

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

Two Dangers Facing Us



THE CONTINENT had an excellent editorial recently on "Scylla and Charybdis," in which was pointed out the two serious dangers which now confront us in the adjustment of the affairs following the great war. We believe there is not on record a more critical hour of human history than the present hour, because of these two perilous things, by either one of which we can make a cardinal blunder as a nation, and as nations. We have never felt the least fear about the result of the war as to the victory. We felt absolutely certain that the Allies would win the war. This was to be expected for several reasons. The valor of the Allied armies, the magnificent causes sought by the Allied arms, the fact that altruism and not conquest or ambition or any other sordid motive impelled them, all these led us to believe in our success. But over and beyond all these we believed that the Word of God settled the fate of any deluded nation or individual daring to seek world supremacy. The Book of Daniel settles that. In that great prophecy we are taught that there was to be no other world power after the Babylonian, the Medo-Persian, the Grecian, and the Roman. These four world empires were predicted, and all have come and gone, and there is no other to follow them, save the world empire of the Christ who is to come and establish His kingdom, which is to continue forever.

Expected Nothing Else

For these reasons we expected nothing else than the defeat of Germany. But there are other and most serious evils possible, and to these we especially now would call attention. The two to which we refer are: *First*, we can be easily led into a mistaken course of undue gentleness in our dealing with the Germans. Everything in the power of human nature is being done now by the Germans to lead us into such a fatal step. Crushed now is Germany, and she must remain crushed forever, as far as any possibility of renewing a world war is concerned. She must not be allowed to form any sort of an alliance that will enable her, even later along, to think of another conflict. Then, *secondly*, there is the danger of being unduly harsh and vindictive. We rather incline to the opinion that this is not as great a danger as the other, for there is, happily, less disposition among our victorious hosts to seek this than there is among the defeated hosts to seek an undue leniency on the part of the Allies in the settlement of affairs following the great victory.

It is fortunate that the great leaders in these matters on the side of the Allies are Christian men, who are actuated by Christian principles. We were delighted to read the speech of Lloyd George, England's great premier, and to see how closely he agreed with the broad and Christian spirit of Mr. Wilson, as breathed in his great speech on the subject of the settlement of the war issues, or rather, the victory issues. We have all along felt a degree of uneasiness for fear Mr. Wilson would let Germany off too easy, and there was a general feeling of the same kind. Since the terms of the armistice we have felt more secure, and feel that the terms of the final peace to be dictated will be right—tempered with mercy, as far as mercy is right, and yet tempered with absolute justice to the outraged and plundered and desolated nations which suffered beneath the cruel heel of Germany while she had the power to plunder and oppress and destroy. The cry for mercy is justly all on one side of right. All the mercy and leniency allowed Germany will not be in any sense or degree deserved by her, but only demanded by the principles of Christianity toward a mean and beastly foe, who deserves nothing whatever so far as his own course would suggest or demand.

Upon No Other Plane

Of all things, we desire to see this affair settled upon the broad and high principles of the Christian religion and upon no other plane. Nothing less than this will be befitting the high and noble plane on which we entered and won the war. Nothing else will vindicate the heroism and self-sacrifice of our noble boys who have covered themselves with glory by their valor in the great conflict. It is due these brave soldier boys, it is due our traditions, it is due the sacred cause we espoused and fought for, it is due the religion which we profess to have and to believe in: it is due all these principles that we settle all the issues growing out of the victory upon this high plane. We desire to append an extract from *The Continent* editorial, to which we have referred above. It is sound and sane to the core:

"There is the danger of a mistaken gentleness which comes from accenting mercy instead of justice. Christian Americans have insisted that they do not and will not hate their enemies. President Wilson has declared that we are seeking Germany's good as truly as our own. He has said that we have no quarrel with common people save as they are allied to evil courses which we believe issue from governing classes. Those are great and sincere words. Because of them the inclina-

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tion of many loyal hearts will be to leap at any sign of repentance or will count it harsh to insist on fruits meet for that great virtue. They will question the sincerity of demanding severely righteously terms of settlement. With fine sacrificial spirit it is proposed that Germany should be left to repair its own damage while the other nations bear the rest of the burden. But in the moral world, settlements are not so easy. Not the slightest touch of bitterness should enter the discussion, but persistent wrongdoing should be persistently held to account. The terms of restored confidence can not be easy; if Germany is seriously repentant, it will not desire that they be easy. No penitent nation will try to make the best terms possible for itself; it will want to do anything and everything in its power to make its damage good. Men who weep with one eye and watch out for their own advantage with the other must be judged by the dry eye. The war can be wrecked at its very close on the rock of sentimental disregard for righteousness. The conditions of peace must be fair, but they must take account of the past and the perils of the future.

Wreck Easy on Either Side

"On the other hand is the equal peril of harshness and vindictiveness. Public talk in America reveals this as a grave danger. We have set out to see that nations get their rights, but some public speakers have decided that enemy nations have forfeited all rights. They would have the penalties crushing and destructive, and they argue that such penalties would be only fair. Words can not frame the horrors that have been committed by the Central Powers, and if it is men's part to balance crime and punishment with exactitude, nothing can be catalogued that will be too severe. But this war faces forward, and nations must live together after it is over. When Germany took an unfair advantage of defeated France in 1871, robbing it of Alsace-Lorraine because it had the power and 'a defeated nation has no rights,' a French statesman declared that it was sowing dragon's teeth for the time to come. Plain as our case now seems, we shall but sow dragon's teeth in our turn if we use our hard-gained power for mere hardness. Justice—yes; vengeance—no. Bitterness will not be our safest mood in dealing with these offenders. Difficult as it may be for those who do not know the spirit of Christ, it should not be impossible for those who do know that spirit to plan for the restoration of these outcast nations to their place among their fellows. It can be made no easy process for them, but it should be made a possible process. Whatever is done must commend itself to the very men who endure it when years enough have passed to bring it into right perspective.

"The course, we repeat, is not a wide one. Wreck is easy on either side. It can be safely steered only under guidance of a Christian spirit which 'hopeth all things and endureth all things' and takes account of the offender as well as his offense."

"A good name is rather to be chosen than great riches," says Holy Writ. Few, however, make this choice, if the chance comes for riches at the cost of a good name and a clear conscience and a true hope of heaven even.

Encouragement for the Young

VERY many young people have erroneous notions about their chances in life. Many of them suppose that only the rich or highly favored young man, for instance, has any chance to rise in the world. They suppose that only the boy who has opportunity for a college education and plenty of money can hope to become great in the world or occupy a position of honor or responsibility. This is very wide of the truth. It is not a boy's surroundings so much as what is in the boy that determines his future. It is mainly with the boy himself, and not his parents or his environments or his advantages of wealth or what not, that determines his future. The world is full of proof of this. Those who have risen to great positions have been those who had the "rise" spirit within them, and not those who had rich parents or fathers of great prominence. Take the list of the great in any line and you will be convinced of the truth of this assertion.

The Presidents Are Examples

The Presidents of the United States ought to be a fine illustration of this point. Looking over this list we are profoundly impressed with the rise of most of them. William McKinley, for instance, was plain and not rich. His father was simply able to keep him at school. Grover Cleveland's father was a Presbyterian minister, who received a small salary and had a large family, and no doubt had a struggle to get on. James A. Garfield was born in a log cabin, and worked on a farm until he was sufficiently strong to use carpenter's tools, when he learned that trade. He later worked on a canal boat for a living. Yet he reached the pinnacle of fame in America. Take the great Ulysses S. Grant. He was a village raised boy, and lived in a plain house on the banks of the Ohio river until he was nearly grown. The career of Abraham Lincoln is well known to every schoolboy. The origin and early chances of this raw young boy are known to all. Who could have what would seem a poorer chance than he? Yet he reached the same high pinnacle of the presidency, and made a greater one than, perhaps, any other man who ever occupied this lofty position.

Pursuing the same list we find that James Buchanan was a mountain boy, and that his father cut the logs and built the house in which he was born, in what was at that time a wilderness. Fillmore was the son of a farmer, whose home was an humble one. He learned the tailor's trade, or at least the business of a clothier. Tennessee's James K. Polk was a farmer also, spending the earlier years of his life helping to get a living out of a new piece of land in North Carolina. Afterward he became a clerk in a country store.

Of the career of Andrew Jackson, called "Old Hickory," it is hardly necessary to speak. He was raised in the pine woods of North Carolina, for which that state is famous. Apprenticed to a tailor at the age of ten years, he tried to prepare himself by this trade to support his widowed mother. He was never able to attend school, and picked up what education he had as he best could. The beginning of the career of John Adams was as humble and unpromising, it would seem. He was the son of a grocer of very moderate means. He finally secured the start of a good education.

Now all this is not to lead any one to despise education. A good education will be a splendid help to any one who honestly wants to be somebody in the world. But we must not expect an education to make us what the world wants us to be and needs us to be. To become our best we must have the root of the matter in us. We must rely on ourselves as to energy and diligence. Perseverance and grit and determination are needed if we would win out in the great battle of life. Then we would add the qualification of grace to make the conditions complete. Let God into your life, if you would become all that He wants you to become. Thus you can be what God and His needy world wants you to be, and can accomplish great things for Him and the world.

A TACTLESS PREACHER is to be pitied. No amount of courage or learning can substitute the tact of the preacher. Failure is the inevitable result of the lack of it.

Meetness For Heaven

By REV. ARTHUR F. INGLER

"Giving thanks unto the Father, which hath made us meet [fit] to be partakers of the inheritance of the saints in light: Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son" (Col. 1:12, 13).

SAID THE sainted Moody, "Heaven is a prepared place for a prepared people"; and the text declares that they who are to dwell with the saints in light are a qualified people; made so in obedience to the commands of Jehovah. All who have allowed the Sun of righteousness to arise upon their lives are walking in the light, and are running in the way of His commandments: of them the Scriptures speak, "The path of the just is as the shining light, that shineth more and more unto the perfect day."

The inheritance here mentioned is the inheritance of the saints, and it is in the light. Now, "Light in the sacred writings," says Adam Clarke, "is used to express knowledge, felicity, purity, comfort, and joy, of the most substantial kind; in this passage it is used to point out the state of glory at the right hand of God. As in Egypt, while the judgments of God were upon the land, there was a darkness which might be felt, yet all the Israelites had light in their dwellings; so, in this world, while the darkness and wretchedness occasioned by sin remain, the disciples of Christ are light in the Lord; they walk as children of the light and of the day; they have in them no occasion of stumbling, and are on their way to the ineffable light at the Father's right hand."

On the other hand is darkness. Sinners "love darkness rather than light, because their deeds are evil," and they will not come into the light, lest they be seen and exposed. They have in them a nature akin to certain beasts that prowl around at night. Let the sun begin to rise and chase the shadows away, and the thieves and libertines and other beasts of prey sneak off to their hiding places. As in nature, so in the realm of grace. Let the light of the glorious gospel beam upon the benighted hearts of men, and those who are longing for it will open wide the doors and bid it welcome, while the saints continue singing.

"Clear the darkened windows,
Open wide the door,
Let the blessed sunshine in."

At once all their night of sorrow and ignorance disperses, and all their doubts and fears flee away. Praise the Lord!

Well has the apostle expressed our feelings when he said, "Giving thanks unto the Father. . . . Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son." He has captured our souls and carried them out of the kingdom of Satan into the kingdom of Christ; out of the thrall of night into the freedom of day; out of the night of sin into the blessed light. Oh, what a change! And it was our Father who did it, and how thankful we are that it is true! It is no midnight dream, but a noon-day reality, and He has done it to prepare us for our heavenly inheritance: the inheritance which is incorruptible, undefiled, and never fading. It is our Father's gift to His children, His adopted ones. "As heaven is the gift of God, so meetness for it is the work of God."

1. "This inheritance is Godlikeness. Christians are partakers of the divine nature. As children inherit their father's nature, so we receive our heavenly Father's Spirit, and the divine nature is formed within us."

2. "This inheritance is eternal life. It brings no happiness to the sinner, for it means a continuation of his sin and misery; but to the righteous it brings everlasting holiness and joy."

3. "This inheritance is heaven. It is pleasant to think of heaven as a state, but more pleasant to think of it as our Father's house, our home, a peaceful habitation where all is love and bliss." Hallelujah!

Did I hear some one say, "Who are going to heaven"? I will tell you. All who can live there; all who are preparing for it; all who have the love of God and the interests of His kingdom in their hearts. But all people are not preparing for heaven. Many do not have, nor do they want to have, the heavenly principles imbedded in their hearts. They love

the place. He had come to the house of prayer, but cared not to enter. He was looking for a smoking place, but saw no one smoking. The "saints in light" do not smoke here, nor will they smoke hereafter. They have a light, but it is not in a pipe nor at the end of a cigar. Those who have no relish for God's service here could not enjoy it through eternity.

It is ridiculous and preposterous for men to think or say, "All are going to reach heaven," for there are many persons who would not stay there five minutes with their cravings for sin burning in them. "The only natural meetness man has is for hell, for the sinner has in him all the elements of it." All this twentieth century twaddle about there being no hell is as empty as a barrel in a desert. Sinners are filled with hell fire, and many are already tormented in its flames. A child was walking home from church by the side of her colored mammy. She had listened to a sermon on eternal punishment. Presently she looked up and said, "Auntie, where do the wicked get the kindling to make their fire with?" "They carries it with 'em," said the black mammy. And so they do. It is certain, my friends, that every soul will spend eternity in the place he is fitted for. There can be no other reasonable conclusion.

"What we are to be in heaven we must become on earth. Heaven is the model on which we are to reconstruct our nature. The inheritance for which we are made meet is to determine and regulate the whole course of our present existence. We are under a course of education for heaven. The life of heaven, then, must be practiced on earth if the soul would learn his profession for eternity. The principles of that life are clear; the business of heaven must consist in conformity to the will of God"; for did not Jesus teach it in the prayer He gave to the disciples when He said, "Thy will be done; as in heaven so in earth"?

"Man in his sinful state is both guilty and depraved, and there are at least two things necessary for his restoration—justification and sanctification; the one delivers him from condemnation, the other brings him into communion with God; the one changes his state, the other his nature. Justification gives us a title to our inheritance, but sanctification gives us a fitness for it." In regeneration we get a "change of heart," in sanctification we get a "clean heart." The psalmist cried, "Create in me a clean heart, O God." He realized that he could not get it by growth; it must be created and must come from heaven. In regeneration we receive life; in sanctification we receive the life more abundant, because all the hindrances to that life are removed.

Thus we are made fit for our heavenly home and for our companions for eternity by faith in the cleansing of the blood of Jesus by which we are sanctified.

A wealthy manufacturer fell in love with one of his employees, a handsome young woman. Being poor and uneducated, she was unfit for the society of his relatives and friends, so he sent her away to school and paid all the expenses himself. She became his equal in many ways and was made meet for companionship, and then he married her and they were happy. In like manner Jesus loved us and desired to make us His own, but we were so unfit for His presence and companionship;

Be Still, O Heart

By MRS. FRED H. MENDELL

BE still, O heart of mine, be still,
Thy grief is not unseen.
The Master's hand thy life has planned,
And He will intervene.

Thy clouds of night will be made bright
With love that shines between;
Be still, O burdened heart, be still,
Thy pain is not unknown.

Another heart doth bear a part,
He careth for His own;
His power and might will make it right,
He sitteth on the throne.

Then, be thou still, O heart of mine,
He sees, He understands,
Thy pain and grief will find relief
Upholden by His hands.
And thou be found yet closer bound
To Him by sorrow's bands.

HUTCHINSON, KAS.

sin and its fleeting pleasures. If such should die and be transferred to heaven they would feel out of place, as much so as a pig in a parlor. They are not fitted for it; and they would be embarrassed. Their associates would not be there, and no sin would be there to wallow in.

The other night, while some of the saints were coming to the house of prayer, I noticed some one peeking in at the door, and then he turned away and went down the stairs, whereupon I went out and looked down. There stood a man with a pipe in his mouth; but when he saw me he turned away and disappeared in the night. He was disappointed in

and in our ignorance He would be ashamed to introduce us to the angels and to all His royal court as His bride, so He has sent us to school for awhile, and has given us the Holy Spirit to be our Teacher, that we may learn the ways of heaven and know how to serve Him with all pleasing. And one fine day He will come for His prepared bride, and, arm in arm, we'll walk into the city of light and into the "many mansions"; and there He'll introduce us to the white-robed guests and seraph guides, and escort us to the banquet hall to enjoy the marriage supper, and His banner over us will be love.

Here, sometimes, our day of joy closes in a night of sorrow, but *there* is no dark valley and no sorrow. Here our hopes are blighted oftentimes and we weep and wonder, but there the prospects glow with splendor and joy is everlasting. Here our plans are frustrated and life's ambition hindered; but yonder no enemy appears to mar our happiness. Here we are often separated from the dear ones, and our hearts ache for their presence and kindly words; but yonder there'll be no separations and no limitations. This is the inheritance of the saints in glory. Praise Him

from whom all blessings flow! Praise God for His great love that planned your redemption and praise Him for carrying the plan into effect! Praise Him for all the influences He brought to bear upon your darkened soul, which caused you to see yourself a ruined, hopeless sinner! Praise Him for His mercy that spared your unprofitable life, and kept your spirit from going into the regions of the damned! Praise Him for the saints who prayed so earnestly and untiringly for your soul, and who wept many bitter tears because of your reckless life! Praise Him for His beloved Son, who gave His life for your salvation! Praise Him for the light of the gospel that fell on your discouraged heart! Praise Him for the comfort of the Spirit and for the unspeakable joy! Praise Him for His sustaining grace and His keeping power! Praise Him for His protection and care! Praise Him for abundant life and fullness of joy! Praise Him in the morning and at noon and at night! Praise Him in sickness, in poverty, and in wealth! Praise Him in sorrow, in joy, and in health! "Rejoice evermore," and "In everything give thanks; for this is the will of God in Christ Jesus concerning you." Amen and Amen.

Regeneration

By REV. GEORGE W. BUGH

IT IS well understood in our literary land that regeneration means to be born once more; and yet there are few who know about it from experience. To be born brings a soul into this world endowed with undeveloped gifts, as infant humans are found by nature. Yes, we add, born tiny, poor, helpless, dependent, ignorant, and immature. Of course we may grow, develop, and learn. Possibly our hidden gifts, when disclosed, may astonish the world. The worst feature is, with many, their gifts are never truly found. It is appalling how few children find their possibilities.

Jesus said to Nicodemus, "Marvel not that I said unto thee, Ye must be born again" (John 3:7). Just as life may fail to reach a full success with development, so also it is apt to fail in the blessings of being born again: the soul may die. Jesus made plain to Nicodemus the difference between the two manners of being born. The first was a matter of water and flesh; the second was a matter of spirit by the Spirit (Romans 5:5). Not that we receive the personal Holy Ghost in being born again: for then we receive the Spirit for personal divine life only; but He, the Holy Ghost, comes to us after we are born into the favor of God (Acts 2:1-3).

The Greek for the word "again" is *anoothen*, and rather signifies "from above." That is, to be born higher than of the flesh. By implication, to be born heavenly, or "once again"; and so Nicodemus understood Jesus.

There is here, however, a beautiful analogy. To every child there must be parents. Nature is imparted so, and develops until a child is born. In the economy of God we have Christ for our Father. St. Paul writes, "If any man [Greek, "any one"] have not the Spirit of Christ, he is none of his" (Romans 8:9). And we have the upper Jerusalem—the churchly city of peace—for our mother (Gal. 4:26). St. Peter tells us of the nature of the seed: "Born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever" (1 Peter 1:23). This word is life and spirit (John 6:63). It is not the personal baptism which we may receive for cleansing—as we do for an infl-

ing inspiration, for power, for sealing or ratifying of our consecration, for better acquaintance, fellowship, and comforts by the presence of the Trinity, and for anointing with priestly authority—but it does impart to a child several very important gifts of grace.

First, it changes the affections and transforms the mind. It renovates the life and graces of the creature, and it fixes a relation with God.

Second, it makes an heir of God, a joint heir with Christ, and a fellow in the household of faith. It turns the heart against worldly pleasure. Jesus said, "The world hath hated them, because they are not of the world, even as I am not of the world" (John 17:16).

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The embodiment of all lofty ideals.

The begueter of life.

The promise of the future.

The star of death's night.

The revealer of God.

The guide and hope and inspiration of man.—Sel.

The heart is filled with a desire for holiness, and he becomes a patriotic citizen of the kingdom of our Lord Jesus Christ (Read Romans 14:17; Eph. 2:10; 3:5, 6; Heb. 12:28).

Third, it constitutes a member in the family of God. A son or a daughter is born to God by Christ. This demands God's special attention and care, His love, His repeated presence, and daily oversight to sustain its infant life. Yes, new divine energy and duties appear. There is its cleanliness, its feeding, its watchfulness; its training; and sometimes its chastening.

God expects of His children growth, improvement, and perfection of good will; that is, love of faith, of patience, of obedience, and of service, as it may be possible. God does not expect that a child will not make any mistakes, but He does expect a general law observing. Deliberate sinning will not occur; for the mind and heart are transformed. Rebellious children all die, and are buried without sorrow. They are heirs no more, save upon repentance they may be resurrected again. God reserves the lordship of His house, and therefore self-denial is expected of all His family.

The errors of life may bring fearful consequences, but are not imputed for sin, when otherwise intended. They will come in attempts of duty. God does not expect that His ignorant, weakly, and troubled children make no mistakes; but all can be consecrated, purified in heart, and then live both just and holy, having a continual application of the blood: that is, the power of the Holy Spirit. For God makes it His business to care for His children (Phil. 4:6; 1 Peter 5:6, 7). And it is our business to live a life of faith in all faithfulness (1 Cor. 4:2; 10:13; 1 Peter 4:19).

But children are bidden to be and to keep clean. Yes, and unspotted from the world. St. John wrote, "Every man [Greek, "every one"] that hath this hope in him purifieth himself, even as he is pure" (1 John 3:3). We wash all our children who come into the world, but many churches fail to see their converts washed. Hence, we have many hopeless, filthy professing people in the churches. John says that God's children will purify themselves. People calling themselves children of the infinitely pure and holy Christ, who still go about filthy till they die, should all be ashamed of their condition. Of course, when children die we must bury them, but all the living must be washed.

It is said by Isaiah, "As soon as Zion travailed, she brought forth her children." This was possible whenever the Lord caused the occasion. There can be no revivals where God does not cause to bring forth: and surely He will not, as a Spirit of truth, bless holiness persecutors, with the many substitutional heresies preached nowadays. Keep in mind the work of regeneration is of the Holy Ghost.

Some one says, "The Church has need of a revival." Well, your church may need it: for she is dead indeed. My church of the living God, the bride of Christ in trim and glorious dress, is neither dead nor asleep. Perhaps you had better bury your dead church, and move to the living and the wholly sanctified. A dead mother can have no children, and if revived she would be but a baby daughter, and perhaps unwashed and carnally filthy yet; and still a church militant may become a seed-bed of angelic plants, a nursery for trees of life, a school for disciple training, a home for weary and worked souls, a military post of mission duty, and a heavenly place for the indwelling of the saints of the Most High.

The Future Punishment of the Wicked

By REV. W. B. WALKER

"And these shall go away into everlasting punishment: but the righteous into life eternal" (Matt. 25:46).

WHEN ALL the nations shall be gathered before the throne of God, and fathers and mothers, perhaps, see their own loved ones cast into everlasting darkness, it will be a sad day to behold. Our lesson says that, "Before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: . . . Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world" (Matt. 25:23, 25). But listen to the contrast, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels" (Matt. 25:41).

There are two thoughts connected with this passage of Scripture.

1. THE DURATION OF THE RIGHTEOUS.

In the Greek text the word "everlasting" and the word "eternal" are the same. One is used to denote the duration of the righteous in heaven; and the other to denote the duration of the sinner in hell.

There was a time when man did not exist; but there never will, after his birth, be a time of non-existence. Heaven will be a wonderful place with its flower gardens, streets of gold, and sea of glass. John, the beloved, got a glimpse of that city, whose walls are jasper. The poor, struggling one—who has been through privations, temptations, and sorrow after sorrow; when this life is over and time shall be no more—shall wing his flight beyond shining stars and blasting suns, and shall forget that he ever had any trials.

But the blessed thought of this is that there never will be any ending to it. Most things, from a worldly standpoint, have beginnings and endings; but not so up yonder. Jesus said there would be no more tears and heart-aches; for, He said, "God shall wipe away all tears from their eyes." Thank God! Up yonder there shall never be a tear-stained cheek, nor any crape on the door knob.

It will be a fire unquenchable. Oh, the moans of those blasting flames that never shall be quenched. We have just been trying to contemplate the glories of going to heaven, and the duration of the same; but, just as long as the righteous shall shout around the throne of God just that long the wicked will suffer in hell. In other words, as the children of God are exploring the vast domains of heaven the poor sinner will be exploring the dark caverns of eternal night.

Hell was not prepared for people, it was prepared for the Devil and his angels; but, if one persistently partakes of sin rather than to serve God, he will have to go there, for there is no other place for such a one. People are cursed because they refuse to be blessed. Jesus said He was "not willing that any should perish, but that all should come to repentance." Reader, you hold your destiny in your hands. If you want to go to heaven, you may; on the other hand, if you choose to, you can go to hell. God doesn't send any one there, but he sends himself.

Oh, eternity! The word "everlasting" in the Bible is very frequently used. It is used to denote the duration of God the Father (Genesis 21:33); everlasting kingdom (Psalm 145:13); everlasting joy (Isaiah 35:10); everlasting salvation (Isaiah 45:1); everlasting King (Jer. 10:10); everlasting love (Jer. 31:3); everlasting dominion (Dan. 9:24);

and time and space forbid our considering these passages through the New Testament. But as long as God shall exist, His kingdom endure, His joy continue, salvation flow, and His coming dominion prevail, so shall the poor, benighted sinner be tortured in the flames of hell.

Eternal punishment does not reflect on the character of Jesus. Those who do not believe in a burning hell offer this as an argument

Some Day

POEMS BY THE LATE REV. FRED H. MENDELL

SOME day for me the sun will cease to shine:

Some day the light of heaven will sure be mine;

Some day the grief, the pain will a'l be past;

And I shall see my Savior's face at last.

Above my pulseless heart the sweet bird's song

Will chant my requiem the whole day long:

The fragrant flowers their perfume sweet will shed;

The summer rains fall soft upon my head.

The changeless stars their silent watch will keep;

The loud winds roar above me as I sleep;

The winter snows lie deep upon my breast;

Yet not disturb my calm and peaceful rest.

Therefore, I labor on, from year to year,

Trusting in Him, with never doubt or fear;

Content to bear my burdens all the way,

If I may share His blessed rest "some day."

And Then "Farewell"

THE day of parting now draws nigh—

The last few days, and then good-by:

The fond handclasp, the tearful sigh—

And then, "Farewell."

Farewell to friends and loved ones dear,

Farewell to all that I love here,

Farewell to brethren far and near,

A long farewell.

But "Fare Thee Well" is not good-by.

We part to meet soon by and by.

Invoke the Savior's presence right

As we farewell.

We soon shall meet to part no more,

With loved ones singing on the shore

We'll worship Him forever more,

But now, "Farewell."

against hell being a place of eternal fire. They say if He should permit His created beings to suffer in such a manner it would reflect on His character.

If there were ten prisoners in the state prison, for whom the governor should make a proclamation that on a certain day he was going to set free, then, when the day arrived five of the prisoners walked out free men, but the other five said they were going to remain

to pay the penalty for the crimes they had committed, whom would you blame for their remaining prisoners? Not the governor, certainly, but their own selves. In like manner thousands upon thousands of poor souls are in sin, going to a Devil's hell; and are refusing the offered mercy which would set them free.

Here is a man who has been lost for several days, and is almost starved to death. I invite him to my table, which is filled with good things to eat, but he refuses and goes down to a hungry grave. Who is to blame for his death? No one but himself. This old world is hungry for the Bread of life, and some of it utterly refuses to eat the bread from heaven. Who is to blame, then, if some miss heaven?

Yonder is a man who is drowning; I throw him a rope, and say to him, "Grasp it, and I will bring you to shore"; but he refuses, and is drowned. Precious reader, you are drifting, time is passing by, it has only been a few years since you were a young boy or girl; but today you are getting old, the place that knows you now will soon know you no more. Some minister will soon preach your funeral sermon, and loved ones will turn from the cemetery with broken hearts; but you will be in eternity. What about your soul? While you read these lines, if you had to go into the great beyond, would you be ready?

You may say, "I am a pretty good fellow"; but, oh, man, hell will be awful! There is one man in those dark domains who is crying for one drop of water to cool his tongue, and he warns you not to come to this place of torment. Oh, eternity-bound soul, listen! They are screaming and tearing their hair! Reader, in that moonless and starless night, you will hear the prayers of your mother that brought such conviction to your heart; and you will hear them forever. You have a monitor in your breast that will be a blessing or a curse to you in eternity—and that is, memory. The rich man in hell heard the voice of Abraham, and talked to him.

David said, "The wicked shall be turned into hell, and all the nations that forget God." Jesus said, "And in hell he lift up his eyes, being in torments." Listen to the sad moans! What is it? It is a lost soul in eternity's black night. Lost, lost, in eternity's night; lost upon the rocking billows of eternal despair, lost amid howling demons and piercing shrieks of damned souls, hopelessly, totally, forever lost!

Oh, the darkness of hell is one eternal night! Years roll upon years; ages upon ages; lost souls, horror-stricken by the blackness of darkness, cry out in their agony, "Will the night never end? And, from the dark caverns of the precincts of the damned, comes back the answer, "No. Forever and ever." No star of hope ever lights up this night; no ray of light ever penetrates the abode of the lost; it is a night that day never follows; it is night without a morning; one long, black, eternal night, with no sun or star to chase away its eternal vapors.

The best hell the sinner is promised is a world of ruins shrouded in night's blackest pall; where no one of the damned has a friend; where all ranks and sexes are herded in one promiscuous mob, with foulest demons; where every stinking cave is inhabited with fiends and gnashing ghosts, and on whose black crags the ravens of eternal despair sit and croak; where God's eternal justice plies his burning whip and thongs are their only light, world without end! Where will you spend eternity?

"And these shall go away into everlasting punishment: but the righteous into life eternal."

SKEDDEE, OKLA.

The Gospel Hardened

How They May Be Reached

By REV. S. L. FLOWERS

THE TERM "gospel-hardened," used so freely nowadays, is erroneous in a way, as it does not convey a correct idea. There are people who are hardened, this we freely admit; but, whether we should say they are gospel-hardened or not, is a question. It is true that the gospel is "A saviour of life unto life, or of death unto death"; but it is the constant rejection of light that does the hardening and not the gospel.

"Every effect has its cause," is a scientific certainty; and, as we have the effect in the condition of communities, where the people seem to be so hardened against all gospel light that, from a human standpoint, little can be done to bring about a revival of religion, to say nothing of a revival of old-time salvation, we are persuaded there is a cause.

In such a community the condition is really pitiful. Nearly always there are hungry souls, but for some reason they will make no start, or even give God a chance to help them. They pile up excuses and reasons why they will not serve the Lord; and, while they will treat the man of God who tries to help them with every courtesy, in many cases even putting themselves out to make him comfortable, yet they seem unmoved by the call of the gospel of the Son of God.

In studying the cause, or rather the causes, which may bring about this so-called gospel-hardened condition, we will notice, briefly, a few of the more prominent spoken of in the excuses and reasons given by this class who are so hard to reach.

One of the most prominent is that so many profess to be Christians and yet live like worldly folks. They work on Sunday, get out of patience, talk about their neighbors, and in most instances live just like the rest of the people of the community. This amounts to but little, if the offender is only a nominal professor; but, if he professes sanctification, it is a hard blow to the cause, and very difficult to get over. Fortunately this class is not legion in the holiness ranks. However, it is a real cause for stumbling on the part of those looking on.

Another reason is that many are saved in a red-hot holiness revival, and the evangelist goes his way, leaving the converts without a true shepherd, and they soon go back and are discouraged. Of course they become worse than before they were converted, and many of them never try it the second time. This condition is no longer necessary, as it is now possible to organize the converts into a Pentecostal Nazarene church, placing over them a good man who will feed them till they are strong enough to stand. The time was when some of us knew nothing but the old line of things, and had any one spoken of such a move as the organizing of a class and the calling of a holiness pastor, contrary to the wish of our superiors in the church, we would have hooted at the idea; but, thank the Lord, we have had our eyes opened. Amen.

One more cause, or rather two causes from the same source, is a prayerless or near-prayerless ministry. This always results in shallow work at the altar. No wonder multitudes who frequent our altars are not stable. They are talked through and not prayed through, consequently never get anywhere.

Our ideal of an evangelist is one whom we seldom see, except at the services. He is conspicuous because of his absence from the regular meals, and because of the absence of a light spirit around the home, especially among the girls. We do not mean that he shall be long-faced and morose all the time. No, let him be pleasant. But, for the sake of souls who are perishing, let him not joke and play his burden away, and then when he comes to the night service, where the destiny of never-dying spirits rests on him, be without the unction and power that are so essential to the man of God.

That man who spends much time during the day weeping over the lost will come before his audience at night with a sense of his responsibility and a burden for souls that will make him invincible; and his words will burn like fire. When he makes the altar call there will be a pull on the hearts of the people that is hard to resist.

Holiness preaching without much prayer is the "letter that kills." The soothing syrup kind of preaching many are accustomed to simply lulls to sleep and allows the listener to sleep on till it is too late to be saved; but real Bible preaching, not backed by mighty praying, is disastrous. And the hearers, unless they are tender enough to yield in spite of the condition of the preacher, become hardened because the message is not seasoned with prayer.

Holiness preaching without much prayer, as a rule, is harsh and offends rather than draws its hearers to the Lamb of God. It may be ever so well arranged and ever so correctly

delivered, but without much waiting on God it is a dead letter.

A prayerless church often stands as an impassable barrier in the way of a revival. No matter how close to the Lord the preacher may live, or how much time he may spend alone with God in secret prayer, his work is rendered weak because of this hindrance. It has been said a holy pastor and a holy evangelist, backed by a holy church (and we may add, all these mighty in prayer), can have a revival anywhere.

These burnt-over districts can be reached and brought back to God in just one way, and by one class of workers, and all effort put forward by any one else in any other way as a rule results in a harder condition. After every such effort there is a feeling of hardness and coldness deeper and more terrible than ever.

The class of workers referred to is that class which has a passion for lost souls so deep that nothing will daunt its effort to win them, and a faith so far-reaching that all hell can not move it from its purpose, and with a mighty grip on God that will not let go till things are moved for Him. The means referred to, or the way in which salvation may be brought to these communities is: after securing such workers as we have just described hold on till salvation comes. The day of ten-day revivals is about over. We must go into these hard places and simply stay there till something breaks loose. We are not to spend our time in waiting for a revival, but to pray through and bring things to pass for God and souls. Amen.

ONTARIO, ORE.

The Day of Days

By MAUD O. SUMMERS

WAS a quiet April evening
When the sun had gone to rest,
And the peaceful springtime greetings
Seemed to speak of all that's best.
As the shades of night were stealing
O'er the verdant western plains,
And the meadowlark was singing
His sweet valedictory strain:

Then my heart went out to Jesus,
In soft whispers of His praise,
And my soul began to ponder
On that last great day of days.
When life's day has passed forever
From our grasp or hope or claim
And we each shall be appointed
To our place and must remain.

What a day! what revelations
Will be fully brought to light!
Many now with reputations
Will be doomed to endless night.
Though they make a loud profession
With a sinful life concealed,
On that day will be confession—
Double lives will be revealed.

Were there not a separation,
And together we should dwell;
No embarking to perdition,
No one sinking down to hell;

Were the Bible but a story,
Or a myth, or idle tale;
Could one promise e'er be broken
Or one judgment warning fail;

Then we might console the sinner
In his life of sin and crime,
Giving thought and preparation
Only to the things of time.
But the Scriptures can't be broken,
Heav'n and earth shall pass away.
Though we heed not God's Word spoken
We shall face the judgment day.

How will life's day end with you, friend?
Will it be an evening calm?
Will it be the sad beginning
Of a never-ending storm?
Hark! hear ye the certain summons
From this to the other shore?
"Come at once, thy life is ended!
Opportunity's no more."

'Tis so sweet to know the Savior
In His sanctifying pow'r;
Not a tremble nor a waver
Though we face that final hour.
Praise the Lord for present mercy
And a chance to turn to Him,
Grasp it quickly, brother, sister,
He will save you from all sin.
LAKIN, KAS.

Teaching the Kru to Keep the Sabbath

(From *The Missionary Review of the World*)

By REV. WALTER B. WILLIAMS

USUALLY the Kru don't need to be taught to rest. That comes naturally to the native of a tropical country. But to rest on Sunday with your rice farm newly planted, or heading out, and hundreds of hungry birds waiting to take their part—ah, that's another story!

In this section church members, as well as heathen, spent their Sundays in their rice farms. We preached for three apparently fruitless years. "The birds no fit to chop (eat) rice on Sundays?" was the universal query.

"Of course, the birds will eat some, but God no fit to let you suffer if you obey His law," we reiterated. It was no use. The idea of letting the birds eat any was too repugnant to Kru nature.

Then a native rebellion and a revival swelled the number of our boarders at the Nana Kru mission school to about one hundred. On top of that the European war inflated the price of rice beyond all reach. And rice is the "daily bread" of the Kru school children.

Prudence said, "Cut down your school one-half, or close it." Christ said, "Feed my lambs." We cast prudence to the four winds and laid hold mightily upon God.

We cut a rice farm. True, we had never done such work before. It is not included in one's bringing up in London, England, nor Philadelphia, U. S. A. But, then, neither had we been taught to make soap, nor manufacture an yeast cake, nor build a house, nor sit on a Kru man's head, while he carried us through a river up to his mouth. We had mastered these arts—and anyway the missionary's motto in Africa is, "You can, because you must."

Our boys helped us faithfully. Acres of swamp land were cleared of an eight year's growth of brush. Anxious days were spent scanning the sky for clouds, while the debris was drying. One glorious day arrived when everything went up in smoke. Dirty days followed, when cleaning the ground by hand was the order of business. Brighter days came when the air resounded with the click of hoes, as long ranks of women and girls—in all 220—advanced, cutting the ground, covering the seed, and planting "cassava" with their toes.

Then came Sunday. We put the newly planted rice farm into God's hands on Saturday night "and rested the Sabbath day." And then we saw God's purpose in all this toil; for, while the heathen could close their ears to the preached Word, they could not close their eyes to the illustrated sermon of an unwatched rice farm on every Lord's day. A thousand eyes were upon us. Whether or not the birds ate their part, we do not know. The rice sprouted and grew luxuriantly. The heathen waited in noncommittal silence. Then came the drought. All around us rice farms withered and died under the blazing sun. Our own rice began to look a little rusty. We went to persistent, united prayer. Rain fell—tons of it—into the greedy sea, but only a slight sprinkling upon land. It was as if God said, "See, I hear your prayer, but you must wait a little." We saw God's hand in this test of faith, when we found out that in

the town a devil woman had been engaged to conjure rain.

Our rice, unspoiled by the drought, began to head out. "Surely now you no fit to leave your rice on Sundays," our neighbors plead, almost in tears, for to deliberately waste food in hungry Kru land is the unpardonable sin. Every possible concession was advanced. "Pay our town boys to watch your farm on Sundays while you do your church work," was the popular suggestion. Anything except trust God!

Faithfully was the bird watching done week by week. A score of boys, through drenching cold rain, under blazing hot sun, from day-dawn to sunset, six days out of every seven, drove away the rice birds from the grain. Day and night sessions of school were held by the missionaries so that no student should lose his beloved studies because of the farm.

Not only did our boys watch, they prayed. Earnestly, importunately every morning and before eating every night, great volumes of prayer went up to God, that He would take care of the rice and show the heathen that He had power. Their own faith grew and deepened, and so did the faith of the native workers.

To adults with families dependent upon

them—with all their people against them, with relatives refusing to let them have seed rice because they said, "You teach birds to eat rice," and "You waste the rice by letting the birds eat it on Sundays"—to such adults, leaving their farms untended by any visible helper on the Lord's day was a sore test of faith. One or two faltered, but most stood firm, and it was given to these to declare: "If the birds chop (eat) all our rice, all right, it be good, God will bring something else for us." Timid Christians went into their farms on Sundays and in every case lost nearly the entire crop, while the farms unwatched on Sundays, of stronger Christians, right beside theirs, yielded such abundant harvest that men exclaimed, "God can do something!"

We had the best crop of rice in the country, and the natives say that if the mission rice farm belonged to any one man, they would take him by force and make him king. The visible appeals to the African, more than anything else. What he sees he believes in.

This farm was a farm of prayer. Before cutting, it was dedicated by prayer. Before burning, it was again dedicated by prayer. And prayer has gone up unceasingly for it. The results proved that it pleased God.

KANA, KRU MISSION, LIBERIA, WEST AFRICA.

A Parable

WHEREUNTO shall we liken a kicking church member? Is he not like unto a poor, old horse that had served faithfully his master for many years, poorly fed and without stable or blanket, until he became old and exceedingly poor, so that one could see his ribs afar off, which after years of burden-bearing and faithful service his cruel master turned out on the common to die?

But there came by that way by chance a man gentle and tender-hearted, who looked with pity upon the homeless and friendless horse: insomuch that he took him to his barn where he was well fed and cared for until in due time he was saved from death. One day the kind farmer turned his horse into the rich clover field, where he did for many weeks enjoy himself exceedingly. And it came to pass that as he was grazing in the luscious clover one day that this once poverty-stricken horse did prick up his ears and with high head and distended nostrils and tail swaying to and fro plunge madly over the field, leaping wildly over the fence. And turning about he did paw the ground and snort vehemently. Whereupon the good farmer did coax with oats and in all kindness did try to get the disgruntled horse back into the good pasture again. Later on the farmer did lead the horse across the field to find out if possible the cause of the strange spell that had caused his horse to forever refuse to eat any more clover.

The secret of it all was found out as the horse again pricked up his ears and, wildly prancing, looked in terror at a large thistle growing in the clover field; and that horse had therefore declared that from henceforth and for all time he would never eat clover

again until he could find a field in which there were no thistles.

So likewise is the kicking church member that has served the Devil for many years until soul poverty, because of feeding on husks and tobacco and the Devil's swill, has at last brought him to the verge of ruin; so that, spiritually speaking, you can see his ribs afar off. Then there came by that way a good man who persuaded him to come into the Lord's house where there was plenty for all. There he was fed spiritual food, clothed and housed until in process of time he was a marvel to all who had heretofore known him, and many times did the people listen with rapt attention as he told how Satan had deceived and starved him on husks and fodder until the good Lord had saved him; and how he thanked the minister and church people for their kind interest in taking him into the church among them.

But in process of time it came to pass that, like Jesurun, he did wax fat and kicked, insomuch that he did prick up his ears and paw the air and jump over the church fence and snort like Mazaroth vehemently, and notwithstanding all the efforts of the kind pastor and prayers of the people of the church, yet he persisted in wandering along the outside of the fence half starved, yet sometimes coming up with the flock and enjoying a good feed, but still refusing to join the church again because he had one day found a hypocrite in the church and he forever refused to join a church until he could find a church without a thistle in it.

Better look out, old fellow, or some day you and the old horse's bones will be found in the Devil's honeyard.—REV. ALBERT BEAN, in *Free Methodist*.

Subscribe for the Herald of Holiness

Victory! Victory!

"But thanks be to God which giveth us the victory through our Lord Jesus Christ" (1 Cor. 15: 57).

In answer to the prayers and faith of our people, the "Lift-the-Debt" campaign for \$20,000 to pay off the debt on the Publishing House has been successful.

We are glad to report that the amount raised up to and including Saturday, December 14th, in cash, notes, pledges, and subscriptions has been \$21,441.55.

There are Several Districts and Quite a Number of Churches yet to be Heard From

The hand of the clock is now on the second trip around the dial and we trust it will not finally stop until it has reached \$25,000.

The hearty response to the appeal for one dollar each from members and friends has aided considerably in the campaign, and we are sure that there are yet many who have held back their slips, waiting for an opportune time to send them in.

Now is the time to send in your slip, with offering, and finish up the campaign in the good, old-fashioned Pentecostal Nazarene way.

The surplus over and above the \$20,000 will furnish working capital and wonderfully aid the Publishing House to make further progress during the coming year.

Liberty Bonds and War Savings Stamps can be used to Good Advantage in Paying off the Debt

All individuals, churches, and districts will receive proper credit, and we will publish a detailed account of the amount received from each district in the first issue of the HERALD OF HOLINESS in January.

Let us Gather up the Fragments and Make the Grand Total \$25,000

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 _____

THE WORK AND THE WORKERS

IN MEMORY OF BROTHER MENDELL

The sad news of the sudden death of our dear Brother Mendell reached the writer very late, being in constant travel in connection with the Eastern Nazarene College campaign. Words can not express the sudden shock which this sad news gave the writer. Again one of our promising young men has been taken from us. He was a strong character, a tender friend, an able preacher, and a young man of great promise. He was one of the most able and efficient secretaries I have ever known, and served with great satisfaction as General Secretary of the church at the last General Assembly in Kansas City.

As Superintendent of the Kansas District he was doing most effective work. We have suffered a great loss in the sudden departure of this young hero of the cross. The loss is ours, the gain his, for he has entered his reward early in life. We shall miss him greatly in this battle for holiness, and his wife and family will miss him more. But we will close in the ranks and push the battle with renewed earnestness and vigor. Let every Pentecostal Nazarene preacher pour forth the glorious gospel with a greater passion until fire shall burn truth into the hearts of the people. We have been compelled to stop for a few moments to weep with bowed heads, but the golden sunbeams of holy promise have so burst in upon us that we will dry our tears and move steadily on to the glory land.

JOHN W. GOODWIN, General Superintendent.

LOUISIANA DISTRICT

On Thursday, after the Louisiana District Assembly adjourned, Rev. John Pruett and wife began a revival meeting in the Pentecostal Naz-

arene church here. The crowds are good and the interest is increasing. Sister Pruett and Miss Pearl Brown captivate the crowds with their singing. Brother Pruett has a bright prospect before him to become a great revivalist. This band of three hopes to spend most of its time next year on the Louisiana District.

I would like to correspond with some man who can pray, play, and sing, who would like to come to Louisiana and be with me in tent meetings. I would prefer some one who can play the guitar. Louisiana is ripe unto harvest. Write me if you are more interested in souls than you are in gold.

S. D. SLOCUM, District Superintendent.

LIKES OUR PAPERS

I want to write a few words of my appreciation of your good paper, the HERALD of HOLINESS, and also *The Other Sheep*. They have been a great help to me the last two months. There is much food for one's soul in every article. I am deeply interested in the work of our church all over, especially the missionary work. We had just moved in our new home, with everything strange around us, when the ban was put on all public meetings. I did not know how we would get along on Sundays without church, but they proved to be days of real blessings from the Lord and strengthening times to our souls. We read the good paper over and over again, and the ninety-first Psalm; and the good Lord has surely kept His word, for the pestilence has never come near our dwelling. We do praise the Lord. The ban was lifted last Sunday, and we had two good services at the little Pentecostal Nazarene church in Fairfield. There is not a very large class here, but what few there are here are

real live wires. I thank God for the few. At first I was a little lonesome for the church at Walla Walla, Wash., but now I have begun to feel at home with the brethren and sisters here. We are praying, trusting, and looking forward for a great work here. We know God is able, and we expect this year to be our best in the service of our Lord.

In regard to the letter I received about the Lift-the-Debt from the Publishing House: Thanksgiving day the church at Fairfield took up a thank offering for the Publishing House. We included our offering with the church offering. I am praying and trusting God that the debt will be lifted, and I believe it will be. The Lord bless the Publishing House.

Mrs. FRANK S. HULL.

ARKANSAS HOLINESS COLLEGE

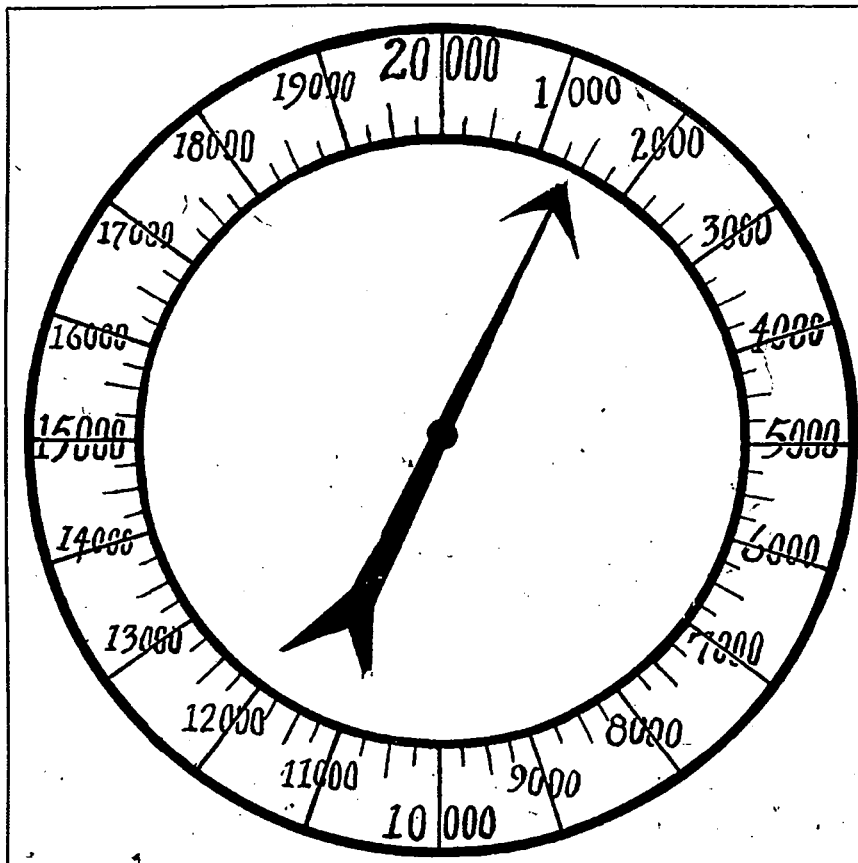
The school is fuller than it has been for a number of years, and the spiritual tide is high. Ten or more have received definite help during this last week. We have organized a ministerial association, and we have about fifteen young men and women who are preparing for different lines of work. I think there are no less than twenty in school whom God has given definite calls to. Almost one thousand dollars has been raised at this place to help pay off the remainder of the indebtedness of the school.

N. W. SANFORD, President.

EVANGELIST MINNIE E. MORRIS

We have just closed a three weeks' revival at Bluffton, Ind., where we found a band of loyal Pentecostal Nazarenes. They, with their faithful pastor, Brother Clyde Green, are pushing the work for God and holiness. In spite of the dreadful plague that was raging in the

\$21,441.55. On the Second Round



GOING OVER

When the campaign is over and the victory won, there will be an *honor roll* and a *slacker list*. Which one will you be on?

The campaign will close January the first, and the Lift-the-Debt campaign will have gone over the top.

If you have had a hand in helping it over, you will be glad. A few days yet remain, and there is still

A Chance For You

to get in. One dollar will do it. Why not take fifty or

One Hundred Friends With You and help us to get as far over the mark as possible before the campaign closes.

Would it not be fine if we could clean up the twenty-thousand-dollar debt, and then have a few thousand left with which to publish some of the many good books now in manuscript form?

LET'S DO IT

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.

town during the revival our God, who has never lost a battle, heard the prevailing prayers of His people and gave us real victory. Souls were converted, reclaimed, and sanctified.

We are now in the fight at Parker City, Ind., with Brother O. E. Enos, pastor. We are praying, expecting, and believing God for an old-time revival, where people really dig down to the bottom and get something in their souls. Then they will stand when the test is on. We covet your prayers for this revival.

KANSAS CITY REST COTTAGE

The epidemic also visited us, as a home, but we suffered no fatal results. God has thus far protected us, though one member of our family was very low. Our quarantine was about to be lifted when we were called by phone to take another girl. We said, "yes," as usual. Just about an hour later here came our little girl, with a four weeks' old babe in her arms. She seemed ill. A thermometer soon told us that her fever was high, and we likely had another case. We were correct in our diagnosis, but her case was light, and she was soon convalescent.

In our first public service she sought the Lord so sweetly, and has since been growing in grace and in the knowledge. She was only one of four seekers for that evening's service. The seal of God's salvation has been upon the home from time to time. Just last week a poor, dear girl came to us who had once known God in salvation, but had lost her way, with terrible results in her life. Her first morning prayer service with us, she penitently confessed her sins and found peace.

Their hope is in the gospel, and we are seeking to teach them its true principles. God has graciously given us another laborer, Miss Emma Pruessner, of Lincoln, Neb. We want to gratefully acknowledge all help given us by God's dear people, and ask you again to pray for us. MISS LUE MULLER, Superintendent.

NEWS FROM CANADA

We have had no services in Rimbey, Alberta, since October 20th. The influenza has been raging in nearly all directions, but we have been fortunate in keeping it from reaching our village until just recently when several cases have been reported being in our midst. Owing to this, no doubt, the ban will not be lifted for several weeks yet. We are glad to say that the dear Lord has been exceedingly good to us during these few weeks in thus far shielding us

from the plague. Numerous ones around us have been fatally stricken, but among our number none has fallen a victim as yet, for which we give God the praise. While unable to hold services, we have not been idle, but have been calling at the various homes, praying with the people and trying to keep them encouraged in the most holy faith. Some of our time is being spent in distributing tracts and papers, while wife is succeeding in selling books and Bibles, which we receive from our Publishing House.

As soon as our doors are opened we expect to make a harder drive on the Enemy than before. May the Lord bless all His saints.

D. AVERY HOOVER, Pastor.

ADDRESS TO THE PITTSBURGH DISTRICT

To the Members of the Church Boards of the Pittsburgh District of the Pentecostal Church of the Nazarene:

We, your District Superintendent and your advisory board, are moved to address you in this special way in regard to a matter which lies heavy upon our hearts and which, we are sure, will strongly appeal to your sense of love and justice.

It is needless to remind you that the cost of the necessary commodities of life has just about doubled in the last year or two, for this is brought to your attention in a very impressive way every time you purchase anything in the line of food, clothing, or household articles.

In the case of those engaged in secular work there has been such an increase in wage and salary as to mitigate, in some measure, the hardship entailed by the high cost of living. Those employing labor have found it necessary to increase wages in order to retain their men, and when the increase did not come voluntarily the men did not hesitate to make demands based upon the reasonable grounds of necessity.

Now, brethren, our object in addressing you is to call your attention to the fact that your pastor is obliged to face all the conditions of living that others are required to meet, and, because of this fact, to suggest kindly that, if you have not already made a substantial increase in his salary, you do so now.

We would respectfully suggest that the increase should not be less than twenty per cent. Your pastor is at your mercy. His is an holy calling, and he dare not even suggest that an increase of salary would be appreciated lest he expose himself to the charge of being mercenary.

Trusting that you will give this immediate

and generous attention and praying earnestly the Lord to bestow upon you His richest blessings, both individually and as a church, we are,

JOHN GOULD,

District Superintendent;

W. M. CREAL,

H. R. BEEGLE,

H. G. TRUMBauer,

J. N. HAMPE.

MISSIONARY SERVICES AT OLIVET

On Sunday, December 8th, both our morning and evening services were given over to missionary interests, and were conducted by our young people's missionary society. At the morning service the needs of Korea were presented by three of our young preachers, Brother Ralph C. Gray speaking on "The Land and the People"; Brother Ed Gallup on the "Growth, Condition, and Outlook" of the work in that land; and Miss Edith Long of the "Religious and Social Life of the People," and also telling something of their customs. Much information was given concerning Korea, and a lively interest was created in that needy portion of the Lord's great harvest field. Our District Superintendent, Brother C. A. Brown, was with us and a large class was taken into the church at the close of the service.

The service in the evening was more of the platform order of meeting. Special songs were rendered by those who are definitely called to particular fields of service and who occupied the platform. Opportunity was given for testimony, first by the audience and then by the prospective missionaries. The glory of the Lord came down upon them as these precious young people testified to the power of the blood to save from all sin and of their calls and delight that the Lord had so highly honored them. The Lord filled their hearts with joy unspeakable and full of glory, as they told how eager they were to get to the fields of labor to which the Lord had appointed them. Our pastor, Brother White, gave an inspiring address, and the meeting closed with a stirring address by Miss Muse, and a blessed season of prayer and praise around the altar. It is needless to say that our school and church are working together in the most delightful harmony. Further evidence of this was given on Thanksgiving day when the people of our church and community joined with us in an old-fashioned Thanksgiving dinner at the dining hall. Nearly two hundred of them came in, bringing their baskets filled with good things to eat, and through their generosity and the excellent work of our own kitchen department a splendid treat was given to the regular denizens of the dormitory. We shall not soon forget the occasion. May the blessings of our Lord rest upon the good cooks and good providers of our splendid church.

PROFESSOR H. O. FANNING.

PITTSBURGH DISTRICT

While resting, in an effort to recover the strength lost during a mild attack of the influenza, I might report briefly some of our activities on this District. The month following the Assembly was spent in visiting the churches, in company with General Superintendent Williams and Rev. E. G. Anderson, successively, in behalf of Olivet University. Not only was the fellowship of these blessed men of God sweet, but the reception accorded us was blessed and inspiring.

We began our summer tent work in Newark, Ohio. Brother Fred Canady was our collaborator, and the meeting lasted three weeks, resulting in the organization of a church, of which Brother Forrest H. Landgrave is the much loved pastor. This organization was due largely to a tent-meeting which Brothers Short and Canady held there the year before.

We held another meeting, of three weeks' duration, in Xenia, Ohio, in conjunction with Brother and Sister Wines, of Payton, Ohio, now of Nampa, Idaho. Mrs. Lois Breninger, of Marion, Ohio, had charge of the singing. This meeting also resulted in the organization of a church, of which Rev. Jonas Trumbauer is pastor. The remainder of my time has been taken up with visits to various churches, of from one to ten days each. When the ban was placed on religious services we were in a meeting with the Claytonia church, of which Brother C. L. Green is pastor. The meeting was growing in size and interest, with deep conviction manifest, which we were hoping and praying would materialize in a good break, when we were suddenly cut off by the ban, and there seemed to be no remedy.

Following this we were unable to do anything for five weeks. Then we went to Bradford, Pa., where Brother James Davidson is the beloved pastor. There was such an influenza scare on that the attendance and visible results were small, but we have never enjoyed a more blessed and gracious "season of refreshing from the presence of the Lord."

From Bradford we went to Troy, Ohio, to be with them over Thanksgiving day and the following Sunday. God was most graciously present in all of the services. Brother Hafer is having a profitable and successful pastorate in Troy.

From Troy we came home by way of Xenia, where we found the little church in love with their pastor, and looking for great things from God. On reaching home we learned that the thing which had been causing our bones to ache was none other than the influenza.

The exodus from our District, following the Assembly last spring, has made it necessary to bring in a number of new men, and we feel that God has greatly favored us in the coming of these brethren to our District. I spent a blessed week with the Springboro, Pa., church, at the close of which time I received into the church Rev. Mr. Tingley and wife, who came to us from the United Brethren church. Brother Tingley is supplying the church. Brother Howard Smith and wife, of our Oil City church, are also new to us. They are in fine favor with the church, having led them recently in the purchase of a good property, well located, upon which it is their plan to build in the near future.

New Brighton has for its pastor Rev. J. W. Henry, formerly of Norfolk, Va.; Terrace, Rev. Christopher Stone; Marion, Rev. C. H. Hopkins; Payton, Rev. Preston Roberts; East Liverpool, Rev. R. P. Fitch; and I believe it can be said of all of the above, as it was said of Barnabas, that they are good men and filled with the Holy Ghost. Miss Laura Hasley serves the Bunola church. Sister Gould is now down with the influenza, but is doing well, and we trust will soon be well.

JOHN GOULD, District Superintendent.

EASTERN AND NEW ENGLAND NOTES

At the holiness meetings held every Saturday night in the St. George's Methodist Episcopal church in Philadelphia, and led by Brother P. B. Hallman, scores of sinners have been converted to God, many backsliders have been restored to God's favor, besides multitudes of believers have been sanctified to God.

Good news reaches us from the Wesleyan Pentecostal Nazarene church, at Providence, R. I., that God is blessing that dear church spiritually, temporally, and financially. Last Sabbath the power of God was upon the church, so that there was no time for Pastor Edwards to preach, as the people took the time in singing and shouting and marching around the church, praising God, while others came to the altar seeking and finding God. Brother Edwards has not only had his salary raised this Assembly year, but his church has bought him an auto, so he can get around to visit the members, especially to visit the sick and needy, and to get the afflicted people out to church and get hold of new people. This is a good example for a number of our other holiness folks to see what can be done.

We congratulate Pastor Rowe and his people, of Springfield, L. I., N. Y., in the gracious way God has blessed them spiritually, temporally, and financially the last six months. Their church property is all nicely repaired, and they are looking for a blessed work of grace this winter.

"Keep on believing."

JOHN NORRERRY.

PENIEL COLLEGE

To the People, More Especially of the Southern Educational District, Which Comprises the States of Oklahoma, Arkansas, Louisiana, New Mexico, and Texas:

As you very well know, at a recent meeting of the General Board of Education, the territory was divided, and we were given the above mentioned territory, known as the Southern Educational District, in which are the schools of Vilonia, Ark.; Bethany, Okla.; Hamlin, Texas, and Peniel, Texas. There were representatives appointed from these different schools, who met and formed themselves into an educational commission, known as the Southern Educational Commission. They were asked to classify the schools, which they did as fol-

International Sunday School Lesson

December 29th.

Review: Faith's Victories.

Read Hebrews 11:8-22.

GOLDEN TEXT: "This is the victory that overcometh the world, even our faith" (1 John 5:4).

THE LESSON OUTLINE.

B. F. HAYNES, D.D.

The present quarter has been an unusually rich one. We have reveled amid unceasing victories and found marvelous tonics for our faith and loyalty.

a. We have seen Abram leaving home in obedience to the mere command of God. His Father's word was enough. Herein we found the all-sufficiency of faith in our life work. We found also the sufficiency of God's Word as a basis of our faith.

b. We then found "Abram Helping Lot." The patriarch was here presented to us in the most amiable light, surrendering his right to the best and giving place to his kinsman. We found him also in the role of warrior, delivering Lot and his family from the hands of their enemies.

c. We then found "Abraham Giving Isaac to God." We saw in this sublime scene a most trying command, a beautiful act of prompt obedience and a wonderful proof of God's readiness to meet and answer such faith by His presence and His power and his delivering grace.

d. In "Isaac and Rebekah" we found a beautiful type of the king who made a feast for his son and sent forth his servants to invite the guests. Also of enriching the bride and her presentation to the bridegroom. This was typical of the rapture. Rebekah was a type of the Church and Isaac typified the Bridegroom.

e. The next lesson was on "Appetite and Greed." In this lesson was depicted the sad tragedy of Esau selling his birthright. This showed both Jacob and Esau in a bad light. The first as an intriguer seeking to take advantage of his brother. Esau appeared in the role of a weakling selling his

priceless birthright for a momentary gratification of appetite.

f. Next we find Jacob deceiving his father with the instigating help of his worldly mother. This sad tragedy opened to our view the long stream of bad fruitage springing from parental favoritism.

g. We are then introduced to Jacob fleeing from his angry brother. Guilt is always cowardly and its normal course is that of flight from the consequences of its own perfidy.

h. We find finally a restoration between the two brothers. Jacob on his return to Bethel tactfully prepares a rich present with which to appease his angry brother. God seemed, however, to have prepared Esau for reconciliation so that their relations became cordial, brotherly, and loving.

i. We are next introduced to the thrilling history of Joseph who is sold by his brothers. A conspicuous truth brought out in this lesson was the persistency of sin. This whole tragedy was the outcome of favoritism in the home beginning back in the family of Jacob's father.

j. We next find Joseph made ruler of Egypt. God thus manifesting conspicuously His providential hand in the otherwise dark and uncertain future of this Jewish lad.

k. We find Joseph forgiving his guilty brothers. We found in this beautiful act surprisingly lofty altitudes of light and love and loyalty reached by this member of a despised alien race advanced to high position in a heathen court.

l. Our closing lesson told of Joseph's liberal care for his kindred. We found in this lesson how God honored faith, especially the regal faith of this young Jew, under such dark and adverse conditions as surrounded him in the Egyptian court. God is present everywhere that He finds faith sufficient to allure Him to show Himself mighty and a present help in every time of need.

lows: Bethany, Okla., junior college; Hamlin, Texas, junior college; Vilonia, Ark., seminary; and Peniel, Texas, A-1 college.

We feel that this classification of the schools will enable us to work together on this territory, and thereby build each school in its class to really what it ought to be.

You will note from the papers that the other colleges of the country are launching campaigns for the raising of money and matters of advertisement, and I am sure you are wondering, some of you at least, if we have any such thing in mind. Had it not been for the epidemic of influenza which has delayed the holding of our Assembly, at which time we had matters to present to the people, we would have long since been able to make public our plans. But the board of trustees of Peniel College has been asked by the educational commission to elect a board of curators, instead of the existing board of trustees, and that each of the nine Districts over which Peniel College becomes the A-1 college should furnish two of those curators, they being elected at the District Assembly of the several Districts affected. So far each of the Assemblies which have met have adopted the plan, and have elected two persons on the board. We are expecting the other three Assemblies to do the same within the next few weeks. Then it is the plan to have a meeting of the Southern Educational Commission and go carefully over the plans of the correlation of the schools, and get a matured plan for a campaign, which we expect to put on in the spring for the raising of money for the various schools affected.

We, as an educational commission, ask the hearty co-operation of all persons in this above-mentioned district. We feel there is no reason why we, as a district, should not have strong schools and build up our educational interests so as to appeal to the most careful business man within or outside of our church.

It will be the plan of this commission to study carefully the conditions in the district, and give to the people the most plausible and yet most carefully worked out plan that we have ever had for raising money.

All of our schools have been more or less

affected by the epidemic, but we of Peniel, as severely as, if not more so than, any. But we are glad to say we are recovering and soon will be running under normal conditions again. We are doing nicely. We have a very encouraging enrollment, a strong faculty, and a satisfied student body. We urge the co-operation of all concerned.

J. E. BATES, Chairman of Commission.

FROM J. H. AND MAGGIE SLOAN CRAWFORD

Not having been in the evangelistic work this year, we are not thoroughly acquainted with conditions over the District, but know that some faithful workers have accomplished good results. We especially wish to speak of our former Superintendent of the New Mexico District, Rev. J. E. Threadgill, who served us so faithfully.

He held a number of revivals in connection with his other duties as Superintendent. God blessed his efforts to the salvation and sanctification of many souls, and the strengthening of the churches at large. He has a big tent, and expects to travel as District evangelist this year, for which we thank God, and expect large results from his labors. While we have not had the privilege of meeting our present Superintendent, H. C. Cagle, we are sure from recommendations and past successes of him and his faithful wife that the District will prosper under his leadership.

In the providence of God, Brother W. H. Nerry and wife, former pastor at Upland, Cal., were led to come to this state last July. They held three very successful revivals, in two of which Brother Miller and wife, from Pennsylvania, were efficient helpers, especially as organist and leaders in song. Brother and Sister Nerry are old-time, uncompromising holiness preachers, who make it hard for the Devil and all his workers, especially carnality. As a result of these revivals one new church has been organized, and another is ready to set in order. We trust Brother and Sister Nerry will be led this way again for evangelistic work during the year.

Providentially we were shut in on the farm this year, but preached every Sunday and held two revivals with very good results. At present we are in pastoral work; at least we have accepted the pastorate at Cedarvale, the new church where Brother Nerry held his last revival. On account of the influenza we have been unable to fill our appointments so far, but, thank God, the ban is lifted and we are looking forward to a year of blessed victory.

New Mexico is indeed a needy field, and excellent opportunities exist here for those who desire to do pioneer work. Any one looking for an easy place need not come this way, but if you are willing to sacrifice, and if need be, suffer and endure hardness as a good soldier of Jesus we welcome you to our District, and assure you plenty of open doors. God bless the HERALD of HOLINESS.

EVANGELIST FLORA N. RUTH

Although pastor of the work at Burrows, Pa., we were granted the privilege of evangelizing by the church, and since our Assembly in May have been kept very busy. Most of our work has been on the Washington-Philadelphia District, and although we can not report multitudes praying through, yet a number have found the Lord and some believers have been sanctified. We enjoy hard fields. We have labored in churches in the following places: Norfolk, Va.; Ironsides, Md.; Port Elizabeth, N. J.; and Baltimore, Md. I have also been a worker in tent meetings at Campostella, Va.; Leslie Camp, Leslie, Md.; and Allentown Camp, Allentown, Pa.

Our last meeting was held in a union gospel mission in East Moosic, Pa. It was here that God blessed our labors most. Over seventy-five were at the altar seeking for pardon and purity, and most of these testified to real victory. Over fifty of this number were adults, and it would have done your hearts good to see stalwart men and precious young women praying through to God. Some of the folks told us they never knew they could receive the Holy Ghost after they believed until we, by the help of the Spirit, brought the message of a second, definite work of grace. It did us good to see the men throw away their tobacco, quit drinking and swearing, and in fact we had a general cleaning up time. The industry here is mining, and it means something for men to drive mules in a mine, but, thank God, He has helped these folks.

We organized a Young People's Society of twenty-one members under the Pentecostal Nazarene constitution, took two subscriptions for the HERALD of HOLINESS, and placed thirty calendars. We believe that God will place a Pentecostal Nazarene church near here soon. We are looking forward to a meeting with these people next summer and expect a good time.

At present we are engaged in a meeting in New Brighton, Pa., our old home church, and are expecting victory. We neglected to say we also held a meeting in Harrington, Del. After the present meeting we will go to our church in Burrows, Pa.

CHURCH NEWS

Memphis, Tenn.

Some four weeks ago we had the privilege of helping Rev. A. J. Vallery, superintendent of the Bethany Training Home, open a Pentecostal Nazarene mission across the street, in connection with the home. This city has a population of 220,000, and we are looking to God to establish a strong church here. Within this four weeks we have had a revival meeting of ten days, conducted by the evangelist, Mrs. S. A. Brady, of Monroe, La. God's presence was wonderfully felt in our midst and there was much demonstration of the working of the Holy Spirit. At first the battle against the Devil was stubbornly fought, but finally the break came, and we felt there was new territory gained for our blessed Christ. Thanksgiving day was the crowning day for the work here. At eleven in the morning services were held in the home and God gave us a great outpouring of His Spirit. There was weeping and laughing for joy in our midst. After the services we were invited into the dining room, where three tables were spread with an abundance of good things to eat, which God had so graciously provided. At the present time we have nineteen girls and thirteen bright-eyed

Close of Year, 1918

The fiscal year of the Publishing House closes on December 31st. We are very desirous of closing as many accounts, as possible before that time, so that we may present a clean balance sheet at the close of the year, and not be compelled to carry so many accounts over into the next year.

We are also making a desperate effort to free the Publishing House from debt by the end of the year. There are only a few weeks left. It will greatly aid us if all who have outstanding accounts will send us a remittance before December 31st. We will greatly appreciate it, and it will save much labor and postage.

We are now in the midst of our Christmas rush. Orders are coming in so fast that we are taxed to our limit in taking care of the business. We are also greatly handicapped because some of our employees are sick with the influenza.

We wish to assure all of our patrons and customers that we are doing our best, and will endeavor to give every order prompt and careful attention.

We fully realize that at this season of the year you are especially anxious to have your goods sent promptly, so as to have them in time for Christmas gifts.

We will do all possible to fill all orders within twenty-four hours from the time they are received, so that you will not be disappointed.

If you do not receive an immediate response to your letters during the next week or ten days, please bear with us the best you can, and all will be attended to as soon as possible.

Pentecostal Nazarene Publishing House

little babies in the home. Almost every girl knows the Lord in the forgiveness of her sins, and it's a blessing to be here and worship with them. The work here is constantly increasing under the superintendency of Brother Vallery. Unfortunate girls from three states are given a home, whereas they would have no place to go if it were not for the home. This is the only work of its kind to represent Tennessee, Arkansas, and Mississippi. Christmas is drawing near, and if any desire to make hearts glad let them send in an offering, however small it may be. We have many needs at present, such as dishes, knives, forks, and other things that will help to brighten and make the home comfortable. We expect, if the Lord is willing, to have another evangelistic campaign from December 25th to January 2d. We would be glad to have any of our holiness people passing through Memphis to stop over a few days with us at 901 Chelsea avenue.—Rev. Alfred L. Ford, Jr.

Hartford, Conn.

I have just returned from New Bedford, Mass., where I assisted Rev. Tom M. Brown, pastor of our church there, in a two weeks' revival meeting. We found the church and pastor expecting a gracious time from the Lord, and we felt from the beginning that God would give a revival. It was easy to preach, the congregation was so responsive and appreciative. Brother Brown and the people had the meeting well advertised, and we had splendid attendance from the beginning. The singing was excellent, with Miss Atwood at the piano, Brother Brand playing the large harp, Brother Brown the violin, and Brother Atwood the banjo, and the male quartet also, which sang almost every night, besides some other special singing by Brother Lee and others. God bless them all. Another thing that was noticeable in the meeting was that the congregation always sang. The first week was spent in preaching and prayer. On the second Sunday God gave us nine or ten seekers who prayed through. The last week we saw seekers at the altar almost every night. The last Sunday was a great day. In the morning the pastor received two men into the church, and we hope that others may soon follow. Then we had a children's service, which was very effective. The Sunday school

was dismissed and we went in to have a salvation service for the boys and girls of the Sunday school, and God truly blessed us. Mrs. Manchester, the deaconess, said that almost all of her class had been saved or sanctified, or both, during the meeting. Brother Manchester led the singing during most of the meeting, to the delight of all. In the afternoon we held another great service, in which many told of how God had blessed them in the meeting. Just before the regular hour for Sunday evening the pastor, with many of his efficient and consecrated workers, held a good street service. Then came the closing service, which was a blessing to all. Many beautiful testimonies were given in thanks to God for real salvation and keeping power, among them Brother Noble, the usher who was sanctified wholly during the meeting. Amen. The closing service showed that there was much interest, as the house was well filled and we had several seekers who found their hearts' desire. In all there were around twenty-eight professions of pardon, reclamation, or sanctification. The church will be well cared for by the pastor, for Brother Brown is a good pastor, and his people do not hesitate to say so. He has just placed about a dozen new subscriptions to the HERALD of HOLINESS among his people, besides he was selling books, mottoes, and calendars from our Publishing House. I was pleasantly entertained at the parsonage, and I found Brother and Sister Brown fully out for God and holiness. They are real Pentecostal Nazarenes. God bless and reward them for their kindness. They treated me well, both as to entertainment and remuneration for my services. I was privileged to stop off at Providence, R. I., and preach at the Wesley Pentecostal Church of the Nazarene on Monday and Tuesday nights. Rev. G. G. Edwards is the hustling, wideawake pastor here. It was a real pleasure to be with him and his people, for they have a live crowd there. We had two good services and several souls were blessed. Brother Edwards was holding a convention in his church and he expected a number in for the Thanksgiving services. Brother Nelson, a good old Southerner, supplied for me while I was gone. They had some good services, and Mrs. Nelson sang some special songs. They are under commission for Africa, under the Methodist Episcopal church. We were delightfully surprised to receive some nice things from our church for Thanksgiving, in which was two fowls. Well, the Lord is very good to us.—C. H. Lancaster.

Lowell First Church

Amid waving of handkerchiefs and the singing of the Doxology, the cancelled mortgage of our Lowell, Mass., church went up in smoke at nine o'clock Thanksgiving night. Surrounded by trustees, stewards, and class leaders our white-haired senior pastor, Rev. A. B. Riggs, stood beside the table and watched it burn, after Sister Sarah Stewart, one of the trustees, had touched the match to the paper. To Brother Riggs the burning of that mortgage represented the climax of twenty years of faithful labor. When he became the pastor the society worshiped in a hired hall. In 1905 he laid the cornerstone, in 1906 the church was dedicated, in 1910 enlarged and a new mortgage placed upon it, and this week, Thanksgiving night, all indebtedness cancelled forever. Our people rejoice in this the consummation of his labors. During all these years Sister Riggs has stood faithfully by her husband's side, sharing in his sacrifices, and by her prayers and faith augmenting the success of his work. We regret that because of her present invalid condition she was unable to be present on Thanksgiving night and publicly share in the rejoicing. This church has always been forward in its offerings for missions and every other benevolence, contributing to the support of our schools, Publishing House, and so forth, but we plan, now that our home obligations are cleared, to give more than ever to the denominational needs. God is still answering our prayers and saving souls. Six seekers were at the altar the other Sunday night, and a young woman prayed through to victory at the close of the prayermeeting Tuesday night. To God be all the glory.—Martha E. Curry, Associate Pastor.

Providence, R. I.

At a recent business meeting of the People's Pentecostal Church of the Nazarene, Providence, R. I., the following resolution was adopted and voted to be published in the HERALD of HOLINESS:

Resolved, That we sincerely regret that our beloved pastor, Rev. Paul Goodwin, finds it necessary to sever his relations with us owing to ill health, and our prayers and best wishes shall go with him wherever he may hereafter locate.—Mrs. Rose E. Angilly, Clerk.

Malden, Mass.

Our church is having a good degree of prosperity. General Superintendent Goodwin visited us in the campaign for the Eastern Nazarene College, raising \$3,600 for the institution. Our missionary offering for November was the largest in our history. We are having seekers at our altars, for which we are deeply grateful. We purpose to hold a series of meetings early in December, when Rev. A. K. Bryant, of Everett, Mass., will be our evangelist. Recently we cancelled a small note held against our church, and will go up to Assembly entirely free from all obligations. We are looking for and expecting the best year we have ever had. To God be all the glory.—Reporter.

Thio Plains, Ohio

At last our hearts feel easy over the seeming passing of the epidemic. To God be all the glory, who so faithfully has brought us through. Only three of our members thus far have been taken home to glory, Mr. Levi West, Mrs. John Turner, and Mrs. May Plurcharpt. We feel grateful to God for present blessing. Thus far, through many difficulties, God has blessed our feeble efforts to His own glory. We are expecting great things from God yet. We start our winter's campaign with Rev. W. R. Cain, of Kansas, as evangelist. We are expecting a sweep of glory in the salvation of many souls. Please pray for us, that God will establish a work to last through all eternity. Praise God, we expect to go through, for His way is our way. The glory lingers over our hearts, and we feel encouraged to press on.—M. C. Adams, Pastor.

Norman, Okla.

This is to report the glorious progress of our little church, of scarcely twenty paying members, in Norman, Okla., under the leadership of our new pastor, Rev. Tommie Hays. Owing to the influenza we have only been able to hold three Sabbath day services, during which time we have put into the church over \$100 worth of improvements besides a new piano. "Our faith is still winging, and the heart bells are ringing." We are sure to win yet, because we are using the greatest weapons in God's universe—faith and prayer.—Esther Roane.

Tempe, Ariz.

I love the HERALD of HOLINESS and couldn't get along without it. I don't get to go to church, as the influenza has been so bad and there is no church at Tempe. I never saw a better place for a Holy Ghost preacher than here. This is a fine place to have a mission and I would be glad if some one would come and start a mission. I love the Pentecostal Nazarenes and love the dear Lord better than anything on this earth. The Lord has saved and sanctified me, for which I praise Him.—Bettie Henderson.

Tacoma, Wash.

We wish to report, victory for Tacoma. We are only a few in number here, but this is certainly a fertile field, and God's smile is upon us. We have caught the vision and have the burden for the lost souls. We are looking up and pushing ahead. We need your prayers.—Gus Wachsmith, Pastor.

Sioux City, Iowa

At the Iowa District Assembly held here September 11th to 15th, it was voted that the churches of the Iowa District put forth special effort, the first Sunday before Thanksgiving, to raise as much money as possible to either buy or build a parsonage for the District Superintendent. The money raised on this day was to make the first payment on the parsonage. Our crowd was small on November 24th, but we did give the people a chance to make a pledge, payable January 1, 1919. The cash and pledges amounted to \$211. All our people need is a chance to give and they are up and at it. Some are getting saved here, and under the ministry of Roy Wiggins some are praying through in South Sioux City, Neb.—S. M. Lehman.

BIBLE STUDY Young People's Society

Lesson Ten.

THE PROSPERITY OF THE RIGHTEOUS

Psalms 112.

By Rev. E. J. Fleming.

1. "Praise ye the Lord" (Hebrew, Hallelujah).

"Blessed is the man that feareth . . .": The beginning of wisdom—Psalm 111:10; (also note key to success, margin). Trust God—Isaiah 50:10. Receive mercy—Luke 1:50. Graciousness—Psalm 145:19. God's secret—Psalm 125:14.

"That delighteth . . .": Psalm 1:1, 2. Christ our example—Psalm 40:8 with Hebrews 10:5-9. From the inward man—Romans 7:22. Spiritually minded—Romans 8:6, first clause.

2. "His seed . . . might be blessed": Prov. 20:7. Inherit the earth—Psalm 25:13, first clause. Be established—Psalm 102:28. God covenants to be their God—Gen. 17:7. Holy Spirit promised—Acts 2:39.

3. "Wealth and riches . . .": Prov. 3:16. Much treasure—Prov. 15:6 with 1 Tim. 4:8. What his treasure? Isaiah 33:6, last clause. Temporal good—Matt. 6:33 with Malachi 3:10. Good works rewarded—Phil. 4:18, 19. Contentment—1 Tim. 6:6-8. "His righteousness . . .": Work and effect—Isaiah 32:17.

4. "Ariseth light . . .": Divinely brought forth—Psalm 37:6. Sown—Psalm 97:11. For old age—Job 11:17. Given by faith—Isaiah 50:10. Assurance—Micah 7:8. God's blessing—Malachi 4:2. Through Christ—John 12:46.

"Gracious . . . and full of compassion": Therefore merciful—Luke 6:36; forgiving, as God—Eph. 4:32, and as Christ—Col. 3:12, 13.

"Righteous": In this world—Titus 2:11, 12. Marked—1 John 2:29 and 3:7 and 10.

5. "A good man": Examples—Luke 23:50 and Acts 11:24. Described—Deut. 15:7-10. "He will guide . . .": Like Jesus—John 6:12. In business—Romans 12:11. Walk—Col. 4:5.

6. "Surely . . . not be moved forever": Who? Psalm 15:5, last clause. Why? Psalm 62:2. Kept from falling—how? 2 Peter 1:5-11.

"Everlasting remembrance": Matthew 25:34-40; Prov. 10:7. God does not forget—Hebrew 6:10.

7. "Not be afraid of evil tidings": Why? Prov. 3:25, 26. His faith sustained—Psalm 27:1-3. Forewarned unto patience—Luke 21:9 and 19.

"Heart fixed . . .": Steadfast—Acts 20:24. Fully consecrated—Acts 21:13.

8. "His heart is established": With grace—Heb. 13:9. Through prayer—Psalm 27:14.

9. "He hath dispersed . . . given to the poor": Benevolence commanded—Ecc. 11:1, 2, 6, and Isaiah 58:7 and 10. Why commanded? Deut. 15:11 and Mark 14:7. Laying up treasure—Luke 12:33 and 18:22. The rich charged—1 Tim. 6:17-19. The poor encouraged—Luke 11:41, first clause, and 2 Cor. 9:8.

10. By what disposition is the wicked moved herein?

Modoc, Ind.

We are still in the warfare against all the combined forces of sin. Things are not very active here along religious lines; that is, publicly, on account of the epidemic. The number of cases seem to be on the increase at present. We began a revival meeting here November 14th, with Brother Clifford Pearson as evangelist, but were compelled to close Monday night, November 18th. It was indeed a great disappointment to us, as the revival spirit seemed to be on the folks and the prospect was fine for a great meeting. Brother Pearson was at his best and proclaimed the gospel in a heart searching manner. The work in general here is progressing nicely. Our new church edifice is nearing completion. We hope to be able to dedicate shortly after the first of the year. When it is done we will have a very beautiful church property here, the value of which will be around \$6,000. It is marvelous how the Lord has blessed us in this great undertaking. The carpenters have worked now nearly six weeks and have only lost a half day on account of bad weather. From the very beginning it just seemed that the Lord was

putting His stamp of approval upon the work by giving us such exceptionally beautiful weather. Glory to His name! In connection with this I wish to make a personal report. It has now been one year since I became affiliated with the Pentecostal Nazarene church, and I wish to say I am more than pleased with the crowd. I have attended one educational convention, one preachers' meeting, and one Assembly on this District. Each time I have been more and more convinced that I am among the saints of the Most High. The atmosphere that prevails in the services and the fellowship with the brethren is indeed glorious.—Lyle O. Green, Pastor.

Indianapolis, Ind.

Indianapolis First Church has much for which to praise the Lord since the beginning of the Assembly year. Rev. Ira R. Akers and Mary B. Akers came to us as pastors, immediately after the Assembly. They have seemed to win the hearts of the people from the very first. The Lord blessed us and gave us souls at our altars, and the outlook seemed encouraging, and then the word came we would have to close on account of the epidemic. However, we feel that the time was not lost, as during this period we had a new furnace installed. The Lord marvelously provided the finances, for which we give Him all the glory. The first Sunday after the ban was lifted the congregation assembled in goodly numbers, and the glory of the Lord has been upon us in the succeeding services. A revival meeting was begun on Sunday, November 10th, and our dear Brother W. R. Cain was present with us for a few days. Brother and Sister Akers continued the meeting for the balance of the two weeks' period. Although a part of the time we were under a partial ban, we continued to hold our services and the Lord blessed us in so doing. The saints continued to pray, and on Sunday, November 24th, there was a mighty break. The house seemed full of the glory of the Lord, and long before the altar call was given seekers were at the altar crying unto God for mercy. The evening service also was one of victory. We are expecting great things for old First Church because the Lord is able to do exceeding abundantly above all that we can ask or think.—Carrie M. Polen, Secretary.

Atlanta, Neb.

We were on the work here the first Sunday after the Assembly, found the work in good condition, and became acquainted with some of the best people we have ever met. Brother Essley and his faithful wife, who have been on the work here for four years, have been a great help to us. We had services only three Sundays when the quarantine was put on and it was not lifted till November 22d. We had meetings the following Sunday, and the Lord gave us a special outpouring of His Spirit both morning and night. Then our District Superintendent, Rev. Theodore Ludwig, was with us and gave us four services, Tuesday night, Wednesday night, Thanksgiving morning, when we had praise meeting, a sermon, and communion service, and then Thursday night. The Lord graciously blessed these services, and two young women were reclaimed Thursday night. To God be all the glory. None of our church people has been a victim of the influenza yet, but it has started here again and has spread fast. The ban was put on again Sunday morning before Sunday school time, so we had no services. We ask the readers of the HERALD of HOLINESS to pray for us and the work here. Our heart's desire is to have a revival.—Anna Nutter, Pastor.

DEATHS

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

Allgood—On November 4th the Lord, in His great wisdom, saw fit to call from our midst dear Sister Allgood. She was born February 25, 1883, and departed this life last month. She leaves a widower, seven children, and a host of friends to mourn her loss. Sister Allgood was a true, loyal Pentecostal Nazarene. We will miss her, though we will meet her over there.—J. A. Pruett, Her Pastor.

Anderson—Julius Malcolm Anderson died November 20th of pneumonia. He was a great man of God, full of faith and the Holy Ghost, and one who prayed continually. Brother Anderson was a true, loyal Pentecostal Nazarene. Truly earth has been impoverished and heaven enriched. We will surely miss him at York, Neb., but will be spurred on in

the good fight of faith by one more pull over the battlements of heaven, where our sanctified brother now stands. By the grace of God we will go home to be with him by and by.—J. N. Smith, Pastor.

Barringer—Norman Woodrow Barringer, young son of Marvin and Jessie Barringer, was ruthlessly snatched from us before medical aid could be had. He was a victim of the awful disease of influenza, and, while we know that he will not come to us, yet if we are faithful we can go to him, thank God. We miss him, but we will meet him some day. The funeral service was conducted by our pastor, Brother Jobe.—Mrs. E. L. Bensley, His Grandmother.

Cork—Bernice Kimball was born November 1, 1881, in Newberg Junction, New Brunswick, was married in April, 1899, to Thomas Cork, of Lowell, Mass., and died November 23d. She leaves a widower, two daughters, and a host of relatives and friends to mourn her loss. She had an aggravated form of heart disease, which caused great suffering, and she became absolutely helpless before her death. She was patient and bore excruciating pain without complaint, always magnifying the grace of God in her affliction. She at one time served our church as a deaconess, but ill health compelled her to abandon all public work. At the public funeral service, held in the church, Brother Riggs quoted, "Our people die well."—Martha E. Curry, Associate Pastor.

Dozier—Doris May, the only child of Brother and Sister P. F. Dozier, who are among Pentecost's most valued citizens, departed this life Saturday afternoon, November 9th, at four o'clock. She died of influenza, of which she had been ill but a short time. She was converted when just a child and sanctified three years ago. She lived a most beautiful Christian life until the day of her death. She was always considerate of all, but especially of those who are so often neglected. The entire town of Pentecost and the many friends outside extend earnest sympathy and prayers to the heart-broken father and mother.—J. E. Bates.

Flynn—On Monday, July 28th, Estelle V. Flynn, one of our most attractive and spiritual young women, was drowned while bathing in Knops pond. She was nineteen years of age, a teacher in the Sunday school, a member of our Eastern Nazarene College circle of girls, and was training at the Lowell general hospital as a nurse. At the public funeral twenty-four girls from the college circle

attended in a body, and they, with hundreds of others who filled the church, and the immense profusion of flowers, all testified to the esteem in which she was held. Both pastors, Revs. A. B. Riggs and Martha E. Curry, assisted by Rev. S. A. Beers, had charge of the funeral service.—Martha E. Curry.

Hipple—Rev. Walter F. Hipple was born September 13, 1888, in Missouri, and departed this life December 2d. He came to Kansas in May, 1914, and about two weeks later was brightly converted, becoming sanctified soon after. He has lived a good Christian life ever since, often testifying to the saving and keeping power of God. On May 7, 1916, he was united in marriage to Ruth Hollins, to which union was born one daughter. He leaves to mourn his death his widow and one child, mother, sister, and two brothers beside a host of friends.—Rev. A. R. Dean, Pastor.

McClarey—Maud May McClarey was born November 6, 1900, and was called of Jesus to come to be with Him November 20th. She was eighteen years of age, was converted in 1916, and in the same revival sanctified wholly. Maud's life was an example for every one, and she was loved by all. Her place can never be filled in the church. She lived a beautiful Christian life, that the world could not gainsay. She was the leading singer at the Osage, Okla., church, and was our Sunday school scholar for about five years. Her death was caused by the influenza.—E. L. Looman, Her Pastor.

Melvin—Mrs. Mollie Melvin, wife of Ed Melvin, departed this life December 8th. She was born in Texas January 24, 1882. Her father and mother, C. F. Blakemore and wife, her widower, five children, five sisters, and two brothers are left behind to mourn their loss. The remains were laid in the Ural cemetery near her home in Oklahoma. The funeral service was conducted by the pastor of her home church, assisted by her many friends. The church at Canute will feel its loss, as she has been a very faithful helper for several years.—I. L. Bowman, Pastor.

Millar—It is with regret that we announce the death of our young brother in Christ, Brother Louis Millar, nineteen years of age. He was at Sunday school November 17th, took sick, and died at the home of his sister, Mrs. Clement Smith, of Homerville, Pa., on November 21st. We not only had his testimony that he was saved and sanctified, but, as one of the young men who worked with him in

the mill said, "Louis used to swear, but one night something happened, and he was good always after." He has gone to be with Jesus, which is far better.—Sister L. Grosset, Deaconess.

Plurchart—Mrs. May Smith Plurchart, a devoted and earnest Christian, member of the Pentecostal Nazarene church at Logan, Ohio, passed away December 1st. She came to us from the First Presbyterian Church of Logan just one year before her death. Truly God has indeed planted by His side a faithful woman. Our loss is His gain. She was continually assisting the poor and needy and telling everywhere she went of her undying love for Jesus and the church. The pastor, assisted by Rev. Dr. Kerr, of the Presbyterian church, officiated at the last obsequies, December 3d.—M. C. Adam, Pastor.

Richardson—Joseph Richardson, a saintly old man, who had rounded out a little more than three score and ten years, was translated October 29th. He sang and shouted the praises of God on his deathbed; honoring there as he had in his life, the Christ who had saved and sanctified him. He leaves a widow and one daughter. He was buried in Edson cemetery, both pastors officiating at the funeral.—Martha E. Curry, Associate Pastor.

Robinson—Alice Marshall was born in St. Johns, New Brunswick, June 27, 1869, was married in Lowell, Mass., to William A. Robinson on October 19, 1891, and died October 21st. During the summer of 1898 she was converted, and about two weeks later was sanctified wholly, maintaining the experience until she died. She was licensed a deaconess by Dr. Breese in 1908, and consecrated in the spring of 1914 by Dr. Walker. Our church, the community, and many relatives mourn her loss. Her immediate family are her widower, one son, Captain Earl Robinson, and a daughter, fourteen years of age. She was buried at Edson cemetery, Rev. A. B. Riggs conducting the funeral service.—Martha E. Curry, Associate Pastor.

Strawn—David H. Strawn was born at Coffeyville, Kas., January 1, 1884, and died at Bethany, Okla., November 27th, at the age of thirty-four years. He was sick only a few days with Spanish influenza. He leaves a widow and one child. He was converted in 1905, and sanctified a short time afterward. He first was a member of the holiness association, but later joined the Pentecostal Nazarene church. He had many battles to fight as an orphan boy, but made good in the struggle and became a noble Christian man. His last words were, "All is well with my soul. The fire burns and the glory holds."—C. B. Widmeyer, Pastor.

Waldie—Private Peter M. Waldie, son of Thomas and Margaret Waldie, was born in Scotland in 1888, and died at the hospital in Boston November 25th, of influenza. He was converted very early in life, and sanctified some time after, uniting with our church at Beverly, Mass., where he was secretary of the Sunday school. He prepared for missionary work and was accepted as a candidate by our General Foreign Missionary Board. This fall he enlisted in the S. A. T. C. and entered the Northeastern College. He leaves a father, mother, three sisters, and two brothers, one of whom is with the colors. The funeral was largely attended, and was conducted by his pastor, assisted by Rev. R. Wayne Gardner, a classmate at Olivet.—Rev. Charles S. Jenkins, Pastor.

NOTES AND PERSONALS

The three General Superintendents plan a great educational campaign in southern California, during the month of January, to raise funds for our Pasadena University.

Miss Ruth Williams, treasurer of our Topeka, Kas., church, worshiped with us in Kansas City Sunday, and on Monday was a very welcome visitor at the Publishing House.

Lieutenant William Ingram, who is a member of our Pasadena First Church, stopped off on his way home to pay us a visit. He is a former student of the Pasadena University.

The consolidation of our Donalsonville, Ga., school, the Southeastern Nazarene College, and Trevecca College, at Nashville, Tenn., will give us a good, strong college in the Southeast. General Superintendent Williams has been engaged for a campaign in the early spring to raise fifty thousand dollars to place this school on a solid basis.

Let us rejoice together that the full twenty thousand dollars has been subscribed on the Publishing House debt. Now that we have only a few days left before the date to close the campaign, let us put in a few thousand dollars extra to give the House a good start with the first of the year. It is our Publishing House, and if we should put in a little extra it will still be ours, and we are only helping ourselves.

One of our sisters in the Lord in Oklahoma writes, "I request prayer for my companion, who was once a saved man. He has gone back into sin. I covet the prayers of the church, that God will lead me in everything that I do and say, and that He will give me grace and strength to go through the trials that the Devil brings upon me. But do pray for my husband."—Surely we will pray for this one who has wandered away from God, for has He not said He was married to the backslider?

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TELEGRAMS

JASPER, Ala.

HERALD OF HOLINESS:

Greatest Assembly in history of Alabama District just closed, under leadership of General Superintendent Williams. Seven hundred and seventy dollars was subscribed for the Publishing House; fifteen hundred dollars for foreign missions; two hundred dollars to aid Florida District for Superintendent's support. District Superintendent paid in full. H. H. Hooker elected District Superintendent. Great spiritual uplift. Splendid organization of District. Outlook very encouraging.

P. M. COVINGTON, Former Supt.

OKLAHOMA CITY, Okla.

HERALD OF HOLINESS:

Rev. J. B. Chapman, of Peniel, Texas, comes to take the pastorate of the Bethany church. The special Bible course at Oklahoma Holiness College begins January 14th with Rev. Mr. Chapman in charge. Plan to spend a month with us. The terms are reasonable. Write today for information.

C. B. WIDMEYER, President.

BETHANY, OKLA.

WACO, Texas.

HERALD OF HOLINESS:

Advisory board of the San Antonio District signed note for five hundred dollars for the Publishing House debt.

WILLIAM E. FISHER.

ANNOUNCEMENTS

Change of Address—J. L. McLendon, former pastor of Texarkana Pentecostal Nazarene church, has just accepted a call to the Lufkin church. His new address is Lufkin, Texas.

Notice—I have two Prince Albert suits that will fit a man who weighs 180 pounds, five feet and nine inches tall, and measuring forty inches bust. I will send them to the ones who preach full salvation, prepaid, free. Address Evangelist J. A. Dooley, 915 North Twentieth avenue, Minneapolis, Minn.

To the Missouri District—I have just had word from Rev. I. B. Sipes, president of the Nazarene Bible Institute at Des Arc, Mo., saying that he can not possibly carry on the school longer unless the churches rally to his support. We pledged him thirty-five dollars a month, but have not paid it. Let every church on the District take an offering next Sunday and send at once to Rev. I. B. Sipes, Des Arc, Mo.—J. D. Scott, Chairman of District Educational Commission.

Revival Services—Rev. L. Milton Williams, of Oskaloosa, Iowa, will begin a campaign in Ashland, Ky., at the Pentecostal Nazarene church, corner of Twenty-first street and Greenup avenue, Saturday night, January 4th, and continuing through the 19th, possibly longer. We invite the holiness people and all other denominations to make an effort to hear this man while in this town. For further information address C. C. Childers, Secretary, or W. W. Hanks, Pastor, at Ashland, Ky.

Mid-Year Holiness Convention—A mid-year holiness convention will be held in the First Pentecostal Nazarene Church, Lansing, Mich., December 27th to January 1st, inclusive. The workers engaged are Rev. John Paul, dean of Asbury College, of Wilmore, Ky., and Rev. W. R. Cain, of Wichita, Kas. Ministers, evangelists, and pastors from out of the city will be entertained free in the homes of the people, and are cordially invited to come and enjoy this feast of good things. For further information write Rev. W. R. Gilley, 1003 West Genesee street, Lansing, Mich., or phone 4732. Citz.—W. R. Gilley.

Rally—There will be a fifth Sunday rally with the Antlers, Okla., church, conducted by Rev. T. F. Taylor, of Kingston church, commencing Friday night before the fifth Sunday in this month. We give everybody a hearty invitation to attend.

and will assure you a good time in the Lord.—F. R. Morgan, Pastor.

Notice—The Pentecostal Nazarene church, of Montrose, Colo., takes this opportunity to recommend Rev. R. L. Hollenback for the evangelistic field. He is experienced in evangelistic work, and is desirous of re-entering that work. He has held the pastorate of the local church here since last spring. Address all communications to him at 238 North Park avenue, Montrose, Colo.—A. H. Egglestone, Church Board Secretary.

Coast to Coast Conventions—The National Holiness Association has been delayed in beginning its work because of the prevalent sickness of the country. They now plan to open the campaign January 2d, according to the slate we now give: Burlington, Wash., January 2-6; Seattle, Wash., January 7-12; Tacoma, Wash., January 14-19; Portland, Ore., January 21-26; Salem, Ore., January 28-February 2; Oakland, Cal., February 5-9. Other places and dates will be given soon. The workers for the present are expected to be Revs. C. W. Ruth, of Indianapolis, Ind.; C. H. Babcock, of Los Angeles, Cal.; Joseph Owen, of Boaz, Ala., and A. H. Johnston, of Akron, Ohio. We humbly ask the prayers of all interested in the meetings, and ask them to share in them in all ways practicable, and that those within reasonable reach of these conventions to plan to attend them.—C. J. Fowler.

Notice to Pastors of Washington-Philadelphia District—I am asking that each pastor take a special offering on Sunday, December 22d, for our District Superintendent. Owing to a number of causes, mainly influenza, we have fallen considerably behind. Now that the churches are again open, we must make some special effort to bring up this deficiency. The year is now over half gone, and we can not afford to come up to the Assembly short. Besides this our brother is in need of the money. Remember also that elders, licensed ministers, and evangelists were assessed \$500 for the District Superintendent's salary. Kindly remit and help us to put it "over the top." Address me at Chicamuxen, Md.—D. E. Higgs, Treasurer of Fund.

Our HERALD OF HOLINESS is, to my mind, the greatest paper known today.—J. E. THREAGILL.

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more, Md., 825 West Lombard street.
Western Oklahoma—J. I. Hill.....Oklahoma City, Okla.
1717 Linwood boulevard.

EVANGELISTS' DATES

Lyman Brough:
Ottawa Lake, Mich.....December 1-February 9

Lee L. Hamric:
Dalask, Ark.....December 20-30
(Haynes Chapel)
Blackwell, Okla.....January 3-February 5

Hollenback and Byron:
Jeffersonville, Ind.....December 18-January 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

C. E. Roberts and Wife:
Spokane, Wash.....December 1
Walla Walla, Wash.....January 6

C. W. Ruth:
Burlington, Wash.....January 2-6
Seattle, Wash.....January 7-12
Tacoma, Wash.....January 14-19
Portland, Ore.....January 21-26
Salem, Ore.....January 28-February 2
Oakland, Cal.....February 4-9
Los Angeles, Cal.....February 11-18
San Diego, Cal.....February 18-23

Mrs. Bessie Williams:
Hot Springs, Ark.....December 12-29

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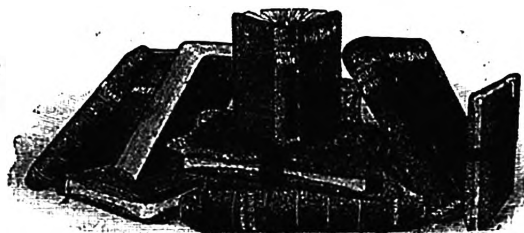
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SPECIMEN OF TYPE

Christ is tempted. He beginneth to preach

13 ¶ Then cometh Jēsus from Galilee to Jōrdān unto Jōhn, to be baptized of him.	A. D. M.	13 and up to Zai
14 But Jōhn forbad him, saying, I have need to be baptized of thee, and comest thou to me?	CHAP. 2.	14 wa.
15 And Jēsus answering said unto him, Suffer it to be so now; for thus it becometh us to fulfil all righteous-	¶ Ch. 2. 22.	15 say
	¶ Mat. 1. 10.	15 lan
	¶ Jn. 1. 2.	
	¶ Jn. 1. 2.	

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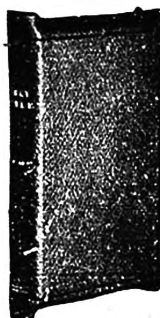
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THE Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must

¶ ch. 22. 16.
¶ ver. 9.
¶ ch. 2. 2.
¶ Cor. 1. 6.
¶ Gal. 1. 12.
¶ ch. 11. 7.
¶ Tim. 1. 2.
¶ John 3. 32.
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