

HERALD of HOLINESS

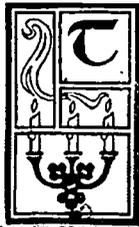
“How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things”

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EDITORIAL

The Perils of Our Success



THE WAR is over, as far as the fighting is concerned. America stands, today, the greatest nation in the world, in point of wealth, war prestige, and in all that goes to make up material civilization and greatness. These United States stand as the deliverers of other nations from the menace of a huge despotism, that threatened the liberties of the world. She stands as a monument of unselfishness in helping these nations in their darkest hours, and in still helping them; and, also, our very enemies, in their desperate needs brought about by their efforts to destroy us and the other nations. We gladly recognize all this, and for it all devoutly thank God.

Yet, it is our place, as a public journalist, to call attention at this august, but critical, moment, to the perils of this our national success. Pride goeth before a fall, is a Scripture declaration as true and inevitable as the law of gravitation, or the love divine which sent the Savior to die for a lost world. This tremendous truth needs to be pondered well at this moment. We have conquered the enemy, but are we masters of ourselves? The enemy has fled from our bayonets, but have we fled from our own weaknesses and internal enemies of selfishness? We have fed friend and foe in our magnanimity, but have we fed our souls on that bread of life, without which they will inevitably perish amid the splendors of our triumphs among the nations, and we will go down in final hopeless gloom and defeat forever?

Do Not Underestimate These Enemies

We are not to underestimate these enemies within us. There are within us enemies, personally and nationally. Look at the dangers we have as a nation. While we rejoice, and justly so, at our victory, there is Mormonism seeking to undermine the very bulwarks of our civilization by wrecking the American home. If we allow our home to be wrecked, what will our prestige from this brilliant war amount to? We have the sly and sinuous enemy of the Romish Jesuits among us — a class of enemies to human liberty who have been banished from every nation in history which they have cursed, except our own. Are we to let these harpies linger and devour us by stealth, instead of by the roar of cannon? Is not Romanism a far worse, autocracy than Germany ever was? Can we afford to neglect to recognize this peril, which faces us today?

There is the danger of national pride being carried to undue lengths. Are we, in our gratulations and exuberance of joy over the victory, to run to a pitch of pride that will blind us to the sins of yesterday, which have never been repented of? Are we to imagine that fidelity in this duty to our brethren across the sea will atone for other national and personal sins, which still go unrepented? Is not this a time for self-examination by us, as a nation? Had we not better take stock and see just where we stand today by the light of the Word of God, which liveth and abideth forever?

No Better Time

No better time exists for true penitence than the hour of triumph. That is the hour to look honestly at ourselves and see where we stand before God; for it is, after all, before Him that we are to stand or fall. If we are unforgiven sinners before His tribunal today, our victory will not atone for these things at all. God demands of us cleanness. Have we made a finish of the saloon infamy? Is our nation clear of blood guiltiness entirely, while a single saloon remains as a stench in the nostrils of God and a blot on our name, as a people? Shall we not arise in our might, as a victorious people, and seal our triumph over Germany by a greater triumph over ourselves and over our inward and our national and our domestic enemies all about us? Let us make our celebration of our victory a great house-cleaning occasion as well. They will blend beautifully.

Let us make the word “liberty,” in whose defense we have done our brilliant exploits, mean real liberty, personally by us as citizens, and nationally in our country, with frankness and candor. Let us demand that our citizenship shall be real Americans, and never give up until America is Americanized wholly and forever. Let no body of men masquerade under the guise of a political party, and seek to stab our institutions by the false pleas of personal liberty, or social reform. Let no body of men under the guise of the banner of the Prince of Peace insinuate itself into the body politic, planting the seeds of disunion and autocracy and despotism, which are to throttle, finally, our very governmental foundation, when the crux of the situation is reached. Let us make America safe for Americans, now and always, by timely reforms and policies of true Americanism, and nothing else politically. Then, let us rise to the majesty of a Christlike righteousness, which will aid us in thus dispensing justice and protection to all alike.

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New Teachers of New Doctrines

THE GREAT war seems to be developing a number of new teachers of hitherto unheard-of doctrines. These doctrines reverse wholly the biblical conditions of salvation. Some war correspondents of newspapers and others variously connected with the war have unwisely raised a very delicate or painful question as to the fate of our soldier boys who fall in war. These new teachers have gone so far as to proclaim quite dogmatically that "every one of our soldiers dying in battle was assured of all the blessings of heaven." We can know only the conditions of salvation from the revelation which God has given to us in His Word. The mere opinions of men have nothing under heaven to do with this matter. No matter how many preachers might espouse this opinion of war correspondents and others the opinion would only stand on the pedestal of that man's mere notion as authority and on nothing else whatever.

We yield to none in our admiration and love for the brave boys who have gone to the front to fight the battles for the world's freedom, and for the thousands who are preparing in the camps to go. We have already in these columns given utterance to our position as to this war, and also as to our un-mixed admiration for the noble army of our American youth, who have gone forth to the front in this hour of the nation's need. God bless them every one and guide them to victory for us all, and also to that surrender of themselves to their best Friend — the Lord Jesus Christ — that they may know Him in all the greatness and sweetness of divine acquaintance in these times of hourly danger to them. But when it comes to altering the words and terms of the Bible which God has given us, to guide us in all affairs pertaining to His kingdom among men, we decline to take part. We must insist upon letting the things which God has established and settled remain settled as He has settled them. We claim no right to revise the Bible in the interest of any body of people, however noble and grand they may be.

"Neither Is There Salvation in Any Other"

We think the Winona Lake Bible conference uttered the truth when, in the resolution passed at their recent meeting respecting this very question, it was declared:

"Whereas, The statement has been made from the platform of Winona Bible conference and elsewhere that the soldier dying in battle is assured at once the blessings of heaven; be it

"Resolved, That the International Association of Evangelists takes exception to such a statement and reaffirms the plain Bible teaching that salvation depends on one's personal relationship to Jesus Christ."

The Bible says with distinctness that "neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." This apostolic utterance was given by the sanction and authority of Christ, who selected these men for the very purpose of teaching these things concerning the relation of men to Himself, and the con-

ditions by which they could secure saved relationship to Him. We are absolutely safe in urging that no man is saved except by his relation to Christ. This is an absolutely unassailable position, because it is thus set forth in the inspired Word of God.

In describing that love, which the Holy Spirit sheds abroad in the heart of the believer in Christ, the Apostle Paul says that, "though I give my body to be burned, and have not love, it profiteth me nothing." This is as distinct and positive as utterance could be made, and settles the question forever for all who would know the truth from the absolutely only authoritative source of information on the subject. We dare not go to newspaper correspondents for our instruction on this subject, when God has spoken with the utmost distinctness on the subject.

We have already in these columns declared it as our belief that very many more of these noble boys at the front surrender in their hearts to God and obtain the great salvation than many of us might suppose from the unprepared state in which they entered the war. When men face death daily as a momentary possibility it begets seriousness and inclines them to face the question of personal preparedness most earnestly. When later, if they have not done so before, they face the shot and shell on the field of battle, it does seem to us that most of these dear boys would silently and mentally make the great surrender to their best Friend at once and be ready for the worst. We thoroughly believe that this is true. But this is far from changing the terms of God himself, into the mere physical fact of their being killed on the battle field being the condition of their securing salvation.

God Has Spoken

If this were tenable it would upset not only God's divine authority in the matter, but would disrupt everything. We would have to make the same concession to doctors who risked their lives in an epidemic and fell at their post. Also to the missionaries who exposed themselves to disease and death and fell as a result. Also to the heroes in all the walks of life who risked their lives for the rescue of the endangered and fell as a result. There would be a state of anarchy and confusion in the matter of the conditions of salvation, to be settled by newspaper correspondents or time-serving preachlings or any and everybody who would be inclined to take a hand in Bible revision in the interest of "broadness" and "liberality" and non-sense extreme.

No. God has spoken and let every man put his hand on his mouth and be silent. We earnestly hope that every dear boy who has fallen on the field of battle was saved. But if this be the case it will be because he surrendered to Christ at some moment before death overtook him. God has spoken and His Word settles things forever and forever for all sensible people.

NOT DEBATING, not philosophizing on the Word, but daily living it before the world, is what this age sorely needs.

THE HOLY GHOST in His conscious presence, personality, and plenary power, alone calls, commissions, and qualifies the true gospel preacher for genuine gospel work in soul-saving.

IT IS A PLEASING reflection that though men may not be able to understand our theology, they can all understand our religion. All men may not be able to appreciate botany, but all men admire flowers. It is the flowers, after all, that are the language of love, and not botany.

IT IS A SERIOUS mistake for church people to make in supposing that much church work induces growth in them in grace. They can dry up and die in the midst of the greatest activities. — Silence and solitude and sometimes even suffering contribute more to growth than all church work and activities.

Regeneration and Entire Sanctification

By REV. C. H. LANCASTER

BY READING the Word of God carefully and prayerfully, as well as honestly, it is noted that there are two distinct, definite washings mentioned; two definite and distinct prayers of Christ; two definite manifestations; two calls in the economy of grace; two rests; two gifts; two definite works of the Holy Spirit; two touches in the healing of the blind man; besides many other Scriptures that might be mentioned; and they are for two definite, distinctive purposes, for two definite, distinct classes; that is, *sinners and believers*.

1. *We find two washings.* We call attention to these two washings and their relation to individuals, in regard to two experiences.

(a) *To the sinner.* "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isaiah 1:18). This washing deals with sins that we have committed against God. In this washing our transgressions are blotted out, our sins are forgiven, and our names are written down in heaven: for we have an experience of salvation. Therefore, we are as white as snow in the eyes of God.

(b) *To the believer.* "Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow" (Psalm 51:7). This second washing cleanses away what is termed, in theology, and known in human experience, as depravity, or what we commonly call the "old man" or in-born sin, making us *whiter than snow*. This glorious experience is wrought in the heart by the baptism with the Holy Ghost. It is called entire sanctification and is properly called the "second blessing." Charles Wesley wrote, in his hymnology, of this second washing, when he said:

Speak the second time, "Be clean,"
Take away my inbred sin;
Every stumblingblock remove,
Cast it out with perfect love.

As it has been said, the person who does not believe in entire sanctification should sing, "Wash me and I shall be whiter than snow," like this:

Dear Jesus, I long to be partially whole;
I want Thee occasionally to live in my soul:
Break down some of the idols,
Cast out some of the foes,
And I shall be whiter than I was a while ago.

2. *We find two prayers of Christ's.* One of His prayers is recorded in Luke 23:34. The other is that recorded in John 17:17. He utters these two prayers for two different classes; that is, *sinners and believers*.

(a) On the cross of Calvary Jesus prayed for both His executioners and persecutors, saying, "Father, forgive them; for they know not what they do" (Luke 23:34). This was on the occasion of the crucifixion. No man had ever been hounded, persecuted, mistreated, beaten, spit upon, mocked, smitten with the reed, and crowned with thorns as Jesus had been; at the hands of those cruel men He had received the most severe treatment; they had clamored for his life's blood; they were determined upon ending His life; they even manufactured their own evidence, lied on Him, and, when Pilate asked whom they would that he should release to them, they cried with the voice of one man, saying, "Away with Jesus, crucify him, crucify him"; and asked him to release Barabbas, a noted thief and murderer. As the blessed Son of God hung upon the cross of Cavalry, facing this

blood-thirsty, sin-cursed, godless, judgment and hell-bound clamoring mob, His very worst enemies, He called upon God to "forgive them; for they know not what they do." This beautiful prayer shows that Jesus was praying for sinners, and they are to always receive forgiveness.

(b) In the seventeenth chapter of John, Jesus prays for His disciples. There can be no question about their discipleship, for He says, "They are not of the world, even as I am not of the world." His prayer for His disciples was, "Sanctify them through thy truth: thy word is truth" (John 17:17). It has been expressed that the "them" in the seventeenth of John is certainly not the "them" in the twenty-third of Luke. He is now praying for a people who have really received an experience of divine grace, their sins have been forgiven, and they are living a good life; not the old up-and-down life that we hear so much about; for Jesus says, "They are not of the world, even as I am not of the world." The outward life of a regenerated man, who is walking in the light and keeping the commandments of God, is as clean as the man who has been sanctified wholly. And if he continues to walk in the light and obey God, he will certainly receive entire sanctification. There is unlimited power in the blood. Jesus Christ can not only wash away our transgressions, but He can cleanse our innate depravity, root and branch, and make us whiter than the driven snow; and our experience will ring as clear as a bell.

3. *There are two manifestations mentioned.* The two manifestations to which we refer are found in the third chapter of 1 John.

(a) *He was manifested to take away our sins.* "And ye know that he [Jesus Christ]

was manifested to take away our sins; and in him is no sin." Notice the term "our sins," which is plural and means our "transgressions" or willful, known sins.

(b) *He was manifested to destroy carnality.* "For this purpose the Son of God was manifested, that he might destroy the works of the devil" (1 John 3:8). The most disastrous work the Devil ever accomplished was when he infected the human race with "carnality," or inbred sin. This piece of disastrous work was accomplished in the garden of Eden, in the fall, and no one has ever fully recovered, except through the atonement. All that we lost in the way of holiness, in the fall, we recover through the atonement. Christ is able to destroy carnality from the human heart; hence, that is destroying the works of the Devil.

4. *There are two calls in the economy of grace.* These two calls represent two classes; that is, *sinners and believers*.

(a) *The call to the unrighteous.* "I came not to call the righteous, but sinners to repentance" (Mark 2:17). Let the reader notice that Jesus came to call sinners to repentance. They could not be called upon to consecrate, for they have nothing to consecrate; therefore they are dead in trespasses and sins. It takes repentance and regeneration to bring them to life; hence the call to the righteous is different from that to the sinner.

(b) *The call to the righteous.* Paul says, "For God hath not called us unto uncleanness, but unto holiness" (1 Thess. 4:7). Here we see that the call is to the believer and that it is obligatory; for "without holiness no man shall see the Lord": for to reject holiness is to reject God. It will be imperative for either class to reject these calls, for they are both gospel calls.

5. *There are two rests.* If the calls made, to the sinner first, and second to the believer, are fully complied with, on Bible lines, there is sure to be rest to the soul.

(a) *The sinner called from bondage.* "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11:28). This rest denotes deliverance from the bondage and tyranny of sin. This rest delivers us from the power of sin.

(b) *The believer called from innate depravity.* The blessed Master says, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls" (Matt. 11:29). The *second rest* is deliverance from inherent or native depravity, and produces the rest of purity, which is soul rest or "rest unto your souls." Rev. C. H. Spurgeon, the noted Baptist divine, said, "The second rest only comes to those who have the first rest." This is both logical and scriptural. Mr. Spurgeon further says, "It is necessary, to all true religion, that you and I be sanctified. A faith that does not work for purification works for petrification."

7. *The two gifts.* The two gifts bring out strong proof for the second blessing theory. Let us notice them from a scriptural viewpoint. To the unprejudiced mind this is most convincing argument in favor of cleansing after regeneration.

(a) *The spiritual birth.* When Nicodemus was inquiring of Jesus the way of life, the Master said, "Except a man be born again, he cannot see the kingdom of God. . . . Ye must be born again" (John 3:3, 7). Nicodemus was a Pharisee, a member of the proudest, narrowest, and most exclusive sect to be found; and was a Jew. This Jew came to the blessed Master by night, and confessed that our Lord had more than ordinary power; for he said, "We know that thou art a teacher

Thanksgiving

MISS Z. IRENE DAVIS

Across the prairies now they come,
The stores and stores of grain;
Far better than the pot of gold,
Was summer's sun and rain.

We planted in the season,
And toiled till late at night;
Vain would have been our efforts
But for the warmth and light.

A vision of the harvest
Swept lightly past our eyes,
Abundance crowns our efforts
As blessings from the skies.

For back of mill and miller,
Back of the glebe and sod
Of orchard and of vintage
Was spread the hand of God.

Who reasoned out the harvests —
The blight and hail might fall —
Faith clothed the husky plowman,
"The Lord is good to all."

For rich and tender mercies
He drops along our way,
We lift our heart in praises
On this Thanksgiving day..

GRAND RAPIDS, MICH.

come from God: for no man can do these miracles that thou doest, except God be with him." Jesus answered and said: "Except a man be born again, he cannot see the kingdom of God." Nicodemus was not satisfied with this statement, so he attempted to argue the question with Jesus, and said, "How can a man be born when he is old?" Oh, how blind poor Nicodemus was. Jesus was not speaking of a physical birth, but a spiritual; and after Jesus had proceeded to tell him about the spiritual birth, he asked, "How can these things be?" There are thousands of church members over the world today who are just as ignorant of the spiritual birth as was Nicodemus. They know nothing of God's saving grace. They have been deceived by degospelized pulpits, by ministers who have no experience of grace. Our Master is here teaching man that it is absolutely necessary to be born of the Spirit.

(b) *The spiritual baptism.* John the Baptist said, "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire" (Matt. 3:11). The reader will notice that there are two baptisms mentioned in this verse: water baptism, which represents regeneration; and the Holy Ghost baptism, which means cleansing. There are also two administrators: John baptizes with water, while Jesus baptizes with the Holy Ghost.

8. *The two touches in healing the blind man.* This is undisputable evidence in favor of the second blessing, properly so-called.

(a) *Jesus leads the blind man out of town and touches his eyes.* "And he [Jesus] took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought. And he looked up, and said, I see men as trees, walking" (Mark 8:23).

This man was stone blind, and it is probable that he was blind from his birth. This represents a sinner, but, when Jesus touched his eyes, he "looked up" and saw "men" walking about as trees. This is positive proof that he had received a dimness of eyesight, for, as he had never seen before, he now sees, but not clearly. We are told by the anti-second blessing holiness fighters that Jesus never does a half-way work. Well enough, but I must say that He did not completely heal this man when He first touched him. It did require the second touch to complete his healing. Regeneration is a perfect work, and it does accomplish all that God intended that it should. Some have asked why Jesus did not completely heal the man at the first touch. To this we simply reply that the Master desired to give some undisputable evidence that the two works of grace are necessary; something that theological hair-splitters could not wipe out of the Bible. So it is a fact that the man could see, after he received the first touch by the Master. The first touch represents regeneration.

(b) "After that [after the above incident] he put his hands again upon his eyes, [the same man and the same eyes] and made him look up: and he was restored, and saw every man clearly" (Mark 8:25). This shows that the first touch did not effect a perfect cure. Neither does regeneration effect a perfect cure. When the man was touched the second time he was "restored"; for he had received clear sight. This is entire sanctification. After this Jesus sent the man away, telling him not to tell it to any in the town. Instead of keeping quiet about the great work that had been wrought upon him, he went out and advertised it broadcast. Just so it is, when people get the blessing, they are going to tell it.

HARTFORD, CONN.

Eleven Bible Preventatives for Backsliding

By LOREN R. PENDRY

IT HAS been claimed by some that one can reach a place in his Christian experience where he can not backslide; but, as we study the Word of God, we find that some of the strongest characters lost their allegiance to almighty God, thereby bringing an awful reproach upon our glorious cause. But God is faithful, who has promised to keep that which we have committed unto Him against that day, and with every temptation will make a way of escape, thank God.

We wish to use as our Scripture lesson the fifteenth Psalm, and the concluding words of this Psalm, "He that doeth these things shall never be moved."

THE FIRST preventative is to walk uprightly. He is not a saint one day and a devil the next, but his everyday walk is upright, all right, inright, and outright. His everyday dealings with man are just and good and honest, and he lives a life of sobriety with everyday carefulness.

THE SECOND is to work righteousness, or work at his job; hence, if he is doing this he is not sitting on that stool of do-nothing. Jesus said He was about His Father's business. This is an age and time when it seems so easy to lie down on the job and let some one else do it. We pay the preacher to do our preaching and praying, so we will just let him do it. We pay our pastor or evangelist to visit the sick and bury the dead, and we will just let him carry the load.

Dear friends, we all have our part to do and our places to fill, and the Lord has no blessings for an idle servant. He does love a working saint, whom He can use to bring glad tidings of joy to some weary soul. The church or individual who works righteousness is a blessed church or individual. God bestows upon that soul His choicest blessings. The Bible says that in the last days there should be a falling away, and we believe one reason for this is that converts fail to work at their job, and they neglect daily devotion to God, such as reading God's Word, praying in secret, and praying until they pray through. How many tarry until they really hear from heaven these days?

Another admonition is not to forget the assembling of ourselves together and especially as we see the day approaching when Christ will come. We notice that people who are living a victorious life are those whom we see at the house of God on prayermeeting nights, and ready to serve God. Neglect to work righteousness brings a leanness to our souls every time. I knew two women who lived in the same community. They had a special calling to take their Bibles under their arms and go from house to house to read and pray with the people, and just as soon as they neglected to do this they became lean in their experience, and wondered why the Lord didn't bless as in other days.

THE THIRD is to speak the truth in his heart. The poet has said, "I will not be deceitful in

my heart," and the Bible says, "Out of the abundance of the heart the mouth speaketh." If we have a deceitful heart our conversation will be more or less deceitful. Reader, I believe that if the destruction of carnality does anything at all for us it will kill that deceitful nature. Some folks tell us that they will do certain things, which they know while they are saying it they never intend to do. God pity them. They are on a good road to backsliding.

THE FOURTH is to backbite not with his tongue. We believe this to be one of the weakest links in the holiness movement today. Instead of having the charity which covers a multitude of sins, we have a tongue lashing for some one. It takes more grace to keep still than to talk. This is an age when the Devil would like to separate the holy people, and if he can not do it one way he will try another. If he can just get an evil report started and then get us to take it up and circulate it, he has accomplished his purpose. We notice when people begin to retrograde they generally have plenty to say, especially against the saints. May the Lord help us that we will not let the Devil get any of us on this line.

THE FIFTH preventative is for him not to do evil to his neighbor. He is to love his neighbor as himself. He does not do evil to himself, and if he loves his neighbor he will do him no harm, but good. He will rejoice in his prosperity and not become jealous if he makes two dollars to his one. The Christian wants to do good to his neighbor and not evil.

SIXTH, he doesn't take up a reproach against his neighbor. Some people especially delight in circulating a reproach about their neighbors. When a reproach comes to our own homes, how we would like to conceal it, but it matters little about our neighbor. How our hearts should bleed for those of our neighbors who have suffered a reproach, and we should refrain from ever mentioning it.

SEVENTH, in his eyes a vile person is condemned. He condemns evil and vile persons. He is to cry aloud and spare not, and lift up his voice like a trumpet against such. When he fails to condemn sin, as God would have him, he commits sins of omission; hence, he soon loses that vital touch of God which only comes by obedience.

EIGHTH, he honors those who fear the Lord. If he honors God, He will honor him. The righteous even loves to honor the righteous. We are exhorted especially to honor those who labor among us and to "esteem them very highly in love for their work's sake." Condemn sin, honor righteousness, then.

NINTH, he swears to his own hurt, and changeth not. God expects him to make vows and sworn allegiance to Him, although sometimes it seems like it would crush the very life out of him. Yet through all that he must be true and change not, then blessings in disguise will come to him.

TENTH, he puts not out his money to usury, nor does he reward against the innocent. He shall give account to God for the use which he makes of his money. He should ask Him how to use it. I knew a class leader one time, in a certain church, who actually loaned money to be used in a saloon business, and it happened that he never got it back.

THE ELEVENTH is, he does not reward against the innocent. Last, but not least, he will not take reward against the innocent. There are wicked and vile persons living today who are making a livelihood by vicious and sinful ways, dragging to death and hell the innocent. I believe if there is a hotter place in

overlasting punishment for some folks than for others, it will be for those who deceive and lure the innocent. God in pity look down upon us, as Pentecostal Nazarenes, and help us to lift up a standard for the people and show the house of Jacob its sins. It means much to be a Bible Christian, but I am glad that the same God who said to Abraham, "Walk before me, and be thou perfect" is the same today, and if we do these things we shall never be moved.

FORTVILLE, IND.

The New Birth

By REV. H. E. BENSON

IS THE new birth necessary? First, we will see what the natural condition of the human family is. "Behold, I was shapen in iniquity; and in sin did my mother conceive me" (Psalm 51:5). "There is none righteous, no, not one" (Rom. 3:10). "If we say we have no sin, we deceive ourselves, and the truth is not in us" (1 John 1:8). "For all have sinned, and come short of the glory of God" (Rom. 3:23).

You can see clearly by these Scriptures that the new birth is necessary. Can man, by his own exertions alone, change his condition? "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil" (Jer. 13:23). We see that man alone can not change his condition. Nicodemus was a Pharisee and a ruler of the Jews; yet he came to Jesus to learn of this new birth. Nicodemus was like numbers of people these days—ashamed of Christ. He came to Jesus by night, "and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him" (John 3:2).

Nicodemus no doubt had seen Christ working miracles, and had also heard of the great miracles he had done, such as raising the dead, opening the blind eyes, unstopping deaf ears, healing the sick, and other great miracles, which He did. He knew that no man could do the miracles He was doing except God was with him. But he knew nothing about a heart-felt religion. He was a Pharisee and only practiced self-righteousness; so he knew nothing about the new birth. "Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he can not see the kingdom of God" (John 3:3). You see how necessary the birth is; but Nicodemus, being ignorant of the matter, thought Christ was talking about a physical birth when He said "born again."

"Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?" "Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." All this was so surprising to Nicodemus he said, "How can these things be?" And then in the next five verses Christ explains more plainly.

Man can not change his condition within himself, but by believing in the Son of God he can be changed. Christ says, "He that believeth not is condemned already?" The only way to receive this new birth is to believe on Christ, for the good Book tells us to "believe on the Lord Jesus Christ, and thou shalt be saved." For "whosoever believeth in him should not perish, but have eternal life." We can plainly see how necessary it is to receive the new birth, for Jesus plainly says that without it we can not enter into the kingdom of God.

I'm Happy

BY E. F. STANTON

I'M happy because the heavens declare
The glory of God by day and by night.
The sun, moon, and stars, the sky, blue and
fair,
Doth keep me in realms of earthly delight.

I'm happy because the birdies and flowers
Fill morning's pure air with fragrance and
song.

Earth seemeth to say, "May all of your
hours
Be crowned with the joy of heav'n's
blessed throng."

I'm happy because the grandeur of hills
And valleys are rich and rare every day.
The rivers and fish, the rocks and the rills
Inspire me to sing a beautiful lay.

I'm happy because the sun, rain, and dew
Put beautiful smiles on faces of joy.
The toilers of earth take courage anew,
And labor with pride that will not alloy.

I'm happy because the products of earth
Give gladness to men and glorify God.
No mortal can tell the pleasure and worth
Of blessings to him who tilleth the sod.

I'm happy because all nature is pure.
'Tis evermore clad in garments of white.
The wonderful works of God shall endure,
And ever increase my joy and delight.

I'm happy because God's infinite love
Was proved by Christ on Calvary's tree.
All people who seek the "country" above,
Shall now and for aye from sorrow be free.

I'm happy because the blood of God's Son
Hath cleansed me from sin and given
sweet peace,

I thank Him for life and victory won,
And for His great care that never shall
cease.

I'm happy because my pathway through life
Is strewn with sweet flow'rs from heaven's
rich clime.

Their fragrance dispels all the envy and
strife,
And maketh the world one beautiful
rhyme.

I'm happy because the Savior will give
Sweet victory for aye o'er death and the
grave.

His glorified saints shall joyfully live
When death and despair o'er sinners shall
wave.

I'M happy because salvation is free.
'Tis offered to all the "sick," "dead," and
"lost."

Mankind was in debt as deep as the sea.
But Jesus hath paid His Father the cost.

I'm happy because God's limitless pow'r
Doth keep me from sin and hunger and
thirst.

He feedeth my soul with manna each hour,
And from my glad heart His praises e'er
burst.

I'm happy because God says, "E'er rejoice.
My riches untold are at your command.
With loving, pure heart obey my own voice,
And I will give you the cream of the land."

I'm happy because the angels so fair
Do comfort my soul with messages sweet.
Their music is grand beyond all compare,
And with them I sing with rapture
complete.

I'm happy because the Spirit doth guide
My feet in the "way" that's "narrow" and
straight."

Tho' friends(?) sometimes mock and foes
oft deride,
I shortly shall reach heav'n's wide open
gate.

I'm happy because the Savior will come
With angels of light and take me to rest.
When I shall have reached my heavenly
home
I'll happier be with all of the blessed.

I'm happy because God's glory shall shine
Before my own eyes forever and aye.
Oh, that will be joy and rapture divine!
For gladness shall light the beautiful day.

I'm happy because sweet music shall ring
From hearts of delight in endless acclaim.
All people shall crown the Savior their King,
His power and love with rapture proclaim.

I'm happy because the river of life,
Upon whose pure banks the tree of life
grows,

Will satisfy all, remove care and strife,
Yea, free the redeemed from all of their
woes.

What more can be done to make a soul glad?
My Father hath spent His wisdom for
man.

In spite of all this most people are sad.
They "will not" accept God's merciful
plan.

LONE WOLF, OKLA.

While there are some people who deny the new birth, yet it is clearly taught in the Word of God. Some one asks, "When is this new birth brought about?" The moment we believe in the "only begotten Son of God." Still another asks, "What does this new birth do for a man?" It regenerates, or justifies, him. "Does one continue in sin after he has received this new birth?" "Whosoever is born of God doth not commit sin" (1 John 3:9).

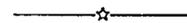
Those who are not born of God commit sin, and those who are born of God do not. "How will the new birth be manifested?" you ask. "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God" (1 John 4:7). "What victory will be finally given those who are born again?" one asks. "For whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith" (1 John 5:4).

We can plainly see that we must have this new birth in order to go to heaven; for without it there would be no holiness, and without holiness there would be no heaven for us (Heb. 12:14). Heed the great command of Christ, "Ye must be born again."

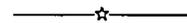
MALAKOFF, TEXAS.



I feel I can not do without the paper, it is so good; and I know God has fixed a way so I can take it again. Praise His name forever. This will make the third year I have taken the paper, and I hope we will never be without it in our home. I do pray the blessing of God may be with the Publishing House in all its undertakings.—MRS. A. C. EAST.



I wish to pen my appreciation of your splendid paper, the HERALD of HOLINESS. It is of great inspiration to me, and I look ahead each week to its arrival and its surprises.—CHAUNCEY H. CARVER.



May God prosper your publication, the HERALD of HOLINESS, and keep it before the people. It is really the only paper carrying the true and unadulterated messages of God that I have had the privilege to read.—F. B. HOWARD.



National Repentance the Much Needed Course

By CHARLES H. PANAY.

HOW OFTEN we hear this old familiar phrase, "History repeats itself," and we are led thereby to assume that because of this veritable assertion the present war, with all that it is bringing or may yet bring in the way of suffering and devastation, has to be in order to fulfill a certain line of prophecy, or to accomplish certain ends that have been foreordained. Some even stubbornly contend that all prophecy, indiscriminately, must be minutely fulfilled; and make no allowance for the change in the conditions upon which the impending course of results depends, or which the prophet or seer predicted would produce.

To illustrate, let us take one homely case. We see a certain community, or city, or it may be a province, given almost entirely to some particular line of vice or vices. They are going, to all reasonable appearances, into certain disease and are doomed to certain destruction, which the natural laws demand shall be the results of such conduct. Now it is a fact that the pursuit to the end of such course means death and destruction, and any person who observes the prevailing conditions and predicts the utter destruction of all of that said community, city, or province, is perfectly sane in his prediction.

But another fact remains, and that is, if, by reason of retrospect or by the plain, bold, and vigorous protest against the said evil, and the earnest entreaty on the part of reformers—social or religious—that place is persuaded to turn from these evil pursuits, the remedy is effected, the disease is averted, and the prediction of their destruction has failed, because they repented.

Thus it seems to be with prophecies concerning nations and their exaltation or downfall, according to their righteousness or unrighteousness. For, thank God, there are at least a few, and we hope the day is not far distant when the number will be multiplied many times, to represent those who are old-fashioned enough to believe beyond all question that righteousness exalteth a nation (Prov. 4:34). The heads of the nations are quite ready to set apart a day every now and then for prayer, as it is called, and if the foundation work were right there could be no fault found with such procedure. But, as is the case with the individual, so also with the nation; that is, the only prayer that will avail anything is the prayer of repentance. For the very specific sin, be it outbreaching or mere moral laxity and retrogression, the only really effective measure to adopt, for complete reformation is to confess the thing under its right name, and to the One before whom it has been committed. We feel sure and safe in saying that every honest British subject or American citizen, yea, and we may safely include those of many other nationalities, were he to express his heart's deepest convictions, would admit that there has been retrogression; perhaps not so much moral as spiritual, but both to an alarming degree. Let it be reiterated at this point that anything less than a complete and definite acknowledgment and repentance of it will not meet the requirement.

For examples of this let us go back to the

varied conditions which existed at the time of the kings of Israel and Judah, as related in the Books of the Chronicles and of the Kings. One can but be very forcibly impressed by the suddenness of prosperity and victory, when under a king who led the people to repentance and obedience to God, on the one hand; and by the crises, defeats, and almost indescribable havoc which follow in the train of kings who turned away from the old paths, often even being led into captivity and made slaves and servants to heathen kings, and worse still—made to forfeit the portion out of the house of the Lord, which had been ordained by the Lord; also those things out of the house of the king of Judah, which belonged to the kingdom rather than to the king. For a fair

"And Peter"

By REV. F. W. COX

IMPE TUOUS Peter started out
To serve the Lord, without a doubt,
With motive pure and mind sincere,
But heart too hard to shed a tear.

He left his boat and nets behind
To toil for Christ, lost souls to find;
But e'er his heart was made to burn,
Back to those nets he did return.

When under trial in the hall
He showed the weakness of "the fall,"
His first denial made him run
And turn his back on God's own Son.

Did he not mean to go straight through?
And in man's strength to do it, too!
A strength which fails us all when tried
And ever will till sanctified.

Though Peter failed he was not lost.
The Savior's prayers his path had crossed,
And on that path threw heaven's light
Which banished Simon's darkest night.

The loving Christ once more must greet
This wandering fisher at His feet.
His lov'd disciples He must see
"And Peter," too, in Galilee.

He went from there unto the feast
With joy restored and faith increased,
And there, while in "the upper room,"
Received on earth his greatest boon.

He left the room and took the field,
The lost were saved, the sick were healed,
At last he'd found the holy way
And won three thousand in a day.

ASHTABULA, OHIO.

example of this kind of government we cite the reign of Ahaz, the faithless; and lament that the people of God should be led into such irreparable loss in so short a time.

Read the account in 2 Chronicles 28, and note how the permissive degree of God is shown in allowing such retrogression to go on and such deterioration to result from it, even among His own people. No doubt the question was asked by many at that time, as it is so often now in connection with this present war, "Why does God allow it? Why doesn't He step in and call a halt to it and punish severely those who are the cause of all this trouble?" There was and is but one reason

why God does allow it, and that is because man is a freewill agent and God does not coerce. His mercy and His benefits are ever toward those who will seek Him, but man can thwart all of God's plans so far as he himself is concerned, by using his God-given prerogative in the wrong way. The same is true of nations.

Just in passing let us point to the spiritual declension and the destructive criticism of the Bible during these last twenty years, which reached its highest pitch in German theological seminaries. Here is where so many students from all the leading countries gathered to learn the cold art of unfounding the doctrine of the Son of God, the atonement, the second birth, and so forth, to say nothing about the mythologizing of so much of the Old Testament, which all those who have really been quickened by the Spirit, find to be so full of invaluable pictures and verities, and so closely allied with the New Testament that there seems to be less and less division between the two, the spiritual application being so true to the personal experience in innumerable cases.

But let us follow the narrative along until the death of Ahaz the faithless, and into the reign of his son and successor, Hezekiah. Such a reverse in the course! Such amendments and reforms! It is hardly conceivable that such changes could be effected in so short a time, and especially by the son of such a king as was Ahaz. The wise man said, "When the righteous are in authority, the people rejoice; but when the wicked beareth rule, the people mourn." This truism is repeatedly verified in the history of nations, and while we do not charge our kings and rulers with any such gross wickedness as that of Ahaz, and the idolatrous pursuits into which he, the king over God's people, led his subjects; yet when spiritual lethargy and ecclesiastical apostasy become so apparent as they are today, and have been for several years back, there is sure to be laxity and retrogression shown throughout the national life.

For examples of what God will do for a king and His people, when they seek Him with the whole heart, as compared and contrasted with what inevitably follows in the train of those who forget God and pursue the course of the world, let us read the account of seven or eight of the kings of Judah and Israel, beginning with Ahaz, the faithless, as recorded in 2 Chronicles 28:1-27. Here we have the despicable spectacle of a king who had not sufficient perceptiveness to observe the superiority of God to everything else, and who was amiable to all the gods, even of the heathen, causing his subjects to do worse than the heathen. Like so many today, especially in high places, who give assent to the oft-repeated claim that there is good in all the different systems of religion, even conceding to the Mohammedans and Buddhists and other such erroneous sects, instead of proving all things and holding fast that which is good.

Then note the contrast in the reign of his son Hezekiah, who was called the faithful, and to whose life God added fifteen years, because of what he was able to say on what he thought was his death bed (see 2 Kings 20:1-6). Such amendments, such a thorough

reformation as the people of God witnessed and experienced, seeing the images and the groves abolished and the true worship restored! So gratifying was it to all that at the end of the appointed time, when the feast and the reading of the Word should have ceased, on account of the refreshing time that came from the presence of the Lord, it was decided to prolong the meeting another week, and Hezekiah provided for the expenses of the protracted meeting (2 Chron. 30).

Does it not bless your heart, dear reader, as you compare these two accounts, which speak so convincingly in favor of national righteousness? Even after all this reformation and restoration to the true faith, in the fourteenth year of Hezekiah's reign trouble arose from without, through that heathen monster Sennacherib of Assyria. Here we notice this valiant man of God seeming to lean to some degree to favor toward his foe, and seeking at first to conciliate this great enemy by first acknowledging that he had offended. As we study his actions and criticize his dealings with the representatives of this dreadful enemy of God's people it appears as if he were going to compromise beyond all commendability, and so go down under the strain; especially when he condescends to taking out of the temple and his own palace the silver and gold to comply with the unreasonable demands of "the great king."

At length his boasting and mocking and threatening reached the stage of overtress; and Hezekiah, conferring with his contemporary—the prophet Isaiah—and waiting on God in prayer, got the assurance that he was not to comply with those demands, nor to seek to appease the fury of such a diabolical foe. Their boasts and blasphemy had been heard by Him, as had also the prophet's and the king's prayers, and therefore the answer was forthcoming. The prophet was able to give authoritative assurance of what God was going to do; for God always knows what He will do and what the results will be. Oh, yes, it pays to get the mind of the Lord at all times, as evidenced by what happened in the case of Sennacherib's invasion of Judah and his subsequent tragic death.

It is significant to observe in the account of the next king in the succession—Manasseh—how his waywardness and his injurious influence upon God's people caused them to do worse than the heathen. When God spoke to him and his people, they refused to hearken, until they were carried away captive to Babylon, which is confusion and invariably the fate of all who refuse to walk in the light. Then notice in the twelfth verse of 2 Chronicles 33, that it was when he—the king—was in affliction he besought the Lord his God, and humbled himself greatly before the God of his fathers. Now we have come to the exact specific attitude, on the part of this king, to which the writer of these lines firmly believes and contends the heads of the nations now engaged in this world war must of necessity come. Note how readily God came to his help, and what reformation immediately followed as a result of this king's repentance.

As stated at the beginning of this article, we do not believe there is any prayer but the prayer of the penitent for those who are not in right relationship with God, hence the invalidity of stated days of prayer, where we think it ought to be worded days of repentance (Ps. 66:18). The writer feels that he is not alone in this conviction, though willing, if need be, to stand alone for anything upon which so much of the nation's welfare depends, as it does upon this one condition, which is indeed the pre-essential. Oh, yes; we have

much to thank God for in that wherever the British flag flies there is religious freedom, and that we can worship God under our own vine and fig tree, none daring to molest or make us afraid; and this has been brought about chiefly because of the standard of righteousness for which Great Britain has become famous, the sword having played an important part.

We earnestly urge the reader to follow the chronology to the end. Mark the reverses, according to the diversified heart relations of the leaders of the people, and see if you will not be convinced that the sure way to victory is the way of repentance. We believe the nations as well as the individuals have gotten away from God, and no attempt to cover up or evade or shelve the thing that has pro-

voked the displeasure of the Almighty will ever cause His all-seeing eye to lose sight of it. Holiness is His attribute and those who will obtain His recognition must be in an attitude to forsake and make right all wrongdoing by openly confessing it. We believe that had Great Britain, as a nation and a people, come to her knees, acknowledging her backslidings and her retrogression, and had made a clean breast of the whole situation by that type of genuine repentance which brings such blessed results in the case of the individual, God would have intervened in a much greater way than could be dreamed of or imagined, and would have driven back to the gates all her enemies and have given such a decisive victory as would have been glorifying to Him.

Holiness

By REV. PAUL HILL

ON THE following points there can be, from the nature of things, no fight between the scripturally regenerated and the entirely sanctified in reference to holiness:

1. The desirability of it.
2. The moral quality of it.
3. The harmonious relation of holiness to the trend of the best things in the Christian experience—that is, holiness and the witness of the Spirit; love, peace, joy, etc., together with prayer, praise, and service.
4. It is the final condition of the children of God.
5. This state of soul purity must be in existence before heaven can be entered or enjoyed.

A regenerated person will not fight holiness as a moral quality. The soul of the regenerated has been changed by grace, has been turned from all sin toward all holiness, and the attitude is different from formerly. Repentance has meant a hearty change of mind in reference both to sin and holiness. Once it loved, now it hates, sin. Once it hated, now it loves, holiness. For a truly regenerated person to take an attitude of opposition to holiness would be to again accept the position that was held before the affections were changed. Hence it is that a person can not fight holiness and retain a justified experience at the same time. He is not justified in doing it.

It has been frequently said that the sinners do not fight holiness. The truth is, they are the only ones who do. They may be in the church, but their attitude of opposition to holiness as a moral quality proves that they still love sin, and are fighting for it. They are unregenerated, and we fear frequently degenerated.

No, the truly regenerated do not fight holiness as a moral quality. They desire it. Their soul is on the stretch for it. In their prayers they pray for it. In their testimonies they express hope to obtain it. They love the fellowship of those who are in the experience of entire sanctification, and longingly wonder at their deep spirituality.

But there are some differences between the truly regenerated and the entirely sanctified. That is, there are differences in many cases; not differences of attitude, but of understanding. Probably most of these differences are due to religious training. There are many people who would like to be holy in their hearts, but for the world can't see it, as can the only people in the world who have the blessing—the second blessingists. Many, doubtless, would like it and their hearts are hungry for it, but they do not believe it is

possible in this life. They would enjoy it, but can't see how to get it. I would enjoy an automobile, but can't see how to get one. I am not opposed to it, but I can't see the possibility of one. So these souls desire holiness, but can't see the possibility of it.

Then, some believe that they will get it in death. And, doubtless, they will if they retain their experience of justification bright and clear, and do not see the light before this time.

Others believe that they will grow into it. They have been trying in vain for years.

Others accept the after-death or purgatory route. They will not get it in this life. If they should find mercy with the Lord and be purified on their death bed, their life has been lacking.

A few; very few, regenerated souls claim that they received a clean heart at conversion. The truly regenerated do not long maintain that view. Temptation proves it wrong. They feel their need of something more, and soon declare it.

Then there are differences between the regenerated and the entirely sanctified which arise from the things which sail under the flag of holiness. The shouting, laughing, leaping, and boisterous methods of worship, while in perfect harmony with the Word of God, frequently are a cause of mystification to some; especially when this is the predominant thing in the service. Demonstration must have a tremendous undercurrent of God's power, or it will appear shallow to the spiritual. It will create a difference. There is an element of undesirability there, which, when stressed, gives the noisy professor and unwise possessor of holiness occasion to say, "They are holiness fighters." It was not holiness they were fighting. It was the method of proclaiming it. To them it was shallow and did not seem real; and perhaps they were correct.

What then is the duty of the holiness preacher to those who are not in the experience of holiness? Will it pay him to double up on the very things that mystify? Evidently not. It looks, rather, that in the midst of all the things that go along with holiness, he should insist that holiness is moral quality. Moral quality: first, last, and all in between. And the people who want it, but can't see how to get it, should be taught that it is a second distinct work of grace, received instantaneously by faith, subsequent to regeneration, and that it contains four great elements: first, freedom from imbred sin; second, perfect love; third, the pentecostal baptism and power; and fourth, the assurance of faith.

EAST ROCKAWAY, N. Y.

Who Will Help Fill the Gap?

Ye Have Not Gone Up Into the Gaps (Ezekiel 13:5.)

Such were the words of the Prophet Ezekiel, referring to certain conditions and matters of importance concerning Israel in Old Testament times.

The proposition, of lifting the debt from the Publishing House this year, is surely of great importance to every Pentecostal Nazarene; and, truly, it is a matter that vitally concerns the entire church and its prosperity.

There Is a Gap in the Dial on the Clock

An opening between the figures of 17,000 and 20,000. This breach should be closed at once, and all will be safe and secure. It will take just three thousand dollars to do it. Some have quickly responded and filled the gap with \$10 checks, some with \$5, others with \$2 bills, and quite a goodly number with a \$1 bill. This still leaves a considerable gap on the face of the clock.

Who Will Help Stop the Gap Immediately

By sending in some good material in the shape of dollars? One hundred dollars will fill up a noticeable space in the gap, and cause a shout in the camp of the Israelites on this end of the line; as well as bring a great blessing to the giver. Why not send us one or two Liberty bonds?

If the Gap Is Not Filled.

By December 31st, the day set for the completion of this undertaking, the breach will be widened; the old hand on the clock will slip back to the place from which it started; all the effort made to lift the debt from the Publishing House, as well as all the time and money spent in the campaign, will be lost, and the golden opportunity for a complete and glorious victory will be gone, perhaps, for ever. Don't think any offering too small to send, as all will go to make up the amount needed to lift the debt. **REMEMBER, THE TIME IS SHORT.**

Have You Gone Up Into the Gap?

If not, go up to the bank or postoffice, make out a check or money order, send it in, we will pay it on the debt, and will not forget to give God the glory.

"Lift the Debt"

from the

Pentecostal Nazarene Publishing House

I hereby inclose ——— to be applied on lifting the debt from the Publishing House and for which you will please send me a Guarantee Certificate.

Name.....

Postoffice..... State.....

Rural Route..... Street and Number.....

"WOE UNTO THOSE —"

Please find inclosed two dollars to be paid on the Publishing House, as it still needs all we can do to lift it. Husband and I sent \$1.50 each in the Hallelujah March, so we want to send one dollar each this time. My dear Lord help us to give. If I could, I would send the full amount, as soon as I could get to the postoffice. Woe be unto those who can pay and will not. I am proud of our Publishing House, and my constant prayer is that before the first of January, 1919, it may be free of debt; and it will be if every one will obey the voice of the lowly Nazarene, as He speaks to them. I am going to do my best for our good paper. I have never found any literature that was half as good and pure as our Publishing House sends out.

Mrs. A. T.

"WISH I HAD MORE TO SEND."

Please find inclosed \$1 to help lift the debt on the Publishing House. I wish I had more to send; for I count it a great blessing to help in so great a cause. I am so thankful for our Publishing House, and for our paper. It is a great blessing to me.

Mrs. L. M.

"WE WANT IT CLEAR OF DEBT."

Find inclosed \$1 to help lift the Publishing House debt. May the Lord touch every heart, and if they will do as He says the debt will be lifted. I want to see our paper out of debt, and I am praying to that end. We have a fine, clean paper, and we want it clear of debt. May God hasten the day, is my prayer.

J. E. B.

"HOPE THE DEBT WILL BE LIFTED."

Please find inclosed \$10 to make the hand of the clock go round. I hope the debt will soon be lifted, and our House will be free from debt.

E. P. Y.

"BE ABLE TO DO EVEN GREATER THINGS."

Find inclosed \$2 on the "Lift-the-Debt" Publishing House fund. We are hoping and praying that this may all be raised at this time. Then, may our Publishing House be able to do even greater things in the kingdom of our Lord.

H. G. K.

"TO SPEEDY VICTORY."

Inclosed please find money order for \$6, which we hope will prove a blessing in helping to move the hand of the clock to speedy victory. May the Lord's richest blessings be on our Publishing House.

A. R. H.

THE WORK AND THE WORKERS

KYOTO, JAPAN

This morning, in my regular course of early morning reading, I came to this, "David went on, and grew great [went going and growing, Margin], and the Lord God of hosts was with him" (2 Samuel 5:10). A little note which appeared in your columns, in August, confirms my belief that I, too, may lay claim to the marvelous fact that this same Lord God of hosts is, also, with me. Probably few people noted a few lines in the excellent report of Brother K. H. Jackson, but they were of tremendous significance to my heart.

When I reached Kyoto last March, through an oversight somewhere, I found that my coming was quite a surprise to the dear ones here. They knew I was appointed to Japan, but did not know when I was coming. Accordingly I had to get my baggage ashore and through the customs the best way I could. Fortunately, I was able to do it in a day, though we were in the tail of a typhoon, and it was difficult to get baggage ashore. The Lord sent a business man down to the wharf, where I was wondering how to manage, who very kindly helped me; otherwise it would have taken two days.

It was a dark, cold, windy night, and still raining when, after much searching and inquiring, I at last found a tiny little Japanese house with Miss Williams' name on it. Welcome sight! But the house was dark and locked, and no amount of calling aroused any answer within. It did bring an answer from the next house, where the Eckels were just preparing to retire. Oh, how good their faces looked, and their fire felt, and how kind was their welcome! Soon Miss Williams and Miss McPherson returned

from the mission, when, in spite of their great surprise, they, too, gave the stranger a kind welcome.

But where was this unexpected person to be put? Guest room there was none, and the weary missionaries needed their own beds. But, by the unselfishness of two of them, a way was found temporarily. But what of the future? Beds can be bought in Japan, but they are very expensive and not very good.

As Seattle is only twelve days run from us, we wrote to one of God's saints near there, and He laid it on her heart to send us a "sure-enough" American bed. We, also, asked her to help us pray in some money for other furniture needs.

I suggested we ask God for \$50 or \$75. The answer to that prayer was the item I speak of in the August HERALD of HOLINESS. The Lord led Brother Jackson to raise \$118 for those needs! Do you wonder that I said, "Thank you, Father, for answering prayer once more," when I read that? Why had God increased the amount so much? some one may ask. The answer is, Because He is God and knew what I didn't know, when I made the request; that I was soon to have to equip a whole house instead of two rooms, and that the price of everything is advancing every month; as, for instance, a chair that was five yen in June, is now, in October, six yen.

Praise God! The Lord God of hosts is in our midst, and still answering prayer. Please pray that I may still keep "going and growing," and may He abundantly answer all the prayers of all those who, by obeying the voice of the Lord God, helped to answer this prayer of mine. God bless them all is my prayer.

HELEN C. SANTEE.

SOUTH DAKOTA DISTRICT

Since our last report we have been on the move. From our meeting in Saskatchewan, Can., we came to Sioux City, Iowa, to the Iowa Assembly, where we had an appointment with Brother Goodwin. At this time we were asked to take the District Superintendency of the new South Dakota District, that is yet in the making. Dakota had been our home for nine years, and we felt that we knew the field and the climate, and some of the conditions, so that it would enable us to work there satisfactorily. So we took it as a leading from God, and accepted.

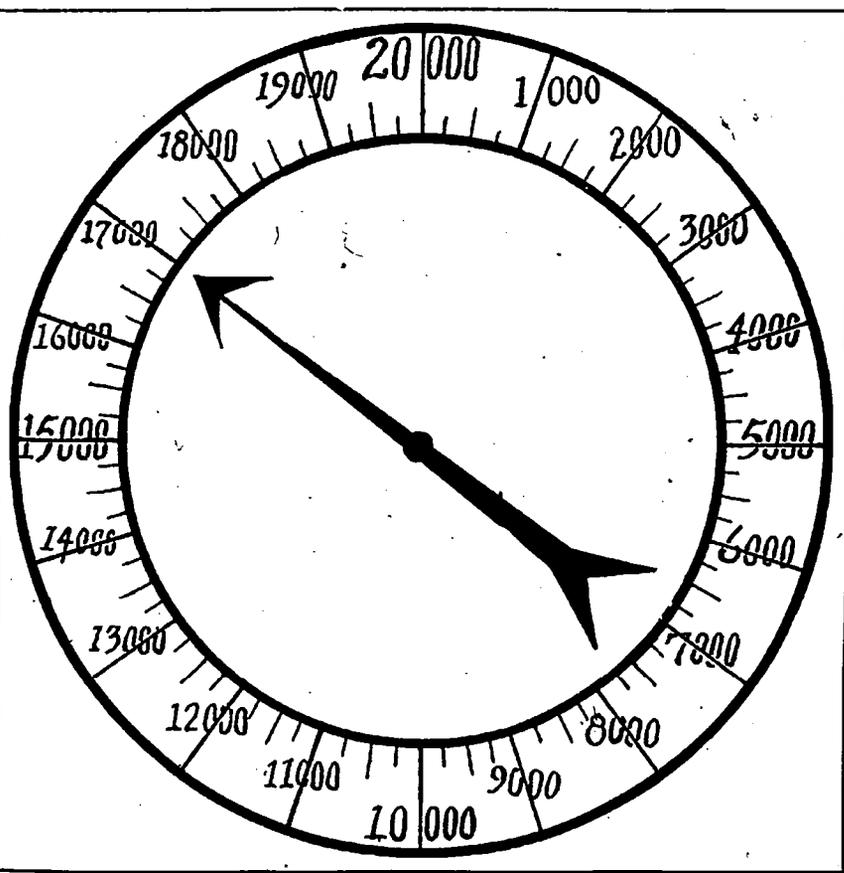
From the Iowa Assembly we went back to Nampa, and while there we attended the annual camp. We had a great meeting, with great results. Brother and Sister Roberts and Brother Robinson did great preaching. Then, on the tenth of October, we started for South Dakota. On our way we held a meeting at Ashland, Ore. This we did not get to finish, owing to the influenza. But we had a great time. We left there the 25th, and came to Hettinger, N. D., where we were pastor for three years. We could not preach, but had many chances to pray in the homes of the saints.

We landed in Mitchell, S. D., the 28th, and found the Lord had been ahead of us and prepared the way. Every step seemed to have been planned for our coming. We are located and expect a great time. We begin our work next Sunday, and expect to be busy for the Lord. This is a great field, and we know the Lord wants us here. We ask the saints to pray for us.

W. H. TULLIS, District Superintendent.

Order Christmas Gifts Early

Order Christmas Gifts Early



STILL GOING

The hand keeps moving, but hardly fast enough to keep pace with time. Just a few weeks longer, and the twenty thousand dollars will be raised, or *we will lose all* that has been done. If all who intend to help us in this great undertaking could only realize how imperative it is that they should

Hurry Up

and speed the hand around before their negligence shall have caused us to fail!

Every day brings more response, and every mail brings larger sums; but every day brings the campaign nearer to the close. It will certainly be a keen disappointment if we should come so near the victory — and then lose out.

We Must Not Fail

We can not. By the grace of God, we shall not fail. But, in order not to fail, every one must do his bit, and do it quickly!

IS YOUR DOLLAR IN?

BUY A GUARANTEE CERTIFICATE AND MAKE THE HAND OF THE CLOCK GO ROUND

EVANGELIST D. C. W. TETRICK AND WIFE

We are glad we can report victory this morning. I want to thank the dear saints for their prayers in my behalf, while I was in such bad health. I am getting on my feet again, and begin to hear the old war cry to go forward. I don't understand why the Lord led us to this place at De Queen, Ark., but we find a needy field here to labor in.

There has, at one time, been a Pentecostal Nazarene work here, but it is run down. There is still a little church house, but there are no members; or, at least, we haven't seen them, on account of the epidemic, probably. By His grace we mean to charge the Enemy's breast-works at our first opportunity. Continue to pray for us old soldiers of the cross, that we may still bear fruit in old age. I am sixty-three years of age, and wife is sixty-two, and we have been on the battle field for twenty-one years.

REV. J. W. ROACH

I am at home just now, having returned from a meeting at Zion, Mo., about eight miles south of Fredericktown, in which ten prayed through to victory, eight were saved, and two sanctified. This was the first holiness meeting this community has ever had. The meeting was held in a Christian church; and, thank the Lord, some of the Campbellite folks got wonderfully saved and sanctified. At the close of the Assembly the pestilence broke out, and the churches I was sent to pastor were closed. But Sister Effie Cooper had moved near to Zion, Mo., where they knew but little about God, had started a prayermeeting, and had been praying and trying to get some one to come and hold a revival. She had been doing personal work, and conviction was already on some. I am praying that God will wake a lot of our holiness folks up, get them busy, and help them to see folks all about them who would accept the gospel, if they could see some one was interested enough in them to come to them personally.

PASADENA UNIVERSITY

The university has opened again, after being closed, voluntarily, for a little over two weeks. There has only been one or two cases of the influenza, and one of those was outside, and after the school closed. All of our students, who have had colds or symptoms of that kind, are now well, and the work is going on in fine shape again. A number of new students have registered the last week, and more are coming this week. A number of others will be here for the second semester.

Our student body is over three times as large as it was at the close of last year, and still they are coming. Many things have transpired the last few months, and are still coming to pass almost every day; and, very soon, we expect to have some news to give you in regard to the Pasadena University. In the meantime, remember us in your prayers. Every student who has come, and wanted to work to pay expenses, has been supplied; and still we have over a dozen homes calling for our students, which we can not supply. Surely, this affords a grand opportunity for our young people to get an education, while working among the flowers and oranges, and in the beautiful homes of Pasadena a couple of hours each day for their room, board, and from ten to fifteen dollars a month besides; while others are freezing with cold. You may well take into consideration your health, when you decide to go to school. We are glad to guarantee plenty of work to make all expenses, to any one who is willing to work his way through school. "Come thou with us, and we will do thee good."

ANDREW O. HENCKES, *President.*

KENTUCKY DISTRICT ASSEMBLY

The tenth annual Assembly has gone down into the history of this District. An emergency call was sent out to the District, to meet at Louisville (It was to have been held in Science Hill, but because of the influenza epidemic it was changed), and in spite of sickness and other causes, this occasion was conceded to be the best and largest attended Assembly the District ever held.

Dr. K. T. Williams was at his best, and soon worked his way into the hearts of the people. His preaching was greatly enjoyed. His conduct of the Assembly showed him to be master of ceremonies, and his sweet spirit was a great asset to all concerned.

The report of Dr. H. Rees Jones, retiring Superintendent, was full of good things, and manifest with marvelous results. The consecration of the man, and the untiring efforts put forth,

produced wonders. He was greatly liked, and his retirement from the District will be missed by many.

One great feature of the spiritual part of the Assembly was the dedication, at ten o'clock Sunday morning, of a service flag of four stars. Brother H. Rees Jones had charge of the service. His call to the soldier boys in the congregation, to come up and stand beside him (which they did, standing at attention), made it the most beautiful scene ever witnessed, and many were in tears. The message given on this occasion was stirring and patriotic.

Dr. H. F. Reynolds came into the Assembly happy, as usual, and his address at 2:30 o'clock Sunday afternoon was enjoyed, as he took his audience around the world in missions. A liberal offering was taken for home and foreign missions. Rev. Mr. Dees, of Nashville, Tenn., presented Trevecca College and its prospects, also preaching on Saturday night. The singing was in charge of Evangelist W. Owen Jones, of Elwood, Ind., and solos were sung acceptably by Miss Bertie Mae Walton and her brother.

The year's work has shown a marvelous improvement, and the salary of the District Superintendent, for the first time in the history of the District, was raised in full. The largest amount of missionary money, which almost trebled that in previous years, was given this year. The outlook for the coming year is gratifying, and the baby church of Lexington, organized this year, reported encouragingly. It was well represented. God bless Lexington. The Louisville church was pleased and grateful to have the Assembly. The marked improvement to the church building, brought about by the former pastorate of Brother H. Rees Jones, brightened the occasion. Mrs. Jones, his wife, assisted greatly in his ministry. Her labors during the year with Brother Jones, assisted greatly in the success of the work over the District.

As an Assembly, we are very much indebted to Rev. W. Owen Jones, for the masterly way he conducted the song service, and the sweet spirit he manifested during his sojourn with us. Brother D. L. Rice ably represented the interests of the Publishing House. Dr. H. Rees Jones preached the closing sermon. The Assembly is thankful to the church and friends for the splendid entertainment.

REV. F. V. TAYLOR, *Reporter.*

Order Christmas Gifts Early

A Christmas Suggestion

A Splendid Opportunity

You have, no doubt, been wondering what to give your friend or loved one at Christmas time, that will be an inspiration and blessing down through the year of 1919. Why not send to them a year's subscription to the **HERALD OF HOLINESS**? It will be a weekly reminder of your love and esteem.

Fill out the attached blank, mail to us with \$1.50, and we will see that the paper reaches your friend by Christmas day if the order reaches us by December 11th.

We will also send a neat, attractive certificate of subscription, with Christmas greeting, to each person to whom you order the paper sent, filling in your name as the giver.

Send **HERALD OF HOLINESS** one year to

Name

Address

Sent by

BIBLE STUDY**Young People's Society**

Lesson Eight

The State of the Godly

Psalms 91

By Rev. E. J. Fleming

1, 2. "He that dwelleth" . . . : A hiding place—Psalm 27: 5. From the beginning—Psalm 90: 1. A sanctuary—Isaiah 8: 14, first clause. The love dwellers—1 John 4: 15, 16.

"Abido" (Hebrew, "lodge"): See Psalm 25: 13 (margin). Why? Psalm 36: 7. Where? Isaiah 4: 5, 6.

A refuge—Deut. 33: 27. Who trust? Isaiah 12: 2. A divine keeper—Isaiah 26: 3, 4.

3-8. "Surely he shall deliver thee": False prophets are snares—Hosea 9: 8. Another snare—1 Tim. 6: 9. Satan's snare—2 Tim. 2: 26; 1 Tim. 3: 7. The pestilence—Num. 14: 37, 38; 16: 46-48. Sent—2 Samuel 24: 15. His wings—Ruth 2: 12. Willful refusal—Matt. 23: 37. God our shield—Gen. 15: 1. His truth—v. 4 with Titus 1: 2 and Hebrew 6: 18.

5, 6. "Thou shalt not be afraid": Why? Prov. 28: 1; Hebrew 13: 6. Illustrated—2 Kings 7: 5, 6. Night terrors—Luke 12: 20 and 39. "Nor for the pestilence"—why? Psalm 121: 5, first clause.

"A thousand"—illustrated in Gen. 7: 23; Joshua 14: 9, 10. The wicked rewarded—Hebrews 2: 2.

9, 10. "Because": v. 2. No evil—why? Psalm 121: 7; Prov. 12: 21, first clause. Healing promised—Deut. 7: 15; Job 5: 24.

11-13. "Angels charge": Psalm 34: 7; Hebrews 1: 14. A great company—2 Kings 6: 16, 17. Angel ministry—Gen. 16: 7; 19: 16.

14-16. "Because . . . set his love upon me": Promised to his lovers—James 1: 12; 2: 5. Deliverance—Isaiah 33: 16. "Because"—Gal. 4: 9, first clause; John 17: 3. God answers—Isaiah 58: 9; Hebrews 5: 7; Jer. 33: 3. In trouble—Psalm 27: 5; Acts 18: 9-10. Deliverance—2 Cor. 1: 9, 10. Honor—1 Sam. 2: 30. Long life—Gen. 25: 8; Prov. 22: 4. Salvation exhibited—Isaiah 45: 17; Luke 2: 30 and 3: 6.

THE GENERAL BOARD OF EDUCATION

H. ORFON WILEY, Secretary

In determining the boundaries of the educational districts, the general board has had in mind the natural geographical boundaries and the territory naturally tributary to the several institutions. In some instances, however, previous district agreements have influenced the determination of the boundary line, as in the instance of New Mexico, which in some legal sense is connected with the college at Hamlin, Texas.

The educational districts become the territory of the school or college located in the district, where but one such educational institution is found within boundaries assigned, as in the case of the Northeast District, the Southeast District, and the Northwest Districts. In the Central District Olivet is the only institution attempting college work, the school at Hutchinson by their own action taking academy rating.

The Southern District, having at least four schools and colleges, seemed to furnish one of the greatest problems for adjustment, but the brethren representing these institutions have formed a commission and among themselves have been able to work out their problems in a truly commendable manner. The report of this commission will be sent to the Herald of Holiness for publication.

The Southeast District has two schools and colleges, but these brethren also have the problem well in hand and will shortly be able to announce their action.

The thought of the general board seems to have been to provide for the natural and normal development of all of our educational institutions, by confining them, not to a fixed status, but to hold them to certain standards, and allow them to take higher rating as growth and development may warrant such changes.

The relative sizes of the educational districts, as nearly as can be ascertained, are as follows:

	(Population, Census 1910)	(Nazarenes)
New England District	19,788,215	6,000
Southeast District	17,464,940	3,700
Southern District	9,071,880	8,000
Central District	30,065,554	10,900
Southwest District	3,837,153	4,000
Northwest District	3,823,513	2,800

The educational work of the church is very hopeful, and rapid progress is being made in certain quarters. The effort which has been made with such great success to free our schools and colleges from debt is certainly commendable, and the manner in which our people have responded indicates the intense interest which they have in this important phase of our work.

OPENING A NEW WORK

We arrived here in St. Paul, Minn., last June, coming for the express purpose of pioneering holiness and the Pentecostal Nazarene church in this great and needy field. During the summer season, and as long as the weather permitted, having no tent, hall, or church, and no means with which to buy or rent, we held meetings on the streets and at the parks, with encouraging results. Many asked our prayers, and a few claimed salvation, kneeling on the pavement with us, and penitently asking God's forgiveness.

We are the only Pentecostal Nazarenes in the city, that we know of, and only two parties in Minneapolis, and one church in the state, that is at Bock, Minn. There are, however, many holiness people in the "twin cities," but they are scattered about in the formal churches, and go to the Christian Alliance, occasionally, to get "warmed and fed." There are a few holiness pastors in the city, too, but we have observed that here, as elsewhere, there is great need of a red-hot holiness church, where folks may come and get the truth that makes men free indeed. Surely there is a crying need of a Pentecostal Nazarene church here.

We have been praying for this field for about two years, and came here last June; but, owing to a lack of finances, we have been unable to do more than labor and pray and wait. Recently,

however, we have secured a building suitable for Sunday school and preaching services, right in the midst of a residence section, where there is no church near; but many people live there who need church privileges, and more continually moving in and building.

Now that we have the building we need a large, soft coal stove, or two small ones, to heat the hall. Is there not some dear reader who may have a secondhand stove he would be glad to ship to us for this purpose? Or is there not some congregation that would like to do some home mission work on this line, either by sending us a stove or the money to purchase one? Also, we need song books. Possibly some congregation has a bunch of secondhand "Canaan Melodies," or some other good song book, they would donate, and thus greatly help in starting this work.

This work is the Lord's, and it must go. We are planning to have some special meetings just as soon as possible, but we must have heat provided some way, before we can carry on the work.

Brother Brough visited us this summer, and is much interested in our undertaking here. He recently sent us \$5 to help in the work. Dear brothers and sisters in Christ, please do not let this field pass quickly out of your thought, but do join us in prayer for a gracious revival in St. Paul, in which God will be honored and souls saved and sanctified. Our address is 1563 Kandolph street, St. Paul, Minn.

LOUIS W. AND MILDRED L. SCOTT.

EVANGELISTS ALLIE AND EMMA IRIK

We come, rejoicing in His blessed fullness, with glad news of salvation times in His service. Our last report was from Wayne, Kas., camp. Next we held the Hillcrest camp, at Kampsville, Ill. This is a great camp, with most excellent people, and a very fruitful engagement this season. Many were saved, reclaimed, and sanctified. The expenses of this camp are raised each year in advance. This year we raised, by popular subscription, more than \$800 for the 1919 camp. Your unworthy scribes were employed by the committee and people for next year.

The Ashland, Ky., indoor camp was held in the newly erected tabernacle. This was our fifth camp here, and said by all to be the greatest. The last Sabbath we raised over \$1,600 to pay for the tabernacle. Many joined the church. Nauvoo, Ala., was our last slated engagement for the summer, and in many respects the best meeting of the year. Much more constructive salvation work was wrought in and for the church, than we have witnessed in many summers.

We are now in a great victory for God and holiness, in the Methodist Episcopal church, of Marshall, Tex., Rev. R. T. Pynes, pastor. Many folks are praying through, and there is much rejoicing in the church. We go next to Lufkin, Texas, November 22d to December 2d, in the Pentecostal Nazarene church. This has been the greatest year in our ministry, of over twenty years in His service. Our time is called for up into 1919 and 1920. Our home address is Pilot Point, Texas.

HARD TO TELL WHICH IS BEST

In reply to your request to tell what department of the HERALD of HOLINESS is of the most help and inspiration to me, I must say it is a hard job. I enjoy and appreciate every bit of it. I generally read the editorials first, I suppose because they are so striking and appealing in their titles, as well as the editorials themselves. The sermons, or themes, by the brethren are, I suppose, my special choice, and most interesting. The letters by pastors and evangelists are so sweet to read. They have the fruit of the vine in them for my soul. I always look for Brother P. W. Cox's and Bud Robinson's letters, for I've heard them preach. A glorious and blessed year for the HERALD of HOLINESS and the Publishing House, is my prayer.

IRA R. LEWIS.

ARKANSAS DISTRICT

Sunday, November 10th, I held my first service on the District, with the church at Vilonia. The Lord was with us and gave liberty to preach the Word. The night service was, indeed, a time of old-fashioned conviction, with three at the altar, and one backslider reclaimed.

The people gave us a hearty welcome on our arrival, and Monday night, November 11th, while the world was rejoicing over the closing of the world's war, a score of saints came marching into our home and gave us a pound-

ing that we will never get over. Pastor Harmon has the work well in hand and is loved by his people. Professor Sanford has proved himself master of the school situation, and there is marked improvement.

The 16th and 17th of November I was with the church at Green Brier. The Lord gave us four good services, and while the church is without a pastor just now, we are looking forward to a better day for the church there. I could place two or three good pastors; if, after reading this, they feel led of the Lord this way. Write me at Vilonia, Ark. I will be pleased to get in close touch with all of the pastors on my District, and if you need me, don't fail to let me know, for I will take pleasure in doing all I can for you and the work.

T. C. LECKIE, District Superintendent.

New Books

SUITABLE FOR CHRISTMAS GIFTS

We list here a few volumes recently added to our stock of Young People's Books. They are stories that will fascinate and interest young folks, at the same time providing them with helpful and wholesome reading.

BERNIE'S LIGHT

By Mrs. George A. Paull.

The story of a young girl whose light was kindled at a mission Sabbath school and brought cheer to many in dark places.

272 pages; cloth. 70 cents, postpaid

HER FATHER'S FAMILY

By Adelaide L. Rouse.

The story of a young woman of wealth who chose to ignore her father's widow—a second wife—and her children. How the barriers between them were broken down and how in the outreaching of her heart and hand to them she became noble and lovable, is very skilfully told.

200 pages; cloth, 70 cents

LITTLE MAIDEN'S VICTORY, A

By Alida W. Graves.

The story of a little maiden's victory over a very unruly spirit is here sweetly told.

174 pages; cloth. 55 cents, postpaid

MAY STANHOPE AND HER FRIENDS

By Margaret E. Sangster.

A group of girls who had spent delightful vacations by shore and in the mountains under the tutoring of skilful teachers found after-graduation days uninteresting, and formed a club for study, discussion, and social life that proved delightful. Other girls will find inspiration and delight under Mrs. Sangster's guidance in this story. A very popular book.

352 pages; cloth. 55 cents, postpaid

NAOMI

By Clara B. Conant.

This is a story of wonderful power and interest. Its style is excellent.

304 pages; illustrated. Cloth, 70 cts., postpaid

The Pilot's Voice

By Isabel C. Byrum.

This is the story of a lad of sixteen who, through the influence of an unprincipled companion, is led into sin, but in answer to his mother's prayers he at last hears the great Pilot's voice and becomes a useful Christian man. A book with a mission, and yet intensely interesting. Several full-page illustrations. A very attractive and significant cover-design; lettering in gold.

224 pages; cloth. 50 cents, postpaid



RUTHIE'S VENTURE

By Miss I. T. Hopkins.

A bright, strong book which girls will enjoy. Ruthie is forced by circumstances to start a little store, and this is the story of how well she succeeded.

336 pages; cloth. 55 cents, postpaid

TO THE THIRD GENERATION

By Hope Daring.

A powerful temperance story of pioneer days. The story deals with the grandchildren of an Indian trader, who are the innocent victims of their father's and grandfather's sin.

208 pages; cloth, 70 cents.

WHAT GIRLS CAN DO

By Mrs. H. K. Potwin.

It is a very pleasant story, sure to interest young people, yet at the same time illustrates a very important principle in the education of girls.

403 pages; cloth, 70 cents

Pentecostal Nazarene Publishing House,
2109, 2115 Troost Avenue,
Kansas City, Mo.

Christmas Exercises

"Joy to the World"

A New Christmas Service

Words by Mary Mills and Alice J. Cleator Music by Wm. Burchinell and John J. Thomas

A beautiful Christmas service containing ten excellent songs and a number of good recitations and exercises. We can heartily recommend this service to all who desire to commemorate the birth of our Savior with a new program which will be appealing and yet not too difficult for the average Sunday school.

A copy, 6 cents; a dozen 65 cents; 50 for \$2.60; 100 for \$5.

"The Wonderful Birthday"

This charming exercise delights the children who take part in it and charms the hearers with its sweetness and simplicity. The author is a great favorite with the little folks, and, by constant work and association with them, knows just what is suited to them and will please them.

A copy, 5 cents; a dozen, 50 cents; a hundred, \$4, postpaid.

"The Lowly King"

The writer of "The Lowly King" is known and loved wherever children meet to celebrate the birth of Jesus with recitation and song. The little people will welcome this delightful exercise by one of their favorite authors. There is a distinction and classic beauty about Mrs. Adams's words and music that is sure to make the Christmas celebration a success.

A copy, 5 cents; a dozen, 50 cents; a hundred, \$4, postpaid.

"Peace and Good Will"

A Christmas Service

Compiled and arranged by Carl F. Price.

A splendid Christmas service containing eleven excellent musical numbers and eight good recitations. We heartily recommend this service for all Sunday schools who desire to commemorate the birth of our Savior with a good, wholesome program that will interest and inspire young and old alike.

A copy, 5 cents; a dozen, 50 cents; a hundred, \$4.

Sample copies of these programs will be mailed at the single copy price.

Pentecostal Nazarene Publishing House 2109, 2115 Troost Avenue Kansas City, Mo.

CHANGING OUR MANUAL

Our attention has just been called to an article in the HERALD of HOLINESS, November 6th, in which is recommended that the Manual be so changed, pages 69 and 70, as to read, "By the witness of two or three, and the approval of the pastor, the church board may drop any one from the church membership."

May we suggest that such a change might be used to great advantage by our common Adversary; and, therefore, trust that it may not be so enacted?

It is easy for us to legislate against the Holy Ghost, feeling that we are doing so in the in-

terest of the church. A great sister church did this in the interest of the pastor against the evangelist. The added paragraph 8, suggested for page 27, indeed might fall upon the wrong person (Romans 15:3).

R. L. STEWART.

BRITISH ISLES DISTRICT

We are glad to report blessing on this District. On Sabbath, November 3d, we received seven new members into the Parkhead church. We are praying much that the Lord will undertake for the Publishing House.

GEORGE SHARPE, Dist. Supt.

CHURCH NEWS

Washington, Pa., Mission

During the first of September, Brother Smith, of Bunola, Pa., was with us. I conducted baptismal services, having six candidates for same, and the glory was on and we had a glorious day. The following week there were eight souls saved, some of these, being saved in our cottage prayer meetings. We were just ready to open our revival when the terrible epidemic came to our city and the ban was put on. We have been closed five weeks, and do not know when it will be lifted. Many here are suffering from it, and many are dying. We have had as many as seventy-five cases reported daily. Our pastor, Sister Harris, is just recovering from it and pneumonia. She gives a glorious testimony of being sweetly saved, sanctified, and marvelously healed by the blood of the Lamb, and looking for His coming soon. She asks an interest in the prayers of the saints. The Lord has wonderfully blessed us with the supply of our rent this month, which meant \$40.—Mrs. R. D. Pickling.

Seymour, Ind.

At the close of the Indiana District Assembly I accepted the call to our church in Seymour, Ind. I believe they call this the oldest church on the Indiana District. I find here the footprints of such good men as Revs. James Short, M. T. Brandyberry, C. H. Strong, and C. P. Roberts. Along with the rest of the country, our city was stricken with the

influenza scourge, and I was one of the first here to feel its unmistakable grip. The Lord came to my rescue and brought deliverance. Praise Him! I preached one Sabbath morning on Malachi 3: 8, 10, and secured pledges from those who would agree to deposit one-tenth of their weekly earnings in the contribution basket each Sabbath. We had the names of the pledgers inscribed on a large cardboard, and hung near the entrance. We have about twenty names, including all the church board, out of a tabulated membership of eighty. We style this new order "The Storehouse Tithing League," of Seymour church. Our treasurer is delighted with the church treasury job now. During the three Sundays our church was closed our treasurer called at the homes of the tithers and collected the first Sunday, \$56.31; the second Sunday, \$39.60; and the third Sunday \$58.35. New members are coming into our tithing league, and we feel we have found God's way for financial problems in adopting, literally, Malachi 3:10. Sunday, November 10th, we commence a month's revival meeting with Brother Earl Curtis, of New York. We expect a great time in the Lord.—C. P. Lanpher, Pastor.

Mohall, N. D.

Although the influenza has stopped our services for a few weeks, the fire of the Holy Ghost is still burning in our souls; and we have been getting ready for a great drive here at the Hamlet church. In our tent meeting, with

International Sunday School Lesson

December 8th.

Joseph Made Ruler of Egypt

Genesis 41: 33-44.

Golden Text: "He that is faithful in that which is least is faithful also in much" (Luke 16:10).

THE LESSON OUTLINE

B. F. Haynes, D.D.

A. Joseph's Future Dark.

We could scarcely conceive a darker future than that which presented itself to the mind of Joseph. Sold into slavery to a cruel band of mercenary Ishmaelitic traders, there was nothing ahead of the lad, except trials, distress, hardness, and manifold suffering. The turn of fortune often brings God's children into dark places. An impassable sea stands before us, the mountains on the right hand and on the left defy all efforts to escape, while retreat is absolutely cut off in the rear by advancing foes. Yet in the darkest hours there is hope. We should ever remember the One who has said, "I will never leave thee nor forsake thee."

B. A Promise Behind Joseph.

Evidently in the early home life this boy had been trained in the faith of his grandsires with whom God made the covenant, confirming it with Joseph's father—that in his seed should all the nations of the earth be blessed.

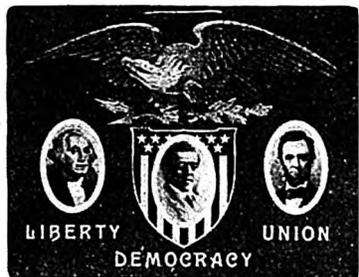
There was conviction more or less distinct in the lad's mind that this ancient promise must stand and that the Deliverer must come, and hence the conclusion was easy and natural that his own family or race must be preserved against all enemies, whether war, pestilence, famine, or what not. He certainly had faith as an anchor which held him true to God through surrounding darkness

and danger. So, we should ever maintain a faith steadfast in God against every opposition, however formidable. God hath spoken and His Word shall stand though the heavens fall. C. God's Providence.

There is not a more striking instance and illustration of special divine providence than this beautiful history of Joseph furnishes. Behind the darkest clouds that overhung his eventful life, there shone the beautiful silver lining of the special providence of his Father-God, guiding, ruling, and blessing in every move and turn of his life. The Devil is never happier than when he can induce us to grow forgetful or heedless of the glorious truth, that God has His eye ever upon us, numbering the very hairs of our head, ruling and overruling all things which pertain to us in this life. We should be held as with hooks of steel to a Gibraltar-faith in our Father-God by two transporting promises. The first is, that God promises that His grace shall be sufficient for us. The second is, the promise that all things work together for good to them that love Him. With our feet planted upon these two rocks as upon adamant, we certainly ought to be able to defy the combined opposition of earth and hell. We should be able to exult in perpetual triumph and "joy in tribulation also, knowing that tribulation worketh patience, 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."

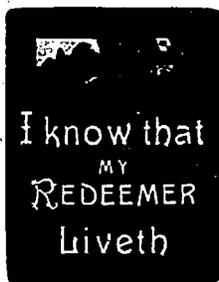
For Christmas Gifts

Mottos make excellent Christmas gifts. They are inexpensive, yet quite artistic in appearance and will be an ornament to any home. The Scripture texts will bring inspiration and cheer to every Christian and at the same time put conviction on the hearts of the un saved. Here are a few new numbers which we have added to our stock. Other new numbers are listed in our new Catalog No. 8, a copy of which will be sent free on request. Send your orders early and avoid the Christmas rush.



Here is, without a doubt, the best and most artistic patriotic motto ever published. At the top of the motto is the American Eagle with wings spread and with arrows and an olive-branch grasped in its talons. Below are pictures of the three greatest Presidents: Washington and Lincoln in white enamel frames, and Wilson with the American shield in red, white, and blue, as a background. Will appeal to every true-hearted American. This motto is now made with the wording "In God We Trust" over the eagle.

No. 5600—LIBERTY, DEMOCRACY, UNION. Size, 10 x 13 inches.-----\$.50

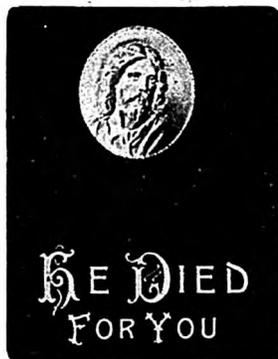


Each card in this series has an autumn landscape panel surrounded by a artistically embossed border. Texts in white enamel type.

No. 5322—Fear thou not, for I am with thee.
No. 5323 — I know that my Redeemer liveth. Size, 8 x 10 inches -----\$.30

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A new art velvet motto showing a medallion of Christ partly surrounded by a wreath of thorns. Very touching. Letters in white enamel.

No. 5603—He Knows, He Loves, He Cares.
No. 5604—He died for you. Size, 10 x 13 inches.-----\$.50



A fine series of two Bible verses embossed in clear, white letters on the new velvet-surface board. A pretty lithograph panel enhances the beauty and attractiveness.

No. 5105—The Lord is my Shepherd.
No. 5106—Thy law is my delight. Size, 5 1/2 x 7 1/2 inches -----\$.15

Another attractive new motto. Embossed border consists of conventional design and dainty scrolls. Texts stamped in plain type.

No. 5137—P r a y e r changes things.
No. 5138—Watch and pray. Size, 5 1/2 x 8 inches.-----\$.15



aid of Holiness family pray that God may give us many precious souls. Many of our friends will be glad to know that Mrs. Roberts has entirely recovered from the operation on her throat, and is in better health than she has been in for years.—E. G. Roberts, Pastor.

Marshalltown, Iowa

We are being hindered much in our pastoral work at this place, on account of the whole city being under quarantine. In our beginning at this place we were permitted to have two services, then we were shut out by the epidemic. After three weeks the city lifted the quarantine, only to remain one week, when the lid was put on tighter than ever. All we have been able to do is make pastoral calls. But we are doing our best to encourage every disheartened soul. It is the true shepherd's (pastor's) business to hunt up the sheep, and, if possible, bind up the wounds, preach a full salvation from all sin by a twofold work of grace that binds together in love and frees from the carnal mind, giving divine fitness to live here in peace and love for one another, and a readiness to meet Jesus in the air at His coming.—J. H. Vance, Pastor.

Bock, Minn.

Sunday, October 13th, closed a very precious week of revival meetings with Rev. Charles H. Stalker at the Bock church. The meeting had been announced for two weeks, but was closed on account of the influenza. The church building had been sufficiently inclosed for use, and we expect to have it finished by cold weather. Praise the Lord! Seven were reclaimed and converted, and ten received the Holy Ghost, in the one week's meeting. They were genuine, old-fashioned cases of conversion, where the seekers repented with strong cryings and tears; and came through shining and clear. The attendance was splendid, with many under conviction. Brother Stalker's stay in our home was a priceless blessing to us. Rev. Earl C. Pounds, our District Superintendent, was with us Sunday, the 13th, administering the Lord's Supper at the morning hour. He also dedicated the church at the 3 p. m. service. There was a very sweet spirit in these meetings. At the dedicatory service \$362 was freely pledged for the building in a few moments. Hallelujah! We have just received the gift of an organ to the church, from Brother and Sister Elmer Hanson, two of our members. We have victory at Bock and expect to continue the revival, with our District Superintendent as evangelist, as soon as the church is opened.—John and Pearl Neufeld, Pastors.

Salcm, Ore.

We have been under the ban for four Sundays, but the pastor and his wife have been visiting in the homes, and having prayermeetings every evening, except Saturday evenings. God has been meeting with us and thus far the plague has scarcely touched us as a church. Something over a year ago the pastor preached on "Tithing," which resulted in nearly every member of the church tithing, and the final result was a freewill offering box being placed at the door. The expenses of the church have been met through that channel, so, at this time when there have been no public meetings, the expenses have been met and the tithes been brought in. This system has proved a great blessing to the church and to the people. Besides the local expenses being met, we have sent away since Assembly nearly \$500 for missions, Northwest College, and home missions; with some money in reserve for an evangelist, when the Lord sees fit to send us one. We are expecting great things from Him, who has done so much for us already. Our missionary society undertook to raise some money for evangelizing China, and in just about a year we have raised over \$350 for that work, besides giving our outgoing missionaries, Brother and Sister Jackson, a nice offering. The Lord is adding to our number, and giving victory, for which we are praising Him.—Florence Wells, Deaconess.

Denison, Texas

We have traveled over five thousand miles, preached over one hundred and fifty times, held five protracted meetings, seen in our own meetings about forty professions, are now enjoying fine health and full salvation, and have been elected to pastor Grace Church, at 227 West Texas street, Denison, Texas, for the coming year. We have been in our new charge one week. We have an earnest, faithful, pray-

Brother Brough as evangelist, last summer, two Lutheran families were saved. They happened to be the trustees of their church. Their large church building, costing them \$1,150 for material alone, was for sale and they made it possible for us to buy it for a very low figure of \$375, which included thirty-eight chairs, benches, large stove, communion set, and other things, all as good as new. Our schoolhouse was too small to hold the people. We moved the church to the center of our people, and we are now ready for battle against sin and the Devil. We are expecting our District Superintendent, Brother Pounds, to be with us a few weeks soon. All of our members but two have moved away from Norma, so we may close that church, at least for the winter. Our Pleasant View church is moving on nicely. Our people here have had their third crop failure in succession; still the Hamlet church, with some of our Pleasant View members, have pledged \$87 toward the five-thousand-dollar missionary fund, thanks to the visit of the Sisters Mable Stake and Marlon Benton. On account of the influenza we have not been able to take up an offering toward the church extension fund yet, but we will do so later. We are encouraged to go on with this battle for God and holiness. We covet the prayers of the saints.—Rev. F. B. Janzen, Pastor.

Pomona, Cal.

The Pomona church is on the upgrade, the services for the last three months have been signally blessed of the Lord, and a revival spirit seems to permeate the church. Only a few Sundays ago the Spirit of the Lord came upon us in the morning service, and the saints shouted and rejoiced until we were unable to preach. We gave an altar call and several came forward for prayer, some being happy finders, for which we praise God. We have recently made some nice improvements on our church, which amounted to about three hundred dollars, and it is all paid for. We have never seen a people who were more willing to respond to the needs of our church work than our people here. We have given nearly a thousand dollars to the Pasadena University, and pledged five hundred to missions. Amid all these things our people don't forget their pastor and his family. Some time ago the church gave us a nice reception, at which time there were seventy-five guests present. After a nice program and a pleasant social time together refreshments were served, and Sister Lillie Bothwell in very fitting words presented the pastor and his wife with a nice purse of \$40, which was contributed by the church. Our church has been closed for the last two weeks on account of the epidemic, but we plan to begin our revival with Brother Bud Robinson just as soon as the ban is lifted. Let the Her-

erful, hopeful membership here, and, as servants and people, we are expecting the best year of our life; for we all intend to do our very best in every way. Our usefulness and happiness are limited only by our faith, and our faith is hitched on to the omnipotent God. Our permanent address is 227 West Texas street.—Z. B. Whitehurst and Wife, Pastors.

Burr Oak, Kas.

We are comfortably settled in our new field of labor here at Burr Oak, and, best of all, God is with us. We have some as fine people here as you will find anywhere in the world. They are true blue and loyal Pentecostal Nazarenes. We are praying for and expecting God to give us the best year of our lives thus far. We are planning on commencing our revival meeting soon. Remember us at the throne, that God will give us a great meeting and many precious souls.—J. G. Demoret, Pastor.

Philadelphia First Church

Our revival, advertised for October 23d to November 3d, with Evangelist C. W. Ruth, was not held on account of the epidemic that swept Philadelphia, taking a toll of twelve thousand lives. November 3d we began a week of "fellowship" meetings, which were graciously blessed of God. We invited the holiness people of all denominations to co-operate with us—and how they came! We, sometimes, were really surprised that so many outside folks attended. We have always advocated that the pentecostal blessing of holiness makes the disciples of the Lord one. Rev. D. C. Stanton, Free Methodist, Rev. J. L. Sutton, Apostolic Holiness, Rev. John Nielson, Pentecostal Nazarene, and Rev. H. P. Beck, Methodist, brought

us strong, wholesome food; and what a feast of fat things we did have! Rev. C. W. Ruth, passing through our city, stopped off and preached two nights, and once at an all-day meeting. The revival spirit during this week of meetings was good. The saints were blessed with a shouting blessing, and souls were made hungry for God. Some souls found Him, for all of which we praise the Lord.—William D. Shelor, Pastor.

Indianapolis, Ind.

As it has been some time since we have reported the work from the West Side Church, we want to say that the Lord has been good to us since the Assembly. We have not had a barren Sunday, and the mid-week prayer-meetings have been well attended and owned of the Lord. We are in the midst of our revival now, with Rev. J. A. Phillips as our evangelist, and the Lord is blessing by giving us souls at the altar at every service. Thank the Lord. May the Lord bless the Herald of Holiness family. We want them to pray for us.—J. W. Crawford, Pastor.

Vincennes, Ind.

We are over here in the "Hoosier" state, trying to do exploits for God. We came directly from the Missouri District Assembly to this place, and accepted the pastorate of the church, which had been founded by Rev. Ural T. Hollenback. Owing to the ban we were not permitted to preach for three Sundays. Then we had excellent services for two Sundays, after which the ban was replaced. We had planned and advertised for a revival with Rev. W. R. Cain, evangelist; but the replacing of the ban prohibited our having it. This is one of the "all things," and we shall

not murmur. We have a six weeks' campaign slated to begin February 25th. Pray for its success. The people here are loyal and have the fire, and we are anticipating a great year.—Pascal P. Belew, Pastor.

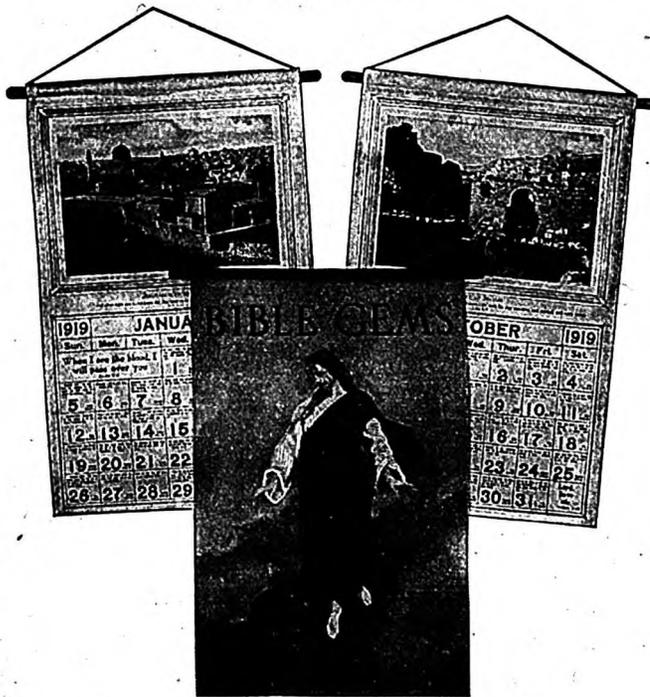
Lowell First Church

We are praising God for salvation and victory along all lines in our Lowell, Mass., church. Last Sunday night we had sixteen seekers at the altar for salvation, most of them new people. We have had a Catholic young man gloriously converted within the last month. Eight new people testified to salvation in one of our class meetings last night. Soldier boys from Camp Devens, and strangers in the city, are finding a spiritual home in our church. Our people are bringing in the tithes, and God is pouring out the promised blessing. It is just two months since the subscription, of \$3,650 for the mortgage on our church, was made. In spite of the fact that our church has been closed almost a month since then, about twenty-five hundred dollars cash has been paid in on that subscription. Our current expenses are all fully met and paid, and the salaries of both pastors have been raised; and our benevolences, missionary offerings, and everything else paid up. Glory to God! Pastors and people are full of the spirit of thanksgiving and praise for our spiritual and financial prosperity. We thought our people had done wonderfully well in the matter of the mortgage, but God has helped them to do an even better thing, outside of ourselves. Quite unexpectedly the campaign for fifty thousand dollars, for our Eastern Nazarene College, was launched; and before we had time to announce it, General Superintendent Goodwin and Professor J. E. L. Moore came to our church and started the campaign. Dr. Moore prayed and cried, and Brother Goodwin stated conditions and presented the need, and asked the church to stand by the enterprise. Our splendid people, loyal not only to the local interests of our church, but to every denominational interest, responded with \$7,540—the largest subscription the church has ever given in a single day. How Brother Goodwin shouted, and Brother Moore cried! And how glad we were that we had a General Superintendent who could shout and get blessed! How God blessed the hilarious givers! No one seemed to think of the large amount of money paid in on the church debt. No one said, "We have given all we can." The people just prayed and shouted and gave, and the glory came down; for they gave willingly. Praise the Lord!

At our regular monthly meeting of the official board, the pastor, deaconesses, treasurer, and secretary all testified that the last six months since the Assembly have been the most prosperous the church has ever known. We give God the glory, and trust and pray that the next six months may be the best ever known. Above everything else we are praying for a great revival, that shall bring real glory to Jesus.—Martha E. Curry, Associate Pastor.

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NOTES AND PERSONALS

Miss Lillie Bilderback, of Oklahoma City, Okla., was a welcome visitor at the Publishing House last week.

We had the pleasure of a visit to Headquarters from our Brother Mayberry, of Topeka, Kas., last week.

The home of Mervel S. Lunn, one of our office staff, has been made happy by the arrival of a fine baby girl, Elizabeth May.

Don't forget that Christmas is almost here, and we have many beautiful things in the way of books, Bibles, mottoes, cards, and so forth, just for this occasion. Send for them today. Don't delay.

The home of Rev. and Mrs. Charles T. Thomson, of Claresholm, Alberta, Canada, has recently been blessed by the arrival of a baby girl. We trust she will be another worker for the Lord.

According to reliable statistics there are, approximately, fifteen million foreign born, and twenty million more of foreign parentage, in the United States, five million of whom speak very little English. What an opportunity for missionary work at home. If you can not go to foreign fields, why not help the heathen near you.

TELEGRAMS

SEYMOUR, Ind.

HERALD OF HOLINESS:

Fresh outbreak of influenza plague here. Special meetings closed.

C. P. LANPHER.

PRESCOTT, Ark.

HERALD OF HOLINESS:

Little Rock Assembly great. Dr. Reynolds presiding. About half of delegates present. Beautiful harmony. Dr. W. B. Pinson elected Superintendent. Six hundred and twenty-five dollars in notes for the Publishing House.

J. D. SCOTT.

BROOKLYN, N. Y.

HERALD OF HOLINESS:

General Superintendent Goodwin leading on to victory in the Eastern Nazarene College campaign. Over forty thousand dollars raised. We are on the home stretch. Send us a subscription at headquarters, North Seituate, R. I. We must go "over the top" next week.

J. E. L. MOORE, President.

ANNOUNCEMENTS

Change of Address—I have just closed my fourth year of the pastorate of Central Nazarene College, and am locating at Peoria, Ariz. Kindly address me at this place.—J. E. Gaar, Evangelist.

Change of Address—If any of my friends wish to write me, please note my change of address from Dallas, Texas, to Hamlin, Texas.—B. H. Haynie.

Church Building Plans—We have made arrangements with one of the best church architects in the land, to furnish plans for churches desiring to build or remodel old buildings. Catalogs, giving pictures of buildings, floor plans, and showing estimated cost and prices of complete plans, will be sent free to any of our congregations. Write me at 1110 Throop street, Topeka, Kas., for catalogs or any further information desired.—Joseph N. Speakes, Secretary, General Board of Church Extension.

Notice to the Washington-Philadelphia District—The District preachers' and missionary convention, which was announced to be held October 14th to 18th, with the Baltimore church, could not be held on that date, due to the epidemic of influenza. The new date for the convention is January 20th to 24th. Let the pastors and churches take notice, and arrange for a successful convention. All preachers of the District, and one delegate from each church are expected. The program printed and sent out in October holds good. Bring it with you.—Committee.

Young People's Convention—The Young People's Societies of the Tennessee District of the Pentecostal Church of the Nazarene will hold a district convention with the First Pentecostal Church of the Nazarene, Nashville, Tenn., December 7th and 8th. W. J. Dickerson, of Clarksville, Tenn., is District president of Young People's Societies for Tennessee District.—Fannie Claypool.

DEATHS

Obituaries should not contain more than one hundred words. All fulsome praise, prayer, poetry, and exhortation should be omitted.

TELEGRAM

HUTCHINSON, Kas.

HERALD OF HOLINESS:

Brother Fred H. Mendell passed away at four p. m. November 20th. Funeral arrangements are at 9:30 a. m. Monday, and 2:30 p. m. Tuesday at Newton. Dr. Reynolds is to preach funeral sermon.

R. E. DUNHAM.

Barnum—On October 9, 1918, the Centerville Church, Mantou, Okla., suffered a great loss in the death of our pastor, M. G. Barnum. He was in his thirty-second year, and had been ten years a Christian, ten years a minister, and six years a Pentecostal Nazarene. He was stricken down with influenza and bronchial pneumonia while attending our District Assembly at Bethany, Okla., and was unable to leave his room. He was laid to rest at Isabella, Okla., his old home. He was a good pastor, and devoted to his God-called mission. We are looking forward to a great union up yonder.—W. G. Shelton, Reporter.

Charnock—Edward Fleming Charnock was born in Preston, England, in 1827, coming to America when he was six years of age. He died in Pasadena, Cal., early Tuesday morning, November 5th, at the age of eighty years. He served for four years in the Civil war as color bearer of the Fifth Wisconsin Infantry. He was identified with the early holiness movement many years, and was one of the charter members of the First Church of Los Angeles. In recent years he has suffered much with ill health, but up to the impairment of his health, he was a very active Christian. In the year 1910 he was married to Mrs. Anna VanDusen. They have lived happily together, and Mrs. Charnock survives him. He was a faithful husband, a loving father, and generally respected in the community. He leaves a large circle of friends.—C. E. Cornell.

Cummins—William H. Cummins departed this life September 18, 1918, at the age of seventy-three. He

Christmas Cards and Folders

Post Cards

No. 1-C. A series of Christmas greeting post cards printed in beautiful colors. These are good quality cards at an unusually low price. One dozen, 10c, postpaid; three dozen, 25c, postpaid.

No. 2-C. This series of Christmas post cards is of assorted designs all in artistic colors and designs. Each card contains an appropriate Scripture verse. One dozen, 15c, postpaid; two dozen, 30c, postpaid.

Cards

No. 9-C. A very tasty assortment of Christmas cards, with appropriate greetings. They are printed in beautiful colors. Size, 2 3/4 x 3 1/2 inches. One dozen, 15c, postpaid; two dozen, 25c, postpaid.

No. 30-C. This series contains a good assortment of designs with Christmas greetings. Printed in colors on extra heavy cardboard with beveled gold edges. Very neat and artistic. Size, 2 3/4 x 3 1/2 inches. Two for 5c, postpaid; a dozen, 25c, postpaid.

Christmas Tags

No. 50-C. Beautifully decorated boxes, each containing ten pretty Christmas tags fitted with colored string. A box, 5c, postpaid; six boxes, 25c, postpaid.

Folders

No. 218-C. Four-page Folders, size 2 3/4 x 4 inches. There are a variety of designs, with verses of poetry and Scripture texts. This is a very beautiful series. Two for 5c, postpaid; a dozen, 25c, postpaid.

No. 210-C. A beautiful assortment of four-page folders, size, 3 x 4 inches. They are printed in beautiful colors, and contain holiday greetings printed from engraved steel plates. Each folder is inclosed in envelope. Each, 5c, postpaid; six for 25c, postpaid.

Booklets

No. 212-C. An attractive series of Christmas booklets, containing Scripture verses. Beautiful designs and colors. Each, 5c, postpaid; a dozen, 50c, postpaid.

No. 330-C. A series of eight-page booklets, size, 3 x 5 inches. Floral and landscape designs with Scripture text, appropriate verse, and presentation page. Each booklet is inclosed in envelope. Each, 5c, postpaid; six for 25c, postpaid.

No. 375-C. This series is an assortment of imported booklets of beautiful design. Eight pages; size, 3 1/4 x 4 1/4 inches. Each booklet contains a poem appropriate for holiday greetings, and is inclosed in envelope. Each, 10c, postpaid; six for 50c, postpaid.

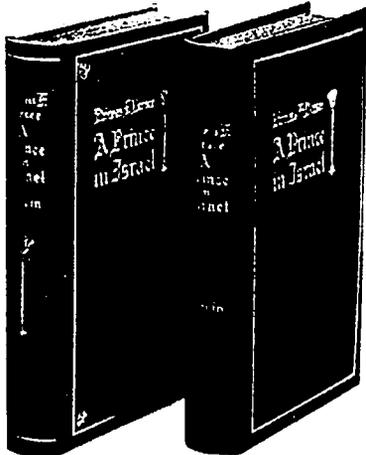
For the Children

No. 400-C. A series of pretty Christmas cards especially suited for the children. Assorted designs and sizes, with greetings. A dozen, 10c, postpaid; a hundred, 75c, postpaid.

No. 404-C. Bookmark series of different sizes and designs appropriate for the little ones. A dozen, 10c, postpaid; a hundred, 75c, postpaid.

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Many a pastor or superintendent who can not afford to purchase for themselves would find great pleasure and profit in the reading of this volume. It gives the life story of Dr. Bresee as written by his intimate friend, Rev. E. A. Girvin. It contains 461 pages with seventeen illustrations.

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served in the Civil war, in the 52d Indiana Infantry. At the age of eighteen, he was converted and united with the church. Eight years ago he received the experience of sanctification, and when the Pentecostal Church of the Nazarene at Clearwater, Kas., was organized he became a charter member, and was a faithful one until the time of his death. The funeral services were conducted by the pastor.—Rev. Charles W. Davis.

Decker—William Arthur Decker was called home to be with Jesus from the battle fields of France, October 13, 1918. He was born July, 1886, and departed this life at the age of thirty-two years, two months, and fifteen days. Brother Decker was converted about three years ago, and a little later sanctified wholly. He became a member of the Pentecostal Church of the Nazarene and continued in the faith until he died. He was inducted into service June 27, 1918, and killed for France early in September. He is survived by mother, father, three sisters, and one brother, besides a host of friends.—Margene Brandon.

Dilbeck—Lulu May Dilbeck was born in June, 1884. She was converted at the age of sixteen years, and sanctified two months later. She entered the evangelistic work, and for four years traveled as a young evangelist. For the last ten years she has been preaching the glorious gospel in a number of states. Many people have been converted and sanctified in her meetings. She was ordained at Bethany, Okla., four years ago this November by Dr. Bresce. She was a graduate of Oklahoma Holiness College. She died of pneumonia, which was preceded by influenza. A host of friends will miss her.—C. B. Widmeyer, Pastor.

Francis—Nando Francis passed away after fifteen days of suffering. He was reclaimed and sanctified in our meeting in September. He died on the victory side. He was thirty-two years of age.—W. C. Thornton, Pastor.

Holcomb—Mrs. Lissie Holcomb died October 21st at the age of seventeen years. Our loss was heaven's gain. She died on the victory side, and leaves many friends. She was a member of our church at Lenox.—W. G. Thornton, Her Pastor.

Lewis—Mrs. Ella Lewis, wife of Sidney Lewis, died at her home near Providence, Ky., October 26th, of tuberculosis. She was a member of the Pentecostal Nazarene church, of Upland, Cal. She leaves a widower, one son, Raymond, fifteen years of age, and one daughter, Thelma, thirteen years of age. The remains were laid to rest at the Big Hill cemetery, at Providence, Ky., Sunday afternoon. Funeral services were conducted by Rev. Abe Rich.—Mr. Delbert Babbs.

McManus—Mollie McManus, wife of R. F. McManus, departed this life October 29th at 1:25 a. m. She was reclaimed in June, 1913, and sanctified in July, 1913. She united with the church the same year, and was a loyal Pentecostal Nazarene, the mother of nine children (seven living and two gone on before). Her last words were praises to the Lord. Rev. J. A. Manasco conducted the funeral service at the home.—Mrs. J. Thomas Cheatham.

Salisbury—Alvin Marlon Salisbury was born May 15, 1890, and was converted four years ago last August. The following October he was sanctified. He was a licensed preacher of the Nebraska District. On September 5th he was called to the service of his country, and was sent to Camp Grant, Ill., in the 47th company, 181st depot brigade. He was taken sick the first of October, which developed into pneumonia, and passed away October 25th. He leaves a widow and two children. The funeral service was held at Atlanta, Neb., November 2d, in the church yard, conducted by Rev. N. D. Esley, his former pastor, assisted by the writer.—Anna Nutter, Pastor.

Scott—Elbert Brantley Scott was born March 28, 1894. From Camp Dix, N. J., he passed to his reward on September 27, 1918. He had been with the colors about three months. He was a devout Christian, a member of the Pentecostal Church of the Nazarene, and had entered the ministry about a year previous to his death. He was a young man of sterling principles, and highly esteemed by all who knew him. He leaves a father, mother, four brothers and one sister, besides a host of friends to meet him inside the Eastern Gate.—Lewis West.

Thorp—Miss Mamie Thorp, eighteen years of age, passed out from our midst last Monday morning, November 4th, at 7:15 o'clock. She died as one who falls asleep in her last moments peacefully, with no struggle, but just one long breath and her sickness and pain were ended—and her long life of peace and eternal joy began. God bless the memory of her consecrated, godly life among us.—C. V. Stevenson, Pastor.

West—Mr. Levi West was born in Hiby, Ross county, Ohio, December 30, 1857, and quietly slipped away to be with Jesus November 10, 1918. He was converted some five years ago in the Pentecostal Nazarene church at The Plains, Ohio. A few weeks later he was gloriously sanctified, and remained true to God until the very last. About ten years ago he was united in marriage to Miss Emma Davis, a devoted sister in the Lord. To this union was born four children, two having preceded the father to heaven. The remains were laid to rest at Chaucery, Ohio, November 12th. His pastor conducted the funeral services.—M. C. Adam, Pastor.

Wilburn—Mrs. Vianna F. Wilburn departed this life Sunday, October 13th, after a short illness, at the age of seventy-two. She was a member of the church at Meridian, Idaho. Her last words were about her Savior. The funeral was conducted by the writer, and the interment was made in a nearby cemetery.—William C. Urschel.

Wood—Mrs. Lillie Wood, wife of Rev. S. L. Wood, died October 14th at Deeder, Okla., where her husband was pastor of the Pentecostal Nazarene church. About sunrise Monday morning she bled the world goodby for her heavenly home. She was a true Christian, a loving mother, and a devoted wife. She leaves a widower and four girls to mourn her loss. We earnestly beg the prayers of all the Herald of Holiness family, in our loneliness.—Her Husband.

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of the God of Is-ra-el about thither. 20
9 And it was so, that, after they 21
had carried it about, the hand of 22
the LORD was against the city with 23
a very great destruction: and 'he 24

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