanctified. Glory! We request the prayers of the Pentecostal Nazarene family. We lost our church by fire, in some way we don't know how, and we are going to try to build back by the help of the Lord. So pray for us, and if there is any one who feels like helping us, you can send it to Plantersville, Miss., to M. E. GASSOWAY, Deaconess.

#### East Wareham, Mass.

The last two Sundays have been days of special blessing. A peculiar sense of the presence of the precious Holy Ghost has blessed every service. Labor Day God blessed our Brother Gilbert Laite as he brought to us two burning messages. God gave us souls in the afternoon. The blessing of the Lord is resting on our Godgiven pastor, Rev. T. W. DeLong, and we expect that under God he will lead us on to victory.—MILBRED H. DRAPER, Deaconess.

#### Redlands, Cal.

God has been in our midst in power and great glory. Our young people are doing good work. They are holding a service at Crafton, a little settlement about four miles from here, each Tuesday night with good results. There have been seekers at every service. They also have been having a service Sunday afternoon at a private home in Redlands. Great grace is upon our young people. Praise the Lord! We, as pastors, should take special interest in our young people, and make them feel that they are a part of the body, and a very important part. It is not more machinery we, as a church, need; but more oil for the machinery we have. If pastors and people, old and young, keep in the blaze of a pentecostal experience, God will lead us on to victory. Yesterday was a good day. There was one at the altar in the morning and five at night. We are also conducting a cottage prayermeeting here in town, and souls are being saved in them. We are preparing the way for the Wilde band, who are to be with us in November. We expect to have the greatest revival Redlands has ever seen.—JAMES T. BLACK, Pastor.

#### Angels Camp, Cal.

I am associate pastor at Angels Camp. The support is too small, so I went to work with my hands, and am supporting myself and our Brother Ratliff and wife. Brother Ratliff is the other pastor. I am working from 11 p.m. to 7 a.m. in the Utica mine as hoisting engineer, and must sleep in the daytime, so Brother Ratliff preaches at Angels in the morning and at Murphys in the evening. I preach at Angels in the evening. Sister Edith Barbe has charge of the work at Vallejo, so the circuit is pretty well supplied at last.

The church at Angels Camp was worshipping in the justice court, but has moved lately to a large hall on Main street, where we placed a few chairs and our new organ that the Lord gave us. We are expecting a revival, and already see things coming to pass. Last Thursday night was our regular monthly missionary prayer service, and the offering for missions amounted to \$11.70 cash, and a gold wedding ring that cost \$7.50. There are only thirteen members here, and the two heads of families are both poor widows. We have had three people sanctified lately. We had a Holy Ghost service last Thursday night, and the glory was upon us. One sister who had never seen a lively service became so blest that she shouted and praised God. I am saved up to date and sanctified. I am determined to go through.—DAVID H. WATWORTH.

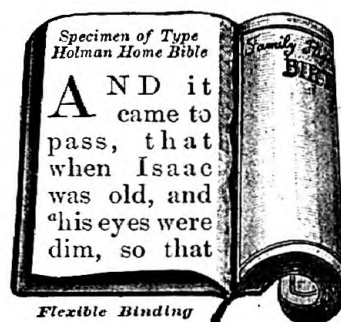
#### Datesville, Ark.

On September 9th we closed the twenty-fifth annual campmeeting at Calomine, Ark. Our beloved Superintendent, Rev. J. D. Edgin, of Ozark, was the evangelist, and did most of the preaching. The Lord was with us in power, and blessed in a wonderful way. Quite a number were at the altar for pardon, reclamation, or sanctification. Most of them prayed through to definite victory. We surely have some loyal Pentecostal Nazarenes at that dear old camp who stand by it with both prayers and money. May they live to see and enjoy many more meetings on that old campground in the prayer of their pastor, Rev. J. S. MOIR, and wife.

#### Davenport, Okla., Church Burned

No doubt many of you will be surprised to learn of our misfortune in losing our new church building by fire. We had just completed it, and finished painting on the inside, when on Tuesday night, about midnight, it was burned by an enemy. God had given us a great meeting with Rev. P. N. DeBoard. There were thirty-seven professions, and we closed on Sunday night before the fire. We only owed about \$70. The church is greatly encouraged, and we are planning to build again in the near future. Any one whom the Lord may call on to give an offering may send to Mrs. Lena Adams, Davenport, Okla. We had no insurance on the building, therefore it is a total loss.—L. A. BOLERJACK, Pastor.

## A Home Bible



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## Cambridge, Mass.

We wish to report that we are making progress in the way of holiness. Our pastor, Rev. J. N. Short, is preaching better than ever, and as a result our people are growing in grace and in the knowledge of our Lord and Savior Jesus Christ. One of our most important as well as interesting services is the children's meeting, led by the pastor for three-quarters of an hour before the general Sunday evening service. About twenty-five children, from six to fourteen years, attend, and nearly all pray and testify. It is certainly inspiring to the members of the church to know that the children are growing up to know about God and His great salvation. The Sabbath school work is progressing favorably. Our Sunday evening attendance has increased more than 50 per cent, and the interest is growing. Recently the Lord has sent us Brother John Gibson, a man full of faith and the Holy Ghost. He is a sweet singer and is taking charge of our singing. This summer, after much prayer we started openair meetings for the first time. We held them for half an hour before the Sunday evening service. One man who had not attended a church for over twelve years came to our open air meeting and then to our church. Another man has sent his children to the Sunday school. So the Lord is blessing us in this direction. Glory be to the precious name of Jesus! The campmeeting at Douglas this year has been a great blessing to several members of our church, as well

as to some who have been saved. We are believing for a great spiritual awakening and uplift this fall and winter. Pray for us.—A. R. SHERHERD.

## Troy, Ohio

God is giving us seasons of refreshing at Troy. The last few weeks have been owned of God in a special way. Sabbath, September 24, the writer preached on "The Tithe, and Where It Belongs," which proved a great blessing to the people. Since then our finances have been doubled. At our regular monthly missionary meeting Brother G. Herida, a converted Japanese, spoke to a large congregation and was a blessing to our people. He gave the story of his conversion and sanctification to several hundred people who gathered about us. The power of God fell upon the people, and it was a great time of shouting, several fell at the altar, and sought salvation. The pastor did not get an opportunity to bring the message. Last Sabbath the writer preached on "Two Important Duties of a Nazarene." He emphasized that all should be subscribers to the HERALD of HOLINESS, after which we took up the subscriptions, and received twenty-two new subscriptions. We have two special prayermeetings besides our regular midweek service, one at 6 o'clock, Sabbath morning, and the other on Friday afternoon at 2:30. These are proving a great blessing to those who attend, and the effect is being felt in the other services. Also we have now a Bible study class, which is a blessing to the people. So many expressions of love have come to us since we have taken up the pastorate here, and we feel that God is uniting pastor and people together for the salvation of souls in Troy. We are praying and believing for great things to come to pass. We give God all the glory.—REV. WILL. H. HAFER, Pastor.

## Princeton, Fla.

The little flock at Princeton, Fla., are praising the Lord for answered prayer. For two years they have been struggling under a church debt. At a special meeting a few days ago I was able to announce to them that by the love and gift of one of God's children the old debt could be paid if they would make a small offering. This they gladly did and the "old account was settled." Praise the Lord for another Pentecostal Nazarene church out of debt! A revival meeting is on there now, and we are looking for victory in Jesus. Amen! I feel like going on.—M. M. BUSSEY, Dist. Supt.

## Oklahoma City, Okla.

Great grace is upon the church in Oklahoma City. Our opening rally the first Sunday in September was largely attended, and fruitful in salvation work. Brother Hill, the District Superintendent, was with us and preached to the edification of all. One was sanctified and four new members were received. Two more have come in since the rally. Last Sunday was an high day. Souls were blessed. Our Assembly, which we entertain, will soon be on hand. A real Pentecost is expected. Let much prayer be offered for it. A revival meeting is planned to precede and close with the Assembly. Rev. T. W. DeLong, of Boston, and General Superintendent Goodwin will do the preaching. Assembly will be held October 17th to 21st. We are now living in the nice parsonage recently purchased by the church, and the church is worshipping in the new place. It is one of the nicest auditoriums in the city. We are in for the biggest, best, hottest, and cleanest church in the city. Folks are finding out that we are in town.—JOSEPH N. SPEAKES, Pastor.

## Burns, Ore.

It is now nearing two months since Rev. Lyman Brough and family came to us from Surrey, N. D. They have proved themselves to be true children of God and living testimonies of His power. Under Brother Brough's leadership the church is moving onward and upward. The attendance at the Sabbath services is excellent, and the prayer-meetings are growing in interest and power. There is a sweetness and harmony in our fellowship that is possible only among those whose feet are treading the way within the highway—the way of holiness. Together we are entering into the winter's campaign for righteousness and the salvation of souls.—MARY L. BLOTT, Secretary.

## Oskaloosa, Iowa

Those of us who have been with this work from the beginning can scarcely realize the magnitude of what God has wrought for us. Since our organization three years ago last spring, we have been under the leadership of three pastors. Two of these doing a work and passing on, have left it to our present pastor, J. A. Ward, to complete and have his faith lost in sight, when on Sunday, September 24, the last day of the District Assembly, our new church building was dedicated. To encourage others and also to give God the glory, we will state briefly a few of the trials and triumphs of our faith.

At the close of the national campmeeting at University Park, in 1916, we found ourselves without a pastor. But through the providence of God we were enabled to have Brother Bud Robinson to remain over after the campmeeting and conduct a ten days' tent meeting for us. In this

## TELEGRAMS

SPOKANE, Wash., Sept. 23, 1917.

## HERALD OF HOLINESS:

Great missionary convention just closed. General Superintendent H. F. Reynolds, District Superintendent J. T. Little, Rev. K. S. Jackson, and Rev. Elsie M. Wallace, and nine local pastors present. Salvation time. Finances came easy. Special foreign missionary offerings.

C. WARREN JONES.

SHERMAN, Tex.

## HERALD OF HOLINESS:

Great revival on here; \$900 raised yesterday on church debt. Rev. Mr. Aycock at his best.

OSCAR HUDSON, Pastor.

NAMPA, Idaho.

## HERALD OF HOLINESS:

Dr. H. Orton Wiley has been elected president of the Northwest Nazarene College for ten years, and he has accepted. This action was taken by the board of trustees at their September meeting. Prospects are for the greatest school year in our history. Students are already coming in.

EUGENE EMERSON, Pres. Board.

meeting we were greatly encouraged and our faith strengthened. The last Sunday of the meeting Brother Bud, in his characteristic way, opened the doors of the church in the tent, and received into membership eleven persons, all of these, except four, being heads of families. From this meeting we returned to worship in our basement, which had been roofed over the previous year. Here we held our Sunday school, prayermeetings, and preaching every Sunday by a supply preacher or our District Superintendent. We went forward with undaunted faith, still praying for God's man. Late in September of last year Rev. J. A. Ward, of Brooklyn, N. Y., was engaged for a ten days' meeting. From his first coming among us Brother Ward had a God-given vision for the erection of the church, and we believe he was sent of God to lead on in that work. We extended him a call to the pastorate, and he came to us the middle of December. An efficient building committee was chosen, and together they planned and worked till the building was completed. Brother B. F. Shelton, one of our own members, was a contractor, and most of the workmen were sanctified men. They frequently engaged in prayer at the work while the building was in progress.

On Sunday, September 2d, the building was presented for dedication, and General Superintendent R. T. Williams had charge of the service. Dr. Williams preached a clear and inspiring sermon on the subject of the two baptisms. The closing half hour of this service was given to receiving pledges for the building fund. The people from over the District, realizing the possibility of this being a center of activities for the Pentecostal Church of the Nazarene, gave liberally and quickly, and over \$6,000 was immediately subscribed. This amount was raised by voluntary subscriptions before the evening service to about \$7,500. In the afternoon Dr. Williams preached the dedicatory sermon. Tuesday, September 18th, we open a revival of old-time religion with Rev. J. W. Goodwin, of Los Angeles, Cal., in charge. These meetings will last through the remainder of the month, and after one week of rest, we expect to launch another campaign in October. We want to go on winning souls for Jesus until He comes to claim His own. We are praising God for His goodness and His wonderful works, and we are led to say, "Behold what God hath wrought!"—Mrs. C. ALICE PINKERTON, Asst. Reporter.

## Caldwell, Idaho

September 9th, Sunday night, closed our series of meetings, which began Sunday, August 26th. Brother Greer was our evangelist. There were fifteen souls at the altar seeking, and twelve prayed through to victory. Professor Wiley, of Nampa, was with us and preached a touching sermon. The last Sunday our pastor preached to us from John 17:22, and Brother Shields came from Nampa in the afternoon and gave us a searching message. The Lord blessed in the evening service. Brother Greer brought the message from Isaiah 53:5, and four or five more prayed through. Praise

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[This is a specimen of the easy-reading type.]

Judah's posterity. 1 CH

53 Duke Kē'nāz, duke Tē'man, duke Mīb'zar,

54 Duke Māg'di-el, duke I'ram. These are the dukes of E'dom.

## CHAPTER 2.

1 The sons of Israel. 3 The posterity of Judah by Tamar. 13 The children of Jesse. 18 The posterity of Obed the son of Hareph. 21 Haron's posterity by the daughter of Becher. 26 Jeremiah's posterity. 34 Shashan's posterity. 45 Another branch of Obed's posterity. 50 The posterity of Caleb the son of Jeph.

THESE ARE THE SONS OF 'Iś'ra-el: Reu'ben, Sīm'e-on, Lē'vi, and Jū'dah, Is'sa-char, and Zēb'u-lūn, 2 Dān, Jō'seph, and Bēn'ja-min, Nāph'ta-li, Gād, and Ash'er.

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the Lord! We had a glorious time amid shouts of victory and praise.—Mrs. W. A. STILES, Reporter.

Words can not express our appreciation of our great paper, the Herald of Holiness. We have been taking it all of its life, and will continue, I suppose, as long as we live and the paper is published. The Herald of Holiness is a periodical that I am not ashamed to recommend as a holiness paper, for it is free from secular advertisements, and is full of holy things that are good for the soul. May God bless this great evangel, and may it be found in every Pentecostal Nazarene home. Yours for God and holiness, Ethel Barham, Prescott, Ark.

## DEATHS

**Griffin**—Rev. Todd W. Griffin was born and reared in Arkansas. He moved to Bridgeport, Texas, last February. He was sick with typhoid fever three weeks, and passed to his reward August 22, 1917. He leaves a wife and six children, besides many friends to mourn their loss. He was a man of prayer and was my collaborator in the work of the Lord. Remember the bereaved family, they need the prayers of God's people.—Rev. Luther Locke.

**Plumb**—In the providence of God Mr. Hobart Plumb, New Brighton, Pa., was called away from this life, and has gone to be with mother Plumb, who went to heaven just seven months ago. He promised to meet her in heaven, and has made the landing on the other shore. Brother Plumb was a fully sanctified young man, and left a good testimony just a day or two before his death. He was a teacher in the Sunday school and leader of the orchestra, and his loss is felt very keenly by our church.—Rev. George Ward, Pastor, New Brighton, Pennsylvania.

**Rhoads**—The San Francisco District has sustained a great loss in the death of our beloved Sister Rhoads. I was her pastor several years ago. She was converted over twenty years ago, and began house-to-house visitation and testified. She carried on missions in barren fields, and Sunday school work in needy places. She was sanctified five years after her conversion. She gave a number of tents to the District; and without her aid we could not have carried on the rescue home. Before passing away she heard heavenly music, and died saying, "Oh, I am so happy! So happy!"—D. S. Reed, Dist. Supt.

**Stevenson**—Samuel L. Stevenson was born September 4, 1849, in Cherry township, Pa., and died August 13, 1917. Interment in the Methodist cemetery, West Sunbury, Pa. The services were held in the old home by the writer. Six sons and six daughters, a brother, and a sister survive the departed. Brother Stevenson became a member of the Clayton Pentecostal Church of the Nazarene in 1910. He was sanctified under the preaching of Brother C. A. Imhoff. He was opposed to the saloon by prayer and vote. "Let me die the death of the righteous, and let my last end be like his."—Edward G. Williams.

"Just as the Holy Spirit leads the soul to the initial faith in the pardon that blood has purchased, and the peace it gives, He leads further to the knowledge and experience of its cleansing power."—Rev. Andrew Murray (Dutch Reformed).

Pray often if you would have prayer a delight. Stay with God until He melts you, and then you will want to stay.

## PERSONALS

A wife who is in great sorrow writes asking all the readers of the Herald of Holiness to pray for the salvation of her husband. We are commanded to bear one another's burdens and to pray one for another. So kindly remember this request.

Rev. C. P. Lanpher, formerly pastor of our Olivet church, has accepted the pastorate at Marshalltown, Iowa. We wish for him a prosperous year.

Rev. M. W. Burgess, pastor of our church at Bridgeport, Texas, made us a call last week. He is now in the hospital here in the city for an operation. We ask the prayers of God's people for his recovery.

Rev. J. M. Wilson, who is doing faithful missionary work in Albuquerque, N. M., requests prayer for the healing of his little seven-year-old son, who has been stricken with typhoid fever. Let us also pray for Brother Wilson's success in planting holiness in that coming city of the Southwest.

Rev. Q. A. Deck, of Lincoln, Neb., has organized an evangelistic party, known as the Western Missionary Evangelistic Party, with western headquarters at Phoenix, Ariz. We pray God's blessings upon their great undertaking.

Evangelists Ahle and Emma Irick have just closed a good revival near Belleville, Kas., and are now entering a great campaign at Burr Oak, Kas.

## ANNOUNCEMENTS

**Correction**—The New England District Preachers' Meeting will be held in our church at Fitchburg, Mass., on October 30 instead of at Lowell, Mass., as announced last week.

Deaconess meeting, October 20. It is hoped that all the preachers and deaconesses will make special effort to attend.—Fred C. Norcross, Secretary.

**Notice to the New York District**—There will be a District missionary meeting in the Saratoga Springs church, October 5th. The Saratoga Springs church will have Old Home week the first week in October, and wish a good attendance of preachers and deaconesses from the District for the entire week. The church will entertain all who go. If you can go, please do so, and write to Mrs. Fred Branch, Saratoga Springs, N. Y., so that she will be able to find a place for you.—Paul Hill, Dist. Supt.

**A Request** Has some one the following books they will give to a preacher who is not able to buy them: "Bible Study by Books," Sell; "All About the Bible," Collett; "Church History," Hurst's one-volume edition; "Essentials in American History," Hart; "Elementary English," Hittcheck. This brother is taking the First Year studies, and needs these books at once. Send one or all of them to me.—M. M. Bussey, Dist. Supt., Miami, Fla.

**Notice to Hamilton District**—Our Assembly opens at the university building in Hamilton, Wednesday, November 14th. All undergraduates who expect to take examination are hereby called to meet the Examining Board at 8 o'clock p.m., Tuesday, November 13th.—Oscar Hudson, Secretary.

**Announcement**—Believing it to be God's will, I have entered into the pastorate of the First Pentecostal Church of the Nazarene of Philadelphia, Pa., and will enter upon its duties October 1st. All mail will reach me at 1011 W. Allegheny Ave., Philadelphia, Pa.—William D. Shelor.

**Open for Calls**—I have entered the evangelistic field, and am ready to answer calls anywhere. I can furnish good references. Address, Rev. M. L. Baltezare, Enterprise, Ore.

**Wanted**—Mrs. A. H. Bauer, of Mountain Grove, Mo., a worthy deaconess of the Missouri District, greatly desires to take the Course of Study, but is unable to purchase the books. She would be glad to borrow them from some sister deaconess, and will pay postage on them both ways and return them in good condition. I will personally vouch for her worthiness and for the safety of books thus loaned.—J. D. Scott.

**A Correction**—In our last issue we stated that Rev. C. B. Iernigan assisted Pastor Scott at Phoenix, Ariz., which should have read Upland, Cal.

**Workers Wanted**—We are expecting to start a three weeks' revival in November, and would like to hear from workers. Prefer man and wife who can sing and preach holiness. We are preparing to open another meeting in an adjoining town, so could use parties for both places. Write me.—C. P. Ellis, Montrose, Colo.

**Pastor Wanted**—The church at Ellington, Mo., is desirous of securing a pastor for the coming year. We have good property free from debt, in a live town on a good road. Good opportunity for the right man. Address, Albert Chitwood, Ellington, Missouri.

**Notice**—After I told the story of my life at the Wichita camp and also at Plainville District Assembly, I received a number of invitations from our brothers to enter churches, and tell it to them. I have decided to take thirty days after November 18th, and visit those places; and I would like to have about six more places. That would take all my time. Write me at Oklahoma City, Okla.—S. E. Polovina (Sam, the Nazarene).

**Carlett-Stidand Wedding**—We had a quiet wedding in Vilonia, Wednesday night, September 12th, 7:30 p.m., at the home of Brother John Simpson, when Rev. Shelby Carlett and Miss Lydia Stidand were united in marriage by our pastor, Brother Leckle. Mr. and Mrs. Carlett are both of Pennsylvania, and have been students in the Arkansas Holiness College. We are glad that they will continue in school this year. They are talented Christian workers. Brother Carlett is a fine song leader, also a good preacher. And Mrs. Carlett is a fine singer and will indeed be a helpmate. We wish them a long and prosperous, useful life.—Lee L. Hamble.

**Wanted**—Rev. J. Roach, of Griggsville, Ill., would like to correspond with some young lady who can sing and play the organ in street meetings and home visitations.

**Pastorate**—I would like to correspond with any church or churches that need a pastor another year. I have good references and experience as pastor and evangelist. I have been in the newspaper business for years, and editor of the Oklahoma Nazarene some times.—L. L. Flynn, Seminole, Okla.

**Notice to the Pastors, Tennessee District**—You will please see that the church reports are made out and sent to the District secretary at the earliest possible moment.—F. W. Johnson, Dist. Supt.

**Notice to the Tennessee District**—The District Assembly at Tennessee District will meet October 4th, at First Church, Nashville, Tenn. All licensed ministers and deaconesses who are planning to take examinations at this time, please report Tuesday, October 3d, at 9:30 a.m.—Dr. C. E. Hardy, Chairman, Examining Committee.

**Notice to Oklahoma Deaconesses**—The Western Oklahoma District Assembly will meet with the Oklahoma City church, October 17 to 23, 1917. We urge all the deaconesses of the District to make an extra effort to be present. In this time of sadness, when so many homes are lonely (sons gone to war) the harvest for deaconess work is surely white. Let us rally round the good work God has called us to. We also invite the deaconesses of the Eastern Oklahoma District to meet with us. Free entertainment will be provided. Please send in your name to Mrs. M. B. Welch, District Deaconess of Western Oklahoma District, 317 W. Twelfth St., Oklahoma City, Okla.

## New Mottoes

We illustrate here a few of our beautiful wall mottoes. The space is too small to list them all.

Our catalog shows a large assortment, priced from five cents up. A postal request brings this 32 page catalog.

### RULES FOR TO-DAY

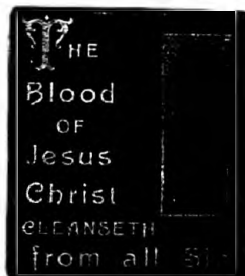
Do nothing that you would not like to be doing WHEN JESUS COMES

Go to no place where you would not like to be found WHEN JESUS COMES

SAY nothing that you would not like to be saying WHEN JESUS COMES

No. 5402. Rules for Today. Size 10 x 12 inches. 30c each.

A striking motto for the home. Ivory white letters on art velvet board.



No. 5301. "The Blood of Jesus Christ Cleanseth from All Sin"

No. 5302. "Whosoever Will Let Him Take the Water of Life Freely"

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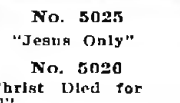


No. 5225. "God Hath Power to Help"

No. 5226. "Be Strong in the Lord"

Size, 6 x 9 inches Price, 18 cents

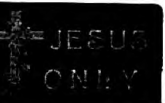
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B. F. HAYNES, D.D., Editor.

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