

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

Facts Should Govern



SOME MEN dread to be called pessimists. For our part, we have long made up our minds to let facts control us, and not to be governed by fear of ugly names. To admit that the world is not growing better is to call down on one the epithet of pessimist; but to refuse to admit it is to part with one's common sense, to shut the eyes to overwhelming evidence, and to perpetrate a farce which the most thoughtful men recognize and deplore.

We are sometimes amused at the contradicting statements made in the same paper on this question. Frequently the optimistic utterances and opinion of the editor are flatly contradicted by the nauseous disclosures made in the news columns. Occasionally there is an unaccountable contradiction in the editorials themselves.

What One Says

A valued confrere says, "In spite of the croakers, there is abundant evidence that the world is better now than it ever was before. From the manner in which vice and crime are flaunted in our faces by the press, we are apt to draw an opposite conclusion, which, however, is not justified by the facts. More publicity is now given to the wicked and their ways than ever before, but we should not conclude from that circumstance that vice and crime are on the increase. If the enterprising daily papers would be as energetic in publishing the good news that is so easily to be obtained as they are in searching out the bad—the low grade, sensational, so-called news—they would cause the present to look much brighter and the future more promising for the betterment of all mankind."

It is remarkable that our brother overlooked the fact that newspapers chronicle the good as well as the bad. The benevolences, charities, church progress, and achievements on eleemosynary and evangelistic lines are emblazoned in the public press and thrust out before the gaze of the world as never before in human history. Even the secular press does more of this than ever before. But the church press, stronger, more numerous, better equipped, and more aggressive than ever before, leaves not one jot or tittle of facts in this direction unnoticed or unstressed. Yet, despite all this, the shades in the picture preponderate over the sunshine. The very paper from which we quoted the preceding paragraph quotes the following from the pastor of a church in Chicago, which contradicted the posi-

tion assumed by the editor. On the question of the Christian Sabbath, which is the very bulwark of our religious and civil institutions, the pastor says:

The Sabbath, the Bible, and the Churches

"Our Sabbath, as a day of worship and service for Christ, is almost a thing of the past. To an overwhelming majority of people in our city, the Sabbath has no more claims than any other day. They have no more regard for Sunday than they have for Monday. A minority of people, which grows less and less every year, think of it as a day of worship. Select any of the thickly-populated portions of our city, and a canvass recently made would represent the facts. One family out of every ten visited were found to be in attendance upon any place of worship, to have any distinctive religious life. It is a well-known fact that there is more debauchery, drunkenness, and crime on the Sabbath than upon any other day of the week. So absolutely is this true that many of our great enterprises are paralyzed on Monday because of the influence of the Sabbath. . . . The Bible has, for the multitude, ceased to be a Book of divine authority. The facts are that, by a majority of people, it is never looked upon from one year's end to another. In our city it is the rarest exception where it is read in the family or taught to the children in the home by the parents. The enemies of the Bible from without and those from within the Church have thrown discredit upon it. It has disappeared from our public schools and from a very conspicuous place in our libraries, and in a large majority of homes a visitor would fail to discover a Bible.

The Church has lost its influence, for the most part, with the masses of the people. Those who care anything for the church are coming to be the exception rather than the rule. There is not so much open hostility, but a general indifference. Here and there are small companies of people worshipping on the Sabbath, while the multitude, outnumbering the worshippers ten to one, pass by utterly ignoring the claims of the Church. At a recent canvass made by a contractor of 150 men engaged in work upon a building but three of the 150 attended any church or cared for any particular church."

We might as well admit the facts. If all the churches were crowded to the very doors, the majority of the people would still be without. Instead, however, of being crowded, were all the congregations distributed, it is a fair estimate that these churches would

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not be one-quarter full. There are only a few congregations which may be called large, and these, when you visit them, diminish in number very much from what was reported. Many of our pastors preach, especially on Sabbath evening, to a small company of people.

Judging Righteous Judgment

THOSE WERE profoundly significant words of our Lord, uttered when He said to those around Him, "Judge not according to the appearance, but judge righteous judgment." This is the need of the day. We do too much judging according to appearance. We look at the single act and quickly make up our judgment and send the hapless fellow to the guillotine. We rashly come to a verdict by the sight of one lone offense. Friendships of a lifetime are broken up because one of the parties seizes upon an incidental point and magnifies it into absurd proportions, and a friend is lost and hurt forever. Thus a life can be turned from joy into needless misery and hopeless gloom.

Is this right? Is it the way we do in other things? Should we not look at life as a whole and not at its separate acts, or at one separate act and by that judge the victim to his death? We should review the whole day by day. We should take the summer, the winter, the seedtime, the harvest, and put them all together and then ask ourselves if the whole is not a complete whole — massive, true, beneficent? Thus judged, we will find light upon the single flaw we thought so hideous before. Before we had not in all the returns, and our judgment, though well intended, was necessarily defective and unjust and hurtful. The verdict must not turn on the detail of this day or the act of that day, but upon the trend of the whole life. By this rule men will appear better than they seem to be now and then, judged by the single act or the solitary infirmity. A single act of kindness does not make a beneficent life; neither should a single mistake destroy a life in any man's view and lose one the friendship of lifelong standing.

The writer has often looked upon a poor drunkard and said to companions at his side, "That poor fellow deserves more credit for getting drunk only once in a while than I do for never getting drunk at all." Being asked, with surprise, what I meant, the response was, that my judgment was formed after taking in the whole life and circumstances of the poor inebriate. In no sense did I condone or apologize for the offense of drunkenness in any one. But the poor fellow in question was unhappily the inheritor of a taste for intoxicants, and exercised far more resistance against the appetite for strong drink in only getting drunk once a month or such a matter than the writer exercised in never getting drunk in his whole life; for the simple reason that the writer had no desire for liquor and it was no temptation to him. We were only giving the poor fellow credit for resistance he made daily to the appetite, which only modified our judgment of him but did not justify his yielding to it. This was only a decent regard to the rights of man as from his fellow-man. We dare not judge without giv-

ing credit for the tremendous temptations against which the accused fought from heredity or environment or other circumstances. It is wise and just and merciful to be as alert in seeking for such modifying causes as we seek for proof of the offense. We ought never to exhibit undue haste in forming or expressing our judgments of others. Often a little waiting reveals opportunity for further light, which may change our opinion altogether.

Be tender, be pitiful, be patient, be loving, be soft-toned, be like your gracious Lord in your judging. Many a hero lies all disheveled in ruins who might have been saved by a little Christian patience in the matter of judging, and a little timely helpfulness rather than criticism.

Answer him softly. You can not know
In the depths below
How sharp the struggle, the fight he made
Ere the price he paid,
And yielded his soul to the Tempter's power
In a hasty hour.

Answer him softly; for it may be —
Like the sturdy tree,
Which tested in many a storm its strength,
To be rent at length —
He struggled full oft, and resisted well,
Though at last he fell.

Answer him softly, lest you be tried
On your weaker side,
And fall, as before you so many have done,
Who in thought had won;
Fall, too, ere temptation has spent its force
In its subtle course.

Answer him softly, for none can tell,
When the storm clouds swell,
Whose bark shall weather the tempest, or whose
Its venture shall lose,
Speak gently; the weakest may stand the gale,
The stoutest may fail.

WHEN THE HISTORY of the world is written as it ought to be many a life now occupying whole volumes will be thrust aside with a sentence or with silence; but many a heroine in the silence and obscurity of the home will be emblazoned with surprising prominence for her self-sacrifice and heroic devotion to the afflicted, or the weak and defective child or loved one, for whom she practically gave up her life. There will stand the hero! Who? Why, that young man with an inherited appetite for drink or animal lust, who for years had fought against it; suddenly one sad day he ran against an unexpected shock of violent temptation, and before the black vortex he stood trembling and struggling! He saw and well understood the awful issues of the crisis and fought manfully, but seemed to be hopeless and helpless, as all the weaknesses within and all the infirmities of heredity cried vociferously for him to yield. He stood silent and overwhelmed. He gritted his teeth, he clinched his fists, he closed his eyes, he bit his lips, and cried out in despair, saying, "No"; and he resolved by the help of God that he would die before he would yield and plunge into the yawning vortex. He conquered! God smiled! Angels came and ministered unto him. That is a hero the world notices not, but heaven stops its music to hear the words, "No; I will not; so help me God." That is a hero whom God would delight to write up, if He went into the business of writing biographies.

GOD'S PARTIALITY is for character, not for official or social standing. He guarantees His blessings only upon character. He promised the Israelites the conquest of the land of Canaan, but only on condition of their maintaining their steadfastness in faith and obedience to Him and His Word. The promised land was held by the title of character.

Some Strange Things in the Religious World

By REV. C. W. RUTH, Evangelist

STRANGE! IS IT NOT

That any Christian professing to have good religion should object to having more of the same kind?

That any Christian should object to having a pure heart, even though it does require a "second work of grace" in order to realize it?

That any Christian who is having a hard time in maintaining a spiritual experience, and frequently suffering defeat, should hesitate to accept an increase of capital, in order that he might be an overcomer, and live a victorious life?

Strange! Is it not

That a preacher who claims that a person is sanctified at the same time he is pardoned never preaches sanctification to sinners (nor to any one else) and never invites sinners to become sanctified? If sanctification is what a sinner is to receive, why not tell him about it?

That a person who claims that he was sanctified at the same time he was converted never testifies to the fact, unless cornered in a "second blessing" meeting; and then fails to tell anything sanctification has accomplished for him, and seems to become peeved and offended because other people seek to be sanctified?

That a person who claims that sanctification is attained by growth in grace has never been known to have reached the experience by that process himself; nor has he known of any other person who has ever known of any person who has reached sanctification by growth; nor does he even witness to the degrees of sanctification, such as being little sanctified, more sanctified, or most sanctified, as would be logically and naturally determined by his progress, or the length of time in which he had been growing toward sanctification. Why not bear testimony to the same?

Strange! Is it not

That a person who contends that it is impossible to live without sin, nevertheless condemns others for living in sin?

That a person who believes that a little sin is essential to keep a Christian humble fails to see that more sin should keep him more humble, and that according to this logic Satan would be the most humble of all?

That a person who teaches and believes that Jesus can save and keep from the great and gross sins—such as drunkenness, adultery, or murder—should yet doubt and deny that He can save and keep from little sins—such as anger, malice, or jealousy—and thus save from all sin?

Strange! Is it not

That a person who never led a single soul to Christ can tell others how to do it?

That a minister who is not in the habit of having revivals should write books on revivals and tell others how revivals should be conducted?

That a church that was raised up to spread scriptural holiness, and under the preaching of sanctification was aflame with revival fire—scores and hundreds of souls being saved and sanctified at its altars—should now oppose holiness, and go year after year without conversions: and instead of having revivals has entertainments, fairs, festivals, and shows,

and content itself with simply "making the rounds," and having "accessions" by shaking hands, or a Sunday school "decision day" program?

Strange! Is it not

That the less spirituality a person has the more he feels the importance of himself being on the church board, and the more insistent he is on "running the church," and having everything his own way by the spirit of "rule or ruin"?

That an official who is selected to represent the membership of the church, and do the business of the church for the church, should proceed to represent himself only, and forget all the interests of the rest, and feel called upon to act as the "boss" of the church?

March On to Victory!

By RUSSELL S. JAQUE

Ye, who have in Christ been dead—
Ye, who would by God be led—
March on with fearless tread:
On to victory!

Look about upon the masses,
See and feel their keen distresses,
See them held in hell's caresses,
Bound in slavery!

Who will be a Christian traitor?
Who can be hell's legislator?
Who will yield to Satan's clamor?
Turn, ye cowards, and flee!

Who, for heaven's King and Law,
The Spirit's Sword will quickly draw?
By God's grace, we'll stand or fall!
On to victory!

Shout aloud the battle cry,
Fling God's banner to the sky!
Victory is almost nigh!
Let us fight or die!

PUEBLO, COLO.

That the church "boss," who feels such a deep concern for the church at the official meeting as to seldom ever miss that—and frequently has the most to say in the business meeting—has invariably the least to say in the testimony meeting, and is frequently most conspicuous by his (or her) absence from the prayermeeting?

Strange! Is it not

That any one should be a subscriber to a holiness paper, and profess to be greatly benefited by the same, and yet forget to pay his subscription price to the paper?

That a good person can publicly make promises, and give pledges of money to churches, conventions, holiness schools, etc., and then in private apparently forget to pay the same?

That a person who always seems to have sufficient money for everything else he desires at once becomes poor and hard up when an offering is to be taken for some missionary enterprise?

Strange! Is it not

That a person who has no "talent" for speaking in a testimony or prayer service frequently has so much gift of speech, and superabundance of "talent" immediately after the benediction has been pronounced?

That a person who himself possibly might have at least one or two faults should make another "an offender for a word" and, without mercy, pronounce judgment upon him, and consign him to the "bad place"?

That a person professing the beautiful grace of "perfect love" should be pleasant and friendly in the presence of certain individuals—posing as a friend—and yet in their absence criticize, and even stab with the tongue of slander the person whom he professes to love?

Strange! Is it not

That any person who expects to go to a holy heaven should be opposed to holiness in this country?

That any person who professes to love, and serve, and worship a holy God should manifest a dislike for holiness?

That any one who professes to read and believe a "holy Bible" which commands him to be holy, and declares that without holiness no man shall see the Lord, should still be heard to say he does not believe in holiness, and absolutely refuses to be made holy himself?

Strange! Is it not

That a minister should seem to become more disturbed and distressed over a few persons in his congregation who may profess the experience of sanctification than he does over the large numbers in the church who are worldly and continue to patronize the card table, theaters, moving picture shows, and dances?

That a minister should preach to others, "Come out from among them, and be ye separate," while he himself is still bound up with worldly, oath-bound secret fraternities, which are in rivalry with the church?

That a minister who doubts and denies the cardinal doctrines of the church and of the Bible—such as the virgin birth, the miracles, the blood atonement, doctrine of holiness, and even the inspiration of the Bible itself—should nevertheless continue to

wear the livery of heaven, use the Bible as his text book, and eat the bread of the church, while he is destroying the very faith he was sworn to defend?

Strange! Is it not

That a person who "just can't find time" to attend the weekly prayermeeting or class meeting can invariably find time to attend all of the sociables, festivals, and entertainments of the church?

That a person who "has to work so hard" and simply is "too tired" to attend and assist in the revival meetings of the church never seems too tired to attend his lodge meetings, moving picture shows, or some social gathering? Some have even been known to be able to attend the county fair and the circus.

That a person who can go shopping and visiting and attend his lodge meetings and

does very many other things during very inclement weather should always insist on having very clear, bright weather before he can even think of attending prayermeeting or church services?

Strange! Is it not

That a minister will "believe in holiness" whenever his bishop or District Superintendent favors it, but seems to forget all about holiness when these "higher up" officials are "agin' it"?

That a preacher will stand as having the experience of sanctification when at a holiness campmeeting, and then say absolutely nothing about the experience in his home church?

That even a holiness evangelist (some of them) seems to think there must be a beatitude somewhere—though he can not find it in the Bible—which says, "Blessed is the man who tooteth his own horn: for if he doesn't toot it, it shall not be tooted"?

Strange! Is it not

That a person should think it religious to pout and wicked to shout?

That a church would rather have the "order" of a cemetery than have the "order" of heaven?

That a person who never seems to be disturbed by the shouts and excitement of a horse race, baseball, or a political campaign, should become so greatly disturbed by what he calls excitement—the weeping of penitents and the shouts of the redeemed—in a religious meeting?

INDIANAPOLIS, IND.

A Heart Cry

By REV. S. L. FLOWERS

AS WE look back over our checkered past, and think of the many marks of God's goodness, remember the times of refreshing from His precious presence, and realize how unworthy of all this we are, we are made to cry out from the deep of our soul, "Many, O Lord my God, are thy wonderful works which thou hast done, and thy thoughts which are to us-ward: they can not be reckoned up in order unto thee: if I would declare and speak of them, they are more than can be numbered."

As we meditate on His past goodness, and the good meetings and times of salvation we have witnessed, we can not but wonder why things have undergone such a change. Where is the old-time weeping and groaning over lost souls? Where are the holy, God-anointed evangelists, who can be heard day and night weeping over the lost? Where are the holy men and women, both young and old, who came to services with faces swollen and eyes red, from much weeping over the sinners of their community? O God! where are they?

Of course, there are some left: but are there as many as there were eighteen, yes, even ten, years ago? How well some of us remember our first holiness meetings: how we were almost afraid to speak to the evangelist, for we felt he was so close to God, we did not even dare to approach him. He was, in our eyes, a man of God. He had, indeed, been in vital touch with God all day, and when he ascended the pulpit at night and stood behind the sacred desk, his very presence was a rebuke to sin and carnality.

No wonder the souls of men and women were stirred to the depths. No wonder the Devil was unearthened and God's kingdom set up everywhere.—Then it was easy, comparatively speaking, to promote a revival in al-

most any community. Then the pastor who engaged an evangelist felt sure that when he came, instead of a leisure and fun-loving man of the lighter type, he was to be helped on with the work of God; and that when the evangelist's work was over and he had gone to other fields of labor, conditions were such that the success of the local work was more sure than before the meetings began. Then, too, when the evangelist came to assist a pastor he expected to not only help, but to receive help; and that the two, the pastor and evangelist, would labor together as real brethren in the Lord, and be of mutual help, the one to the other.

Then there was not so much time spent in trying to find the best place in town for the entertainment of the evangelist, all he wanted was some place where he could weep and pray for the lost. In fact, some of them did more praying and weeping than eating. They had no time to find fault with the food and the way it was prepared. They were there, not for an easy time, but in the interest of lost souls.

How well do some of us remember that in the days of the past, at the great camps, men

Heaven

BY FRED C. DAVIS

WHILE yet on the bed of affliction I lay
Meditating on heaven above,
God will banish all pain and affliction, I thought,
In that heavenly city of love.

Where God is, what else can there be but love,
His love must be there, it doth reign;
If love, only, reigneth in heaven above
No sickness is there, or pain.

God's love is supreme for His Son did redeem
Every one who believes in His name,
Will He not then restore the sick and the sore,
The blind, the halt, and the lame?

His power to heal may soon be revealed
When the saints are caught up in the sky,
God's marvelous cure will be quick and sure,
We'll be changed as in twinkling the eye.

Our bodies shall be glorious bodies, set free,
Celestial, ethereal, bright,
The robes we will wear is the raiment fair
That His death and blood made white.

He washed them down on Calvary's mound
On the cross where He bled and died,
Though the stains were crimson, deep, profound,
Yet in dying, "It is finished," He cried.

He meant that His blood full salvation had bought
For the world that was lost in sin,
That His blood was the cure, deliverance He brought
From the curse and sin's bondage within.

The blood that was shed is the cleansing flood
And applied doth remove every stain,
And thoroughly cleanseth each soil, each spot,
Until not the least spot doth remain.

Only those will be there whom the blood has made fair
In holiness, meekness, and love,
No secular spirit, no worldling is there
In that heavenly city above.

God's chosen of earth He will purge through the truth
Until clean, until pure, without blame,
In His fold will be found the aged and the youth,
The halt, the blind, and the lame.

OH! why should we ever despair if perchance

Our lot is affliction and pain,
For, by faith we should see that sweet land of rest
Where there'll never be sickness again.

Or why should we carry a doubt or a care,
For He tells us that we may know
That the garments we'll wear will be white and fair,
Much whiter, by far, than snow.

No envy or hatred, discord or harsh sound
Will be there to disturb blessed peace,
But love in its fulness there doth abound,
Such love as shall ever increase.

Ah! fain would my spirit now rise above earth
And be free from all sorrow and pain,
To the land where sorrow is turned to mirth,
Where there'll never be sickness again.

Nor a burden to bear for the lost, nor a care
To disturb that sweet, tranquil rest,
No more wrestling with God, no more agony in prayer
For lost dear ones we longed to have blessed.

While mortals on earth it will be ours to pass
Through the fire to burn up the dross,
But like unto gold, though the heat be seven-fold
We shall come forth and not suffer loss.

In heaven there will be not a test of our faith
In that bright habitation of God,
For as much as the followers of Christ have passed
Through the fire while earth they trod.

And the city has no need of the sun,
For within is God's light and love,
Which in glory and radiance outshine the sun
'Tis the Lamb, the light thereof.

What a wonderful place it must be, I have thought
Of its rapture, the bliss, and glory,
Till I long to be there and with angels fair
Tell that old, yet wonderful story.

Where all is at rest, body, soul, spirit, blessed,
Where we lay all our armor down,
No more tears or sorrow, nor trial of faith,
But a harp, a robe, and a crown.

could be heard at any time of the day, as they prayed and groaned out their agony, under a burden for the lost. How little do we hear of it now? What is the reason for this condition? It is hard to decide. One thing, we believe, is the hurry and bustle of the present age. We, as holiness people, have been caught unawares, and are moving on at such a rapid stride we take but little time to pray—and what time we do have we spend on ourselves—and, consequently, have lost, to a great extent, the burden for the lost.

Some one has raised the question, and not without ground, "Can one enjoy the blessing of full salvation and not have a burden, yea, a burning passion, for the lost?" It hardly seems that such could be the case. The men and women of the early holiness movement had such burden, and some of them lay prostrate for days under such travail of soul, that their lives were despaired of. Would to God we could see more of that kind now.

We are finding no fault with what we have: what we are contending for is more of old-time soul travail, a deeper hold of the throne, and a real heart-cry for the lost. Amen.
ONTARIO, ORE.

What Is the New Birth?

By H. REES JONES, D.D.

THE SUBJECT we have for consideration is one of profound importance; namely, What Is the New Birth? You will find my text in Titus 3:5, "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost."

What is the new birth? It is not knowledge. "Jesus answered and said unto him [Nicodemus], Art thou a master of Israel, and knowest not these things?" (John 3:10). Nicodemus knew about God and His truth, for he was a member of the Sanhedrin, a ruler of the Jews, and therefore a good, moral, and religious man; and, doubtless, he observed the teaching of the law. Civilization, mental cultivation, and advancement in knowledge of every kind may continue to the utmost; but man, fallen man, remains a ruined creature, except he be regenerated by the power of the Holy Spirit, through the acceptance of the gospel. Intellectually, he may be improved and polished to the very highest degree; but he is a sinner, and in his natural condition he remains lost, ruined, and undone. He may even possess a high standard of morality; but, if he is not born again, he is still at enmity with God; and as assuredly as he does not believe in the Lord Jesus Christ, "the wrath of God abideth on him."

Sin is not, as some suppose, a little thing. It is a deadly spiritual disease, as the Word of God declares it to be. Progress in education and mental culture can not eradicate it from the heart, nor change depraved human nature: for, notwithstanding every effort at improvement, the heart remains, "deceitful above all things, and desperately wicked." It is not simply reformation, or what is called turning over a new leaf, not education, nor culture.

It is an entire change—a new life. "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (2 Cor. 5:17). There is a new creation. "Ye must be born again," and be partakers of the divine nature. The word "renewal" is fittingly used. It is made new. It isn't a changed heart, but a new heart, "Born of the Spirit." This is fundamental. "Except a man be born again [or anew] he cannot see the kingdom of God." Galatians 6:15, "For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature." Webster, on circumcision, says, "Rejection of the sins of the flesh; spiritual purification, and acceptance of the Christian faith." "Therefore we are buried with him by baptism unto death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Romans 6:4).

Newness of Life

"For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will. For the Father judgeth no man, but hath committed all judgment unto the Son: That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him. Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live" (John

5:21-23, 25). Glory to God and the Lamb. "And you hath he quickened, who were dead in trespasses and sins. Wherein in time past ye walked according to the prince of the power of the air, the spirit that now worketh in the children of disobedience." "Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. But God, who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) And hath raised us up together, and made us sit together in heavenly places in Christ Jesus" (Eph. 2:3-7). Just think of it! Aliens from the commonwealth of Israel have become no more strangers and foreigners, but fellow-citizens with the saints (Eph. 2:12, 19). When the foreigner becomes naturalized, he becomes a new man in relation to our government, the alien becomes a citizen.

A Quickening or Spiritual Resurrection

"A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh" (Ezek. 36:26). The dead have no motion. They can not come to God; for they are helpless, as was Lazarus, till the voice of Jesus reached him. Grace alone can quicken the dead soul. The dead have no sensation; they are past feeling; and all the fountains of passion and emotion are sealed. So, before they can love God or hate sin they must get a new life. "You hath he quickened." To quicken is to implant holy principles in the soul, so that it becomes alive to God and righteousness.

Become a Partaker of His Divine Nature

"Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust" (2 Peter 1:4). Life points out its inward source in the heart, godliness its outward manifestation in conduct and character. Should we seek this life, be filled with it, it will show itself in the blossoms and fruits of godliness.

Have I escaped from the corruption that is in the world? Worldly life, apart from God and opposed to God, is moral and spiritual death. The tie that binds us to the world and its corruption is the corruption of our own hearts. That removed, the magnetic attraction of evil is broken.

A Passing From Death to Life

"Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (John 5:24). "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death" (1 John 3:14). What, then, is the fellowship of believers? Let the Apostle Paul reply, "One God and Father of all, who is above all, and through all, and in you all." The communion arising out of such unity must be universal, and pervading throughout all who are bound by it. They are all partakers of the divine

nature, and obey its impulses. Their tastes and habits are, therefore, alike heavenly. They have a community of views. They can all say to those who believe Christ is precious, and the Chief among ten thousand and altogether lovely, that they have communion in feelings. Loving Christ, they love one another—they have communion, joy, and sorrow; and as it is with the members of the body, so it is in the church (1 Cor. 12).

Becoming a Child

"But as many as received him, to them gave he power to become the sons of God, even to them that believed on his name" (John 1:12). All that pertains to His Sonship is supernatural. Adam was not a son by blood, nor by the will of the flesh, but by the will of God: and a restored son is as marvelous a creation as Adam. The moment Christ enters the heart, we are no more strangers and foreigners, but of the household of God. A small window will let in the great sun, but how much more will Jesus let in the life, light, and love of God into our souls, making us like God!



Tobacco Consumption

Increase in Cigarettes, But Decrease in Other Forms, Last Year.

THE BUREAU of internal revenue's report for the fiscal year, ending June 30, 1918, shows that there has been a decrease in the consumption of all kinds of tobacco except cigarettes, in which there has been a great increase. The figures are as follows:

Cigars, 1917	9,216,901,113
1918	8,731,919,141
Decrease	484,981,972
Cigarettes, 1917	30,529,193,538
1918	30,959,334,804
Increase	430,141,266
Chewing and smoking, pounds:	
1917	445,763,206
1918	417,647,509
Decrease	28,115,697
Snuff, pounds, 1917	35,337,751
1918	35,036,561
Decrease	341,190

The cigarettes consumed last year were more than one each day for every man, woman, and child in this country.

The consumption of liquors decreased almost one-half, as to distilled liquors, and about one-fifth, as to fermented liquors. The prohibition of the liquor traffic will close the saloons, where the tobacco habit is often acquired and where it is always fostered and increased.

If it were not for the increase in the use of cigarettes, which is caused by the foolish fostering of the habit among our soldiers, by people and organizations which ought to know better and do better, there would be hopes for a material decrease in the use of tobacco, and a corresponding decrease in the degenerating effects of it.—Selected.

I don't expect to do without the **HERALD of HOLINESS** if it should go up to \$5 a year, for I think every copy is good, and my heart rejoices to know that we have workers who will give so much time and thought to this branch of God's work.—I. B. SILES.

Subscribe for The Herald of Holiness

Order Christmas Gifts Early

The Necessity of Christian Perfection

By REV. PAUL GOODWIN

"It is not optional with a believer to 'go on unto perfection' or not. It is his imperative duty, just as fast as the Holy Ghost gives him light, and applies the command to his conscience" (Bishop Taylor).

THE EXPERIENCE of holiness, or "Christian perfection," is repeatedly presented to us as being a privilege, which is both scriptural and attainable in this life. But the presentation falls short of the mark if it fails to emphasize this experience as a pressing necessity to every Christian, as well as a beautiful privilege. And, although it be the privilege of all Christ's true disciples, yet it is not one which may be accepted or cast carelessly, and perhaps scornfully, aside. In the words of Bishop Taylor, "Holiness is a duty and not an option."

Let us make it as clear as the sun to the whole world that we believe holiness of heart to be absolutely and supremely necessary, in the life of every Christian, here and now. No one has ever come back from the grave to give one solitary proof that the soul may be sanctified by death, or even after death. But thousands witness daily to the fact that it is possible to have a heart free from sin and filled with perfect love down here in this present world. We conclude, therefore, that our one great and unquestionable duty is to press upon believers the necessity of a present and perfect salvation.

Why should every Christian be sanctified wholly, and in the present tense? Why is this work of grace so immediately necessary? Surely our answer to this question should not be without the strongest foundation in Scripture; though it may well find a secondary substantiation in personal experience and testimony.

Our first, and to some people most startling, affirmation is that holiness is necessary to the ultimate salvation of the soul. In the language of Scripture, "Without holiness no man shall see the Lord."

Why do we, as a church and individuals, spend all this time and money and effort in spreading the message of holiness, if men could be just as well saved in eternity without being perfected in love? If this were true, that is, that men were just as well off without holiness, here and hereafter, all this expenditure would seem to be quite foolish and needless. And think of all the unpleasantness and persecution and church divisions and separation of family interests which might have been avoided if the holiness message had been kept in the dark. But, thank God, it was preached! For we believe that every sleepless night, every tear and heartache, every drop of blood, and all the terrible sacrifice undergone to get people sanctified wholly, is vindicated a million times over by such Scriptures as Hebrews 12:14; because scores of precious souls are now in glory with Jesus, who would otherwise have been screaming and wailing in the regions of the damned!

With Richard Baxter we say, "You may as well see without light, and be supported without earth, or live without food, as to be saved without holiness, or be happy without the one thing necessary." That phrase, "holi-

ness or hell," is not too strong; it is but the clear teaching of Scripture. Said the Prophet Isaiah, "The unclean shall not . . . go up thereon, it shall not be found there; but the redeemed shall walk there." And again, "Who shall ascend into the hill of the Lord? . . . He that hath clean hands, and a pure heart." Upon this subject the sacred Scriptures give but one verdict, and it is a unanimous one.

"Heaven," said Watson, "is not like Noah's ark, where the clean beasts and the unclean

entered; no unclean beast comes into the heavenly ark: though God suffer the wicked to live awhile on the earth, He will never suffer heaven to be pestered with such vermin." They which bear the fruits of carnality, in the words of St. Paul, "shall not inherit the kingdom of God" (Gal. 5:21). Holiness, then, is our preparation for eternity; and without it we can never enter the paradise of God, nor enjoy communion and fellowship with Him, nor mingle with "the spirits of just men made perfect."

TEN COMMANDMENTS FOR MEMBERS OF THE PENTECOSTAL CHURCH OF THE NAZARENE

BY REV. H. W. WELSH

1. I am the Lord that redeemed thee. Thou shalt not give all the credit to the evangelist, the pastor, nor any one else; for thou shalt have no other god before Me.

2. Thou shalt not worship the Pentecostal Church of the Nazarene, nor any other denomination on earth; for I, the Lord thy God, am a jealous God, and have a few people in all denominations who have not defiled their garments.

3. Thou shalt not take the name of thy Lord in vain; neither shalt thou refer to thy minister as "Smith" or "Brown." Esteem him enough to call him at least Brother Smith or Brother Brown.

4. Remember God's sanctuary to keep it clean and holy. Thou shalt not make it a house of merchandise, or allow it to be used for a picture show or a playhouse for the children. Six days shalt thou do all thy work, and on the seventh thou shalt arise early and bring the children to Sunday school and preaching services, and worship me in the beauty of holiness.

5. Thou shalt honor the church that teaches God's Word, has a sanctified ministry, a saved membership, and is getting folks saved and sanctified. Honor it with thy presence and with thy means, and God will bless thee.

6. Thou shalt not kill thy brother's or thy sister's influence by the circulation of evil reports; neither shalt thou kill thy pastor's influence by unkindly criticism of him before sinners. Neither shalt thou kill thine own influence by failing to bridle thy tongue.

7. Thou shalt not have unlawful intercourse with the world, for it is opposed to God and an enemy of grace. It is full of the snares of the Devil, and many have been taken in its traps.

8. Thou shalt not steal anything from thy neighbor, thy tithe from God, nor thy support from the church. "Let him that stole, steal no more."

9. Thou shalt not speak evil of thy neighboring church; neither shalt thou testify to something you do not have, for by so doing thou shalt bring reproach on the cause of Christ.

10. Thou shalt not covet a place on the official board, neither shalt thou envy the pastor or the Sunday school superintendent; neither shalt thou covet thy brother's experience. Get one of your own! GOD HAS IT FOR YOU.

Ironton, Ohio.

We affirm secondly, that holiness is necessary, because it is the divine command. The commands: to "love God with all our heart, soul, mind and strength," "to reckon ourselves dead indeed unto sin," "to be filled with the spirit," "be ye holy as I am holy," "be ye therefore perfect, as your Father which is in heaven is perfect"; are just as positive and imperative as any command in the Bible. They are just as obligatory as the Golden Rule, or the command not to steal.

Furthermore, there are certain other commands which it is impossible for the Christian to keep, until his heart has been cleansed from its sinful passions and propensities, and filled with the love of God. How can we "love our enemies," "and pray for them which despitefully use us," when we have something within which secretly despises our enemies, and makes us hope for their downfall? No, the heart must be cleansed before we can truly keep His commandments. And, unless we do so we may not have a "right to the tree of life," nor "enter in through the gates into the city" (Rev. 22:14).

Third, we affirm that holiness is necessary to make an ideal and satisfactory Christian life.

Some there are who testify to living long periods of time in a justified state, without committing any known sin. This is possible by the grace of God. But where is the person who, subsequent to conversion, after a time has not felt the vile stirrings of sin; who, in some form or other, has not felt the uprisings of that arch enemy of God—the carnal mind? Is not this the universal testimony of Christians? Though we do not deny a few exceptions, where a very brief period has elapsed between the two works of grace. But usually the new convert shortly finds himself assailed by enemies without, and simultaneously attacked by subtle enemies within—doubt, fear, anger, pride, jealousy, and many others—and he struggles on in this unfair conflict, not completely destroyed, but longing for some deliverance. The initial soul-rest and joy are so disturbed by these things that Satan often tempts the convert to think he is backslidden. What is the matter? That "root of bitterness" must be extracted; the "old man" must be crucified that the "body of sin" might be destroyed. The disturbing element must be removed; for "there remaineth therefore a rest to the people of God"; but only perfect love—the second work of grace—can bring this wonderful, internal, and lasting rest into the Christian's life.

Troubled soul, would you be victorious and triumphant in temptation's furnace? Then rid yourself of that traitor within the gates of your soul; submit yourself to the cleansing work of the heavenly Physician. Would you come out of the fierce conflict stronger than you entered upon it? That is possible. But the blood of Jesus must first wash away those elements in the heart which are so antagonistic to grace. You must be freed from that spiritual corruption.

Struggling Christian, do you desire to be so rooted and grounded in love as to abide the storms of life unmoved? Then you must be cleansed with the infilling of God's Holy Spirit. Can the roots of the tree strike deep into the heart of the earth while the blight is sucking at its life? Then the soul can not become established in God as it ought, while the virus of sin is working within.

(To be Continued)

The Man, the Clay, and God

By REV. W. A. TERRY

I AM QUITE sure God knew we would be a people of limited minds, and in order for us to understand what He would have us to know, He would use material things to teach spiritual truths. He used clay upon one occasion. "Behold, as clay is in the potter's hand, so are ye in my hand, O house of Israel" (Jer. 18:6).

There are several things we would like to notice about the clay. First, it has to be dug out from somewhere, and that is why God has called out His ministers. There are so many who need to be dug out. The clay is not only to be dug out, but it has to be separated from the rubbish, and, in order for us to come in vital touch with God, we, too, must leave the rubbish behind.

I once heard of a man who thought he had found a valuable clay bank on his farm. So he took a lump of it to the potter to have it tested. With the skill of the finger the potter touched the clay, and said it wouldn't do. The farmer wanted to know why, and the potter told him it wouldn't stand the fire. It was an easy thing to fool the farmer, but you couldn't fool the potter. You may be able to fool the evangelist, but remember you can't fool God, for "all things are naked and opened unto the eyes of him with whom we have to do" (Heb. 4:13).

And another thing we would notice about the potter's business is, after the ware is made it isn't yet ready for constant service, although it will hold just as much as it will ever hold and is just as pure as it will ever be; yet it is not able to stand the kicks and cuffs and the hardships of this world. Neither is the unsanctified man, although he is just as free from actual sins as the sanctified. But he needs the refining process in order to be prepared for the journey, just as the ware needs to go through the refining to be ready for use.

Another thing I notice about the potter's business is, when the wares go through the refiner they all shine, and they all shine alike. Then we can begin to see what the apostle meant when he said, "By one Spirit are we all baptized into one body" (1-Cor. 12:13).

SLIM, OKLA.

Another Comforter

By REV. C. K. SPELL

JESUS is approaching Calvary. The shadows of the cross are about Him. He must soon leave His disciples behind. He would comfort them in this their hour of sadness. He says, "If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you."

Comforter, Paraclete, means "Helper," "Defender," "Strengtheners," as well as Comforter. "Another Comforter" implies they had already been given one. The implied Comforter is Jesus himself, whom the Father had sent. He had been with them as their Paraclete, for about three years. He, in visible, bodily form, is to be withdrawn from their presence and view. But He promises another Comforter—another to take His place and be all to them that He had been. This other Comforter is the Holy Spirit.

Thus we see that the Holy Spirit may be thought of as the Successor and Representative of Jesus. He succeeds to the place of Jesus in the Church, but not in His own

name. He comes in the name of Jesus: "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things." In studying the text, we discover that there are three points of contrast between Jesus, the first Comforter, and the Holy Ghost, that other Comforter.

First, Jesus' coming was temporary and transitory; whereas that other Comforter comes, to abide. "That he may abide, with you for ever," is the promise of Jesus to His disciples. He was not to be taken from us. Thank God for this abiding One.

Second, Jesus, the Christ, was clothed in a visible, bodily form; whereas the Holy Spirit is invisible to the physical eye. "Whom the world cannot receive, because it seeth him not." But He is no less a person because invisible. The Comforter, who can fill Jesus' place in the Church, must be no less a person than is Jesus. Let us recognize Him as present, though we see Him not.

Third, Jesus was only externally present with His disciples; whereas the Holy Ghost is to be internally present. "He dwelleth with you and shall be in you." This brings Christ into the very heart and soul of His Church. "This," some one has said, "is the miracle of the incarnation, duplicated, multiplied, and perpetuated."

The measure of the Spirit enjoyed by the Church depends, I think, upon three things:

(1) The measure of our consecration. The Holy Spirit takes all we give Him. If we would enjoy His fullness we must yield to Him our all. There is a very real and important sense in which the Holy Ghost must possess us, before we can possess Him. He never gives Himself to us further than we give ourselves to Him. He is not ours, we are His; and we have Him only by giving ourselves in consecration to Him.

(2) The purity of the Church. The law of impenetrability, I think, holds good in the Spirit realm, as well as in matter. As no two material objects can occupy the same space at the same time, so sin and the Holy Spirit can not enjoy the same place at the same time. Where there is envy, jealousy, lust, unbelief, covetousness, and so forth, in the Church, the Holy Spirit is proportionately absent. If the Church will consecrate fully, then the Holy Ghost can work in it "to will and do of his good pleasure"; that is, He can sanctify it and make it a holy temple for His habitation.

(3) The soul capacity of the Church. Every consecrated, purified church will be filled to its capacity; but, of course, the greater the capacity, the greater the measure of the Spirit enjoyed. Thus the consecrated, purified, Spirit-filled church may, by soul enlargement, drink in more and more of the Holy Spirit. Perpetual growth and development means a constant and ever increasing measure of the Spirit of God.

And now I bow my head, and pray that God may grant you a full measure of His Spirit; yea, that you "might be filled with all the fulness of God." Amen.

KENNETT, MO.

**Not Only Watch the Clock, but
Help Move the Hand**

Changing the Name

BY REV. GEORGE W. MARINE

IT SEEMS to me that we, as the Pentecostal Church of the Nazarene, are well nigh the time and place in our great work, as a church, when we ought to drop from our name the expression, "Pentecostal," and be known simply as "The Nazarene Church." My reasons for the suggestion are these, namely:

FIRST, because that cult known as the "tongues movement"—now called the United Pentecostal church—keeps a great many people thinking of us as a part of that cult; and the very moment the word "Pentecostal" is seen, they think of us as the very same class of folks.

SECOND, because the expression, "Nazarene Church" in two words, tells who we are and what we stand for.

THIRD, I like it because this would disconnect us, as a church, entirely from that very undesirable people; and

FOURTH, I favor the change because the expression "The Nazarene Church" is short, precise, consistent, expresses all that is necessary, and especially is it in strict keeping with the Scriptures, and the real name by which our church is best known today—a name providential, no doubt.

As a church, we are far more for the experience in heart, than we are for the name as a church. We honor our name, "Pentecost," but is it not about time for it to be said, as it was of Israel, "Thy name shall no more be called Israel, but a prince of God," thus: "Thy name shall no more be called The Pentecostal Church of the Nazarene [a name consisting of thirty-three letters], but simply the Nazarene Church [a name with only seventeen letters]." Yours, with all my heart, for all that is really necessary.

UPLAND, CAL.

Dollars That Count

Nearly all who read this have discovered, during these last eighteen months, that, in order to win the war, Uncle Sam has found it necessary to carry on tremendous campaigns for the purpose of raising billions of dollars to purchase supplies, build ships, cantonments, airplanes, and so forth.

Dollars were absolutely necessary in order to win the war.

The citizens of our country have responded liberally and heartily to these appeals, until all the Liberty loans were over-subscribed.

Dollars Were Forthcoming

and brought to life from all kinds of receptacles, and placed in the common treasury to help win the war. Men, women, and children sacrificed in order to send in their dollars, and, through the united efforts, the victory was won and every one rejoiced.

Millions of people responded to the country's need at the critical time. Dollars given to Uncle Sam have helped in the cause of world liberty and democracy. Dollars given to the Publishing House will help in the cause of freeing men and women, and will help establish the kingdom of God on earth. Send in your Liberty bonds and War Saving stamps, and you will have helped the cause of both worthy projects.

Your Dollars Given

in to the Lift-the-Debt fund, during the next few weeks, will mean victory and success. Your Publishing House is in need now, and this is a critical time in the Lift-the-Debt campaign.

YOUR DOLLARS are much needed now
YOUR DOLLARS will count big at this time
YOUR DOLLARS will help pay the debt

In the years to come you will be glad you had a part and lot in this glorious undertaking, and you will be blessed in the consciousness of having had the privilege of helping lift the debt from the Publishing House.

Three thousand more folks are needed who will give one dollar each.
 Will you be one of them?

Tear this off and send in at once with your offering

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

Will You Be ONE

of This Mighty Army

Whose name is enrolled as a member in the Evangel Colportage and Tract Society, and who is united with others in the effort and purpose to send forth the *gospel on the printed page*?

Six hundred and fifty members are now enrolled in this society, from the following states and foreign countries:

Alabama	6
Arkansas	23
Arizona	1
California	28
Connecticut	None
Colorado	16
Delaware	None
Florida	3
Georgia	2
Idaho	18
Illinois	23
Indiana	10
Iowa	17
Kansas	56
Kentucky	6
Louisiana	3
Maine	None
Maryland	None
Massachusetts	18
Michigan	13

Minnesota	3
Mississippi	3
Missouri	58
Montana	8
Nebraska	26
Nevada	None
New Hampshire	2
New Jersey	2
New Mexico	3
New York	6
North Carolina	1
North Dakota	16
Ohio	12
Oklahoma	40
Oregon	55
Pennsylvania	20
Rhode Island	None
South Carolina	1
South Dakota	5
Tennessee	5

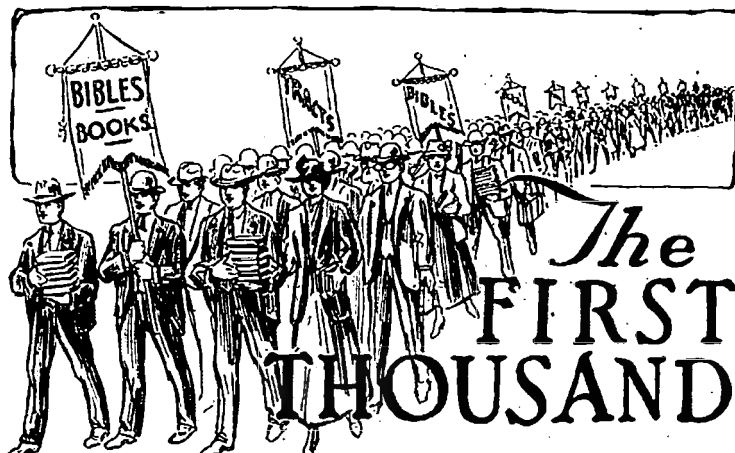
Texas	32
Utah	None
Vermont	None
Virginia	1
Washington	51
West Virginia	None
Wisconsin	3
Wyoming	None

Total number of members in the
United States595

Foreign Countries:

Alberta, Canada	48
British Columbia	3
England	1
India	1
Mexico	2

Total of all members650



Three hundred and fifty additional members are needed to make the FIRST THOUSAND before January 1, 1919. Is your state represented? If not, why not? This first thousand will make a mighty army, whose influence, prayers, and co-operation in this work will be effective for the spread of the GOSPEL OF FULL SALVATION over the wide world.

The plan and purpose is to have a full representation, in the membership of this society, from every state in the United States, and every country in the world. We will soon be in full operation, publishing tracts and leaflets by the MILLIONS, and it is necessary to have a systematic and conscientious distribution of this literature as rapidly as possible.

We do not want to waste any *time, money, or tracts*, but hope to have a real, live, interested person at the other end of the line. The money paid in by all the members will be used *wholly* for the purpose of publishing good, spiritual tracts and leaflets.

Each and every member of this society will receive a large assortment of these new, illustrated tracts and leaflets, *FREE OF CHARGE*. We are now preparing the *copy* for the *press*, and will soon be able to send the tracts to every one whose name is enrolled among the *first thousand*.

Let every one who is already enrolled as a member secure one member as suggested in the following letters, and we will soon have more than the FIRST THOUSAND.

CANADA

I am anxious to see the Evangel Colportage and Tract Society get on foot. I put my wishes into action, and again started after new members. If every member now enrolled would get anxious and secure one other member, we would have our thousand members at once. Glory to God! We'll have victory yet, if we faint not. I inclose \$3 for the three cards inclosed.

C. H. CARVER.

CALIFORNIA

If I can not induce one person to join the Evangel Colportage and Tract Society, between now and December 1st, I will send in another dollar myself, to help push the battle by that date. Praise God! I had no thought of getting a dollar so easy. I just told some friends what I had done, and, without even asking, I received the inclosed dollar. If every one would try to get one member, and would really have the thing he is working for on his heart, God will answer. Perhaps the Lord will help me get some more friends to join.

GRACE ALLEN.

Every church which will enroll five or more new members in the Evangel Colportage and Tract Society will receive one of the handsome, clean, literature boxes *FREE OF CHARGE*.

These boxes have three compartments for tracts, and one large space for papers. We have contracted for five hundred of these boxes, which will be sent to any one (at the cost of fifty cents) who will put them in a public place, and agree to keep it filled with good, clean tracts and papers, which we will furnish *FREE OF CHARGE*.

Send in \$1 and enroll your name as a member in the

Evangel Colportage and Tract Society

2109 Troost Avenue
Kansas City, Mo.

THE WORK AND THE WORKERS

GENERAL BOARD OF EDUCATION

The following are the minutes of the General Board of Education of the Pentecostal Church of the Nazarene:

The second meeting of the General Board of Education of the Pentecostal Church of the Nazarene, was held in Portland, Ore., June 10, 1918, at 9:00 a. m. Those present were: Revs. DeLance Wallace, president; H. Orton Wiley, secretary, Miss Olive Winchester, and J. B. Chapman. General Superintendents H. F. Reynolds and J. W. Goodwin were also present. The meeting was opened with prayer, and a gracious season of waiting upon the Lord was enjoyed.

A telegram was received from Dr. E. P. Ellyson, expressing his regrets at not being able to be present.

On motion it was decided to incorporate the General Board of Education with headquarters at Kansas City, Mo., and the president of the board, Rev. DeLance Wallace, was requested to take immediate steps to perfect such plans.

For the purpose of incorporation the board was reorganized, and the offices of secretary and treasurer combined. Rev. J. B. Chapman was elected vice-president of the board. The officers of the board are as follows: Rev. DeLance Wallace, president; Rev. James B. Chapman, vice president; Rev. H. Orton Wiley, secretary and treasurer.

The question of boundaries for the educational districts was next discussed, and a chart showing the boundary lines was perfected. On motion the chart was adopted. The boundary lines are as follows:

NORTHEAST DISTRICT—The states of Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, New York,

New Jersey; including East Palestine, Ohio, and Delaware, Maryland, the District of Columbia, and that portion of Virginia and West Virginia east of the Allegheny mountains.

The territory comprises the Assembly Districts of New England, New York, Washington-Philadelphia, and that portion of the Pittsburgh including western Pennsylvania.

SOUTHEAST DISTRICT—The states of North Carolina, South Carolina, Georgia, Alabama, Florida, Mississippi, and Tennessee.

The territory comprises the Assembly Districts of Alabama, Florida, Georgia, Mississippi, and Tennessee.

CENTRAL DISTRICT—The states of Ohio, Indiana, Illinois, Kentucky, that portion of Virginia and West Virginia west of the Allegheny mountains, Michigan, Wisconsin, Minnesota, Iowa, Nebraska, Kansas, and Missouri.

The territory comprises the Assembly Districts of Chicago Central, Indiana, Iowa, Kansas, Kentucky, Michigan, Missouri, Nebraska, and Pittsburgh, with the exception of western Pennsylvania.

SOUTHERN DISTRICT—The states of Arkansas, Louisiana, Oklahoma, Texas, and New Mexico.

The territory comprises the Assembly Districts of Arkansas, Dallas, Hamlin, Little Rock, Louisiana, New Mexico, San Antonio, and Eastern and Western Oklahoma.

SOUTHWEST DISTRICT—The states of California, Nevada, Utah, Arizona, and Colorado.

The territory comprises the Assembly Districts of Colorado, with the exception of Wyoming, and San Francisco, and Southern California.

NORTHWEST DISTRICT—The states of Washington, Oregon, Idaho, Wyoming, Montana, North Dakota, and South Dakota.

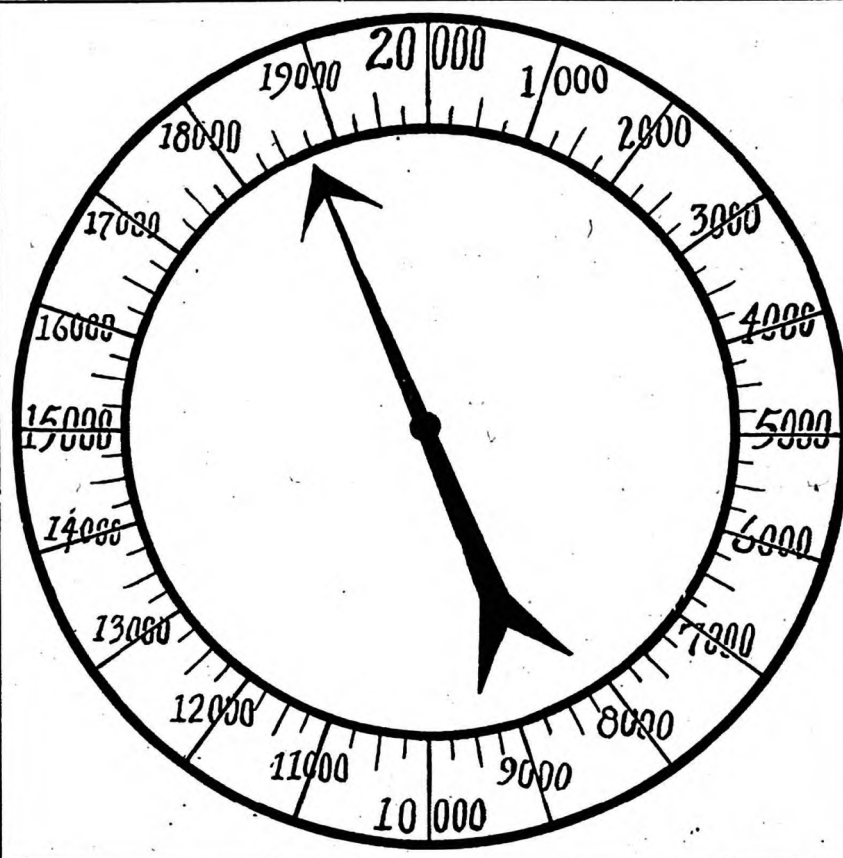
The territory comprises the Assembly Districts of North Pacific, Northwest, Idaho-Oregon, and the Dakotas-Montana, with the exception of Minnesota.

(Canada was not included directly in any of the districts, but will work in connection with the Northwest district until such time as these two districts are strong enough to support two schools. Canada will then be made a separate district, including the Assembly Districts of Alberta and Manitoba-Saskatchewan.)

In making the above divisions, the board took into consideration the natural geographical boundaries, and the commercial and social interests which closely united certain sections of the country.

On motion it was decided that schools and colleges shall be recognized as belonging to the Pentecostal Church of the Nazarene only under the following conditions: (1) that the members of the boards or trustees or directors shall be members of the Pentecostal Church of the Nazarene; (2) that the boards or trustees or directors controlling such institutions shall be so elected as to become as boards of control, responsible to the Pentecostal Church of the Nazarene, and under the supervision of the General Board of Education of said Pentecostal Church of the Nazarene.

It was further decided that only those institutions which fully meet the standards of classification, adopted by the last General Assembly of the Pentecostal Church of the Nazarene, be classified as colleges, and that only those institutions which are so classified be authorized



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

to confer degrees, either honorary or in course. The secretary was instructed to correspond with all of our educational institutions, and secure data for classification.

The president of the General Board of Education was authorized to confer with the management of our schools and colleges, in order to secure reports as to financial standing, properties, and other data of interest to the general educational work of the church; and, also, to recommend and install, wherever possible, a uniform system of accounting in all of our educational institutions. It was understood that when necessary he personally visit the schools and colleges, and render such assistance as may be needed.

A special committee, consisting of Revs. H. Orton Wiley, R. T. Williams, and J. B. Chapman, was appointed to arrange, in connection with the General Superintendents, a prospective course of study for licensed ministers, to present to the General Board of Education at the next General Assembly.

A committee was also appointed to complete the questions and helps for the present course of study. Brother H. Orton Wiley and Miss Olive Winchester were appointed.

A recommendation was made, requesting all of our District Assemblies to include education as one of the benevolences of the church or to apportion a certain amount of money to be paid to the treasurer of the General Board of Education, in order to defray the necessary expenses of the work.

It was also moved that the General Board of Education request all of our educational institutions to confine their efforts for the advancement of their work to the territories assigned them, and pledge to them every possible assistance in promoting a higher standard of scholarship and a greater degree of efficiency for the furthering of the educational interests of the church.

DELANCE WALLACE, *President.*

H. ORTON WILEY, *Secretary-Treasurer.*

EVANGELIST JEE L. HAMRIC

We are rejoicing over the victory and peace that has come to our nation, and because the epidemic is passing over, so that we may be privileged to enter the evangelistic field again, after being shut in for some time. Our hearts are rejoicing over the thought of getting into the service of the Lord again. Please pray for me.

A CARD OF THANKS

We wish to thank almighty God for His rich providences and divine guidance to our present work, in Tennessee, of three churches. All of them have given us a hearty welcome. He set His seal on our work, by giving one soul in the fountain in the very first service, which was held at Zion, Tenn. It encouraged us to ask God for 999 more souls on this circuit during this year. Will the HERALD of HOLINESS readers help us in this big prayer?

Our whole work seems to be looking up and taking on new courage. We are praising Him also for the good home He has given us at Union City, and for the mindful and kindly way in which these good people have received us. They are providing all our moving expenses, and expect to stand by us financially. The Catron and Denning families have filled our larder with all kinds of good things to eat, and helped us to get our winter wood, and so forth, moved in. We are expecting great things from the Lord this year.

Our first quarterly Assembly will be at Zion, from November 28th to December 1st. We thank God, last but not least, for the many friends we left around Portland, Tenn., our former home. God bless the work and the workers everywhere.

J. A. CHENAULT.

TENNESSEE DISTRICT

After the District so surprisingly, so quickly, and unanimously, dropped me into this nice, large field of labor, I went back to Henderson, Ky., got wife and the family, brought them here and got settled. Then we rolled up our sleeves to start in, but the influenza closed us in. Since the doors have opened my whole family are down, bedfast; but my little girl is able to be up today. Wife and the boys are not able to sit up yet.

We went up to Springfield, held a business meeting, and preached three times. We found a fine band of people, and had a good time in the Lord. They will soon have their new church ready to move into.

Entertainment of the General Assembly

The committee, appointed to fix the date and seating of the next General Assembly of the church, has carefully considered the invitation, agreed to accept the invitation tendered by the First Church at Kansas City, and September 25, 1919, has been fixed as the opening date of the Assembly. The local committees have all been appointed, and plans are under way for the work assigned them.

It is a great undertaking for a small congregation, and is only undertaken because of its vital importance through the whole church. We are very desirous of having the Assembly well cared for, so that the members can give their undivided attention to the business of the church.

It is our plan to have the whole entertainment fund provided in advance "that there be no collection when you come." The finance committee has carefully considered the amount necessary to cover the actual cost of entertaining the Assembly, and it has agreed that it will take twenty cents a member from our entire membership.

By referring to page 36 and paragraph 10 of our Manual it will be noted that provision has already been made by the general church to assist in helping to defray the expense of entertaining the Assembly.

Send your contribution to the District treasurer of your District, who will see that your local church receives proper credit, and will forward the money to the General Treasurer.

FINANCE COMMITTEE.

Address all communications to John F. Sanders, Chairman, 2109 Troost avenue; make all checks payable to Rev. E. G. Anderson, General Treasurer, 2109 Troost avenue, Kansas City, Mo.

We next went to Brother Cox's work at Sawdust, Akan, and Fly, and held a business meeting at each place. The Lord was with us in blessing. Sawdust is fixing to build a new church, and they have their parsonage almost paid for. The good Lord is blessing Brother Cox in his labors of love.

Brother Sharp had not gotten to his work at Springfield when I was there, but was to arrive that week. We were with Brother Stickland, at Cowan, Thursday night. They have over six hundred dollars in the bank to start on a new church, and are getting the lumber sawed. I came back to my sick family the next day, and held a business meeting with Brother Waddle's church board, here in First Church, Nashville, Tenn., at his home, Friday night. He is able to be up after a long spell of pneumonia. The writer filled his pulpit Sunday, the 11th, and at night. The Lord blessed, and we had one saved, one sanctified, and the saints refreshed.

I am to go to Brother Tidwell's church, at Chattanooga, Thursday, November 21st, if my family will permit. Pray for us. We go to Sparta, Doyle, and Banals, White county, to be with Brother Beakley the 22d, 23d, and 24th; then to Monterey, with Brother Welch, the 26th and 27th; Stoneville, the 28th and 29th, Dukes the 30th, and Moonville, December the 1st, all three churches Sister Agnew's work. Pray for us. We want to lift the debt off of our Publishing House.

B. L. PATTERSON, *District Superintendent.*

CENTRAL NAZARENE COLLEGE

Truly the Lord has been dealing very graciously with us this fall, in the time of plague and war. So far none of our teachers or students have had the influenza, and the school has not had to close a day. The enrollment is larger than we expected, on account of the crop failure, but more are dropping in. The drought seems to be broken, and the farmers have sown their wheat, which is looking well. The prospects are good for a fine crop next year. Some new families have recently come to our community, and others are expecting to join us soon. Best of all, God is with us. From the beginning of the school year the spirit of revival has been in our midst. Every boarder is saved, and several have been sanctified. Most of the day pupils are saved, also. Some are feeling that God is calling them to the foreign mission field.

Brother Gaar, our faithful and much beloved pastor the last four years, has gone to a new

charge in Arizona. The blessings of the Lord were on his labors until the last. His last two Sundays were on the old-time line, and a number were blessed at the altar. Brother B. H. Haynie has charge of the work for the coming year. He was our pastor at Vilonia, Ark., for two years, and he still has the old-time fire. The Lord put His seal on the first Sunday.

We trust the Hamlin church may have one of the best years in its history. Let the saints pray much for the school. It has a great field here. If God puts it on your heart to send some of your tithe to help this school, do not fail to obey. Perhaps you have had good crops the last two years. Many of these good people have raised almost nothing. They continue to sacrifice for the school and the church, however. Our teachers are also getting under the burden, by cutting down their salaries. As many as feel led to do so, please join us in our Thursday fast and prayer day, for the work here and at large.

E. D. CORNISH, *President.*

EVANGELIST U. T. HOLLENBACK

Having been used of God in establishing a Pentecostal Church of the Nazarene at Vincennes, Ind., and securing for the pastorate a fine young married man, Rev. P. P. Below of the Missouri District, I felt it best to strike out for another new work, or evangelistic work in the churches. The work at Vincennes is getting along nicely, the last report I received, for which I am very thankful.

Immediately after seeing the new pastor installed, I took my bed at home in Greenfield, Ind., with the influenza, being affected with it and its after effects for about two weeks. But I have about entirely recovered, and am in better shape physically than I have been for some time, at least I feel so now. I am now ready to help any pastor, in any church, on any District, or wherever God opens the door. I would be glad to enter a new field with some singers and musicians. Write me at my home address, Greenfield, Ind.

At this writing I am at Muncie, assisting in the work of publishing the *Hoozier Nazarene*, and also assisting some in a real old-fashioned, Holy Ghost revival. No evangelist is employed especially, the pastor, Brother Chalfant, just appointing first one, then another, to preach. Confessions, restitutions, and everything else that ever attended an old-fashioned Methodist meeting, in days gone by, can be seen, felt, heard, and experienced here.

CHURCH NEWS

Oskaloosa, Iowa

We, of the Oskaloosa church, are living in the ninety-first Psalm during these days, when death is sweeping over the land; and we have been marvelously kept. For five weeks our church doors have been closed under the quarantine, but our people and the new members, especially those just out from the world, are responding nobly with their tithe to the treasurer. Our last Sabbath's services, October 13th, were a time of the conscious presence of the Most High, and a soul got through to victory. To Him be all the glory.—Mrs. Dora Sherman, Reporter.

Phoenix, Ariz.

The Lord has wonderfully blessed us here. I was called to the pastorate of Mission Church, at Peoria, Ariz., and gave them half of the time, giving the other half to Old Paths, where the Lord gave us a wonderful revival under the preaching of dear Brother J. E. Gaar, who we expect will move here soon, with his family. All are well and at home. We feel like going on.—W. J. Sewell.

Decatur, Ill.

We are still standing for scriptural holiness at the North Clinton Street Church here. God is with us and blessing in the work. It is true, the influenza hindered some. We had our church closed for three weeks, and we haven't our Sunday school back to where it was, but we are praying and expecting our normal condition back soon. While our church was closed our dear people went right on, and we were able to pay everything up in full. Thank God! In the meantime, the Lord laid it on the hearts of one of our members, Mrs. A. M. Buckles, to give \$300 to pay off the mortgage on the church. The church members were told about it last Sunday. We needed \$20 or \$25 to pay off the interest, so a chance was given for them to contribute. The offering amounted to \$44. We expect to have a hallelujah march the fifteenth of December, and burn the mortgage. Thank God for victory! Some of our people were very ill with influenza, but the dear Lord has left them with us to help push the battle against sin, formality, and false doctrines. Everything is under the blood.—J. O. Hoke, Pastor in Charge.

Chicago Heights, Ill.

Our church has been closed for three weeks on account of the epidemic, and several cases of the influenza were in the homes of our members, but God has heard and answered prayer, and our circle remains unbroken, for which we praise His precious name. On November 10th our folks were glad to get back into the meetings, and our revival began November 17th. We are in a battle to fight the Devil and sin, and, with God on our side, we are expecting victory in His name. Sunday, November 24th, was a great day. The folks came prayed up, and with the blessing of God on their souls. Some shouted, while others cried. How the Lord did bless. In the afternoon service four came to the altar, and three claimed the victory. In the evening service one young man prayed through. Our pastor is our evangelist, and we praise God for the way He is helping him to preach the truth. We are looking forward to seeing many souls saved, and we covet your prayers for this revival.—Mrs. Otto Siegrist, Church Reporter.

Richmond, Ind.

We began a special campaign Sunday, November 3d. The crowds have been steadily increasing, and the interest is growing. We were going slow, laying a good, solid foundation, and we had splendid signs of an old-fashioned revival when, suddenly, the ban was again put on in this city and county, endeavoring to protect the people from the Spanish influenza. This is certainly a fearful plague, and many new cases are reported here. Sunday night a young woman and a little girl professed conversion, and Monday night a man and his wife were saved. Others have requested prayers. We are greatly disappointed that the meeting had to close. Our souls are tried as by fire, but our Lord, who has never failed us, will see us through now. Just after coming to this work,

we were shut out of our regular services for four weeks, and now the ban is on until December 1st, and perhaps longer. This certainly works a hardship on the church and pastor, but we shall, by God's grace, push ahead and do our best under these circumstances. We find a splendid class of people here, most of whom are loyal to God and the church, and kind and considerate of their pastor's needs. We are praising God that, in these testing times, we have the Bible and good religious papers to read, and God as our Father, Jesus as our elder Brother, and the Holy Ghost as our Comforter.—Millard and Lida Brandyberry, Pastors.

Cherry Grove, Mich.

We are praising God for a people who stand by the old rugged truth of God's Word. Our little church here has had only one Sunday to worship since October 13th. Our District Superintendent, Brother C. L. Bradley, had fixed dates at two different times to visit us, but was hindered in coming by our church being closed. This epidemic hinders our public church work, but we trust the spirit of revival shall so burn in our hearts that, when we get a chance to open our church again, we shall be ready and willing to put our best efforts into an old-time revival of Holy Ghost religion. Our church here is the only active church for miles around, and so that gives us a large field to work in. God's people are true and faithful here, both to their pastor and the good cause. This is the writer's first charge. Previous to taking it, he has preached some, and has taught rural schools nearly four years. The Lord has given me a good Pentecostal Nazarene wife, and when we arrived on our field of work here, last September, we had the double job of starting house-keeping and preaching. But the Lord and His good people have helped us liberally so far, and we are looking ahead with good prospects for the future. Praise the Lord. As soon as the epidemic subsides, we are planning to make a big drive on old Satan, by holding a siege of revival services. We are trusting the HERALD of HOLINESS family to pray for the writer, this church, and the coming revival. May God bless every Pentecostal Nazarene church and preacher.—Benjamin F. Kranich, Pastor.

Hulls, Ill.

I am very much encouraged, after a hard-fought battle. I came here in September, and we had our first missionary society meeting here. The influenza had its day, and for four weeks we had no services at all. Another hard thing to pull over, we had started on our new church, but Uncle Sam put a stop to building. Things are quite different now, for Uncle Sam says we may go ahead with our church, and we can now shout, and folks are getting saved. One soul was saved last Thursday night in prayermeeting, and another in the church basement, while at work on the building. Afterward a brother solicited him for a donation on the church, and told him what our church stood for. He got under conviction, fell in the dirt, while

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The children, especially, enjoy collecting money in these mite boxes. Give them an opportunity to assist in the great work of foreign missions.

Send for a supply sufficient to furnish each child in your Sunday school with a box. The money collected, when remitted to your District treasurer, will be credited in the general fund, or for any special fund that you may desire to raise money for.

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Pentecostal Church of the Nazarene,
2109 Troost Avenue, Kansas City, Mo.

we prayed, and God saved him. Our new church building has good headway now, and money has come easily. We have now on the ground all of our concrete blocks for the foundation, twenty thousand feet of lumber, twenty thousand shingles, sixty sacks of plaster, twenty-five sacks of cement, and almost all of this is paid for. We expect to complete the church as soon as possible. It being so late now, winter will interfere some. This is my third pastoral charge since I have been preaching, and this is the third new church built under my charge. And this is to be the finest one of them all. We have already bought our bell for it, and it weighs five hundred pounds. It was heard ringing for six miles on our liberty celebration day.—L. G. Milby, Pastor.

Sherman, Texas

The last Assembly year has been one among the best of our lives. We were at Kingston, Okla., where, during the year, God gave us something like one hundred and fifty professions, and forty additions to the church. All the finances of our church at Kingston have been kept up, and we have some of the salt of the earth there. They pray and pay. The total raised for all purposes was a little over forty-five hundred dollars. This shows that God's financial tithing plan will work, if our churches will adopt it. All of our financial problems will be solved then. We are now in our new work at Sherman, and how glad we were to get back to dear old Texas. We took charge of the work here the first of November, following our Brother P. L. Pierce, and found the church moving on with good victory. God is here, and everything is starting off with His approval. We have had three Sundays, so far, and God has given us eight professions, one in Young People's Society, three in our cottage prayermeeting, and four in our preaching service. We are looking for great things of the Lord here this Assembly year. This is a real bee hive church. It works all the time and has a good stock of honey on hands. God is marvelously blessing and giving blessed victory in every service.—J. W. Bost.

Bicknell, Ind.

The ban is still on in Bicknell, but that doesn't stop our progress toward heaven. The church is in good spiritual condition, and is looking forward to a great revival as soon as the ban is lifted. We have begun work on our new church here, and expect to have our first meeting in it after the ban is lifted. The church is a live wire here, and a real inspiration to its pastor. Already the people of the town have begun to look our way, and there are several Christian people here in town, who are waiting to join us at the first opportunity. Remember us at the throne of grace.—C. V. Stevenson, Pastor.

Hamlin, Texas

Rev. J. E. Gaar has closed a very successful four years' work as pastor of the Hamlin church. His ministry has been greatly blessed of the Lord in the salvation of many precious souls. Hundreds have found God during this time. His preaching being of the old-fashioned type, definite, uncompromising, and attended by the power of the Holy Ghost, God's seal has always been upon every message. The last year has been the most fruitful of its work. The last three Sabbaths have been exceptionally good. Some twenty-five souls have prayed through to victory. He has many strong friends, and leaves with our best wishes and prayers. We will never forget his faithful service, his devotion to God, and his sweet spirit under the severest testings, nor his faithful prayer life. May his ministry continue to enrich and bless those whom he serves, and may God especially bless him in his new field of labor, continue His anointing upon him, and give him many useful years in serving God and many souls.—Mrs. S. O. Bowman, Church Secretary.

Grand Rapids, Mich.

The Grand Rapids church is marching ahead, with the banner of victory ever before it. Our church was closed for three weeks on account of the epidemic. Our former faithful pastor, Rev. L. H. Humphrey, has gone, and Rev. J. G. Nickerson is here to take up the work where he left off. We are having good services, the congregations are increasing, and there is a growing interest. Brother Nickerson is a powerful preacher, knows the Word, and has the gift to expound it to us. We expect God will greatly bless us.

International Sunday School Lesson

December 15th

Joseph Forgives His Brethren

Genesis 45:1-15

Golden Text: "If ye forgive men their trespasses, your heavenly father will also forgive you" (Matt. 6:14).

THE LESSON OUTLINE

B. F. Haynes, D.D.

A. Every Cause for Revenge.

The crime of Joseph's brethren was of the most atrocious nature. It was absolutely without excuse or palliation and of the meanest and worst type conceivable. They were guilty in their hearts of virtual murder, and exhibited the most ruthless, deliberate, and hellish brutality. Upon worldly principles their crime was absolutely unpardonable and called for nothing but revenge of the swiftest and most sweeping character. Yet there was never a word or a thought, seemingly, from Joseph of this character. He moved upon a higher plane; he had a different and a nobler spirit.

So we should, in all the trials and vexations with which we are brought in contact in this cruel and wicked world, keep ourselves entirely above the worldly spirit. We should be actuated by nobler impulses and principles than control men and movements of the world. We should remember that we are in the world but are not to be of it.

B. Joseph Illustrates this Higher Life.

This young lad had reached a marvelous state of superiority to the spirit of the world. His love for his father and his family and his faith in the traditional covenant so long taught in the circle of his family led him to such a loyalty to God as gave him sweet victory over everything like a spirit of revenge or retaliation or reprisal.

There is a combination that is hard to kill. We refer to the union of faith and love. When these are combined in a heart and life we never fail to find victory. Where they are combined we find no hesitancy or doubt or incertitude. We find only the serene level of glorious triumph. This is our privilege. God wants triumph in life. He wants uniformity and steadfastness in the welfare of faith and not fickleness or uncertainty. We will have these only when our faith is firmly and eternally fixed in God our Father and when we maintain a deathless love for Him and His cause as the controlling passion of our lives.

C. Forgiveness Easy.

Joseph could forgive his brethren easily and freely and fully because he moved upon this plane of life and lived and moved and had his being in this pure atmosphere from the upper world. Forgiveness should not be difficult. We should not have to work hard to reach

a point where we could forgive. We should live on a plane and in an atmosphere where it would be supernaturally natural. We thus would forgive as a matter of course, as part and parcel of our everyday business. We are to forgive like God forgives. He delights to forgive us and to bury our sins in a sea of forgetfulness, and remember them against us no more forever. We should also love to practice forgiveness, both from the delight we receive in forgiving a wrongdoer who so much needed the kindness, and also from joy that we have the privilege of forgiving instead of needing forgiveness.

D. Joseph's Recognition of God.

It is not a mere matter of sentiment, or a desire to add the glory of real religious faith to Joseph's wonderful character, that we have ascribed to him marked spiritual insight and faith. It is plain, sober, matter-of-fact history. The evidence stands out boldly on the face of the entire record. We unhesitatingly affirm that Joseph looked to God, realized His guidance, and acknowledged His directing hand in all the mutations of his eventful life. To go no further than to read one single passage we find conclusive evidence in that verse alone. After their father had died and was buried, the guilty brothers became alarmed for their safety. They fear that Joseph had restrained his revenge during their father's life on account of his presence. Now that he has died they fear his avenging hand and send messengers to bespeak clemency from their brother whom they had wronged. Joseph's reply was not only reassuring but affords conclusive proof of his profound faith in God. He said, "Fear not: for am I in the place of God? But as for you, ye meant evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive. Now therefore fear ye not: I will nourish you, and your little ones. And he comforted them, and spake kindly unto them."

It is truly wonderful how Joseph maintained such marked faith and loyalty to God even amid his surroundings in Egypt. We find, however, that God honored him in as wonderful a way in return.

Let us remember that untoward surroundings or circumstances should not lessen or interfere with our faith in God. We must maintain steadfast our faith and loyalty in spite of discouragements and opposition. God will increase His recompense for such faith in proportion to the obstacles encountered and overcome.

If we keep humble, and save many souls and sanctify the justified. There is an open door in such a large city, for the gospel of full salvation. Sunday we raised by special offering \$177.50 and over \$40 by the regular offering. Most of our people tithe, and many give freewill offerings besides. We crave the prayers of the Pentecostal Nazarene family, for success for the glory of God.—G. E. Gretzinger.

Surrey, N. D.

We have accepted the pastorate of the Pentecostal Nazarene church at this place, and are anxiously waiting for an opportunity to have services again. There have been no services here for over six weeks, on account of the epidemic. Rev. A. R. Shipley resigned this pastorate the last of October, and, after prayer and consideration, we believed it to be God's will that we take the work. Over seven years ago we joined the Pentecostal Nazarene church, and this was our first charge. God gave us a gracious revival then, and we desire the prayers of those who read these lines, that He may abundantly bless and lead on to victory.—William M. Irwin, Pastor.

Kansas City First Church

We have no evil report to offer; but an encouraging one. Under the able leadership of our new pastor, Rev. William E. Fisher, First Church is riding on the crest of the wave along all lines. Although the epidemic has hindered materially in the regular work of the church,

the last two Sabbaths since the ban has been lifted have been seasons of great spiritual refreshings, with seekers and finders at our altars. Our Thanksgiving service was a unique one, consisting of reports from every interest of the church general, as well as of the local society, in the form of thanksgiving testimonies. We are looking forward with expectancy to the hallelujah march, which takes place next Sunday, December 8th, at which time there will be laid upon God's altar \$2,000 to bring up all arrearages and thus clear the decks for a great revival at an early date. Pray for us that our faith fail not.—Reporter.

The HERALD OF HOLINESS is well worth more than we have to pay for it, with its good, inspiring testimonies and sermons. Would that every church member took it. I am on the hallelujah line, with real victory just now.—REV. A. COCANEWER.

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NOTES AND PERSONALS

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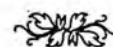
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Per Capita Report

The following report gives the amounts received from the various Districts for foreign missions through the general and special funds for the year ending September 30, 1918. It also shows the membership of the various Districts and the amount contributed a member by the various Districts. In giving the membership of the various Districts we have not been able to give the latest report from all of them, as in some cases we have not the last minutes on file.

District	Gen'l Fund	Specials	Total	Member-ship	Per Capita
Alabama	\$ 600.96	\$ 8.00	\$ 608.96	657	\$.93
Alberta	1,328.34	1,216.51	2,544.85	199	12.75
Arkansas	710.34	309.07	1,019.41	1,129	.90
British Isles	380.23	80.96	461.19	464	.99
Chicago Central	3,580.65	1,609.78	5,190.43	1,938	2.66
Colorado	670.58	615.95	1,286.54	562	2.28
Dallas	1,396.08	26.00	1,422.08	1,487	.96
Dakotas-Montana	782.48	192.53	975.01	411	2.75
Eastern Oklahoma	1,898.72	248.42	2,147.14	1,127	1.90
El Paso Mission	44.19		44.19		
Florida	187.45	244.50	431.95	73	5.89
Georgia	168.28		168.28	315	.54
Hamlin	1,163.62	222.00	1,385.62	1,126	1.20
Idaho-Oregon	588.97	1,598.08	2,187.05	621	3.50
Indiana	2,881.40	901.58	3,782.98	1,296	2.99
Iowa	889.53	972.63	1,862.16	807	2.30
Kansas	5,002.36	2,803.87	7,806.23	1,414	5.52
Kentucky	217.37	30.96	248.33	646	.38
Little Rock	552.45	331.90	934.35	778	1.20
Louisiana	419.70	11.00	430.70	249	1.70
Manitoba-Saskatchewan	833.28	100.00	933.28	50	18.60
Michigan	667.57	543.90	1,213.47	627	1.94
Mississippi	165.97	32.04	188.01	293	.64
Missouri	242.79	651.49	894.28	666	1.34
Nebraska	2,237.71	1,387.45	3,625.16	607	5.97
New England	4,447.76	1,507.58	5,955.34	2,286	2.60
New Mexico	927.15	205.04	1,132.19	330	3.42
New York	3,276.26	2,036.81	5,313.09	960	5.53
Northwest	3,181.32	3,783.89	6,965.21	1,758	3.96
North Pacific	222.97	636.90	859.87		
Pittsburgh	4,872.45	2,674.24	7,546.69	2,197	3.44
San Antonio	1,629.40	174.97	1,804.37	1,175	1.53
San Francisco	1,377.49	530.04	1,907.53	551	3.50
Southern California	4,618.16	2,304.67	6,922.83	2,972	2.33
Scotland		17.50	17.50		
Tennessee	4,576.05	1,698.50	6,274.55	1,947	3.23
Washington-Philadelphia	1,375.15	1,462.35	2,837.50	590	4.81
Western Oklahoma	2,221.65	910.45	3,132.10	1,372	2.28
Total	\$60,328.86	\$32,131.46	\$92,460.32	33,680	

E. G. ANDERSON, Treasurer.

The address of Brother L. P. and Sister Ida Fretwell for the coming year will be Hope, N. M., and may the Lord bless them in their work for Him.

Had you noticed that the clock is moving? We are truly thankful for this, and ask each one to do as the Lord leads him in assisting this good work.

Mr. Walter Lewis and wife, of Leavenworth, Kas., visited the Publishing House on Monday of last week. We were certainly glad to welcome them and to show them through the House.

Select your Christmas gifts from our list on page sixteen. Don't forget we have, also, almost any size and price of a fountain pen you want; besides books of interest, for both young and old.

Brother J. D. Scott has been at the Mississippi Assembly this last week, and will attend the Georgia and Alabama Assemblies before returning to Headquarters. The Lord is blessing his work in the interests of the House, and is giving him a fair degree of success.

Miss Grace Mendell, from Trinidad, Cuba, passed through Kansas City last week, on her way to Hutchinson, Kas. She stopped off at the Publishing House for a few hours. She is bearing up bravely under the shock of her brother's death. Let the saints pray for the bereaved ones.

Brother D. L. Rice, of our force at the House, at the close of the Assembly in Louisiana, on account of the ban being put on again, was unable to attend the Texas Assemblies, and is now soliciting a number of our churches on the Kansas District in the interest of the Lift-the-Debt campaign.

Due to the ban being placed on some of our churches again, they are unable to raise as much, no doubt, as they otherwise would on the Lift-the-Debt campaign. Let us all do our best, that our Publishing House may not be hampered again with this old debt. Amen!

Brother Theodore Ludwig, Superintendent of the Nebraska District, reports that the work on that District looks encouraging, and says that, while the ban has greatly interfered, it is surprising how well the people have cared for the work and pastors through it all.

America will pay tribute to Britain on December 7th and 8th, for Britain's part in the world war. The national committee is extremely desirous to have the co-operation of the churches of America in this great patriotic undertaking. The outburst of appreciation to Britain on the part of America, has been so universal in America, that thousands of letters from all parts of America have been received by the national Britain Day committee headquarters in New York City, with declarations of interest and news of the manner in which the day is to be observed. All churches are asked to observe Sunday, the 8th, as Britain Day.

ANNOUNCEMENTS

Notice to the Missouri District—Will some one please send me the addresses of the following: G. W. H. Russell, Earl Meek, E. W. Blystone, S. J. Brooks, Ethal May Harris, and P. C. Norton. Send to Malden, Mo.—Mrs. Erna C. Patterson.

Request for Exchange of Minutes—We will be glad to send a copy of the Missouri Assembly minutes to any one, in return for the minutes of any other District. Send copy to the undersigned at Malden, Mo.—Mrs. Erna C. Patterson, District Secretary.

Wanted—Is there not some Christian farmer (Pentecostal Nazarene preferred) who will take one or both of my nine and eleven-year-old boys, give them board, clothing, schooling, and Christian training for their services. If so, write Father, 2501 Park avenue, Kansas City, Mo.

Wanted—We desire the services of a mechanical draftsman, a young man of Christian character. A good future for the right man, with company formed and operated by Christian men. Write to the Bucher-Smith company, East Liverpool, Ohio, to B. H. Bucher, General Manager.

The District Board of Examination—Of the San Antonio District will meet in Waco, Texas, November 10th. All examinations will be held on that day. Let all licensed ministers, and those desiring licenses, be present on that day. Let all church secretaries please send in their church re-

ports at once, to the District secretary. Come praying for a great Assembly. Address Box 5, Meridian, Texas.—W. F. Rutherford, Chairman and Secretary.

Eastern Oklahoma District—I have information from railroad officials that our recognized pastors and commissioned evangelists, who are engaged exclusively in religious work, and are entirely dependent on it for support, will be given half-fare clergy rates, beginning January 1, 1919. Let all our ministers in this District, who desire these rates and are entitled to them under the above conditions, send me their names and addresses at once for publication in the HERALD of HOLINESS, as our minutes may not be off the press at that time. Address me at Bethany, Okla.—E. C. Cain, District Superintendent.

Convention—The New York District mid-winter and campmeeting convention will be held at the John Wesley Church, Saratoga avenue and Sumpter street, Brooklyn, N. Y., January 1-19 inclusive. The Wilde-Knight party will have charge of the services. An all-day meeting will be held on New Year's. The object of the convention is salvation, and an effort will be made to raise some money for the needs of the growing District camp, held at Groverville Park each July. Everybody plan to come to the convention, and also to the camp in July, 1919. Pray for God's presence and blessing on the workers.—W. A. White, Secretary of Committee.

Arkansas District—You will remember when we had our Hallelujah March, in April, 1917, that we did not raise our apportionment, which was \$150 a member. Some other Districts fell behind, but are bringing their quota up, as we hope to do. At our last Assembly, we voted to have another march in our District, to bring up our deficit of \$400. The advisory board has given a note to the Publishing House for this amount. They, also, have set the third Sunday in December as the day to lift this debt. Therefore, you are asked to make this a special feature of your work that day, and try and raise at least \$1 a member, so that we may go "over the top" in this undertaking for this worthy cause.—J. E. Moore, Secretary of Arkansas District.

DEATHS

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

Black—John Black, son of William A. Black, died November 1, 1918. He was not a member of our church, but was a supporter of it. He was a good man, twenty-seven years of age, and always willing to help our church whenever called upon. He fitted our tent up for our last campmeeting. We will miss him.—C. R. Mateer.

Black—William A. Black departed this life November 2, 1918, at the age of eighty-one years. He was born in Canada, moved to the United States early in life, and was a member of the Methodist church many years. The last few years he was a member of the Pentecostal Nazarene church at Park Lane, Va. Our loss is his gain.—C. R. Mateer, Pastor.

Byer—Miss Grace Byer, youngest daughter of J. H. and Mary Byer, was born at Glendale, Ariz., June 30, 1897. She died at home, in Upland, Cal., November 25, 1918, at the age of twenty-one years. She was converted at an early age, was a member of the Pentecostal Church of the Nazarene, and a student in our Pasadena University, Cal., when she departed this life. She was a devoted follower of Christ, active in the church, and a great blessing to her home and family. She is gone, but the light of her life still falls in scattered radiance, like the light of the morning on our bowed heads and bleeding hearts.—Rev. George W. Marine, Her Pastor.

Dales—John Eldis Dales, son of J. H. and Nancy Dales, was born August 15, 1894, near Botna, Iowa. On June 13, 1917, he enlisted in the United States navy, and on June 25th was called into training at Goat Island, Cal. From there he was transferred to the state university of Minnesota, where he took a short course in medicine and dentistry. He was called into active service on the battleship Alabama, May 25th. He died of influenza on board hospital ship Mercy, October 12th. He was converted and sanctified early in life. He was a charter member of the church at Botna, Iowa, remaining a member until his death. Funeral services were conducted from the home by the writer.—E. A. Clark.

Decker—William A. Decker was born July 28, 1886, and was called home to be with Jesus, October 13, 1918, at the age of thirty-two years. He was saved and sanctified about three years ago, and became a member of the Pentecostal Nazarene church, continuing in the faith till he died. He was inducted into service June 27th, and sailed for France early in September. He is survived by mother, father, three sisters, and one brother, besides a host of friends.—Margene Brandon.

Manning—Rev. J. H. Manning, born in Michigan, March 1, 1847, was called home, October 26th, after spending several months in a sanitarium in Boulder,

We regret that we have failed to receive word of the funeral of our Brother Fred H. Mendell, General Secretary of the church, before this issue of the paper goes to press. However, we will give a full report in next week's issue.

TELEGRAMS

PROVIDENCE, R. I.

HERALD OF HOLINESS:

Eastern Nazarene College campaign over forty-five thousand dollars. Eastern pastors get members not at rallies to subscribe. Let a number of our people send subscriptions of one hundred, fifty, and twenty-five dollars payable in three annual instalments. Everybody help some in this last hard pull to go "over the top" for fifty thousand dollars. Send subscriptions to North Scituate, R. I. General Superintendent Goodwin must leave for Assemblies.

J. W. GOODWIN,
J. E. L. MOORE.

HOUSTON, Miss.

HERALD OF HOLINESS:

Mississippi Assembly best in its history. Dr. Williams presides. E. Gallo way re-elected District Superintendent. Two hundred and fifty-four dollars for Publishing House; one thousand for missions. Dr. Reynolds gave great missionary lecture. Future bright.

J. D. SCOTT.

Colo. For ten years he was an active evangelist in the Methodist church. Later he united with the Pentecostal Church of the Nazarene, holding his last membership at Denver, Colo. In 1870 he was united in marriage to Virginia C. Bennett, of Quincy, Ill., who, with two sons and two daughters, survive him. One of his daughters is a missionary in Japan. He was a subscriber to the Herald of Holiness for a number of years.—Rev. A. G. Crockett.

Metz—Erwin Leroy Metz, son of John and Carrie Metz, was born in Indiana, December 4, 1891, and died at Camp Jackson, S. C., October 14, 1918. His death resulted from influenza pneumonia. Brother Metz was converted at eleven, called to preach at twenty, and sanctified at twenty-one. Soon after receiving his call to preach, he entered Olivet University, and continued his work there until he left for camp, June 19, 1918, he married Lois Genevieve Waltz, daughter of Rev. and Mrs. J. W. Waltz, of Olivet. On June 20th he left for camp, remaining there until his death. Previous to his departure he and his companion united with the Pentecostal Nazarene church.—Stephen S. White, Jr., Pastor.

Prince—On October 8th Joseph Edward Prince, of Watertown, Okla., made the supreme sacrifice on the battle front in France, at the age of twenty-four years. He was the son of Mr. and Mrs. H. Prince, of Vallant, Okla. Four years ago he was wonderfully saved and sanctified. Later he was called to the ministry, and was preparing for his life work when his country called him to the colors. He went willingly, and was a loyal soldier for Uncle Sam. We had a memorial service for him at Watertown Pentecostal Nazarene church last Sunday, the 17th. The Lord honored the service with His presence, and a younger brother of the deceased was loved. He was a loyal Pentecostal Nazarene and loved the Herald of Holiness.—Gussie Morris, His Pastor.

St. John—The Pentecostal Church of the Nazarene at Moscow, Idaho, has met with a great loss in the death of Brother and Sister Earl St. John, who came to us this last summer. By their lives they soon won for themselves a place of responsibility in the church. They were both in the twenty-second year of life. Sister St. John preceded her husband to heaven just six days. We expect to meet them in the sky. The funeral was conducted by the pastor.—Rev. L. W. Goss.

Summers—Saturday morning, November 16th, my mother, Mrs. Gertrude Summers, after nearly four weeks' illness, passed quietly away to be with the blessed. She claimed full salvation in Christ for a number of years, and was a member of the Pentecostal Church of the Nazarene at Mathews, Mo. The blessed, loving Christ graciously sustains His own, even through the greatest losses.—M. M. Summers.

DIRECTORIES

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Res. 4924 Agnes Ave., office, 2109 Troost Ave.

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R. T. WILLIAMS.....
1315 Garland Ave., Nashville, Tenn.

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J. W. GOODWIN.....Kansas City, Mo.
2109 Troost Avenue.
San Antonio, Waco, Texas.....December 11-15
Dallas, Peniel, Texas.....December 18-22

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1825 Gardner avenue.
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Missouri—W. I. Deboard.....Dea Arc, Mo.
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1020 E street.
Nebraska—December 6-8
Beutrice.....Lincoln
New England—N. H. Washburn.....Beverly, Mass.
New Mexico—H. C. Cagle.
New York—E. E. Angell.....Richmond Hill, N. Y.
701-102d street.
North Dakota-Montana—Earl C. Pounds.....Sawyer, N. D.
North Pacific—J. T. Little.....Newberg, Ore.
Northwest—T. E. Beebe.....Walla Walla, Wash.
248 Marcus street.
Pittsburgh—John Gould.....Columbus, Ohio
1338 Hunter avenue.
San Antonio—Wm. E. Fisher.....San Antonio, Texas
183 Princeton avenue.
San Francisco—P. G. Linaweaver.....Stockton, Cal.
432 E. Wyandotte street.
South Dakota—W. H. Tullis.....Mitchell, S. D.
1005 East Fourth avenue.
Southern California—Howard Eckel, Los Angeles,
Cal., 1405 East Thirty-ninth street.
Tennessee—B. L. Patterson.....Nashville, Tenn.
Care Trevecca College.
Washington-Philadelphia—J. T. Maybury, Balti-
more, Md., 525 West Lombard street.
Western Oklahoma—J. I. Hill.....Oklahoma City, Okla.
1717 Linwood boulevard.

EVANGELISTS' DATES

Lyman Brough:
Ottawa Lake, Mich.....December 1-22
W. R. Cain:
Toledo, Ohio.....December 5-22
Lee L. Hamric:
Dalask, Ark.....December 20-30
(Haynes Chapel)
Blackwell, Okla.....January 3-February 5
Lewis and Mathews:
Permanent address, 341 West Marquette road,
Chicago, Ill.
California.....January and February
Oregon.....March and April
Alberta, Can.....May to October
George and Effie Moore:
Auburn, Ind.....December 4-22
John E. Moore:
Plainville, Kas.....December 1-22
(Song Evangelist)
C. E. Roberts and Wife:
Spokane, Wash.....December 1
Walla Walla, Wash.....January 6
Howard W. Sweeten:
Peru, Ind.....December 1-22
Mrs. Bessie Williams:
Hobart, Okla.....November 23-December 8
Hot Springs, Ark.....December 12-29

New Books

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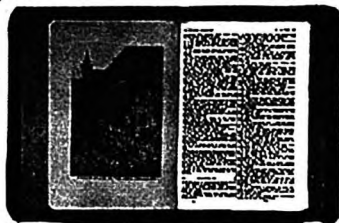
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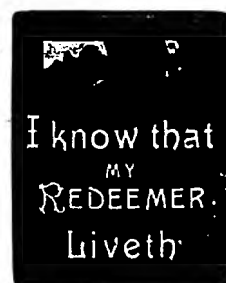
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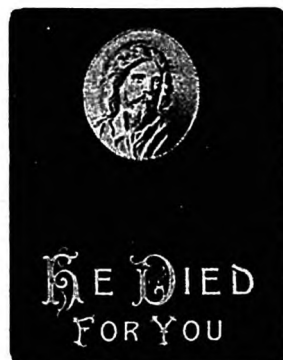


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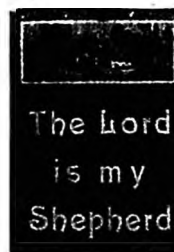
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