

HERALD of HOLINESS

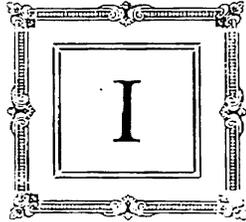
"How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things"

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EDITORIAL

Loyalty to the Faith



IT IS a serious matter to be disloyal to the faith. Paul shines in no aspect of his matchless career more grandly than in that of his fidelity to the faith which had been committed to him to proclaim. He never deviated one iota from the terms and truth of that glorious faith delivered to him as well as to all the saints. In this day it is esteemed a light matter how men treat this precious heritage. It is too little considered what this faith cost. Nothing less than the precious blood of the Son of God expresses this tremendous price. The price of the faith is the price of the salvation of men from sin and from hell for ever.

It is pitiable how flippantly men are heard to say, "I don't believe so and so." They seem to think they are free to believe what they please. This is far from the truth. There are certain fundamentals they are bound to believe. Our Lord Jesus Christ has died for the sins of men and He was the eternal Son of God as well as the Son of Man. His incarnation is a great fact essential to the whole scheme of redemption. His death and His resurrection are truths as well established as the law of gravitation or any facts of history. They are also facts which lie at the very basis of revealed truth and the faith which are vital to us all. We have no patience with that charity or breadth which is so wide as to take into its folds Unitarianism and such fads and fancies and foibles, and accord their adherents equal rights to claims to salvation. We insist there is still "*None other name* under heaven given among men, whereby we must be saved." And we believe the initial statement equally that "*Neither is there salvation in any other.*" These statements are contained in the twelfth verse of the fourth chapter of Acts. After this plain declaration by the apostle Peter what right have preachers of this day to propose new terms of salvation? How can modern preachers discard the necessity of faith in Christ for salvation? Yet there are preachers who boldly open thus wide the gates to salvation right in the face of such plain declarations of such men as Paul and Peter and the whole tenor of New Testament teaching. Truly may it be said such men make themselves wiser than the apostles and they assume authority above what is written in the Word of God.

There are many minor points of belief about which men may innocently differ. These are not vital or essential to salvation. But these great fundamental doctrines of the resurrection and the deity of our Lord Jesus Christ and man's depravity can not be lightly dealt with. These must form the staple of our faith. They must be radicated in our very natures and by these we must stand inflexibly and intolerantly. There must be absolutely no compromise here with gainsayers.

Paul no doubt was told that if he insisted on the deity

of Christ that the Jews would stumble. He went straight forward and proclaimed this deity just the same as if he had never heard of objections to it. He listened not to the plea that to insist upon this tenet would offend the Greeks and they would consider him foolish. His reply was that he was willing to be considered a fool for Christ's sake, and boldly he continued to proclaim it in the face of the scoffing Jews and Greeks. Paul considered that when he was commissioned by Christ to preach His divine truth he was "put in trust of the gospel." This was his view and the only correct one. He had no more right to change or veer from the very letter of this truth than one put in trust of money would have to use it otherwise than as the owner directed. It would be a violation of a trust to do so. And it would have been a plain violation of a sacred trust for Paul to have proclaimed any other truth than what was committed to him. It is just as great a violation of a sacred trust for a preacher today to do this as it would have been for Paul to have done it. Truth never changes. The gospel is one and immutable. Some things change but divine truth can not change and will never do so. Men talk so flippantly about our advanced age and the changes constantly going on as if everything had to change. Nothing can be wider of the mark than such nonsense. Remember that God's truth is like our Lord — "THE SAME yesterday, today, and for ever."

Our Daily Food

IT IS a great truth that God comes to us in vital, conscious touch, independently of any medium. He can and does deal with us independently of His blessed Word, as well as in and through His Word, and independently of ministerial or other intervention. In triumph we can go to Him and lay our trophies at His feet as a sacrifice of love. In sorrow we can cast all our care on Him as our burden-bearer. In both extremes it is our privilege to know from Him that He accepts us and breathes upon us words of approval. In the agony of repentance and in the surrender of faith we realize consciously that Jesus has power on earth to forgive sins. In our secret daily devotions, shut out from the world and shut in with God, we can pour out our hearts to him and receive the divine touch of His softer than a mother's hand, and hear the tones of a voice sweeter than an angel's.

As sweet and precious and divine as are these privileges and experiences we must not forget that we need and must have daily recourse to the blessed Word of God for food to strengthen and build us up. We learn God and learn of God also through His own revealed Book. The sword of the Spirit is essential to us in our conflicts with the wicked one. We must study this Word with reverence, with humility, and

with prayer. We must delight in it. It must be our joy and our strength. It must be more to us than our necessary food. We must come to this book as we come to no other book. We must study it as we study no other book. Above all we must seek by prayer the Holy Spirit to aid us in understanding it. God will wondrously open our eyes to see new beauty and strength and power in His Word if we will pray to Him devoutly and depend upon Him for the illuminating influence of His Spirit.

What an entirely new book the Bible becomes under this transforming and illuminating work of the Spirit to a prayerful soul. In other ways it can be and is the greatest Book in the world. It can be a most engaging study and most elevating and ennobling and broadening in its influence on the human mind and character. But to the hungry, eager, prayerful search of the Spirit-filled child of God it becomes a joy and a beauty and a power hitherto unknown and unrealized. In the best beaten spots of the most familiar chapters or books he is constantly stumbling on nuggets of gold which thrill the soul and spread joy and gladness and hope through the heart. Constant surprises await such a reader, and the Book grows daily and hourly in attractiveness and power to feed and sustain and comfort. Try it, dear reader, and learn what a wonderful book is our precious Bible!

Providential Forces

THREE things about this republic establish its providential character beyond all question. The country itself, its form of government, and the blood of its people are but finger boards pointing to a divine origin and a wonderful providential destiny. The extent of our territory is truly marvelous. It is eighteen times as large as Spain, thirty-one times as large as Italy, and sixty times as large as England and Wales combined. Mr. Strong says: "Take five of the six first-class powers of Europe, Great Britain, and Ireland, Germany, France, Austria, and Italy; then add Spain, Portugal, Switzerland, Denmark, and Greece. Let some greater than Napoleon weld them into one mighty empire, and you could lay it all down in the United States west of the Hudson river, once, and again, and again — three times."

This vast empire is not a Sahara. It has been reliably computed that our agricultural resources, if fully developed, would sustain a thousand million souls. Our manufacturing resources are simply beyond the power of human calculation. Our exhaustless coal, limitless raw material at hand, and the superior quality of our labor, give us advantages as a manufacturing country possessed by no other country in the world.

Theoretically, we have the ideal form of government — a government of the people, for the people, by the people. Our republic is a revolt, or protest, against the idea which was well nigh universal and which had cursed the world for hoary centuries — that the governed were made for the government; that office was private property, a hereditary right, and that the people were made to support the office, and not that the office was a trust and the official a public servant.

Ours is the historic blood. Anglo Saxons have ever been the conquering, supreme, best people the world ever saw. Our language and our people have excited the admiration of the ages. For heroism, valor, chivalry, endurance, achievement, they have no equal.

Can there be any doubt to a thoughtful mind that there was a providence in this marvelous combination of forces? Has not God brought together the largest and richest country, the ideal form of government, and the best blood of the world for some high and holy purpose? Ours is the theater whereon is to be solved the final, decisive world-problems. Our theory of government in its freedom, its breadth, its flexibility, and its equal opportunity afforded merit in any and all stations to rise, furnishes the best political atmosphere, in which to fight these great battles. And the Anglo Saxon is the race of all races to be intrusted with such a mission. God has great work for us to accomplish. The heathen world is to receive the gospel; the battle for the Christian Sabbath is to be fought; the sanctity of the family is to be maintained; the municipal problem is to be solved; rum's rule and ruin are to be overcome; and a final and decisive conflict with Rome is to be had on American soil. Such are some of the burning and growing issues confronting American citizenship.

Are these wonderful forces to which we have adverted making for

the ends we have indicated? In the negative answer which we are compelled to give, the young men of this country will find that theirs is to be a work of rescue. They are called largely to redeem these forces from perversion, and restore them to their normal place and operation.

Timely Courage

COURAGE must be timely to be efficacious. There may be an ideal or an imaginary courage which from its definition seems the very thing needed. But the real test of courage, after all, is its timeliness. Courage is needed when danger betides us. When the tempest is sternest and clouds surround, and perils grow imminent, then is the time courage is needed to meet the dire demands. Then is a time that merely sentimental courage, however fine, will not avail. There must be the real thing in the moment of real danger for us to realize on this great commodity of courage.

Here is indeed the real test of strength. How we face peril is the question after all, the answer to which determines our strength of character. It is easy to be brave when the sun shines and no danger is near. It is not difficult to be strong when there is no test of strength being applied. We can all be strong under such conditions. But to be brave when the sun refuses to shine and darkness and tempest reign around; to have a smiling face when sorrows confront us; to be bright when all have lost courage about us and predict naught but disaster — to be true and brave under such starless heavens; this is what shows real manhood. This kind of timely courage is what determines the strength and the caliber of the warrior in life's battle.

When only music is heard to entrance the soul and flowers bloom to exhale their sweetness upon all, it is so easy to be happy and contented. It is then light work to be cheerful and happy. The real hero is the man who is not discouraged when all others have lost hope. The brave man is the one who fights under bottom as well as on top. He is the man who never finds out he is whipped. It is the man who always rejoices in hope. He is saved by hope, for he never lets hope lag.

On the rock-bound coast of Nova Scotia there is a captain, who seems unfit to occupy his responsible position. He is a timid man. Being slight of frame and very reticent and meek he impresses every one as a most peculiar selection for a position for the rescuing of persons from the storm-tossed sea when their vessels are shipwrecked. He is nervous to such an extent that the barking of a dog or the banging of a door startles him painfully. He utterly refuses to enter a boat when the sea is calm, and would impress strangers from this that he is a consummate coward. He regards pleasure trips on the sea as something absurdly foolish. When the great billows are rolling, however, and the fog sirens are screaming their warnings to the coasting vessels in the Bay of Fundy, he is the most composed of all the men. When the boat has to put out to some wrecked vessel, the captain is the bravest and the strongest one on board. He has saved many lives, by his invincible courage and heroism, in the terrible storms that lash the coast. He is accounted the stoutest-hearted captain that ever controlled a life-boat at his station. His courage rises with danger and never fails to be equal to the occasion. He never fails in the equipment for bravery when there is need of it.

So let it be with us. Let our courage be ever equal to the demands of the occasion. Let us never fail when need arises to exhibit the courage necessary for the safety of all who look to us for help and succor. This is the courage needed and which we must never fail to possess.

CHRISTIANITY alone can calm the struggles of class with class and race with race. If we fail to apply this remedy in its fulness, chaos will threaten the future.

It is ONLY through Christ as the infolding atmosphere of the world that we can reach the consciences of men and successfully succor the spiritual needs of human society.

Dr. JOHNSON had no congratulations for his friend Garrick, when told of his increasing wealth. The philosopher sadly replied, "Ah! David, David, these are the things that make a death-bed terrible."

The Bible Way to Holiness

Rev. Paul J. Goodwin

IT would be impossible to estimate the great number of Christians and members of the church who in their hearts are desiring a deeper and richer religious experience. Some doubtless are in perplexity concerning their present experience. They are unsatisfied, but they see no way out or up to a better state of grace. They have heard little about the doctrine of holiness, and they understand less of what they have heard. They have read many times of the experience of the disciples at Pentecost, and wonder if it is really possible that they might receive the same experience! If it should be for them, they are in complete darkness as to how they might secure this Holy Ghost baptism. They are looking somewhere for help, for light, for encouragement. Especially will many be looking to that church which has made holiness its central doctrine, and Pentecost its spiritual birthday. We must be responsible for pointing these precious souls to a fountain of cleansing. We can help them by continually presenting clearly and plainly the blessed doctrine of holiness, by presenting it as an experience available to all, to be enjoyed and lived—here and now.

One great reason more people are not seeking this blessing may be because they are not clearly convicted of their need. They realize a need, but some one tells them it is more power, or more active service, or more of something else; when the real need is a subtraction and not an addition. True, conviction for holiness is most necessary, and it may come to a converted person in two ways.

First, it comes by a deep realization of the exceeding sinfulness of the carnal heart. So long as a Christian is laboring under the idea that he is without sin, or that he was cleansed from all sin in conversion, so long will it be impossible for him to be convicted for holiness.

The Holy Ghost must, and thank God He does, show the Christian the uncleanness and depravity of his nature before the holy God of the universe. This inward vision may come as a result of some unholy stirrings or grumblings within. The new convert one day, to his chagrin, finds the wild beast of anger crouched ready to spring, and the awful passion is restrained only by great effort. Then he is troubled by a proneness to wander, or a tendency to pride in dress, or extreme worldliness in conversation or selfishness in conduct. By all these things the Holy Ghost will convict the child of God and show him the deadly leprosy that is yet lurking within his breast—convict him until he shall cry out for deliverance.

It was this conviction that caused David to cry to heaven, that within him might be created a clean heart. His sin had found him out, and then he realized that beneath his kingly robes, in a corrupt and carnal heart, lay all the seeds of murder and adultery, malice, envy, and uncleanness with all manner of wickedness.

Second, along with this realization of inner iniquity, and sometimes preceding it, comes a vision of the holy and righteous God. Before His searching and penetrating gaze the Christian would now fain hide himself. It was this vision of God, "high and lifted up," that caused Isaiah to cry out, "I am a man of unclean lips." He caught an exalted vision of a righteous and holy God, and the carnal heart of the mighty prophet, manifested in that silver-tongued oratory, was melted within him. Every bit of self-righteousness and self-holiness was burned out of the humbled prophet when he realized his unworthiness before God on account of his depraved nature.

Conviction has located the root of the trouble. The Holy Ghost has diagnosed the case, and pronounced it surgical and not medical. His friends and spiritual advisers told him that he needed a rest or a tonic or a vacation; but under the X-ray of Holy Ghost conviction at last the perplexed Christian sees clearly that

his heart must be circumcised and made free from indwelling sin.

After this clear conviction of the need there must come, and generally does come, a heart hunger after holiness. Not only does the Christian abhor and despise this indwelling sinful nature, but now his soul longs after the righteousness of God.

Inwrought conviction makes a soul reach out beyond itself for help, and makes it willing to accept the divine Word as its sure support against despair. . . . Never did Adam Clarke believe unto full salvation until his soul became so agonizingly conscious of inbred sin and so painfully desirous of deliverance from it, as that he felt he must believe and be saved or succumb to the sin of his heart the condemnation and darkness of unbelief. (Keene, "Faith Papers," p. 10.)

When the soul is awakened to the sense of its wants and begins to hunger and thirst after righteousness, or holiness, which is its proper food, we know we must be purified by the Holy Spirit. (Clarke.)

This heart hunger must become so intense and unified that other desires will disappear below the horizon of consciousness, and one mighty, all-consuming passion fill the soul—the desire for inner holiness. How many have told us that they desired to be sanctified, and yet they are unsatisfied to this day! And why? I think because they desired too many other things at the same time that they desired holiness: many things that were incompatible with the sanctified life. Their desires were diverse and scattered and selfish for the most part. And it was hard to consecrate. But for the soul that is deeply convicted for inbred sin, the thirst after righteousness is consuming. It is the lever to aid in consecration. And in order that the thirst after righteousness may bring the filling that Jesus promised, the soul must consecrate its all to God.

All desires must be yielded to the will of God that He may consume those which are displeasing to His will. And thus the Christian becomes a "living sacrifice, holy, acceptable unto

God." The struggle comes in making a complete dedication of the whole being. For on one hand is the desire to be wholly the Lord's struggling in the breast, while along with it, but yet opposing it, retarding it, is the carnal desire to sin. This causes the soul to shrink, to hold back, to procrastinate.

Oh, what a death struggle it means right at this vital point! This is not the point of faith. It is a grave mistake to sing a seeker through or encourage him to "take it by faith" until his own heart witnesses that he is really all the Lord's.

To attempt to believe for full salvation until all is on the altar of God is useless and wasted time. When I was seeking a clean heart the moment I got the consent of my heart to say, "I am thine, wholly thine for evermore," believing followed naturally and easily. And I have never found any difficulty as I walked in the way of holiness, in believing when I was conscious that I was wholly the Lord's. (Keene, "Faith Papers," p. 15.)

Often the most difficult part in consecration is the "putting off" of the sin itself. And the only way we can do this is to confess it out. Just as it is necessary to confess our sins to be forgiven, so is it necessary to confess our sin to be sanctified; the same condition applies to both works of grace. (1 John 1: 9.) And when we have done this, the same God who is "faithful and just to forgive us our sins will cleanse us from all unrighteousness." Confess your trouble right out to God, and then yield it over into the hands of the Holy Ghost to burn out.

And it is always best for seekers to give their trouble its Bible name. Not to call it "just my weakness," or "besetting sin," or "infirmity"; but confess it as the old "carnal mind," which is enmity against God and not subject to His laws. The old man must thus be "put off" with all his deceitful desires. (Ephesians 4: 22.) He must no more be hidden and cherished and coddled and nourished, but brought forth into the consuming light of heaven.

When all the affections and desires and hopes and imaginations and talents—when everything is given over to God unreservedly and for eternity, then at that very moment the soul may expect complete and instantaneous cleansing and infilling. The soul which has completely consecrated all to God will know it. He will not have to be told; but the moment his part is done he will have the witness to a completed consecration. The faith that follows such a consecration is natural and spontaneous: it simply appropriates the promised blessing.

Now we have come to the "faith point." Here some would question just *what* it is that should be believed. Let the great apostle of holiness answer:

The voice of God to your soul is, "Believe and be saved." First, believe that God has promised to save you from all sin and fill you with all holiness. Second, believe He is able thus to save to the uttermost all who come unto God by Him. Third, believe He is willing as well as able to save you to the uttermost; to purify your heart from all sin and fill up your heart with love. Fourth, believe He is not only able but willing to save you now. Not when you come to die; not at any distant time; not tomorrow; but today. He then will enable you to believe that it is done according to His Word." (Wesley, "Sermons," vol. 2, p. 224.)

Already I hear some one asking, How soon will feeling come after faith is complete? Thank God! we are not responsible for the feeling—we must only believe. Our part is conviction, hunger, seeking, consecration, and believing with our whole heart. And the inner work is done instantaneously the moment our faith is perfect.

To this faith shall the promise of entire sanctification be given, which in the nature of the case supposes an instantaneous work immediately following upon entire and unwavering faith. (Watson's "Institutes," vol. 2, p. 445.)

While the work of sanctification may be

Can I Have a Home in Heaven

BY FREDERICK R. TALLMAN

Can I have a home in heaven,
Where God's holy angels are?
Can I wear a crown of glory,
With at least one shining star?
When I leave this world of bondage,
Where I've learned to weep and moan,
Will the pearly gates be open
To receive me as His own?

Oh, the years of strife and struggle,
Years of agony and pain,
That I lived away from Jesus,
Shut out of His bright domain:
With a heart sad with misgivings,
Helpless, hopeless—all alone—
Till I realized my Savior
Would receive me—as His own.

And the joy that comes in knowing
That beyond this vale of tears
There's a world of peace and gladness
Without days or weeks or years:
Where the loved ones gone before us
Gather round a snowwhite throne,
And the Christ sits with the Father
To receive us—as His own.

So while here on earth I linger,
Mid these scenes of toil and care;
With assurance that my Savior
Will receive me—over there—
I, in meekness and in patience,
Shall keep striving—not alone—
For my Savior makes me worthy
To be taken—as His own.

gradually wrought, just as a man gradually dies, yet there must come a time when *all* sin is cleansed away; just as there comes a moment when all life leaves the body. And that cleansing comes just the moment we swing ourselves out away from every natural support, and trust alone to the promises of God.

How soon God will let you know emotionally after the actual work is done not even an angel could tell. God has often had to keep some waiting for a time to prove out their faith; not waiting to do the work gradually (that already had been done the moment they be-

lieved) but waiting to give them that natural consciousness that it was done.

As you walk on by faith, having reckoned yourself to be dead, peacefully trusting the work was done, knowing it had been done by faith in the assurance of God's eternal Word — sometime, somewhere, it might be ten seconds or ten days, but either gradually, like the dawning of the new day, or suddenly like the flash of lightning, you will become blessedly conscious that your heart has been cleansed and the Holy Ghost has come to abide. Praise God for this wonderful way of holiness!

Holiness To the Lord

BY REV. M. F. GROSE

HOLINESS is not merely finding two works of grace on every page of the Bible; but it is finding it on every tablet of the heart. Not that it is not to be found in many places in the old Book, for it can be found with great ease there, especially after it is written on the pages of the heart. We will consider two things concerning the holy life. First, How to get it; and then, How to keep it.

1. *How to get it.* Let us consider, first, that this old world isn't so much opposed to our having it, as it is to our method of getting it. The Jews told Jesus, "For a good work we stone thee not, but for blasphemy and because that thou makest thyself God." It was when He made known His divine commission that they took up stones to stone Him. It was when Paul made known his divine commission that they cried out and cast off their clothes and threw dust into the air. No; the world will not find so much fault with us for our holiness. Even the brewer would be glad for his employees to have a degree of this. But it is impossible to get holiness according to the prescription of this world. The Devil himself doesn't mind us having the quality of holiness; but the thing that enrages him, as well as this old world, is the method. It is impossible to have holiness without the Holy Ghost. He is the only holy One. There is a great teaching spreading all over this country today which is the greatest imitation of holiness that the Devil has ever yet produced. I have had people of the Christian Science belief tell me that I believed just as they did; but they part company with us quick when we begin to speak of the personality of the Holy Ghost. If we will open every window of our soul, throw back every door and clear away every avenue of approach to our soul and invite the Holy Ghost to come in we can in this way, and this way alone, get holiness.

2. *How to keep it.* Keep Him and we can keep it. We can keep Him only by keeping everything we have in His hands. There are some things of a practical nature that are worthy of our continual review and careful thought. Holiness people are apt to get used to certain things and learn how to do certain things, and forget how they got into the experience. One soon learns how to *give* a testimony and *make* a prayer and get in all the proper expressions, inflections, and climaxes. One can soon learn all the special texts especially bearing on holiness, and yet have lost the Holy Ghost. It is well for us to bear in mind a few things that He requires of us and expects to have; and when He does n't get them He leaves. All of our money is His. We will not go into the subject of proving that the tenth is the Lord's. This is generally accepted by all Christian people today. A man or woman who is claiming to be sanctified and not giving his tenth into the Lord's work needs to look well to his consecration and examine it very carefully.

Another great cause for spiritual sickness is in not allotting unto the Lord sufficient time to keep holy. Some one has recently said that the person that is too busy to pray is busier than the Lord wants him to be. There is one day that He commands us to keep holy. Some think that a good way to do this is to keep

asleep on this day, for a man is no holier than when asleep. Brother, do you choose the Sabbath morning to lie in bed? I once knew a school teacher who stayed up until midnight on Saturday night, and studied, but did not study any later because it was then the Sabbath. Yet she would lie in bed next morning and sleep, when she was so much needed in the Sabbath school. Keep the Sabbath holy. Are you doing it? I am afraid there are too many oxen getting into the wells of some holiness folks. It isn't difficult to find an excuse for working on the Sabbath day, if we desire it. Does your work require you to work on this holy day? Have you prayed earnestly to God about it, and got His approval? I don't mean your own consent; but God's. You may have a strong argument for the necessity of your working on the Lord's day; but let me call your attention to this fact: argument or no argument, you are losing ground spiritually. We may use all the syllogisms and derive all the conclusions we like, but the bare, bald fact remains that if we do not attend the appointed worship times we lose ground, so to speak, spiritually. Beloved, we can not miss the prayermeeting and other services of the saints very often till we are as dry as powder and no good to the cause of holiness. We may fit in somewhere, but not where God's fire is burning. Men too often make their time for devotion take second place, and give their worldly cares the first place. "Well, but what am I going to do about it? I have to eat; and if I don't work at this job I'll starve." This is the argument that is frequently advanced. My answer is, then, "Starve." For that is what such an one is doing anyway. And I would rather the physical man starve than to starve my soul, and cheat it out of its eternal reward.

In conclusion: Get holiness at all costs.

Keep holiness at all costs.

The costs are boiled down to two words—*Time* and *Money*.

Courage: True and False

BY GERTRUDE COCKERELL

Be strong, and of a good courage . . . the Lord, he it is that doth go before thee; he will be with thee; he will not fail thee, neither forsake thee; fear not, neither be dismayed. (Deut. 31:7,8).

IN these strong, true, brave words Moses charged Joshua, as God's accredited leader of His people Israel in the near future. Israel was not trained in arms; was not by nature and choice a military people. Long bondage under a foreign yoke, and the intellectual and moral fiber of the people, tended to the conservation of life, rather than its destruction. The sound of battle and the sight of garments rolled in blood held for them no charm.

But God had a destiny for Israel to fulfill — to take first place among the nations of the earth; however they might balk His purposes, a destiny not now far from realization. Between them and their then promised land — the land of Canaan — were enemies fierce and strong. And then it was God fixed the rallying point and Himself assumed the role of Leader. Well might they face the foe without a flinch! "If God be for us, who can be against us?"

Strong words of cheer and hope will steady nerves that are all on end; but to bear subsequent test they must be backed by authority, knowledge, and power. Screaming and fainting women in presence of danger are out of date. It is not heroic to give way to fear. And so we hear on all sides, "Do n't worry," "Do n't be afraid." "We're sure to come out all right." The charge, "Be strong, and of a good courage; fear not, nor be afraid of them," we apply to life's ills, and omit its salient feature — "The Lord, he it is that doth go before thee; he will be with thee; he will not fail thee, neither forsake thee."

What mockery to call God our Leader, while we do not accept His leadership! What bitter mockery our cry, "Peace! peace!" while we countenance unrighteous things in our life — national, religious, political, social! While we depend on our vast armies; our military equipment, the immense wealth that bends, not breaks, we boast, beneath the financial strain! And we say, though not in bold language, "These are our gods," "our deliverers," and we bow down before the god of forces as represented by men, munitions, money! What ground have we for declaring ourselves prospective victors on such terms? Oh, why will we not, why do we not get down on our knees in confession, humiliation, in repentance that would separate us from the evil of our doings? But no, we go bungling on; now confident that we have the situation well in hand; now baffled over some exigency, or hidden factor that shakes us out of our fancied security; and, in face of facts, mock our puerile efforts as does the incoming tide the child's fortresses of sand.

"Except the Lord keep the city, the watchman waketh but in vain" is significant enough when raids are possible on the world's metropolis. What comfort to writhing bodies; to the bereaved; to the now homeless and destitute, that "these have no strategic value"! "What have these done?" these children, these women, these civilians, that they should suffer so? Alas! for us, alas! for the enemy "whose eye shall not spare children." Is God "with us"? "for us"? "before us"? in the sense that He promised to be with Israel, while we are not for Him, and walk contrary to Him? What would it mean to have Him as Leader of our hosts? The entire absence of those factors that so often give the lie to the calculations of the wisest of earth-leaders. "He always leadeth us in triumph." Ah, are we not in this conflict leaning to our own understanding? Has there not fallen upon us as a people a lethargy with regard to those moral issues that alone can make us worthy of rank as one of earth's chief powers?

But granted the possibility, say probability, of God using us as the chief human factor in this gigantic struggle, what then? It proves not our worth as a nation, but merely our relative fitness to serve His purposes in the government of the world and victory, under such circumstances, is shorn of much of its glory and moral worth as not a full-orbed victory of righteousness over unrighteousness. Oh, what loss to us, our allies, yea, the enemy, in this sad business when we might have had Him as Commander of our hosts. Who can say what it will mean to us a people, our failure to cooperate with our God at this juncture?

Still, if we are not as a nation on our knees in confession of our national sins, we may at least be there as individuals; and who knows if God in His grace will not be entreated by the few? Are we, oh, are we, you and I, among the few who "stand between the living and the dead"? watchmen who sound the alarm, and will not hold their peace? Can it be possible that for us "life is as usual"? "business as usual"? "pleasure as usual," pursued with callous indifference to others' needs and sorrows? Oh, may we rather be found among those whose tear-stained faces are heavenward turned with the cry, O Christ, who "are exalted to give repentance," grant us the repentance that is not ours by reason of the sins that have blinded our eyes, warped our consciences, and hardened our hearts, for Thine own name's sake. Amen!

Conscience

BY REV. H. M. CHAMBERS

A STATELY vessel is plowing its way across the ocean. "Captain," I inquire, "where are you going?" "Hard to tell, just now," he answers. "Why so?" "I have lost my bearings." "Have you no compass?" "Yes, somewhere; but I have not used it lately. I got sick of it. Always pointing in one direction, never varying. It's entirely too strict."

"But, man! do you not know you will never make port that way? and that likely you will run on a reef?"

"Yes," he replies; "but I'll take the risk." "Stop! Consider! You have many lives besides your own to answer for."

But again he replies, "I'll take the risk." So down in the hold, buried deep in the coal dust and rubbish, we find the compass, clean it up, and restore it to its rightful place in the pilot house.

Now, what the compass is to this ship, conscience is to a man making his way through this world on the voyage of life. No greater privilege has ever been given a created being than the power of choice. It is a Godlike prerogative, and to properly exercise this privilege one must have a dependable moral indicator, in accurate working order. Such an indicator is vigilant conscience, ever alert to indicate every right course, and to protest every wrong one.

As a man is known by the company he keeps, so Paul indicates, a good conscience is found associated with the best of companions. Namely, divine love out of a pure heart and unfeigned faith; that is, a faith that is real, not pretended. A good conscience abhors pretense. We are told that a counterfeit strawberry jam has been placed on the market in which there is not a trace of strawberry; but it is a shrewd blend of apple sauce, grass seed, salicylic acid, red ink, and ether. The imitation is so perfect it defies the taste to detect the sham. Now, God knows that in the religious realm there is much that passes for faith, which is not real faith, and which will never satisfy a good conscience, nor abide in a pure heart; for these are always found intimately associated and as widely separated from hypocrisy as the East is from the West.

In this same teaching Paul indicates that another companion of a good conscience is sound doctrine; for he classes unsound doctrine with the vilest sins, all to be abhorred and spurned if we would have a conscience void of offense toward God and toward man.

Conscience has a most interesting experience, for she is made subject constantly to the strictest tests. Like the non-magnetic watch of a railroad engineer, which will not run queer though brought in contact with the great metal bulk of his huge machine. So the operation of divine grace is to so de-magnetize the conscience to the pull of the world and sin that she does not falter in her indication of the straight course toward heaven. The straightest preaching, the most searching truths brought to bear upon her serve but to clarify and happily her witnessing. Now all this is true because, further, a good conscience is purged by the blood. "For if the blood of bulls and of goats and the ashes of a heifer sprinkling the unclean," under the Old Testament system, "sanctify to the purifying of the flesh," how much more shall the precious blood of Christ, under the New Testament system, "purge your conscience from dead works to serve the living God."

Conscience is subject to illumination. This is one of the important offices of the indwelling Holy Spirit. Take an ordinary tallow candle, light and place it in a jar of pure oxygen, and instantly its flame bursts into a brilliance rivaling that of the great electric arc light. The life filled with the Holy Ghost furnishes to its conscience, which is the candle of the Lord,

a most perfect medium in which to burn, and thus floods the soul with radiance. How good God is, to furnish us the best possible lighting plant by which to make our way through a sin-darkened world to heaven!

A tender, sensitive conscience is a most precious boon. How faithful is the lamp on the miner's helmet, if he goes down into the deadly choke damp, to warn him by burning dim of the presence of the lurking danger! So will conscience, properly cherished and respected, be faithful in her detection of the presence of evil. God will give us an increasing sensitiveness to sin and hatred for it, if we walk closely with Him. God surely intends to lead us as much by the checks of the Spirit as by His impulses.

Like a human family of three members—two sisters and a brother—the immortal human spirit is composed of three—conscience, will, and affection. Tender hearted, faithful Sister Conscience does not choose for the others. Lantern in hand, she merely walks along the right path ahead of rugged, broad shouldered, self-reliant Brother Will, thus indicating to him the proper course. Emotional, demonstrative Sister Affections, the shouter of the

family, looks on with intense interest, and when she sees dear Brother Will obediently and wisely taking the path indicated by Sister Conscience, she can restrain her joy no longer, but, jumping up and down, she claps her hands and cries, "I'm so glad! so glad! that Sister Conscience is so true, and Brother Will so obedient! How blessed it is for the three of us to live, work, and go to heaven together! Hallelujah!"

The location of conscience in the plan of redemption is clearly indicated by Paul as being where the commandment ends. Legal restraints are no longer needed where conscience holds sway. He who has the inner fact of a good conscience needs the outward restraints of the law no longer. He now uses the law merely as a rule by which to test the accuracy of his moral indicator. The law is a lane with high fences on either side, which were not made for a righteous man. So when one lets God fully save him from sin and thus take him into the domain of conscience, God simply leads him out of the legal lane into the open field where the fences are all down because they are no longer needed, takes the bride off, and turns him loose. Hallelujah! He can be trusted with liberty now.

This freedom in Jesus is blessed release,
From sin and from sinning for ever to cease,
And freedom from self brings such infinite peace,
O glory to Jesus, I'm free!

Stand fast therefore in the liberty wherewith Christ hath made us free, and be not again entangled in the yoke of bondage. (Bible.)

The Great Contrast

BY M. M. BUSSEY

JESUS said of Satan that he was a liar and the father of lies. He is a multiplying liar, because he has so many people talking for him. In the Garden of Eden God spoke the truth to humanity. The Devil approached and denounced the truth, and said it was false. Since that time God and His children have been proclaiming the truth, and Satan and his children have been proclaiming error.

The Messengers of the Lord say:

There is a God.
God created man.
Have faith in God.
Jesus was God in the flesh.
Jesus died for our sins.
We are saved by the death of Jesus.
Jesus rose from the dead.
Jesus is coming to earth again.
Hell is a lake of fire.
There is future punishment for the wicked.
Go and sin no more.
To find Jesus, repent of sin.
To enter heaven, "Ye must be born again."
We take the bread and wine in memory of the death of Christ.
To gain knowledge of the future read the Bible and pray.
Honor the blood of Christ whereby we are saved.
Shout for joy, ye that are upright in heart.
Confess your sins to God.
There is a heaven for the righteous.
"Go ye into all the world and preach the gospel to every creature."

The Messengers of Satan say:

There is no God.
Man is the result of evolution.
Be a free thinker.
Jesus was an ordinary man.
Jesus died for antagonizing the Jews.
We are saved by paying our debts.
Jesus was annihilated.
Beware! That is fanaticism!
Hell is the grave.
We have all of our punishment here in this life.
Go and sin every day.
To find Jesus, keep the seventh day.
To enter heaven: You must be baptized under water.
We take the bread and wine as the very flesh and blood of Christ.
Visit a spirit medium and in a darkened room listen to rappings.
Ridicule the blood of Christ; there is no virtue in it.
I do not believe in shouting.
Confess your sins to a priest.
There is no future: this is the only life we have.
I do not believe in foreign missions.

ON WHICH SIDE ARE YOU? FOR WHOM DO YOU PREACH?
MIAMI, FLA.

How to Get Patience

BY WILLIAM S. RICE

And not only so, but we glory in tribulations also; knowing that tribulation worketh patience; and patience, experience; and experience, hope. (Romans 5:3,4.)

I SOMETIMES wonder if we are not too apt to forget that God has means and ways through which He accomplishes His work of perfecting His children, and thus failing to see the heavenly Father's means through which He imparts His rich graces to us, we often fail to receive the graces which we need and for which we ask and often groan. For an example: doubtless there are few, if any, but what at times feel a great need of, and desire for, an increase of the grace of patience. I am sure that the Lord has an abundant supply of this marvelous grace for all who will receive it in His way. God says in the above text that tribulation worketh patience. What truly sanctified Christian has not come out more patient and more mellow and sweeter after enduring without murmuring a long season of protracted tribulations, hard trials, and often being misunderstood and misrepresented by others?

The writer was once asked, after having preached from the above text, if one should ask God to send tribulation when he felt his need of an increase of patience. The answer was, "No. Just ask for an increase of patience, and if you are sincere the tribulations will be knocking at your door; because tribulations worketh patience." Paul said that he gloried in tribulations; not that tribulations were any more pleasant to him than they are to you or me, but he wanted the patience, and was willing to endure the tribulations, as this was God's means through which patience was to be worked in him. And it is the same with us.

For an illustration, a few days ago I went to the dentist's office and told him that I had some teeth that were giving me trouble, and pain, and I wanted to be rid of the pain. The first thing that he did was to show me a pair of forceps, and they did look very cruel to me; but it was either endure the forceps or the toothache, and in order to be rid of the toothache I was willing to endure the forceps. Reader, if you ask the Lord to increase the grace of patience in you, do not be surprised if in a little while after uttering such a prayer you are beset on the right hand and on the left with invitations from the Devil to give way

to impatience, for tribulations worketh patience. Take the medicine, and it will surely cure the disease.

Remember that James adds the important admonition, "Let patience have her perfect work, that ye may be perfect and entire, wanting nothing." Returning to the lesson in Romans, the writer says, "tribulation worketh pa-

ience; and patience, experience; and experience hope; and hope maketh not ashamed because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us." Who is not willing to pay the price, though it be severe for a little while, in order that he may reach this mountain peak of experience?

"I Thought Upon My Ways"

REV. J. N. SHORT

WHAT would be the logical result if any man would do as the Psalmist did: consistently following out that principle and line of action? We are saved by faith. John Wesley says, "Precisely as we are justified by faith, so we are sanctified by faith." But God could no more save a man who will not think than He can save a monkey. Salvation from start to finish is for those who think consistently; who think in their heart as God thinks.

Then a man must be true in his heart, and think in his heart according to the truth at his disposal. When a man comes up to the question of his responsibility to God, with a true desire for his salvation, he will think seriously and consistently. He must then accept the truth that comes to him touching his heart and life. Then if he goes on he must naturally come to think intelligently according to the truth revealed to him.

A reasonable, consistent man would understand that he must come to know what God thinks of him, and what His thought is for him. He would never question this. Then, as he gropes after light, the answer that comes to the cry of his heart is, "Believe on the Lord Jesus Christ, and thou shalt be saved." He might reasonably inquire, What does that mean? When he knows it means to forsake all his sins, submit to God, and receive Jesus Christ as his Savior and Lord; to identify himself with Christ and rely on Him alone for salvation; he just accepts it all as the truth for himself—as the way of salvation. He does this and enters upon the way of life.

With very little teaching now he knows that as he thinks in his heart, and continues to think in relation to Christ and the truth in Him, will depend his present and continued salvation. He thinks very naturally that he ought to be continually in a state of agreement with God in his heart. In this attitude of heart and frame of mind he finds peace and comfort.

If he was not prejudiced by purely human teachers and side tracked now, what would he naturally think he ought to do? That he ought to walk by the same rule, and mind the same thing. He would judge he ought to think in his heart as God had revealed His thought to him in His Word. He would not dream that he was to come into a state where in his heart he was to continually have a controversy with God in His Word.

As a young convert, being somewhat ignorant of the truth and the way, if he came in contact with a wise teacher who knew the Lord, he would never think but that he should continue to think as God had revealed His thought for him in His Word. Then he would have no prejudice, and just deny himself of his own thoughts and ideas to intelligently think upon the state of his heart and the manner of his life to harmonize with God's Word, and thus with God himself.

As a young convert, under proper instruction, he sees very naturally that believing and continuing to believe means, as the apostle says, "Casting down reasonings, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." He never questions that believing in Jesus Christ implies all this. As he comes to intelligently think upon these things, being instructed in the Word, he turns himself intelligently, yields himself fully, to harmonize with the truth, and

brings into captivity every thought to the obedience of Christ.

He does this reasonably, intelligently, and logically, to be consistent, never dreaming that there is anything else to do after starting out in the divine life. The result is, he has so thought upon his ways, upon this life, and upon the truth, that he turns himself fully, and now intelligently to walk in the truth with God. He does this simply because he believes.

He has come now to be of one mind with God, and all the questioning and struggle in his heart are at an end. Then a strange, peculiar peace envelops and pervades his soul, and his spirit seems enswathed in all the life of God. Being unsophisticated, he thinks, in the simplicity of his mind, that this is what every one who believes in Jesus, and continues to believe, does; that this is their experience. And it is. He learns then that this larger, abundant life into which he has come by believing and walking in the truth is holiness.

Questioning him, he says: "This is just what I wanted, and it is just what I needed. And I received it by thinking upon my ways and turning my feet unto His testimonies. And then I kept thinking of my heart and the manner of my life in the light of the truth. And as I came to understand all God's will for me,

I just fully accepted His word, and fell into line with God. Believing in Christ and His gospel, it was the only thing I could do."

The psalmist said, "I thought upon my ways, and turned my feet unto thy testimonies." This young believer did this. And then continuing to think in the further light of God's Word, he turned his life entire—all his plans and purposes—to be in harmony with God's will for him. He says, "I had to do this to be consistent; to be in a state of agreement with God; to not lose what I had gained and be under condemnation."

Then he discovers that this was just what Jesus said would be true in the believer's experience. "If a man love me, he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him."

This is the experience of the man who believes and continues to believe. It necessitates coming into a state of intelligent union and holy fellowship with God. Not to do this is to have an evil heart of unbelief, and to depart from the living God.

Mr. Wesley advised leading young converts at once into the blessing of perfect love. But it is not possible for a young convert, if he is intelligent, thoughtful, and consistent, to believe and continue to believe, and not advance under proper instruction, and come into a state of intelligent and perfect heart agreement with God. This is full salvation—if you please. "entire sanctification"—without any peculiar struggle or flare of trumpets.

What is the state then of those who do not think and continue to believe and obey after they have first believed? To answer this without any prejudice would reveal the secret of the condition of the visible Church today. It would also reveal how criminal is much of the teaching young converts receive from the pulpit.

Too generally today the pulpit does not know what believing the gospel of Jesus Christ implies. Much less does it understand what continuing to believe would mean to the great number who have professed to believe. Young converts could not believe and continue to believe with the heart unto righteousness and not come into a state of intelligent, holy agreement with God, and thus be filled with the Spirit, and sanctified wholly.

Unusual Wealth

BY A. G. BURLINGAME

IN these days of high cost of living, and with threats of famine looming up ahead of us, we are more and more impressed with the thought of the wealth of our unused resources in the form of immense areas of arid and semiarid lands, which might be reclaimed by irrigation, and which, put to legitimate use would not only solve the problem of our own national food shortage, but vastly aid in supplying the demand made upon us by other countries.

While it is true that in the material world great domains of wealth remain untouched, it is even more true in the spiritual world. Natural wealth, no matter how extensive, has its limitations. Not so with spiritual wealth. It is absolutely without bounds. Jesus tasted death for every man. There is not a being in the wide world for whom His precious blood was not shed. There is not a sin, however heinous, but that His grace will freely pardon. There is no physical appetite, or passion, however base or firmly entrenched, not temptation so strong and subtle, which His power can not subdue. There are no peculiar temperaments, circumstances, or surroundings beyond the reach and saving help of divine love.

The riches of Christ are unsearchable; they can not be fathomed. Though they were drawn upon to the fullest extent by every son of Adam's race, they could never be exhausted or even diminished. There is sufficient grace given to every child of God, not only for his individual salvation, but which will enable him to compass the salvation of others. Grace as boundless as the mighty ocean or the depths of space; grace whose height and depth and length and breadth can never be comprehended by the human mind. How can we ever repine? How can we ever give way to discouragement? or yield to doubt, with this inexhaustible treasure constantly within reach?

I Wish I Could!

BY REV. E. H. KUNKEL

HOW often do we hear these remarks from well-meaning people, as they see God's cause suffering, and hear the earnest appeals for help! "I wish I could, when the call comes from the missionary field; but I have so many obligations to meet that I just can't do anything." "I wish I could, when an earnest appeal comes from the Publishing House for subscriptions; but I have so many things to get that I just can't spare the money." "I wish I could, when the call comes from the holiness college to help make the school a success, and lift the burden from the few who have been laboring under it for years; but I can't see my way clear to do anything now. I have given so much that I decided that I just about came to the end."

And with these answers we seem to be satisfied; but will this be satisfactory at the judgment bar of God? Can you stand before God on that day and say, "I wish I could"? and then hear Him say, "Well done, thou good and faithful servant. Your intentions were good; enter thou into the joy of thy Lord."

Imagine, if you can, the poor widow coming up to the Lord and saying, "I wish I could give to this cause, but I have just two mites, and if I give that, where will I get my next meal?" Do you think her name would have gone down on record as giving more than they all? Nay; but she trusted in Him who said, "remember the sparrows. . . . are ye not much more than they?" and without a word of complaint or excuse she walked right in line with the rich, and felt that she was doing what

she could; put in her living, went from there on interceding terms and praying ground—ready and able to hold Him to His promises who has said, "Are ye not much more than they?"

It took a long time for God to convince Moses that He could deliver the children of Israel from Egyptian bondage with a little stick. And brother, if God ever does anything for you, you certainly will have to do more than "wish you could" do something for Him. If we expect to bring things to pass for God, we must do it with what we have (widows and little sticks). God can multiply what you have; but only as you are willing to give and to trust Him. "For with the same measure that ye mete withal, it shall be measured to you again." "Give and it shall be given unto you again; good measure, pressed down, shaken together, and running over." When will God do this? Not until you have given. We are blessed by giving and not by receiving.

If our Publishing House is to bless a world with holiness literature, it will have to be supported by the church of which it is the heart.

"We Must Not Fail"

BY REV. E. F. WILDE

WE must not fail!" We seem to see a poor, cramped man drowning in a treacherous sea. We see a life-saving crew with sunburnt bodies, ready to launch the lifeboat. We look at the drowning man in the treacherous waves, now we look back at the crew: We can see a look of determination written on their faces. They look at the pounding surf; they see the swirling current, they see the drowning man. They, with one look, take in the situation. There is written across the sunburnt brow of every member of the crew, "We must not fail!"

Again, imagination takes us to a town wrapped in slumber. At the midnight hour the cry comes, "Fire! Fire!" Slowly the bell ticks off "Box 117." Down the pole with lightning speed come the firemen, dressing on the fly. Soon the automobile fire wagon is started, and with that shrill whistle and sound of bells, they are off for the fire. As they stop at the box number and find the place, they connect the hose to the fire plug, stretch the hose, and make for the three-story dwelling around the corner. The flames are soon spreading to the upper floors. Quick, with hatchet and mattox they are tearing at doors and windows. The roar of the flames, the crackling of burning timbers, the screaming of orders from the captain, and we have the picture of a great fire in the city. But what is that cry? Where did it come from? All look around and gaze upward to the place from which it seems to come. My God! there in the upper window, with white, blanched face, is a little tot, cut off from escape. There is no way to get out, and the fire is fast eating its way through floor and partition. We look at the little girl; we stop and look at the fire crew. They hear the roar of the flames, they see the "one chance in a thousand," they see the crumbling wall, they take in the whole situation. Above the roar of the flames we hear the cry, "Drop the hose and man the life ladder!" We look at the little white figure at the far upper window outlined against the flames. We look into the faces of the men as they drop everything in their hands and scurry for the ladder. Across their sweating, heat-blistered faces we see written, "We must not fail!"

Brethren, as I sit in my study this beautiful morning in this pleasant city of Berkeley, I have picked up the last issue of *The Other Sheep*. The first words that catch my eye are on the front page: "We must not fail." I read on. What does he mean? Why this exclamation? Who is in a whirling under-tow? Who is in a burning building? Who is drowning? But, listen! My mind has traveled many miles this morning in a few moments. I have imagined myself in Kansas City, in the missionary

The HERALD of HOLINESS should be in the home of every Pentecostal Nazarene. (I should have said *is* in the home of every loyal Pentecostal Nazarene.) And our pastors should so impress the importance of this paper on the hearts of our people that they will feel as though they would backslide without it.

When the call comes from our holiness colleges for help, every member on that District should know about it, and be made to feel that he has a part in that institution, and should respond at once, give what he can, and do it quickly, as delay means loss.

Why not be as prompt with the call from God as when the landlord calls for his rent? or when the electric light bill comes due? or when some other important bill must be paid? Is it a fact that we neglect God's cause just because we can? How can we treat Him so? Brethren, let us do our part in this great work that God has called us to. When the call comes for help from our institutions, let us be men enough to answer so they will not be wasting stamps and time on us.

PAVO, GA.

headquarters in the upper room. I see our God-appointed and human-attested leaders in our missionary work pondering over the needs of the foreign field—the cries for support—and then I glance at their bank account. What is this that they are saying? "Twelve new missionaries have been sent to the different fields during the year, others are expecting to sail soon." Well, we are all glad of that. We thank God that so many are going. But that doesn't seem to call for any excitement. We

read in every issue of some new missionary setting sail. Why all this excitement? I read on, "There is nothing so important at this time as to provide for the General Fund. This is the fund that provides for the support of all our missionaries. They are dependent upon it, and it would surely be a calamity if the needed amount were not secured and the board should be compelled to retrench." Now I see!

My mind takes me across the wide expanse of ocean. I see our precious heralds of the cross in their labors of love—I see them in Japan, some of them my very dear friends; I see them in India, some of whom I helped to send; I see the dear ones in Africa; I can see the faithful ones in China, Mexico, Cuba, Central America, and our other stations. There they are—our missionaries. They belong to us. We have sent them. We promised to stand back of them. We told them we would pray for them. We told them we would see that they would not suffer for anything which we were able to supply. O God, have we been faithful? Again I seem to see the words on the page of our missionary paper, "We must not fail!"

I read again, "Should the board be forced to retrench?" Oh, my Father! Are we going to be guilty of the awful sin of allowing our board to fetrench? Are we going to allow our board to bring some of these faithful workers home because we will not put our money where Thou dost want it? God forbid! Forgive us, Lord, for being so lax. We may have helped some, but we haven't done very much. Thou hast done so much for us. What have we done for Thee? O Jesus, I feel like writing across the flyleaf of my soul, "I will not fail!" Brethren, I for one would feel like going away and hiding, never to be seen again, or giving another testimony to saving and sanctifying grace, should I fail at this point. Do we love lost men? Do we love those whom Jesus loved? Have we really got the vision? Do we see a lost world plunging headlong into an awful hell? Do we see men and women in the angry waves of superstition and darkness, crying for help? and do we sit idly by and say, We can do nothing? Can we gaze at that white-faced figure in the burning building, crying for help, and we able to run up a ladder, and yet sit idly by, saying, "Saved, sanctified, and satisfied?"

Bless God, we will not fail! Brethren, we will not be responsible for the suffering of any missionary for the necessary things. I read on, "Between this writing and October 1st, it will be necessary for our people to respond liberally to the General Fund, whether large or small." Well, brother, sister, what are you going to do? Does this appeal carry any weight with you? "Until October"—only a few days now. We must act quickly. Take that money you have been saving up for a new dress, hat, or suit of clothes, and send it on right now! Retrench? Let us cut that word out of our vocabulary. Holiness folks should not know the meaning of that word. You say, "I will depend on the folks making it up who can." God help us! We can if we want to. Let us make it possible for the editor of *The Other Sheep* to write on the front page, after the meeting of the General Foreign Missionary Board, "We have not failed!"

Some carry duty like a millstone around the neck. Others wear it like a crown upon their brows. Take your choice.

"Our only hope is to enthrone the King of Peace in our hearts, and allow Him to prepare us for His everlasting kingdom of peace which will soon be set up, after the present nations of the world are destroyed."

"The Bible stands alone in human literature in its elevated conception of manhood as to character and conduct—it is the invaluable training book of the world."—Henry Ward Beecher.

"Prayer is not our compelling God's reluctance, but laying hold of God's willingness."

"The words which I have spoken unto you are spirit and life."

Giving

BY N. B. HERRELL

GIVING originated with God, somewhere back in the chambers of eternity before the foundation of the world.

2. Giving is the fruit of love. "God so loved the world, that he gave his only begotten Son." The cause, loving. The effect, giving.

3. Giving is the natural consequence of love. "Whoso hath this world's goods and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

4. Giving is the strongest expression of love. "Greater love hath no man than this, that a man lay down his life for his friend."

5. Giving is the proof of the sincerity of our love. "Jesus said unto him, If thou wilt be perfect, go sell that thou hast, and give to the poor, and thou shalt have treasure in heaven."

6. Giving can not be divorced from love: "Christ also loved the church, and gave himself for it."

7. Giving is love active. "But love ye your enemies, and do good, and lend [or give], hoping for nothing again; and your reward shall be great."

- To be like the Father we must give.
- To be like the Son we must give.
- To be like the Holy Ghost we must give.
- To be like Abraham we must give.
- To be like Israel we must give.
- To be like the apostles we must give.
- To be like the disciples we must give.
- To obey the commandments we must give.
- To prove the promises we must give.
- To be a Christian we must give.
- To win souls we must give.
- To gain heaven we must give.
- To be rewarded we must give.

To love is to give,
To give is to love;
These two rich graces
Are gifts from above.

NOISE, IDAHO.

Singleness of Eye

BY G. B. COLLINS

The light of the body is the eye, if therefore thine eye be single thy whole body shall be full of light. (Bible.)

LET us take notice that Jesus was talking to His disciples, Matthew 5:19, warning them against laying up treasures on earth; and in verse 21, "For where your treasure is, there will your heart be also." To understand this, as well as all other Scripture, we must know who is talking, to whom, and what about; and then we must have the Spirit to guide us.

We can see here that Jesus is talking to His disciples about money grasping, warning them against hoarding up treasure. "Go to the ant, thou sluggard . . . which having no guide, overseer, or ruler, provideth her meat in the summer." There is a lesson in this for us. She gathers her meat in the summer that she may have to eat in the winter; but she does not hoard it up. I have known many professed Christians to get hold of farms, and then never stop until they have another and another, and then bank stock, and on and on. How can such professors of the religion of Jesus Christ expect to have a single eye? There can be no light in their body when they are grasping after money. Can such be consecrated to God, when God's work all around them languishes for means? and widows and orphans and old wornout ministers are going hungry? and they are putting God's money into stocks and bonds? They never pay a cent of tithe, and neglect the classmeeting and prayermeeting—and this is kept up until all spirituality has left the church.

Pentecostal Nazarenes, beware! Let us not seek for numbers. Let us seek for souls of men, and keep our eyes open to God's glory. Ministers, keep your eye single, and preach the Word. If you find yourself in a hard place, keep your eye single. Keep it off what you expect to get at the end of the year, or at the end of the meeting. Just trust God and go ahead. Take warning from the past, and don't get away from the main issue—the salvation of souls. Don't let that new church or the repair of the old one, nor anything else get you double eyed. Keep your eye single, if you want the dear Lord to give you sweeping victory all the year round.

Paul did not know anything but Jesus and Him crucified. Brethren, time is short. Forget everything else, keep your eye single. Paul was crucified with Christ to sin. Christ loved the church and gave Himself for it. The apostle was crucified with Christ to self. How many professors of sanctification there are who are not crucified to self! Balaam was not. When God said "Thou shalt not go," that should have been enough for the prophet. But his eye was off the mark. Balak had said, "See what I can do for you. Here is honor, robes, position, and affluence." His eye was no longer single. He began to waver. When Balak sent back the second time a more influential force than at the first—more gifts and a promise of honor even greater than at the first—Balaam invited them to stay all night. And in the still watches of the night God visited him again. Balaam no doubt was God's trusted servant up to that time. But, how sad! See to what extremes he went under a false impression that God had consented. See the dishonesty of the man who had been a servant of God.

Listen, brethren. In his heart he had said, "I will go, but I do not need to curse Israel." Now see how Satan led on and Balaam followed. Blinded by the glamor of the things of the land, here is one example of losing sight of God. He began by getting mad, became brutal to his dumb animal, and God had to speak through it before He could bring him to his senses. The Father often lets us have our way in matters before we can be convinced. Now read Numbers 22:22. How humble he

became all at once; but it was too late, for he no longer had the single eye. Had he stuck to God's "Go not with them" he would never have been led about by Balak. Those altars would never have been built. He never would have resorted to the king's enchantments, never have been led by Balak to offer sacrifices to the gods of Moab and Midian. He never would have mixed with the idolatrous nations of the valley of Jordan. He finally landed in a high place of Baal, the god of Moab, and stood by while Balak sacrificed to his god. We can not go against God's will without being partakers of their evil deeds. Now turn to Joshua 13:22 and see what became of this prophet. He drifted into a common diviner among his own people whom he served (margin). If we forget to give God what belongs to Him, we lose the single eye. And, beloved, we may go on professing, but our light goes out, and then we resort to the world to run God's affairs. Let us stick to prayer until the fire falls, and not try to run things ourselves.

WOODWARD, OKLA.

The Beauty of Holiness

BY MISS A. G. NORRIS

In the beauty of the hills Christ was born across the sea. With the glory in His bosom that transfigures you and me.

Out of Zion, the perfection of beauty, God hath shined. (Bible.)

THE beauty of Christ—how many artists have attempted to portray it, and failed! How many poems have celebrated it! How the heart reaches out at the thought! It is unutterably lovely; and yet it is for us: for it is the beauty of holiness.

It is not the beauty of fragile china that has to be kept in a cabinet, away from human touch, as the monks used to fancy when they withdrew into the monasteries. It is a strong, durable article, like the old-time bronze and the present-day steel, made for every day use; and yet so beautiful that it charms the eye. It is the beauty of wholeness, of health, soul health. We get a picture of it in the rosy-cheeked child with its innocence and happy trustfulness. This soul beauty has the joyousness of childhood, the strength of youth, and the patience of middle age. How beautiful is the abounding experience!

Holiness beauty is the beauty of purity. Like pure water, it sparkles and quenches thirst. It arrays the soul in white robes like no fuller on earth can make them. Purity lifts and transforms the life, and makes us akin to heaven. There is a freshness about soul purity; for the whiteness is only maintained by the constant cleansing of the blood. The beauty of holiness is outgushing; it springs from the heart, beams from the eye, speaks from the lips and actions, and makes its possessor a marked man. Others seeing it will take knowledge of him, that he has been with Jesus and learned of Him. Then they will be drawn toward this beautiful experience, or turning away they will persecute the pilgrims of the holy way. For this is not an earthly beauty, and the carnal mind is opposed to it. It does not fade, nor lessen, but grows ever brighter until we see the King in all His beauty, and the beauty of the Lord our God shall be upon us.

It is first an inward beauty, then outward. "The king's daughter is all glorious within," upon the consecrated heart falls the fire of heavenly love, burning up all base desires and filling and thrilling the soul with the blessed Holy Ghost. How the freedom from sin quickens the mind, gladdens the heart, and glorifies Christ! Then the beauty of a holy experience speaks outwardly. The fashions of the world

do not appear in the dress, nor the world's gossip and slang in the talk. The selfish life with its gathering of wealth, and seeking of place or favor, is put away. And we walk this earth as pilgrims and strangers, for our home is heaven, where our treasures are.

Precious, precious blood of Jesus,
Let it make thee whole;
Let it flow in mighty cleansing
O'er thy soul.

Though thy sins are red like crimson,
Deep in scarlet glow,
Jesus' precious blood can make them
White as snow.

Now the holiest with boldness
We may enter in,
For the open Fountain cleanseth
From all sin. —F. R. II.

Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God. (Bible.)

Let the beauty of the Lord our God be upon us and establish thou the work of our hands upon us. (Bible.)

The Divine Dressmaker

BY REV. L. GASTON ADAMS

I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and a bride adorneth herself with her jewels. Isaiah 61:10.

THIS is indeed a lofty passage of the inspired Word. Jesus, when He would declare His mission to this benighted world, in a sermon to His neighbors at Nazareth, found and read a portion of the sixty-first chapter of Isaiah, and oh! the words of grace that proceeded out of His mouth!

Among the other things for which the Father anointed the Son, was that He might give us "the garment of praise for the spirit of heaviness." When we put on this garment we begin to "greatly rejoice" and "be joyful in God." Hallelujah! We are "clad in royal apparel" and in "holy array," for "they that wear soft raiment are in king's houses." This kind of suit is in the "sight of God of great price." It was the most expensive garb to be found in the storehouse of heaven, this linen "clean and white."

But how can we bear to think of heaven's washday? They were "washed in the blood of the Lamb" and "made glorious, not having spot or blemish." Amen! And God wants us to keep them "unspotted from the world." Read Ezekiel 16:10-15. God says, "I clothed thee also with brodered work, and shod thee with badgers' skin, and I girded thee about with fine linen, and I covered thee with silk. . . . and thou wast exceeding beautiful, and thou didst prosper unto a kingdom. Thy beauty was perfect through my comeliness, which I had put upon thee, saith the Lord." But Israel, sad to say, had taken off that beautiful garment, and also took her beautiful jewels and gave them for the service of Satan. But, thank God, if we want to keep these garments, Satan can't take them against our will.

In Rev. 3:18 we are counseled to buy white raiment to clothe ourselves, that the shame of our nakedness be not made manifest. If we don't, according to Daniel, we shall awake to shame and everlasting contempt. It was the belief of Josephus, the Jewish historian, that the sinners were resurrected with the same disease that killed them. I am so glad that the God who clothes the grass of the field for only a day, and beautifully arrays the lily with a glory greater than Solomon's, will much more clothe us, His own children. He is the "Father of our spirits," and can be trusted to keep us clothed in the right style. Amen!

ANDALUSIA, ALA.

To establish a good reputation is easier than to overcome a bad one.

"Time shall be no more." "Work while it is day. The night cometh when no man can work."

British Isles District

Rev. George Sharpe, Dist. Supt.

True Discipleship

"And he that taketh not his cross, and followeth after me, is not worthy of me" (Matthew 10:38).

MANY speak eloquently of the short and glorious ministry of John the Baptist. It was an unusual, an intense, a burning and mighty ministry. What wonderful moving scenes occurred during his preaching! What stirring truths he uttered that have been an inspiration to the preachers of every succeeding generation since! But we have wondered why more has not been made of the ministry of Jesus himself? In the declaration of truth He stands first. His trenchant preaching outclasses all others. His drastic statements convicted His hearers, and have set men in every age to the task of sifting their inward parts to see if they were really true disciples of the God-sent Teacher. In every age it has been a great honor, and a wonderful blessing, to be a true disciple of the lowly Nazarene.

The reading of the passage from which our text is taken leads us to three conclusions: (1) That a mere church member could not be a true disciple; (2) That a believer with sin in his heart would be hopelessly defeated as a disciple; (3) That only a sanctified believer could follow out the teachings of Jesus on discipleship. Discipleship according to our text means suffering (the central meaning of the cross is suffering); it means faithfulness (following Jesus entails persistent, continuous, and willing acceptance of all He requires you to believe and do); it means completeness (since anything worthy of Jesus must fully represent the end of faith and grace). Hence our steadfast belief that real, true, and effective discipleship is inseparable from the experience of sanctification.

Let us look at the outstanding characteristics of a true disciple as taught by Jesus.

1. *A true disciple confesses Jesus everywhere.*

The cross classifies everybody, and those who have taken the cross can never, without confessing Jesus, be a true disciple. Jesus was classified as the Son of God. This became the ground of all the persecution that He suffered. Yet in spite of that, He never relinquished His confession or testimony that He was the Son of God.

"Confess that you are Mine, testify that you have entered My class in divinity, live out what I put in your heart and life, acknowledge My relationship, and range yourself with Me, the lowly Nazarene," the Teacher from heaven demands. Jesus knew that those who confessed Him would have to pass through fiery trials, and that is why He said that He would confess them before His Father.

It needs no argument to disprove the idea that any kind of confession will do. There are too many who live in an apologetic atmosphere where numberless excuses are made for dumbness, quietness, slowness, and wonder why they are always under suspicion in relation to their discipleship with Christ. The true disciple confesses Jesus everywhere.

2. *The true disciple accepts the enmity of his own flesh and blood.*

The cross also leads to humiliation. It is not easy to understand why the sanctified believer should be especially chosen by all classes to receive their spleen and malice and hatred, but it is harder to understand why his greatest foes should be those of his own household. Jesus said it would be so, and most of us know that it is so. The cross is never popular and always divides. Whenever it appears it divides homes and separates friends. We learn from the Word that Jesus "came unto his own, and his own received him not"; and His own flesh and blood said, "He is mad." By word and deed the true disciple suffers from his own. But blessed be God, when he does, he goes the way of the Savior of men. It is a strange anomaly, yet really true: the closer the affinity of blood, the wider the separation when that comes through the cross.

Not only does sin drive many from their homes, but a glorious deliverance from the in-being of sin, and a confession of the same, has brought humiliation and distress to the sanctified, and also separation from the family circle. They have accepted the enmity and kept their faith. They have suffered without the gate, but never alone. The jibes, the stripes, the robes, the thorns, and the cross depict the humiliation of Jesus. Shall His true disciple turn, when the relation with the taunting finger, and the smirk on his face utters, "You a Christian! You a sanctified Christian! You are nothing but a fraud!" No; He accepts the division the cross has made and keeps on going on. Amen!

3. *The true disciple prefers to love Jesus Christ first.*

The cross means ostracism. That is the teaching of Jesus. "I am to be first," says Jesus. Jesus loved men to perfection and knew it, and now He wants men to love Him to perfection. That is the duty of every believer. This swings you out of the common round and orbit of life.

With the revelation that truth brings, and you know that you must walk in the light, you do not say, "What will father say? or what will mother say? or what will my friends say if I walk in the light given me? No! But what will Jesus say if I do not walk in the light? The good will of men whom you prized in your pre-disciple days may have to go for the love you must give Jesus. The money that may be in the will of a person who demands of you certain conditions that would nullify your faith in Christ must be sacrificed.

The Devil offered Jesus the world on conditions, but He refused the offer. The people would have made Him their King, but no; God and a sinful world must be first. The Devil and the Jews therefore ostracised Him. On the bloody cross He was alone. Ostracised from the priests, the Pharisees, the soldiers, the weeping women, the disciples, and the people. He was alone on the cross because of His love for us. That is why the true disciple must love Jesus first. To prove your love to Him may mean that you will have to go out under the stars alone. Ah! not many are doing that now. The cross does not mean to many now what it evidently meant when Jesus required all to love Him first that they might prove they were true disciples.

4. *The true disciple despises the honors of this life for the life to come. Losing, he finds.*

The cross brings crucifixion. Hear Paul say, "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." Death on the cross. All of those who surrounded the cross of Jesus were without influence on Him. They were utterly routed, their presence, their power, their hatred had no bearing whatever on His spirit. His gain was to be a redeemed world, the praise of angels, and the welcome of His Father. He lost, but He also found.

Just so with the true believer and disciple. The selfish, ease-loving, devilish carnal nature was put to death on the cross. No more does he seek the honors of the world. These he despises. No more does he find the way of the cross hard. To him it is a pleasant way, although the Devil and men seek to overthrow him with their blandishments and the gains of the world. He is finding life and proving his discipleship.

As Jesus through the cross was classified, humiliated, ostracised, and killed, but went to glory, so the true disciple rejoices that he is privileged to take his cross and with his divine Teacher be classified, humiliated, ostracised, and die to sin and go to glory. Truly, the disciple is not above his Master, nor the servant above his Lord. It is ever true—no cross, no crown.

DEFINITE TESTIMONY

Definite testimony should have the backing of good, clean, definite living. If we are loose in our business life, and do not pay our debts

and meet our other obligations, then our testimony to holiness is worthless, though it be definite. Our testimony should be unconditioned with the Holy Ghost. If it is dry and no spirit in it, then there will be no good accomplished by its definiteness. Our testimony should be a bullet out of a good clean gun, discharged by the Holy Ghost. When the discharge is an explosion of the Holy Ghost, and the testimony is definite on the second word of grace, then we may expect some of the strongholds of the Enemy to fall. But if our experience is nothing more than a toy gun and the discharge be the feeble effort of a little rebounding spring which may be termed the flapping of our tongue, then there will be nothing done, and the Enemy will laugh in our face.

THE TRUE SORT

Repentance without restitution is like a remedy without relief. A remedy is for the purpose of giving relief as far as relief is possible. Where relief is impossible, and only there, remedy has a claim on our forgiveness of its failure to relieve. Its failure beyond this point excites our distrust, if not our contempt. So of repentance. If repentance does not restore or make restitution for injuries done, where restitution is possible, it forfeits our belief in its genuineness, and proves itself to be spurious. It is unlike that of Zaccheus, and comes short of that required by the common sense of mankind, and practised by the self-respecting and genteel of the world. Many a man has lived for long years in the church with a fatally defective repentance, and will wake up in hell at last unless restitution is made in life for the wrongs and injuries of other years.

NEWS OF THE CHURCHES

We hear nothing but good news concerning the opening of the pastorate of Brother Telford in Perth.

The congregations in Ardrossan are growing. Pastor Jaek is proving to be God's man there. Pray much that greater things may yet be accomplished.

The Sabbath schools were expected to hold Children's Day about the second Sabbath in October. The program published by our missionary society has been sent for and is to be used by the Sabbath schools, and form part of the exercises of that class.

Special sermons on "Men who Missed the Trail" are to be preached in the Parkhead church on Sunday evenings, commencing the first Sabbath in September. The series will finish Sabbath, November 18th.

The eleventh anniversary of the Parkhead church occurs the 5th and 6th of October.

We trust the churches are keeping in mind the yearly offering for the General Superintendents.

The Sabbath schools are certainly taking up the missionary work with enthusiasm. In a very few months they have raised £21. We are delighted. The Lord bless them.

Mrs. Sharpe's ministry in Perth during July has been a great blessing to the saints. There were four seekers in a recent Sabbath evening. Many are praying that such signs of God's presence may continue in the midst.

The Birkenhead church, opened the 14th of July, is a splendid property. It is complete in every detail, and occupies a fine site in a fine district. We greatly enjoyed our visit at the opening services and the convention. May the glory of God abide therein is our prayer.

The dedication of the Birkenhead church was a time of rich blessing to many. The saints here were full of praise to God for so wonderfully opening this door, and for blessed answers to prayer before and during the dedication services. In a little over four weeks £205 were received in answer to prayer, "and the end is not yet, praise the Lord!" The opening services took the form of a holiness convention. The congregations were good, and quite a number seemed to profit from the clear, scriptural teaching on the doctrine of entire sanctification, and at the close of most of the services there were seekers for salvation, or the baptism with the Holy Ghost and fire. God's messengers to us were Revs. George Sharpe, G. B. Macquarr, Benjamin Fell, Mr. H. and Mrs. Wood, and others.

THE WORK AND THE WORKERS

FROM EVANGELIST L. MILTON WILLIAMS

Every day we have fresh indications of the approval of our Master's smile upon our toil and venture. We began with nothing, no appointments, or assistants. We have been busy all the summer through, not having lost a Sunday, and have paid our assistants weekly. We have the largest and finest equipment ever sent out on the field, and all bills are paid and we are moving on up the road.

We close here next Tuesday night and will go to Oskaloosa for a few days' rest and then to San Antonio for our next appointment and on south for the winter. We will make the journey in our beautiful, large ten-passenger car which we have had built especially for our work. We plan to come through Kansas City along about October 13-15 or near that time.

We are giving Sunday, October 7th, to our church at Oskaloosa. As you may know, I have held my membership in the First church at Chicago, but as we have our headquarters at Oskaloosa, Iowa, I am moving my membership there, and Brother Robinson is doing so also, and we will both hold our membership in the Oskaloosa church. We plan to go via Wichita, picking up a part of our company, and we may spend Sunday, the 21st, with our church in Oklahoma City. You see we both are pretty good Pentecostal Nazarenes after all that has been said and resaid and said so much.

The Lord bless you one and all. With kind regards and brotherly love to all.

FROM MRS. BESSIE WILLIAMS

My first meeting after my last report was at Temple, Texas. Here we have a new church, organized a year and a half ago. Rev. H. G. Land is their pastor. The meeting was fine. We had large crowds from the very first service. A number bowed at the altar, and about twenty-five prayed through to victory. Our next meeting was at Armstrong Crossing, a campmeeting about seventeen miles from Temple. Here we had only one week, but God gave us a great meeting. Forty prayed through to victory, and then came the old-time shouting. The last night of the meeting we organized a Pentecostal Church of the Nazarene. H. G. Land came and carried the meeting on another week. God continued to bless, and twenty-three more souls prayed through and several more united with the church.

Our next meeting was at Jarrell, Texas. The Holy Ghost convicted, the blood of Jesus cleansed a number of souls of sin, and another great victory was won in the name of our Christ. This was the fourth meeting we had held at this place, and it proved to be the most successful. From here we went to Salado, Texas, only twelve miles from Jarrell. We had only one week at this place. We had twenty-five professions, ten united with the church, putting their membership in at Armstrong, which is only six miles away.

We are now at Georgetown, Texas, in a meeting just getting started, but the outlook is encouraging as the interest and crowds are growing in every service. We see no reason why this place should not have a strong Pentecostal Nazarene church; and we are praying to that end. Help us pray that God will give victory in this battle. J. F. Page, of Rogers, Texas, has had charge of the singing in part of the meetings mentioned, and added much toward the success of the meetings.

FROM J. A. BROOMFIELD

I am glad to report victory over the enemy today since last reporting. I have held a meeting at Arkinda, and had a real soul-saving time, and also helped in another good meeting at Miller schoolhouse with Rev. M. C. Coon as evangelist. Brother Coon did some good preaching. We are expecting a Pentecostal Nazarene church there soon.

EASTERN SCHOOL RALLY

The secretary of the debt-raising campaign in behalf of the Pentecostal Collegiate Institute is receiving very encouraging reports. All keep saying, "We are going to do our best." God always blesses our best. Such declarations spell victory for our school at North Scituate. It is taking blood and iron and millions to win the war; and it is going to take more than "saved and sanctified and sweetly kept" to beat the Devil and make a success of the work God has given us.

I am sure that raising this \$12,000, and placing the Pentecostal Collegiate Institute on its feet in its rightful place in the church is one of the things that we ought to do, and do with a shout. Not only our church, but this eastern country, has a great need of a clean, straight holiness school. I believe P. C. I. is the providential place, and right from there we are to see the fruits of these years of prayer and faith and sacrifice. Of course the

AN ECHO FROM "INASMUCH"

HERALD OF HOLINESS:

My Good Brethren—Recently I wrote you that on account of financial pressure I would be unable to renew my subscription to our HERALD OF HOLINESS. Today I received a copy with the subscription marked paid up to January 1, 1918. It is with a deep sense of gratitude that I note this, and it is an inspiration to me to renewed efforts for the Master. It shows that there is some one, somewhere, who cares; and I am not (as the Devil tried to make me believe) set adrift to die a spiritual death. May the dear Lord bless you abundantly. I want to thank you for your kind act, which has created in my heart a feeling of good fellowship and love.

Your brother,

school ought to be wholly Pentecostal Nazarene, and free from indebtedness, and it can be.

E. E. ANGELL,
Secretary, Board of Trustees.

INTERSTATE CAMPMEETING ASSOCIATION

In response to numerous questions concerning the Interstate Campmeeting Association and its work, I feel a letter of explanation through the HERALD OF HOLINESS may be in order.

The Interstate Campmeeting Association is an organization incorporated under the laws of the State of North Dakota, and has a membership composed of men and women from almost every denomination. These men and women are not "come-outers," but retain their connection with the church while enlisting their names and services and money in the work of missionary evangelistic effort. This makes our organization safe from fanaticism and also opens the way for the spreading of full salvation among peoples of all denominations. The first year the association put out two men as workers on salary; but this second year, at the request of the workers, the evangelistic party are supported by free-will offerings, and therefore the entire propaganda is a labor of love and faith. The association has placed at the disposal of the evangelistic party its equipment, consisting of a big heavy fifteen-ounce canvas tabernacle and smaller tents for use in campaigns the coming year, and hopes to reach the masses with the full gospel in an extensive way.

The party, since taking the field, have been engaged in some wonderful meetings, and God is blessing in a marvelous way. They have held campaigns at Oslo, Minn.; Douglas, N. D.; Epworth, N. D.; Poplar, Mont.; and are now in the midst of a campaign at Williston, N. D. From Williston they go to Ellendale, N. D., and this meeting will close the camp season for North Dakota. If the way opens, we will feel it is of God to go into the South for an entire winter campaign; and we would like to hear from any one in the South who may be interested in spreading the doctrines of John Wesley by means of tabernacle meetings. The evangelists on the preaching staff are well known to the HERALD OF HOLINESS readers: Rev. B. H. Morse, evangelist of the Northwest District Assembly of the Pentecostal Church of the Nazarene, and Rev. F. J. Mills, president of the association, living at Douglas, N. D., a member of the Dakotas-Montana Assembly of the Pentecostal Church of the Nazarene. Good music is assured, and we have a splendid equipment for real work.

There will be no compromise, rounding off corners, or letting down for Ahabs; but the gospel will be presented scripturally and lovingly and constantly. Our tabernacle seats from 800 to 1,000 people. Parties interested in our work, and knowing places in the South where we could use our equipment profitably for the Lord this winter, may address Rev. F. J. MILLS, Superintendent of Evangelism, Douglas, N. D., or Rev. B. H. MORSE, 686 East Seventy-fourth St., N., Portland, Ore.

NEW YORK DISTRICT

The District preachers' and deaconesses' meeting was held at Danbury, Conn., September 12th to 14th, following special meetings held by District Superintendent Hill. While the attendance was small, the Holy Ghost witnessed to the excellent papers, discussions, and sermons given by the workers. The sermon on "Sin," by Rev. E. T. French of Utica Avenue church, Brooklyn, was followed by a number seeking to be saved, reclaimed, or sanctified. Brother Hart, of New Hart-

ford, Conn., was made a blessing in prayer and song. Sister Hart's shining face was also a benediction. Street meetings were held each night before the preaching services. The workers went to their various homes feeling it had been a good and profitable meeting together in the interests of holiness.—H. T., Deaconess.

FROM M. C. COON AND WIFE

We have just returned home from Foreman, Arkansas, and Scott's Slough, La. These two meetings were a great success, and we had ninety professions in all. Quite a number were sanctified. A good Pentecostal Nazarene church was organized, for which we are praising God. Brother J. W. Amlin assisted us in the Scott's Slough meeting. He is a Pentecostal Nazarene through and through.

FROM EVANGELIST E. D. RUSSELL

Since my last report I have held one meeting in Texas, near Caddo Mills. God gave us a gracious meeting. Some score or more souls prayed through. At present I am assisting Rev. J. W. Cook in a meeting at Hot Wells, La. This is a newly discovered health resort. It is indeed a needy place, having no church house in town, but lots of whisky and several gambling dens. More than a score requested prayer last night. I go next to Hemphill, La., to be with the Pentecostal Nazarene church in a meeting. I will be back in Texas, the Lord willing, October 1st. Home address, Peniel, Texas, Box 104.

MISSOURI HOLINESS COLLEGE

After so long a time we reached our field of labor at Des Arc, Mo. Our hearts were cheered when we got off the train and found the Deboard brothers awaiting our arrival. They made us feel welcome and escorted us to the campground, where we found a revival in progress, conducted by Rev. C. H. Lancaster. We fell right in line and had a good time while he remained. When he had to go, there was another evangelist on the ground, Rev. C. T. Coombs, who had preached a few times while Brother Lancaster was here, and he so lifted the saints that the campmeeting committee decided to run the meeting another week, which was done with great profit to the saints and all others concerned.

Our school opened September 11th, in a fine spirit, and in spite of war and perilous times, there were between thirty and forty who registered. Others came in later, and we still expect more to come. The teachers are all here and everything is moving along nicely. We are now in our second week of school, and all are happy and going on with Jesus. Wife and I are delighted with the outlook. We feel that God indeed has used the Deboard brothers, and others who have rallied to their support, to accomplish things worthy of great commendation. The school is continually advancing, and in addition to the work being done along educational lines it is working a farm. The products are being used for the school. The school also runs a store for the benefit of the members. This is all under the direct supervision of the Deboard brothers, and they are making good under God.

We will be glad to welcome any boy or girl this way who desires a Christian education, and does not have much means. We believe we enjoy the distinction of having the cheapest rates of any of our schools. Write us for particulars.

CHARLES F. CRITES and WIFE.

FROM H. H. HOOKER

The meeting at Manchester was a success. Nineteen prayed through to victory, and the church was greatly encouraged and strengthened. They are raising money to build. Sister Edwards has faithfully stood by the work, and her home has been the only place of worship for two years. We next assisted Brother Davis in a ten days' meeting on the Russellville road, in which a number found God. Brother Davis is a faithful preacher. Our next meeting was at Jasper, Route 3, with Rev. J. A. Manasco as our collaborator. God gave us a good meeting, and a church of thirteen members was organized. They have raised a nice sum of money, and are planning to build in the near future. Sister Snoddy has been the human instrument God has used to establish this work.

We next went with Brother Manasco to his church at Bankston, where God gave us a few souls, and some united with the church. We are to go back there for a meeting in October. From Bankston we united with Rev. J. D. Heathcock and wife at Saragoona, where God gave us a number of souls. From there we went to Grace Chapel, where Brother Heathcock is pastor. This is a very spiritual church. Every one seemed to be expecting a great revival, and they were not

disappointed. Quite a large number were saved and sanctified and the church received a fine class. The glory came down and the saints shouted. Brother Heathcock is greatly loved by his people. He is making good. We go back for another meeting in October.

Our next meeting was with Rev. J. A. Manasco at the Nauvoo camp, where God saved or sanctified twenty-nine. Brother Manasco is a fearless preacher and true yoke-fellow. The general expression was "The best camp in years." Going on from here we joined Brother Heathcock at the Nazarene Chapel. Here God gave us more than a score of souls and a fine class was taken into the church. Then we went to Watt's Chapel, where we had a hard pull with few results.

We next yoked up with Brother Hibner, of Clarkston, Mo., for a tent meeting on the Rodere farm, Nauvoo, Route 1. Our fellowship and labors with Brother Hibner were blessed of God. We left him at the close of the first week to continue another week alone. We are now on our way to Randolph, Miss., where we are to assist the Southern Methodist pastor in a ten days' revival. Much love to the HERALD OF HOLINESS staff and family.

**EVANGELISTS JARRETTE AND DELL
AYCOCK**

Since last reporting God has given us two very gracious meetings—one with Pastor Glaze, at Waldron, Ark., with thirty souls either saved or sanctified; the other was with Pastor White at Caney, Ark., where ninety-six prayed through to either pardon or purity, and fifteen joined the church. We were treated royally at both places. We are now in the beginning of a meeting with Pastor Oscar Hudson at Sherman, Texas. We are moving on.

OZARK CAMP

The Ozark holiness campmeeting closed Sunday night, September 2d, in a great sweep of victory. In many respects this was a great camp. The weather was ideal, the attendance large, interest fair. Rev. Oscar Hudson and wife, of Sherman, Texas, who did much pioneer work in this country eighteen years ago, had charge and did excellent work. Brother and Sister Hudson are strong preachers and very zealous soul-winners.

Rev. J. D. EDGIN, Dist. Supt.

EVANGELIST W. F. FARMER

We have just closed a successful meeting near Gloster, Miss., with a number of souls in the fountain. We are now in a meeting with the Wesleyan brethren in Pickens county, S. C. They are real soldiers and have the fire. The Lord in His goodness has permitted me, after six years' absence, to return with my collaborator, Rev. C. E. Toney, and our consecrated band from Texas, to hold some meetings in the East. Our next meeting will be near Birmingham, Ala. We then return to Mississippi for the winter. Pray for us. May the Lord bless the HERALD OF HOLINESS. I love it.

FROM C. M. CAREL AND C. C. JOHNSON

We have just closed a meeting at Wheeler where the Lord saved eighteen. We moved five miles and had twenty-two saved. We had a wonderful time, and many fell at the altar the last night for the blessing, and prayed through. We go on from here to Spring Creek.

PITTSBURGH DISTRICT

The Lord continues to bless the churches and the work on this District. The summer has been a busy and fruitful one. Many of our churches have had splendid tent meetings, while others have had revivals in the churches. We have been blazing the way and getting a start in some new places this summer. The home campmeeting at Dayton was crowned with victory, and souls prayed through at most of the services. We had the privilege of helping in this meeting; also of being at home at the same time, which we enjoyed very much. Mrs. Wines did part of the preaching. Fred Canaday, of East Liverpool, Ohio, led the singing. He certainly can sing. His solos each evening were blessed of the Lord. The church there is in splendid condition, and a revival spirit is on all the time. On account of their health, Brother and Sister Wines are taking a three months' leave of absence from their church. Evangelist F. W. Cox will supply the church as pastor until Christmas, when they return.

We next went to Middletown and helped Pastor Wordsworth a few nights in his tent meeting. A number of seekers were at the altar, and the work progresses there. They have the foundation in for their new church. From there Brother Canaday went with me for a tent meeting in Akron, Ohio, and the outlook is good for a strong church in Akron. Souls were saved and sanctified, and we had some glorious times. Brother George Archibald, formerly our pastor at Manchester, Ohio, came and took charge of the work. After two nights I had to leave, and he and Brother Canaday continued another week with good results and a great closing day on Sunday. I secured a second

"Inasmuch"

And the King shall answer and say, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.—Bible.

From among the many letters of thankful appreciation that are being received from the dear ones who have been served in a quiet way through the "Inasmuch Fund" we select the following as indicative of the helpful ministry that obtains through a careful administration of the monies placed in our hands.

"DEAR BROTHER: Grateful thanks for your very kind letter, and the arrival of my dearly loved HERALD OF HOLINESS.

"I am so happy to know that my name has been remembered by you, and that it has been put upon your prayer list.

"God will prosper and protect those who absolutely trust Him. I have just been studying the Sunday school lesson for next Sunday, and it is just wonderful the things that God can do, when His children are fixed and determined to stand.

Your sister in Christ."

If you would like to see your *cruse of oil multiplied*, give of your *abundance* to send the gospel unto the uttermost parts of the world, beginning at *Jerusalem*.

Offerings to "Inasmuch" Fund

Previously reported	\$73.24	Mrs. Slias Price	\$.75
Mrs. Clarence Thayer70	Mrs. Fred Burt50
George Banerle	3.00	M. H. Hodges	1.50
Mrs. D. W. Sears	1.00	A. D. Crumley	1.00
Rev. Henry Bell	1.50		
			\$83.19

HERALD OF HOLINESS, 2109 Troost Ave.,
Kansas City, Mo.

I desire to become enrolled as a member of the "Inasmuch" Band, organized for the purpose of sending the HERALD OF HOLINESS "unto one of the least of these my brethren," and am inclosing herewith the sum of..... Dollars to apply on said fund.

[Signed] NAME.....

ADDRESS.....

tent for the District, and we used it at Akron. We have this all paid for but \$16, for which we are thankful.

We started a tent meeting here at Newark, Ohio, last Sunday. We had a good opening, and the interest and attendance is increasing. We expect to hold meetings this fall in three of our country churches—Sunrise Chapel, Point Rock, and Clayton. Brother and Sister Sloan are in a tent meeting with Pastor Welsh at Ironton, Ohio. The new mission in Washington, Pa., is progressing nicely. Sister Harris is serving as pastor. Brother Walter Smith had a tent meeting there this summer, and got things together. Sister Flora Ruth has had a good revival at Burrows, Pa. Rev. and Mrs. Julius Miller have been in a great meeting near New Philadelphia, Ohio, and now are in a tent meeting with Pastor Wireman at Franklin, Ohio.

Evangelist F. W. Cox is in a meeting in the new Nazarene tabernacle in Springfield, Ohio. We are praying that he will have a glorious meeting, and get the work on its feet there. Pastor Lulu Kell, of Newell, W. Va., writes that God is blessing with eleven new members and a revival on; so praise the Lord. The work is spreading, and we feel like sticking to our job and pushing on in the good old-fashioned way, and keeping the glory prayed down and ready for heaven at a moment's notice.

JAMES W. SHORT, Dist. Supt.

EVANGELIST S. B. DAMRON

We are in a revival with the Pentecostal Nazarene church at Broken Bow, Okla. My daughter Eupha and Miss Nell Verner are assisting us here. Sister Morris is the pastor, and keeps the church in splendid condition. The church has been organized about eighteen months. It has a membership of about fifty and a nice new building almost free from debt. There have been eighteen souls sanctified and the end is not yet. We continue here this week.

**EVANGELIST ESSIE OSBORNE AND MAE
SALLEE**

Our Hedley (Texas) revival was a blessed victory. All were in harmony and there was perfect liberty. The church in general was in a fine spiritual condition, and God remarkably answered their

prayers, and the results were very satisfactory. The dear Lord gave us seventy-seven professions, twenty-five of that number being beautifully sanctified. One service was exceptionally fruitful, having thirty-eight saved. The meeting affected the entire country. People were saved at home, some in the choir, and still others here and there over the congregation. We are now resting a few days at Bethany, enjoying the annual camp under the leadership of Brother Andrew Johnson. We go from here to Paden, Okla., on the 25th of September. Continue to pray for us.

EVANGELIST C. B. JERNIGAN

I am in a fine meeting at Greenfield, ten miles from Bakersfield, Cal. The fire is falling and people are getting saved and others sanctified. The people are shouting, which is something very much out of the ordinary here. This has been a hard fight with small crowds, but we expect a great revival before we close.

FROM J. H. HUSTON

I have just closed a most successful eight-day meeting at Keener schoolhouse on the Fouché river about twelve miles from Waldron, Ark. Some of the most influential men of the valley were brought to God. Altogether there were twenty conversions, several sanctified and reclaimed. A prayermeeting was organized, and souls are still being saved. There is no church at this place of any kind, the nearest being at Park, three miles distant. Several young men were converted and were called into the service of our country two days after. I go to Booneville, Ark., September 22d. The services there will be held in the courthouse.

**REPORT OF GENERAL BOARD OF CHURCH
EXTENSION**

We are glad to report real encouraging progress in the church extension work. Our charter has recently been granted from the State of Missouri, with Kansas City as headquarters. The general secretary of the board will locate his office in the Publishing House, just as soon as it can be wisely done. A number of the Districts are taking hold of the work earnestly, and have adopted different

plans of securing funds. We hope in another year or so to begin to aid our churches in the erection of houses of worship and parsonages. We have visited the New England, New York, Washington-Philadelphia, and Pittsburgh Assemblies this year, and plan to visit the Kentucky and Tennessee Assemblies soon; and will be able to reach a few more later this fall. Everywhere we are meeting with encouragement. Let every pastor push this great work. Send money to R. B. MITCHUM, Treasurer, 313 Printer's Alley, Nashville, Tenn.
JOSEPH N. SPEAKS, Gen. Secy.

WASHINGTON-PHILADELPHIA DISTRICT

Our tent campaign that begun in Washington, D. C., in June has been going on most all summer, and God has blessed our effort and some have found Him; but it has not been all we expected it to be. However, we feel God has honored the faithful preaching of the different evangelists who have been there. From there the writer went to Olive Hill, Ky., for the annual camp. God gave us a great camp. From this camp we went to Allentown, Pa., as a collaborator with Rev. J. W. Goodwin, our General Superintendent, and God gave us the best camp for years.

Wife and I visited our school at North Scituate, Rhode Island. We find it an ideal spot for a holiness school, and also feel as soon as we get it in the hands of the three Districts (which we feel will be shortly) we will see it grow and become one of the best schools in the movement.

Then we attended the annual District camp at

Lesley, or Northeast, Md., and God gave us souls. The ministry of Rev. J. T. Maybury, former District Superintendent and pastor of Philadelphia Second Church; J. W. Henry, pastor at Norfolk; L. B. Williams, pastor at Baltimore; Rev. Mr. Keys, of Lincoln Place, Pa.; J. F. Penn, pastor at Lehighton; and Rev. C. M. Goodman, of New York; and the writer and his wife, were honored of the Lord, and both Sabbaths the entire grounds were crowded. We are looking forward to this becoming a great camp.

From this camp we came to the present meeting (West Philadelphia) where Rev. J. T. Maybury has been waging war on sin. We are now in the heat of the battle, and ask your prayers for this great city; that it may have a good substantial work established. I feel that if we can get it started just right that they have a competent man to keep it moving on; for Brother Maybury is surely a great pastor. We are glad to report that Philadelphia First Church has called Rev. W. D. Shelor as pastor, and we predict a great winter for that church under his leadership.

As we hear from the churches we feel somewhat encouraged. At Baltimore they are in a battle. Rev. W. H. Hudgins, of Rogers, Va., is the evangelist, and God is blessing. At Bridgeville, Del., Brother Goodman is on the job, and we are expecting to hear good news from there soon. At Chicamuxen Md., Rev. D. W. Sweeney tells us they are planning to build a new church beginning soon, and that sounds like they were doing something. Amen! At Hollywood we have Rev. E. E. Robinson, of Kentucky, in charge; and he writes

that he is visiting the people and the churches on the circuit. I know he is pure gold, as I have tried him in Kentucky. Park Lane, Va., reports a good meeting and quite a nice class taken into the church. They are pushing on with Rev. C. R. Muteer as the leader under God. Rio Grande, N. J., church is now in their annual camp at Erma, N. J., and we expect to hear of some new members of the church from that meeting. The writer is called there for the month of November for a three Sundays' meeting.

We are very busy but never tired. Our body wears but our soul seems to enjoy the battle, and we are pressing on, pushing the HERALD of HOLINESS always; for every day is HERALD of HOLINESS day with us.

W. W. HANKS, Dist. Supt.

FROM EVANGELISTS HALDOR AND BERTHA LILLENAS

Since reporting last we have labored in a number of campmeetings in different communities. Our first camp was at Donaldsonville, Ga., on the campus of the Southeastern Nazarene College. The preachers in charge were Mrs. Lillenas, who preached at night, and Dr. and Mrs. Ellyson, who preached in most of the day services. The camp was not large, but some good results were obtained. We met some of the finest people here we have ever had the pleasure of knowing. We believe that the future for the Southeastern Nazarene College is big with possibilities. Truly this is a beautiful country—a rich farming community and a delightful climate.

From Donaldsonville we went to Nashville, Tenn., where we had the pleasure of meeting a number of our Pentecostal Nazarenes who are pushing the work for God and holiness in that city, among them Rev. R. T. Williams and John T. Benson.

We spent four weeks in our pastorate at Auburn, Ill. Our next camp was at Bonnie, Ill., with the Rev. Mr. Powers and Rev. Andrew Johnson. The camp at this place was signally blessed of the Lord. A beautiful spirit of unity prevailed and great blessing was upon the saints. About seventy-five were seekers at the altar, and there were many finders. The attendance was good. It was estimated that on the last Sunday four thousand people were on the grounds.

The Eldorado camp immediately following was not as well attended as this great camp usually is, but the camp was said to be much better than last year. There were many seekers and happy finders. Rev. Guy L. Wilson and Rev. J. L. Brasher did the preaching under the anointing and blessing of the Holy Ghost.

Mrs. Lillenas has accepted the unanimous call of the Auburn church to remain for another year, and the work there is prospering under the blessing of the Lord. The writer has decided to devote his time entirely to the ministry of sacred music. We are now engaged in a meeting with Evangelist LeRoy Mitchell in the Methodist Episcopal church, Grayville, Ill. Thus far the meeting has been a hard pull; good attendance, but such a lack of spirituality as we have rarely ever seen. Our next engagement is at Princeton, Mo., October 7th to 28th, then to East St. Louis, November 4th to December 2d. We have a few open campmeeting dates for 1918. Those desiring us as singers, or as both singers and preachers, may write us at Auburn, Ill.

AS OTHERS SEE US

We clip the following from an editorial written by Rev. G. A. McLaughlin, senior editor of the *Christian Witness*, which we thought would be encouraging to our readers:

"We had a pleasing episode in our visit to the Nazarene Assembly made one day while this meeting was in progress. We started one morning and drove by automobile eighty-five miles, arriving in time for the morning service at the Annual Assembly of the Pentecostal Church of the Nazarene at Oskaloosa, Iowa. We were much pleased with the appearance of the Assembly. The divine unction was upon them. This church is slowly but surely gaining ground in Iowa. The quality of the ministry is growing continually better.

"We met six or eight of the ministers who have been under our personal training in Central Holiness University. This institution is interdenominational and has sent its students into the different denominations, and the Nazarene church has a few. If the Nazarene church continues with the same spirit which was manifest in this Assembly, it is bound to increase in number and usefulness; and surely there is plenty of opportunity for all the churches when we stop to consider how few people attend church in these days. The trouble today is not too many churches, but too many people who do not go to church. Any church that really puts holiness to the front will be the coming church. It means a good deal to really put holiness to the front—and it means more to keep it there."

EASTERN AND NEW ENGLAND NOTES

Now that the holiness camps of the East are over, our holiness pastors are getting settled down to their regular fall work, and getting things ad-

SUNDAY SCHOOL LESSON

October 14

Returning From Captivity

Ezra 1:1-11

GOLDEN TEXT: *The Lord hath done great things for us; whereof we are glad.*—Psalm 126:3

THE LESSON OUTLINE

B. F. HAYNES, D.D.

(A) By the "first year of Cyrus" is to be understood his first year at Babylon, because this was the first year of his sovereignty over the Jews. It is with his connection with these captive people our history has particularly to do. It is highly probable that on the capture of Babylon, Cyrus was brought into personal contact with Daniel, who was still in his high official and civil position in the kingdom. Daniel doubtless called his attention to the wonderful prophecy of Isaiah (44:28), "That saith of Cyrus, he is my shepherd, and shall perform all my pleasure; even saying to Jerusalem, Thou shalt be built, and to the temple, Thy foundation shall be laid." Cyrus no doubt accepted this prophecy as a "charge" to rebuild the temple.

Many of the Jews gladly accepted the permission to return to their native land; "The chief of the fathers of Judah and Benjamin, and the priests, and the Levites, with all them whose spirit God had raised, to go to build the house of the Lord, which is in Jerusalem" (v. 5). 1 Chron. 9:3 shows that some who returned belonged to Manasseh and Ephraim. Josephus tells us that "many Jews remained in Babylon since they were disinclined to relinquish their property."

This is strikingly illustrative of such multitudes of sinners, who refuse to accept the provision of Christ for their deliverance from the captivity, because they are disinclined to pay the price.

(B) Those who accepted the decree were wonderfully helped in their return and in the rebuilding of the temple. They had their hands "strengthened with vessels of silver, with gold, with goods and with beasts, and with precious things" (v. 6). In addition "Cyrus the king brought forth the vessels of the house of the Lord, which Nebuchadnezzar had brought forth out of Jerusalem" (v. 7), and they were carried to Jerusalem with the returning captives. The value of these vessels of gold and silver was immense, as is shown from their number, which was "five thousand and four hundred" (v. 11).

So God deals with sinners when they heed His decree of emancipation from sin, and walk forth from the Egypt of sin to the marvelous life and liberty of the children of God.

He graciously pours out His grace and His strength and blessing to cheer, strengthen, and help, and to keep them all the way.

NOTES : QUERIES : QUOTES

E. F. WALKER, D.D.

God speaks by the mouths of men, who themselves speak as they are moved by the Holy Ghost; and what He speaks through lips of human clay, or through pens of human hands He holds Himself bound to as much as if Himself had articulated His own words or had written His own promises. (v. 1)

Men get clear convictions that God delivers special charges to them which make them responsible for strict compliance. If a heathen man should have such conviction (v. 2) what of a Christian man who professes to be in constant communion with God, and to be abandoned to His holy will to do it?

The great question of all ages is, Who is on the Lord's side? Who among men of this world are there who are identified with God's elect and His holy cause? (v. 3) Let all such resort to His sanctuary, and be zealous for the perfection of His house and for His worship in the beauty of holiness.

Money is never "tainted" if it be put to right use. All the gold and silver is the Lord's, and when it comes into His treasury it is just as legitimate as the restoration from captivity of those who have been carried away to Babylon. (v. 4)

There must always be leaders in the good work in connection with God's house and cause; and where there are leaders there must be followers—men whose spirit has been thrilled with holy zeal and hope. (v. 5)

Those who are engaged in God's cause ought to appreciate any help that may be afforded by men of this world, even as there is room in God's book for record of help given by heathen to Jehovahites. (v. 6)

Even monarchs of this world may be led to contribute that which is due to the holy cause of God, and wrest from idolatry what belongs to true worship. (v. 7)

In all church treasures there should be a careful and systematic custody and accounting. (v. 8)

Gold and silver are much in evidence in the house of God (v. 9), indicative of the fact that the most precious things should go to God and His service.

Libations—pouring out, but especially of the heart's devotion—should always be identified with God's house. (v. 10)

justed for a soul-saving time, both in and out of their churches.

Will the readers kindly pray God to bless the home campmeeting and fall convention to be held in the writer's church during a few weeks in the month of October. Pray God to send us a Pentecost.

The Pentecostal Church of the Nazarene of Lynn, Mass., is looking for a blessed time during the month of November, when they expect General Superintendent Goodwin to hold a special series of revival meetings with them.

Pastor L. N. Fogg and people of the Holiness Church at Haverhill, Mass., have arranged to have a series of meetings in the near future.

The Grand View Park Campmeeting Association will hold its midwinter convention in Lynn, Mass., sometime in January or February. Pastor Beers and people of the Pentecostal Church of the Nazarene are looking for a gracious time. A number of the local holiness pastors are to be the special workers.

The Malden (Mass.) holiness church is praying for a gracious outpouring of the spirit of God upon them and the outsiders in the extra meetings that Brother Fogg will conduct for them this fall.

Pastor Brown and some of his people from the holiness church at Cliftondale, Mass., were at the Haverhill camp. They are looking for a gracious time in their coming series of meetings.

The New England holiness work has lost one of her good solo singers in the death of Mrs. Edna Reynolds, of Haverhill, Mass., who passed away a few weeks ago. Our sister has been a blessing to many as she sang the gospel in the power of the Spirit. She has left seven small children. Who knows how many of them may live to sing and preach the gospel in home or foreign fields? The Lord grant it. Amen!

Let all the friends of Rev. H. F. Reynolds, General Superintendent of the Pentecostal Church of the Nazarene, pray for his afflicted son Anron, whose wife has recently gone to glory. Pray God to sanctify this death to his soul's good, and pray for his seven helpless children. God bless Brother Anron Reynolds and his seven children. Any reader who would like to drop him a few lines of sympathy or a little financial help can address him in care Rev. L. N. Fogg, pastor, Pentecostal Church of the Nazarene, Haverhill, Mass.

Let all our holiness pastors and people of the

East strain every nerve this fall and winter to get folks saved and sanctified to God. Let us plan and expect gracious things from God.

"Keep on believing."
JOHN NOBBERRY.

NATIONAL ASSOCIATION HOLINESS RALLIES

The National Association for the Promotion of Holiness will hold convention rallies in the immediate present as follows:

PAWTUCKET, R. I.—Evangelical church, Broadway, October 9th to 14th. For local information write Rev. Thomas Laitte, 254 Central avenue, of that city.

BOSTON, MASS.—Temple Street Methodist Episcopal church, in rear of statehouse, October 16th to 21st. For local information write Rev. I. W. Hanson, Haverhill, Mass.

EXETER, N. H.—Methodist Episcopal church, October 23d to 28th. Write Rev. I. W. Hanson, Haverhill, Mass.

These meetings will begin Tuesday evenings, and close the following Sunday night. Services at 9 a. m., and 2 and 7 p. m.

Revs. W. H. Huff, C. W. Ruth, and C. J. Fowler are engaged as workers; also C. C. Ruebarger and wife.

We think there is need of this convention idea; i. e., that the forenoon (as a rule) be devoted to the discussions suggested in view of the questions that the holiness movement forces to the front. We certainly see the need of much united prayer in such meetings, and expect to have time devoted to this essential exercise; after which such topics, for instance, as "A Survey of the Local Holiness Field," "The Peculiar Perils That Beset Us," "Our Great Needs," "Our Encouragements," "How Better to Push the Battle," etc., may be presented with opportunity for free expression of opinion and conviction by the meeting.

The rally idea for this campaign is a sufficient reason for the six-day meeting. If the meeting were for immediate and direct evangelism only, as is usual, this limited time would be too short; but since we hope to make each one of these meetings a rally for a state, or a considerable section, bringing delegates from holiness churches, associations, missions, as well as outside holiness people in general, the limited time is desirable.

Will not the holiness people in general, the churches and associations, with the missions in particular, keep in mind this campaign, and keep in touch with it through the holiness papers, and aid us in advertising a local meeting, send delegates, and be much in prayer for this added activity for the work of God and holiness?

C. J. FOWLER.

EVANGELIST HOWARD W. SWEETEN

I have just returned from camp at Richland, N. Y., where God gave us a great meeting, about two hundred and fifty being at the altar during the camp. From the first God came in saving and sanctifying power, and I do not think there was a single call made that there was not a response. The tide continued to rise till the last day, when it reached the climax. Victory began this day with the early meeting, with a goodly number of seekers at the 11 o'clock service, in the afternoon thirty-five more, and at night a great break with forty-five more. Praise the Lord!

The preaching was clear and definite, and gave forth no uncertain sound. Dr. C. J. Fowler, D. F. Brooks, Fred Snfield and wife, David Anderson, Miss Ruth Harris, Mrs. A. P. Gouthey, and the writer were the workers. God surely blessed our efforts to the salvation of many precious souls. The saints were blessed and edified in Dr. Brooks' school of the prophets, and convictions followed with hungry souls seeking God. We are home now for a few days' rest before going to our next meeting. Please pray for us.

REAL FOREIGN MISSIONARY WORK

When foreign missionary work is mentioned one usually thinks of some far-off foreign land. The purpose of this article is to bring to your notice some real foreign missionary work in our own land. Surely a heathen is just as dear to the Lord in one land as in any other.

The Southern California District has for many years carried on active foreign missionary work within its bounds. If every District in the church would spend relatively as much money for foreign work at home as does this District, it would mean an amount in addition to our regular foreign work carried on by the general board of about thirty thousand dollars.

The Southern California District has for years carried on work among the Mexicans or Spanish-speaking people, among the Japanese, and has lately begun a work among the Chinese. In the Assembly year just closed this District raised in round numbers \$2,250 for foreign work at home. This represents the amount which passes through the hands of our District missionary treasurer, and does not include the amounts spent by private individuals, and which did not pass through the hands of the treasurer.

The work done among foreigners by the District missionary board represents only a small part of

what might be done were the funds available. There are a multitude of persons of the three races mentioned within the bounds of the District, and very encouraging results have been obtained from the work we have been able to do.

The feature of the work, and the opportunity for work, which should be especially emphasized, is the special value of this field as a training ground for those who are to go to the foreign fields, and also the great possibilities of raising up and training native workers to return to their native lands with the glorious gospel of full salvation. As an illustration of this, we point to our force in Japan. All of the missionaries in Japan, now in the field, both native and American, with the exception of Sister Williams, did missionary work in the Southern California District, and went out from here. Surely this District affords the best field in America for the establishing of work among foreign-speaking people, by our General Foreign Missionary Board, with a view to raising up native workers and training our missionaries for the foreign field.

No missionary to a foreign field can go abroad with such confidence of success as the one who has been trained at home to work among the race to whom he is sent. His going is not an experiment. He is not a raw recruit in the missionary army, but is a seasoned soldier who can be counted on for results. Surely the Districts which have no such opportunities within their bounds will want to have a share in this great work.

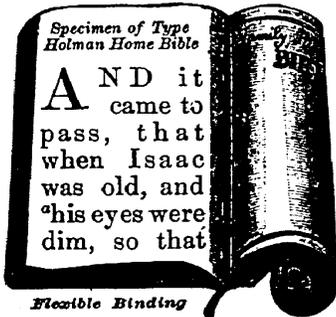
SOUTHERN CALIFORNIA DISTRICT
MISSIONARY BOARD.

CHURCH NEWS

Mountain Grove, Mo.

We came here two years ago and began to do pioneer work among a people who had never heard holiness preached except by those who pervert the doctrine to their own peculiar whims. My husband began to preach wherever an opening was found, and for the first winter he worked as a common day laborer sawing wood for the people in a town where there were five other ministers located. None of them ever preached outside of the city limits, while he preached every Sunday in the country. When spring came we went out on a poor, rundown farm and began to show the people that we could grapple successfully with the many problems and difficulties that confront the farmer, and could yet be happy, consistent Christians, and thank God daily for His manifold blessings. After we had been here alone,

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Divers gifts I CORINTH

15 If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body?

16 And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body?

17 If the whole body were an eye

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save for the abiding presence of the Lord in our hearts, our prayers were answered and our faith rewarded when last March Rev. J. D. Scott and Rev. A. F. Daniels were sent to us of the Lord, and we had a most blessed meeting. The truth was preached as it had never been preached before in all this surrounding country. A number of people claimed to be saved and all were enlightened in regard to true scriptural salvation. We began at once to prepare for another meeting in August and with the help of the farmers built an oldtime brush arbor to hold the meeting in. Rev. W. T. Mason and his wife came to us and began the meeting August 16th, continuing until the 26th, and they proved that God had surely fitted them for such difficult fields as this by the way they preached, prayed, sang, and worked. Both of them are humble, consecrated, but fearless preachers. God gave us the victory, although we had many things to contend with, among them being a rival meeting by the "Tongues" people in an adjoining community, who did everything possible against the success of our meeting. Their evangelist sent a messenger to Brother Mason, offering his services to help conduct our meeting. His offer was courteously but firmly declined. This roused their fierce opposition, which is being turned upon us now. They reported over one hundred conversions, a large number sanctified, and a good per cent to have received the baptism with the Holy Ghost. We did not have very many who were saved during our meeting, but the few we had were clearcut cases. The "Tongues" people had a wholesale baptizing, which was attended like a circus. Brother Mason baptized a few, but made it an occasion for earnest teaching of the true solemnity of the act of baptism. Brother Mason and wife then held another meeting of a week's duration at another one of our preaching points, and greatly endeared themselves to the people. On the night of August 25th my mother, aged eighty, fell and broke her leg right in the hip joint. In addition to our farm work I have had the constant care of her. She has suffered very much, and is yet in a critical condition. Should she recover she will be a helpless cripple and consequently require constant care. Pray for us and for this needy field, and that laborers may be sent here to follow up the work which we have tried to open up.—MRS. A. H. BACER.

Kansas City First Church

Since Assembly time First church has enjoyed the gracious ministry of District Superintendent H. M. Chambers, of Hutchinson, Kas., who consented to come to us for a few Sabbaths, pending the arrival of General Superintendent J. W. Goodwin, who has been chosen to supply our pulpit until such a time as a new pastor shall be decided upon. Surely we are enjoying refreshing times at the hands of the Lord these days. Church services and prayermeetings are well attended and a real revival spirit is manifested. Last Wednesday evening one poor backslider wept and prayed through to a shouting victory. Brothers Chambers has won a place in our hearts by his sane leadership and soul-stirring messages. His visits to and prayers in the homes of our members has strengthened the work and been a benediction to our people. The Sabbath school is taking on new life and the carrying out of proposed plans will materially increase the attendance. The jail and reformatory work, under the direction of Rev. D. L. Rice, has proved a blessing to the inmates of these institutions as they are visited each Sabbath. The gospel in song and sermon has already caused many a man and woman to pledge themselves to stand true to God. Our hearts are greatly encouraged as we see renewed evidences of great spiritual and material victories in the coming months.—C. W. J.

TELEGRAMS

KANSAS CITY, Mo., Oct. 1, 1917.

HERALD OF HOLINESS:

The writer has just received wire message from N. B. Herrell, District Superintendent, stating that the Idaho District campmeeting "closed fine, nearly four hundred seekers, about \$5,000 raised" for school, missions, and other purposes.

H. F. REYNOLDS.

LANSING, Mich.

HERALD OF HOLINESS:

Fourth Michigan District Assembly just closed, one of the greatest I ever saw. More than fifty prayed through Sunday, a historic day. There was wonderful salvation here in the morning. An offering of \$10,500 for the Lansing church completed under the leadership of E. E. Mieras. Had a great dedication service. C. L. Bradley was elected District Superintendent. The outlook is great for the future. A full report follows.

R. T. WILLIAMS,
Gen. Supt.

Canby, Ore.

The revival meeting with husband as preacher, assisted by Rev. Arthur F. Ingler with his instructive messages to the saints, and soul-stirring songs, came to a close Sunday night. The meeting was a success in many respects. Some found the Lord either in pardon, reclamation, or purity. Let the HERALD OF HOLINESS family pray earnestly for the little work at Canby. A few are coming our way, but our Sunday school superintendent, some of the teachers, church secretary, and treasurer are moving away. Up to date the pastor's salary and all apportionments have been met with ease, and including those who worship with us we have a clean little bunch. Husband and Brother Ingler began a revival meeting Thursday night for Rev. C. U. Fowler, pastor of Brentwood Nazarene church in Portland, and will continue over three Sundays.—MRS. MYRTLE JAY, Assistant Pastor.

Wann, Okla.

HERALD OF HOLINESS day was a great day at the Hominy church. There was only one person in the church who was taking the paper, and I felt we must move up some on HERALD OF HOLINESS day. Twelve subscriptions were taken. I tell you the pastors and evangelists are to be blamed if the people do not take our church paper. We all know the HERALD OF HOLINESS is the best paper in the world, and I am going to see that every Pentecostal Nazarene home in my church has our church paper. We are nearing the close of the Assembly year, and we can say it has truly been the best year of our lives. God has given us about two hundred souls in the work this year at

Wann and Hominy, for which we praise the dear Lord, and press on. Both churches have called me back for another year.—F. C. SAVAGE, Pastor.

Gardner, Mass.

The little church at West Gardner is decidedly on the upgrade. There is not a "slacker" among us, as far as we know. Our street meeting is a strong feature of the work here. With a membership of nine we have from eight to fifteen people in our group of workers. We can reach many in this way, and new ones are coming to the hall in the evening. Another feature is a half hour song service for the public each Thursday at 4 to 4:30 p. m. New ones are coming in to sing the gospel with us. We now have a home department and cradle roll in our Sunday school. We believe the HERALD OF HOLINESS people are praying for us, for we are certainly hearing from heaven and our faith is claiming much from God. We want to see an oldtime revival here in Gardner, and believe it is sure to come soon. The pastor is hunting out the scattered sheep from their homes and they are coming.—M. R. MARSHALL.

Venice, Cal.

Yesterday was HERALD OF HOLINESS day, which Venice church observed, and as the result we are able to send you four new subscribers and the end is not yet. Amen. Venice church is enjoying a constant revival spirit and people are getting saved. In the last few days two have been reclaimed, two converted, and two sanctified; some of as hopeless cases as we have ever met. The general outlook and expectation for an oldtime revival is promising. Next Thursday is our all day District meeting and the beginning of a real revival meeting effort. Rev. C. E. Roberts and wife are to be with us for the coming weeks and he is to do the preaching. Our Sunday school is prospering, our Y. P. S. is in very fine condition, and the church as a whole in splendid health. All honor, praise, and glory be to Him who doeth all things well.

The all day District meeting at Venice church yesterday, September 20th, was truly a day never to be forgotten. The services began at 6 o'clock in the morning and continued throughout the day till about 10 o'clock at night. Five splendid sermons were preached by the following brethren: Revs. E. G. Roberts, Will H. Nerry, C. E. Roberts, C. E. Cornell, and Dr. Edward F. Walker, General Superintendent. Communion service was very good indeed, the altar being filled more than four times clear around. God was with the people. Amen! Prof. W. L. Jones, Nazarene University, Pasadena; Mrs. W. D. Prater, Mrs. J. L. Ennor, Mr. and Mrs. Nerry, the Big Four quartet, the Roberts quartet, and others swept out on the great ocean of song so very far from shore that the unseen all but came in sight and while lingering amid the white caps of glory one man cried out, "Brother Marine, tell my wife (his wife was not present) that I have followed these singers off." The tide rose higher and higher. When 9 o'clock at night came Brother Cornell was in the pulpit delivering his inimitable sermon on that grand old text, "Thou shalt love the Lord thy God with all thy heart," and souls responded to the moving of the Holy Ghost and the day closed with seekers at the altar crying for mercy while others had fought through to victory and were praising God for a clean heart. Three were reclaimed and two were sanctified. All praise, honor, and glory be to the Lord of hosts.—GEO. W. MARINE, Pastor.

Dayton, Ohio

After a continuous pastoral and evangelistic service of twenty-four years Mrs. Wines and I have asked for a three months' lay off. The failing health of Mrs. Wines demands this. Our board very kindly and generously granted our request, with the positive injunction that we should report for duty at the end of three months. So from October 1st to January 1st our address will be Greenfield, Ind., R. R. 9. Our church at Dayton, Ohio, is in a flourishing condition. Almost a constant revival is going on with seekers at nearly every service. We have secured Brother F. W. Cox, of Ashtabula, Ohio, to care for the work in our absence. He will begin a special revival October 5th, to continue three weeks, or longer. Will our friends and all pray for us during our time of forced inactivity. Also pray that Mrs. Wines may be healed.—J. M. WINES, Pastor.

Yoakum, Texas

Yesterday, HERALD OF HOLINESS day, was one of the greatest days of our life. We baptized into the church eight of our Sunday school pupils between the ages of ten and sixteen years. Also we received five subscriptions to the HERALD OF HOLINESS. This has been a year of victories for Yoakum. There have been something like seventy-five professions so far, and we have received thirty-four into the church. The church has paid almost three times more than ever before for missions, and also paid the church building debt, and the end is not yet, praise the Lord.—R. M. HOCKER, Pastor.

Ruby Schoolhouse, Idaho

We are praising the Lord at this place for a real revival of salvation. Our District Superin-

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tendent, Brother N. B. Herrell, held the meeting for us beginning August 31st and closing September 9th. Brother Herrell is a real man of God and preached the truth with the Holy Ghost sent down from heaven. The second night there were seekers at the altar. The attendance was not large, but God wonderfully blessed His people and answered prayer in ways we shall never forget. During the meeting one soul was reclaimed, one claimed pardon, and one lady was sanctified wholly. She came through shouting and shining. Another lady who had lost the experience confessed and prayed through to victory and joined the church the last night of the meeting. Brother and Sister L. Rose, of Boise, were also with us the last few days of the meeting. Please remember us in prayer at this place.—Mrs. F. R. Runy, Church Secretary.

PERSONALS

Several of the Kansas City workers spent the Sabbath in Lawrence attending the group meeting. They report good services.

Rev. E. G. Sheppard, of Lodi, Miss., has recently organized a new church with fourteen members. This church is located eight miles northwest of Coffeeville, Miss.

Rev. J. P. Roberts, superintendent of Rest Cottage, Pilot Point, Texas, paid us a very pleasant visit one day last week. He was on his way to

assist Evangelists Alle and Emma Irick in a meeting in Kansas.

Rev. George Sharp, Superintendent of the British Isles District, writes: "During the last three weeks about eighteen or twenty persons have been at the altar in the Parkhead church. To God be all the glory."

Brother R. C. Gray, business manager of our Olivet University, spent last Monday in Kansas City looking us over for the first time. We were glad indeed to have him with us.

Brother H. R. Warner has recently moved from Olivet, Ill., to University Park, Pasadena, Cal. Brother Warner is one of our substantial Pentecostal Nazarenes.

We are glad to announce to our readers that beginning with the next issue of the Herald of Holiness our General Superintendent, Roy E. Williams, D.D., will conduct a special young people's department each week. This will be of great value to the young people of our church, and especially to our young people's societies. Brother Williams needs no introduction to our people and we are sure that his articles will be read by all with great profit.

ANNOUNCEMENTS

Convention: The Jackson County Holiness Association will hold its yearly convention October 9 to 14, 1917, at the Oakhurst Methodist church, northeast corner of 18th and Spruce streets, Kansas City, Mo. Evangelist E. A. Lacour and wife will be in charge. These meetings are interdenominational. Let the different churches take notice and come to this convention. Services daily, 2:30 and 7:30 p. m. Rev. H. A. Treiber, President; Miss Georgia O'Rear, Secretary.

Notice to Western Oklahoma District: Let the board of examiners and all candidates to be examined please meet in the Pentecostal Church of the Nazarene at Oklahoma City, Okla., corner Reno and Shartel streets, on Tuesday, October 16, 1917, at 9:00 a. m. C. B. Wildmeyer, chairman board of examiners, Western Oklahoma District.

Western Oklahoma District Assembly: The Assembly will convene October 17th-21st. Free entertainment will be given to all members of the Assembly. Names should be sent to me at once. Also raise the 10 cents a member for Assembly dues. Take any car on Main and Shartel and walk three blocks south. Rev. T. W. DeLong, of Boston, Mass., will conduct a revival covering time of Assembly. Pray mightily. Pray! A real Pentecost must be had. General Superintendent Goodwin will preside.—Joseph N. Spenkes, Pastor, Oklahoma City, Okla.

Announcement: Thanksgiving will soon be here. We are praying and planning to make this the greatest day of salvation ever known in the jails and prisons of the United States. We want to distribute several thousand free Thanksgiving lunches among the inmates of penal institutions. Lunches are to consist of such things as may be mailed from our office at Penikese, as carried by local workers to the prisons. With each lunch we will supply a gospel, an appropriate tract, a Scripture card bearing name of person making the gift, if possible. No doubt many a lonely boy or girl will be led through this little gift to seek the Lord. We will need a thousand workers. In fact, every one is cordially invited to join in this worthy effort. The Prison Mission Society is officially recognized by the Pentecostal Nazarene church through the Hamlin District.—E. D. Russell, Supt., Penikese, Texas.

Notice to Georgia District: Our fiscal year is drawing rapidly to a close and we need to bustle ourselves in order to meet our financial obligations for both our General and District Superintendents' support. Some of our churches have done nothing on this line yet this year, and appeals to pastors have, in some instances, never been replied to. As a result our District Superintendent's family have looked for the everyday necessities of life. Please give these matters your immediate attention. Send all amounts collected to the treasurer to be forwarded.—Homer L. Goodell, Treas., Georgia District, Milledgeville, Ga.

Notice: Let all ministerial and lay delegates who expect to attend the Missouri District Assembly and who will want free entertainment, send their names at once to Rev. J. L. Cox, pastor, Malden, Mo. Remember, we can not promise free entertainment to those who do not notify us.—J. L. Cox.

Notice: J. A. G. Wilkerson, the District evangelist of the Chicago Central District is now on the field and ready for calls.—Olivet, Ill.

Notice: Pastors of the Mississippi District please send a list of delegates and members of the Mississippi District Assembly on your charges who will be in attendance at the District Assembly to be held in Houston, Missouri, October 28, 1917. Please attend to this promptly in order that entertainment may be provided for the delegates and members of the Assembly.—D. D. Farmer, Chairman, Houston, Miss.

Notice to Undergraduates of the Mississippi District: Those who are concerned for the good of examiners please meet at the Pentecostal Church of the Nazarene at Houston, Miss., at 4 p. m., October 23d. Let the board meet at the same place at 2:30 p. m. October 23d.—J. N. Whitehead, Chairman.

Notice to Kansas District: The pastors of Kansas District are hereby notified of the new address of the District Treasurer. Address all money for the Minutes, District Superintendent, and General Superintendents to E. R. Shook, 633 Elm St., Ottawa, Kas. If your church has not yet responded to our appeal for money for the District and General Superintendents, please do so at once. We could not hope to go forward and accomplish things for God and develop a church without our Superintendents, so let us stand loyally by

them and see to it that our respective churches pay our apportionments promptly.—E. R. Shook, Treasurer Kansas District, 633 Elm St., Ottawa, Kas.

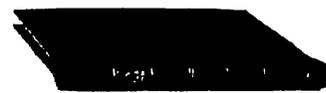
Notice: Having accepted the pastorate of the Penick, Texas, church, the pulpit of which is filled half of the time by the college president, Mrs. Hudson and I will have some time through the winter and spring months for evangelistic meetings. We will also have more time than formerly for camp-meetings through the months of June, July, and August and have some open dates. Our address will continue to be Sherman, Texas, until November 1st.—Oscar Hudson.

Notice to the Dallas District: Our Assembly meets at Cedar Hill, Texas, November 7th-11th. Let every pastor see that all departments of each church has careful attention at the annual church meeting (Manual, page 34). I will mail the report blanks to secretaries of each local church right away. Please have these carefully filled out and in the hands of the District secretary, Mrs. E. H. Sheeks, Penick, Texas, on or before the first day of the Assembly. If the report blanks are not duly received write me.—P. L. Pierce, D. S.

Notice: Prof. John E. Moore, who has led the large chorus singing in the Williams-Robinson meetings, is now available for chorus work in regular evangelistic channels. Brother Moore has shown himself to be fully competent as a leader of song, and the writer unhesitatingly commends him to these pastors and evangelists who may have need of his services. He stands among the very best of our song leaders. His address is Wakita,

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[SPECIMEN OF TYPE]

of the tribes. NUMBERS 2, 3

19 And his host, and those that were numbered of them, were forty thousand and five hundred.
20 And by him shall be the tribe of Manasseh; and the captain of the children of Manasseh shall be Gamsiel the son of Pedasur.
21 And his host, and those that were numbered of them, were thirty and two thousand and two hundred.
22 Then the tribe of Benjamin.

Israel: Moses. 34 As did occur pitched so the after the box

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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 Issa. 18 The posterity of Oshai the son of Haron. 21 Haron's posterity by the daughter of Nachor. 25 Issachar's posterity. 34 Simeon's posterity. 43 Another branch of Oshai's posterity. 50 The posterity of Oshai the son of Har.

THESE are the sons of 'Is'ra-el: Reu'ben, Sīm'e-on, Lē'vī, and Jū'dah, Is'sa-char, and Zēb'u-lūn, Dādān, Jō'seph, and Bēn'jā-min, Nāph'ta-lī, Gād, and Ash'er.

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HERALD of HOLINESS

Official Paper Pentecostal Church of the Nazarene. Published Every Wednesday.

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

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Okla. If you need a director of song, write him there.—Stephen B. Williams, Advance and Publicity Agent.

Announcement—In arranging for our winter's work in the evangelistic field we would be pleased to correspond with those who desire special meetings. We would be willing to go to neglected churches without pastors. Address Rev. L. F. Doolley and wife, 915-20th avenue N., Minneapolis, Minn.

Notice to Pastors and Churches of Eastern Oklahoma District—Be sure to get your reports to the District secretary in time to make up the roll. Let the pastors see to their apportionments, especially the Assembly expenses. Let every church expecting to send delegates notify Mrs. T. E. Vernon, Hugo, Okla., at once. State whether man or woman and how many. Also if man and wife, please state. This will greatly aid the entertainment committee in arranging for you. We mean to entertain all delegates and members of the Assembly free if possible. Visitors may have to pay their own way, but we will do the best we can for them. Yours for the best Assembly ever held.—F. R. Morgan, Dist. Supt.

Notice to Licensed Preachers of Hamlin District—As Rev. J. E. L. Moore's place on the board is vacant, I have been appointed to take the same. I do not know the number of students in the fourth year studies, and I desire that each student write me. I am preparing a list of questions for each study, from which the questions for final examination will be taken. W. H. Phillips, Box 626, Artesia, N. M.

A Correction—A. C. Smith instead of I. L. Flynn, as previously stated, is District secretary of Western Oklahoma District.

DEATHS

Potter—Miss Blanche Potter, on July 25, 1917, went home to be for ever with the Lord. She was born at East End, Ind., in 1860, and came with her parents to Artesia, Cal., in 1908, where she resided until her death. Her life was full of kind deeds for those about her. Her motto was "others." Though physically weak she never complained and was always cheerful and happy. She loved God and holiness. She leaves many friends and a widowed mother, a sister, Elizabeth Potter, teacher at Garfield, Wash., and brothers to mourn their loss.—Mrs. William Urschel.

Syron—Mrs. Elizabeth Elnor Syron was born near Canton, Ill., on December 7, 1831, and passed away August 12, 1917. She was married to William T. Syron March 9, 1848. To this union were born seven sons and two girls. She was converted in her childhood and joined the Methodist church. Fifteen years ago she became a charter member of the Pentecostal Nazarene church at Garfield, Wash. She became deaf, and turned to her Bible and religious papers for soul food. As she read she would get blessed and wave her hand, giving glory to God.—William C. Urschel, Pastor.

Wilson—The funeral of Mrs. A. O. Wilson, who was taken to be with the One True Lover of her soul last Friday, August 17th, was held from the church Sunday, the 19th. Mrs. Wilson was sick for some time. She suffered much but bore it patiently until, he said, it was enough for her to "higher." She has been a member of this church for over three years. She died shouting and singing God's praises. To God be all the glory.—J. Stewart Maddox, Pastor.

Franklin—Rev. Mrs. Sarah Franklin was born in England, July 15, 1849, and moved to her present home in 1917. When four years old she came with her parents to this country, who settled in Iowa. Here she married Rev. Freeman Franklin. In 1891 Sister Franklin was ordained as an elder. She leaves six boys and one daughter. Three of the sons are ministers in the Pentecostal Church of the Nazarene. Rev. George Franklin is superintendent of our work in Calcutta, India, and Rev. Ben and Nelson Franklin are in the Northwest. All the children are devoted Christians.—A. O. Hendricks.

Patterson—James T. Patterson died at Auburn, Ill., August 22, 1917, age ninety years. He was the father of our war hero, Bill, and his loss will be felt by his many friends among the readers of the Herald of Holiness.—Eva L. Gibson.

Scotfield—Reuben Lawrence Scotfield, son of William Henry and Elsie L. Scotfield, departed this life Tuesday, September 17, 1917, age fifteen years and five months. He was in constant physical suf-

fering eight months, but bore it patiently. His last testimony was that he was ready. Besides a father and mother he leaves other relatives to mourn their loss. Services were held from the Olivet Pentecostal Church of the Nazarene, near Kirk, Colo., and interment made in the Olivet cemetery, the writer officiating.—Rev. A. E. Sanner.

DIRECTORIES

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- H. F. REYNOLDS—Kansas City, Mo. Res. 4924 Agnes ave.; office, 2109 Troost ave.
- B. F. WALKER—Glendora, Cal.

District Assemblies

- Arkansas, Morrilton—October 10-14
- Little Rock, Little Rock, Ark.—October 17-21
- Mississippi, Houston—October 24-28
- Louisiana, Jonesboro—October 31-November 4
- Dallas, Cedar Hill, Texas—November 7-11
- Hamlin, Hamlin, Texas—November 14-18
- San Antonio, Meridian, Texas—November 21-25

[Notice—The first business session of each Assembly will be in the morning of the first day, as announced, at 9 o'clock. There will be an opening service of worship the night preceding the opening day. Pastors will arrange and announce accordingly.]

- J. W. GOODWIN—Los Angeles, Cal. Home address, Los Angeles, Cal. Address mail to 2109 Troost ave., Kansas City, Mo., for forwarding.

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- Western Oklahoma, Oklahoma City—October 17-21
- Eastern Oklahoma, Hugo—October 24-28

- R. T. WILLIAMS—1422 Cahal ave., Nashville, Tenn.

District Assemblies

- Tennessee, Nashville—October 3-7
- Missouri, Malden—October 10-14

DISTRICT SUPERINTENDENTS

- Alabama—P. M. Covington, Jasper, Ala. Wylum, Ala.—Friday night, October 5
- Birmingham, Ala.—Sunday night, October 7
- Morvin, Ala.—October 8-14
- Pine Forest, Ala.—October 15-20
- New Providence (P. O. Address, Andalusia, Ala.)—October 21-25
- Buttice, Ala.—October 26-31

- Alberta Mission—James H. Bury, Coihohue, Alta, Canada.
- Arkansas—J. D. Edgih, Ozark, Ark.
- British Isles—George Sharpe, No. 1 Westbourne Terrace, Kelvinside, Glasgow, Scotland.
- Colorado—A. E. Sanner, Kirk, Colo.
- Chicago Central—Charles A. Brown, October 21, Ill.
- Dallas—P. L. Pierce, Peniel, Texas
- Dakotas-Montana—J. E. Bates, Minot, N. D.
- East Oklahoma—F. R. Morgan, Ada, Okla.
- Florida—M. M. Bussey, 919 Fourth st., Miami, Fla.
- Georgia—E. H. Kunkel, Pavo, Ga.
- Hamlin—J. C. Benson, Hamlin, Texas
- Idaho-Oregon—N. B. Herrell, Boise, Idaho
- Indiana—U. E. Harding, East Thornburg st., Newcastle, Ind.
- Modock, Ind.—October 2-12
- Anderson, Ind.—October 12-14
- Iowa—J. A. Chambers, University Park, Iowa
- Kansas—H. M. Chambers, 817 N. Maple ave., Hutchinson, Kas.
- Kentucky—J. G. Nickerson, 719 S. Twenty-fourth, Louisville, Ky.
- Little Rock—T. W. Sharpe, Delight, Ark.
- Louisiana—E. F. Fritchett, Homer, La.
- Manitoba—S. A. Mission, C. A. Thompson, Box 298 Regina, Saskatchewan, Canada.
- Michigan—C. L. Bradley, Caro, Mich.
- Mississippi—S. E. Galloway, Houston, Miss.
- Missouri—J. E. Lutz, 7480 Maple Blvd., Maplewood, Mo.
- Nebraska—M. F. Lienard, Burr Oak, Kas.
- New England—N. H. Washburn, Beverly, Mass.
- New York—Paul Hill, Chintondale, N. Y.
- New Mexico—J. E. Threagill, Star Route, Box 27, Estancia, N. M.
- Northwest—J. T. Little, Newberg, Ore.
- West Oklahoma—J. I. Hill, Ponca, Okla.
- Pittsburgh—James W. Short, 351 S. Broadway, Barton, Ohio
- Ohio—Cleveland—October 4-14 [1547 St. (Fair Ave.)]
- San Antonio—William E. Fisher, 133 Princeton ave., San Antonio, Texas.
- San Francisco—D. S. Reed, Oakland, Cal.
- Southern California—Howard Eckel, 1405 E. 39th st., Los Angeles, Cal.
- Tennessee—F. W. Johnson, Trevecca College, Nashville, Tenn.
- Washington-Philadelphia—W. W. Hanks, 1011 W Allegheny st., Philadelphia, Pa.

EVANGELISTIC AND CAMPMEETING DATES

- W. H. Hudgins Martinsburg, W. Va.—September 28-October 14
- E. L. Hollenback Denver, Ind.—Sept. 16-Oct. 7
- Ural Hollenback Des Arc, Mo.—Sept. 18-Oct. 18
- Belgrade, Mo.—Oct. 16-Nov. 9
- Cherryville, Mo.—Nov. 10-Dec. 1
- H. N. Haas Garden City, Kas.—Sept. 30-Oct. 21
- Wellsville, Ohio.—Oct. 28-Nov. 18
- M. C. Adam Adrian, Ga. (Tent meeting)—September 16-Oct. 7
- Leetonia, Ohio.—October 7-21
- Bunker Hill, Ind. (Evangelical Church)—Oct. 23-Nov. 15

August N. Nilson

Nazarene Mission, Kansas City, Mo.—October 11-23

S. E. Polovina, (Sam the Nazarene)

Oklahoma City, Oklahoma—October 1-21

Chase, Kansas—October 24-November 18

Allie and Emma Irick

Formosa, Kansas—October 6-21

Wayne, Kansas—October 27-November 11



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