

HERALD of HOLINESS

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

VOL. 7. NO. 31. WHOLE NO. 343

KANSAS CITY, MO., NOVEMBER 6, 1918

EDITORIAL

Reconstruction and Adaptation



TEACHERS and editors for quite a while have regaled us with their effusions concerning the wonderful and mandatory changes which the results of the war are going to force upon the churches when it shall close. They are fond of saying that the great churches will never be the same after the war that they are now; that the boys at the front have learned many things which will place them beyond the influence of the church along the old lines they have followed in the past; that if we would retain their respect and confidence when the war is over we will have to do a deal of reconstruction and adaptation which will be radical in their nature.

We have eagerly read every line of this sort of lucubrations vainly in search of something definite from some of their articles, but up to date have failed to find it with any degree of satisfaction. They content themselves in writing in dark hints and portentous predictions of woes awaiting the churches if they do not proceed to get ready to do this needed amount of reconstruction and adaptation. These writers are pitifully vague and nebulous, and never come out in the open and tell us in detail just wherein and whereby this vast deal of reconstruction is to be done. If they are right in their deductions, made generally from personal inspection at the front among the boys, they owe it to us to tell us in so many words what we are to do and not leave us to painfully and fruitlessly guess at what they mean. They should tell us just where the churches are weak in their faith or in their polity or in their way of worship or in their homiletic methods pursued by their clergy, or what new methods of church work they have discovered which will answer for the adaptation and reconstruction so imperiously demanded. They seem to have found "somewhere over there" some new secrets whereby we can effectuate wonderful changes in some or all of these respects by which we can work wonders when the war is over and the boys return home.

A Serious Matter

Now this is a serious matter if true, and as serious if not. If true and we really need to make these great changes, it remains a fact that these writers are not true leaders of their brethren, and should not keep their secrets to themselves. If true, it is also a fact that it is a confession that the churches have never been right before the war, for the war can not change

human nature or the Bible; and if wrong then they should have cried aloud before the war and not waited until this holocaust came to make their discovery and to warn us. What is there in blood and death and horrors to teach men these new discoveries about churches and their needs anyhow?

We Demand to Know

If it be not true, it was entirely needless to so frighten us by these dark hints of some great and fatal unrevealed needs, without which we are undone forever, and had as well quit and go out of business as churches. We can not imagine really what these men mean and where they found these new and needed features which are to transform the churches, if they will only seize the opportunities. What do these men want and mean? We demand to know in the interest of right and truth and the highest good of our fellowmen. We read a long article from the facile pen of a distinguished minister who does more writing than any other one minister in all our acquaintance with the press, both church and secular. We searched in vain for lucidity and detail in his long article, but he indulged only in hieroglyphs and ominous and frightful sounds and signs, but never relieved our suspense. The nearest approach to it that he gave us was in one spot, where he did say that the boys after the war would never be willing to obey the church which persisted in warring against dancing and card playing and theater going and such like; that they were doing these things "over there" and would demand the right to continue doing them after the war. This was possibly a hint after all. Possibly they have discovered a new ethical code somewhere "over there." But our wonder was not relieved by this frank hint. The reason is that there would be required no adaptation or reconstruction in any of the old churches after the war to make room for these forms of worldliness after the war. They had long since ceased before the war to utter any protest against these forms of worldliness, and the young people have gone right on "over the top" with a whoop and a yell of victory. We can see no need of changes in these respects if this be all. We fear that this suggestion of our distinguished brother is representative and that the darkly hinted at changes demanded are all of this class, and that we must let down the bars between the church and the world and let everything be free and easy as to any and all lines of worldliness and sin. It is, we fear, a sinning church and religion now called for outright. It is the kind of

HERALD OF HOLINESS

Official Organ, Pentecostal Church of the Nazarene, Published Every Wednesday at the Pentecostal Nazarene Publishing House, 2109, 2115 Troost Avenue, Kansas City, Mo.

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Subscription Price — \$1.50 a year in advance.
In change of address, name the Postoffice and State to which the paper has been sent, and the Postoffice and State to which you wish it sent.

Subscriptions are payable in advance. Unless payment is made, or request made to have the paper continued, it will be discontinued at the expiration of time.

In remitting, send money order or bank draft, payable to Pentecostal Nazarene Publishing House, 2109, 2115 Troost Avenue, Kansas City, Mo.

Entered as second-class matter at the Postoffice at Kansas City, Mo. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized July 19, 1918.

a church a wit spoke of once. He said he liked such and such a church because it interfered neither with his politics nor his business.

Taken to Task

A GOOD brother and friend takes us to task privately for wanting politics adjourned until after the war is over. We simply, in our recent editorial, insisted that it would be unwise to change Presidents while this war lasted, and the issues growing out of it had been settled. This, our brother seems to think, was politics on our part. Well, we hasten to disavow, even remotely, saying a word intended to be in favor of the Democratic party or against the Republican party. We have had a hard time of it to forgive these parties for their treasonably protecting and perpetuating the reign and ruin of the rum power in this country, until forced to change by an avalanche of public sentiment, begotten by influences entirely outside their bodies or policies. Now they both vie with each other in clambering into the band wagon, but we have not felt the least diminution of our contempt for both these old parties for their recent advocacy of prohibition.

We will never have to seek forgiveness for voting with either of these old parties, for that is something we have never done yet. But our abhorrence of the rum record of both these parties does not keep us from admiring anything specially laudable or brilliant in the personal administration of an official put into power by either party. We admired Theodore Roosevelt greatly during his brilliant administration of the presidency, and consider him a great statesman. We admire the administration of Mr. Wilson during his term of office as President. We think he has done wonderfully well under the difficult and delicate situations with which he has had to contend. We simply suggested that it would be unfortunate to swap horses while crossing a stream, as Mr. Lincoln warned us against. We would regard it as equally unfortunate to make such an exchange of Presidents if it had been Mr. Roosevelt instead of Mr. Wilson. Of all things, don't let anybody suspect this editor of any, the least, shadow of leaning toward either of the old political parties. This is one thing we can assure all will never occur unless the editor loses his reason or his religion — one or both. The editor is and has always been an original, unreconstructed, charter member of the ex-Governor St. John's Prohibition third party.

Lust of the Eye

JOHN, in describing the evil world, denominates it composed of three things: "the lust of the flesh, the lust of the eyes, and the pride of life." We are in the age when the "lust of the eye" is appealed to with the greatest emphasis. No age of the world perhaps ever saw such appeals made to the lust of man through his eye as today is the case. Modern fashion is one of the Devil's chief engines for this business.

Women dress in a way to arouse the carnal passions of men, and what can they expect but the natural fruit of such appeals as they thus make? Mothers deplore the fall of their sons and daughters by lust, and bemoan an evil age when such things are become so frequent. They are only reaping what they have sown and had not sense or religion enough to know in advance that God meant what He said when He declared long ago that she would have to reap what she sowed. The mother sowed lust in the short skirt and low necks and gauzy dress which exhibited the limbs of her daughter, and what could she expect but a harvest of carnality and lust in thus debasing her daughter's moral sense of modesty and chastity and exciting the sense of carnal passion in men who looked at her on the street or in the dance hall?

In our moving pictures, on our billboards, at our bathing beaches, on our magazine covers, in periodical and newspaper advertisements, everywhere the eye can turn the lust of man is tempted by exhibitions which proper modesty would have forbidden, and men and women are ruined by the thousands and thousands. The ravages of impurity are increasing rapidly, although we are supposed by some to be in the purview of the millennium by our superior advancement along all lines, of the rapid salvation of the world. Since this war began runaway girls have increased fifty per cent, we are reliably told by those who have made a business of studying these gruesome statistics. In one small factory city near which an army cantonment was established it is reported that the ruin of six hundred girls was the toll exacted by the situation. Think of the woe and ravage of the homes represented in these cases! Think of the disease and ruin and wretchedness worse than death spelled out in these figures and facts!

What temptations are thus placed before the pure girls and boys who are trying to live clean lives! How can they protect themselves from pollution? Only by the blood of the Savior. There is no safety except in the life given to God and which we are pledged to keep clean and pure for His own indwelling. God can keep you clean if you will let Him do it by absolute and eternal surrender to Him. Do this young man, young woman, at once.

What a need there is for mothers today. These half-dressed girls are in need of mothers and fathers. Even if they had fathers things could be remedied in large measure, even if there should be trouble in the home in seeking a reformation by the father. There had better be unhappiness in the home than uncleanness and moral ruin in the children. But where there are *real mothers* there will be no trouble in bringing about the needed reformation. Any woman of sense, even if she have no religion, ought to know better than to let her girls appear on the street or anywhere save in her own private chamber dressed as many of them are seen on the streets. If things get any worse there will have to be an appeal made to the city authorities to arrest such girls at sight, and run them in for the protection of the public morals.

THERE is and can be nothing in the nature and duties of a true preacher of the gospel attractive to the carnal mind. It takes the spiritual eye to see the beauty — the Spirit-called to undertake the burdens, and the Spirit-cleansed and Spirit-filled to be faithful to the imposing trusts of the ministry.

HEART earnestness, more than head furniture, is essential to ministerial success. With heart earnestness, the more head furniture the better — without it, the less of the other the better. With his heart properly prepared, a preacher will never rest till he has all the head help there is in reach of him, and he is not in danger from it.

DEFECTIVE in heart-readiness, a preacher's most easy and natural mistake is to seek to substitute this unconscious or unconfessed need with head furniture. Hence come professionalism, formalism, perfunctoriness, deadness, ambition in the ministry, and apathy, worldliness, and sinfulness in churches.

The Carnal Mind

By REV. C. W. RUTH, Evangelist

"The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be" (Romans 8: 7).

BEFORE ANY one can have a full appreciation of the need and importance of a "second work of grace" he needs to understand that the Bible speaks of something, and deals with something separate and apart from sin as an act. The carnal mind is not something that one has done; it is not some sin in the outward life; it is a something within one: a principle, a root, a mind, a bent, a tendency, a sinward proclivity, a corruption or infection of the nature, a something innate, inbred, inborn; that came to him by the laws of heredity, and was born in him, as a result of the moral fall in the garden of Eden. Hence David said, "Behold, I was shapen in iniquity; and in sin did my mother conceive me" (Ps. 51: 5).

It is something that theologians term, "original sin," "inbred sin," "depravity," "the Adamic nature," and so forth. The Bible speaks of it as "the flesh," "our old man," "the law of sin," "the body of sin," the "body of death," and so forth. Christians at times refer to it as their "weakness," their "disposition," their "temperament," their "besetting sin," that "something within," that occasions an inward conflict. Some seem to think it merely some physical infirmity, or nervous affection; or some human trait essential to their beings? But it is far more serious than any nervous defect or physical ailment. Methodism defines it in her "Discipline," article No. 7, as follows: "Original sin standeth not in the following of Adam (as do the Pelagians vainly talk), but it is the corruption of the nature of every man, that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and of his own nature inclined to evil, and that continually." It is doubtful if this definition can be improved upon. Melancthon, the theologian of the Reformation, defined it thus: "Original sin is an inclination born with us—a certain impulse which is agreeable to us—a certain force leading us to sin, and which has been communicated by Adam to his posterity. As in fire there is a native energy impelling it to mount upward; as there is in the lodestone a natural quality by which iron is attracted, so also there is in man a primitive force that inclines him to evil."

A few facts suggested by the Scripture quotation above will indicate the seriousness of this matter:

1. "The carnal mind is enmity against God." It is not "at enmity," as is frequently quoted, but is in itself the very quintessence of enmity, and is diametrically and diabolically opposed to God.

2. It is "not subject to the law of God." Hence it can not be controlled nor subjugated by law—not even by God's law; it is in its very nature an outlaw; and an outlaw in the community is always a serious proposition.

3. It frequently gains the ascendancy and mastery over the will, and thus enslaves and captivates the soul; so that a person under its power will do the evil that he did not mean to do, and leaves undone the good that he meant to do.

4. It is a "corruption of the nature" that pollutes and defiles the affections, thoughts, and desires—the fountain springs of life.

5. "To be carnally minded is death." That is, whenever the carnal mind gains the as-

cendency and mastery in the life, it invariably destroys and kills out the spiritual life—as manifested in love, joy, peace, long-suffering, and so forth.

6. May we inquire as to its origin? Is it of divine origin? Is it the result of God's creative act? Surely God would not create us with a something in us opposed to Himself. No, it is of satanic origin; it emanates from the pit; it is an ally of Satan, and in league with hell; it is a something of the Devil in us.

7. It is not removed in conversion. Having been born in us, and not anything we have done—not the result of our own volition—in the nature of the case God can not forgive it. Any sins that we may have committed may be confessed and forgiven; but God can not forgive us something that we have not done; hence, it is not removed by pardon. Nor do any of the main denominations teach that it is removed in pardon, or regeneration. As is well known, Mr. Wesley preached two sermons in particular—one on

A Successful Evangelist

BY REV. L. B. WILLIAMS

Wanted: An evangelist.

One who has a good reputation at home.

One who knows how to pray and get others to pray.

One not too big to preach to small audiences.

One who is not depending on his past reputation for success.

One who does not scold those present on account of those who are absent.

One who can present the old saving truths of the Bible in a way that people come again.

One who has more than a ten days' supply of sermons, so that if interest should wane, it would not be necessary for him to leave.

One who will work on the people present, and not waste ten days trying to get a house full of people before making any effort at soul saving.

One who does not boast of his lack of education, ridicule the D.D.'s, nor act, dress, or speak in a manner to disgust thinking people.

One who has faith in the church he is serving, and will not hesitate to recommend it to others, thus making it easy for the pastor to add to his roll and conserve the work.

One whose sermons are not a jumble of stock phrases, jokes, and sayings culled from other evangelists—such as have been going the rounds until they are considerably overworked.

One who does not unnecessarily magnify the shortcomings of the holiness people until outsiders are led to believe that our people are the biggest hypocrites in the community; and, of course, no one would want membership among such a disreputable people.

One who has not reached the extravagant, exaggerated language state of his career; whose illustrations are not so overdrawn that people will not believe them; who does not "shake cities from center to circumference," and the "country for miles around"—just a plain, Holy Ghost preacher.

For such an evangelist we will arrange a date and pay him well for his time.

WASHINGTON, D. C.

"Sin in Believers," and the other on "The Repentance of Believers," in which he strongly sets forth the fact that this sin nature does remain in one who has been justified; even as he recorded in his "Journal," June 24, 1740, "Sin does remain in one that is justified, though it has not dominion over him. For he has not a clean heart at first."

In like manner the Presbyterians, in their "Confession of Faith," chapter 9, section 4, declare, "When God converts a sinner, and translates him into a state of grace, he freeth him from his natural bondage under sin; yet, by reason of his remaining corruption he doth not perfectly, nor only, will that which is good; but also will that which is evil." Dr. Pendleton, who is one of the most authoritative and orthodox of Baptists, in his book on "Christian Doctrines," which is a compendium of Baptist theology, declares on page 300, chapter 21, "Alas, the regenerate know full well that sin is in their hearts. This accounts for the Christian warfare. This conflict implies the remains of sin in the believer." The Episcopal church, in her ninth article of religion, says, "This infection doth remain, yea, in those who are regenerated." So also Paul declared concerning the Corinthians, whom he acknowledged as "babes in Christ," but "yet carnal" (1 Cor. 3: 3). Thus we see that the teaching of all the leading denominations, as well as that of the Bible is, that the carnal mind yet coexists with the grace of God in the heart of the regenerate. Not any of these denominations teaches that the heart is made pure in conversion.

But has sin gone so deep in our nature that Christ can not deliver us from it? No, sir! Sin has never gone so deep but the blood of Christ can go deeper. Satan never did a thing to us that Christ can not undo. The remedy provided in Calvary is greater than the malady of the human heart; "where sin abounded grace did much more abound" (Rom. 5: 20). And just as instantaneously as Satan destroyed holiness in man, just so instantaneously can Christ restore holiness in man. The "old man" may be "crucified" and "put off" (Rom. 6: 6; Eph. 4: 22), as also "the flesh" (Gal. 5: 24), and "the body of sin destroyed" (Rom. 6: 6); for "the blood of Jesus Christ his Son, cleanseth us from all sin" (1 John 1: 7).

But again and again the question is asked, "If carnality was entirely removed in sanctification, how could it re-enter the human heart?" A person might as well ask, If a person were entirely cured of a fever, how could such a person ever again have a fever? Now, if some one will explain to us how the carnal mind first entered into Adam and Eve, who surely were holy, it will then be an easy matter to tell how it might re-enter a holy soul.

In the first place, we need to remember that carnality is not some material substance, but an abnormal spiritual condition; and that such a condition may be superinduced by a wrong attitude toward sin: just as a fever might return as a result of undue exposure. Inbred sin is a disease of the soul; holiness is freedom from that disease—spiritual wholeness—or soul health. While there is ever the possibility of a relapse, or of again contracting a disease, there can be no necessity, and with proper care there need be no occasion for so doing. While, of course, inbred sin could not re-enter again by the laws of heredity, and thus be born in us again, as in the first instance, it could re-enter just as it entered our fore-parents in the beginning—as the result of our own wrong attitude toward sin; just as a disease may be the same as to

its nature, though not contracted in the same way each time; so in like manner, the principle of sin is the same as to its nature, whether the result of our own disobedience, or the disobedience of our lineal head. But the question that concerns us the most is not so much how we might again get the disease but how to be delivered and kept from the same.

Again, it is urged that if both parents were sanctified and thus were made entirely free from inbred sin, their children of necessity would be born holy; that such parents could not transmit to their offspring that which they did not themselves have. A person might as well argue, by the same logic, that in case parents had lost some member of the body—both hands or both feet—their children would of necessity be born without such members; for how could the parents transmit to their offspring such members which they did not themselves possess? But the answer would be, "Nature will reproduce itself; and nature will see to it that such children have all the members pertaining to the human body, regardless of the fact that the parents had unfortunately been deprived of the same."

Nothing that is acquired—either by personal effort or through the transforming power of divine grace—can ever be transmitted to posterity. Parents who have sought and obtained a holy heart through the all-cleansing blood of Jesus, can no more transmit their holiness to their offspring than can parents who have acquired a good, or finished education transmit their education to their offspring. Inbred sin is sin in the breed, it is racial and natural; holiness is spiritual and supernatural. Our children are born according to nature, and natural laws; whereas, holiness is divine, and obtained according to spiritual laws. We can transmit no spiritual experience to our offspring. As we have obtained that which is human and natural through a spiritual birth and spiritual laws, so in like manner will our children.

Children are not born in sin because parents are sinners, and born holy because parents are holy; but they are born in sin because they are members of a fallen race, and generated according to natural law; and because all who are thus "engendered as the offspring of Adam" have this "corruption of the nature," whereby "man is very far gone from original righteousness and of his own nature inclined to evil, and that continually."

While there is undoubtedly great advantage in being well born, the children of sanctified parents will need to be "born again," and subsequently cleansed from inbred sin and sanctified wholly on their own account, just as does every one else. If children were born pure and holy, as they affirm who deny the fact of inbred sin, and then were to die in infancy and innocence—before they had reached the age of accountability, and incurred guilt by reason of some willful sin—it will be seen at once that they would need no Savior, nor atoning blood to cleanse them; for not having committed any sin, they would need no pardon, and having been born pure, they would need no cleansing blood, as they could not be made more pure than pure; they would simply go to heaven by virtue of the fact that they had been born pure, and had the good fortune to die before they had committed any sin. Thus the argument which denies the fact of inbred sin, and insists that children are born pure, proves too much, in that it rules them entirely out of the atonement by destroying the need of an atonement. There could be no need of a Savior in such a case.

But the facts are that every child born into this world engendered as the offspring of Adam, according to the laws of natural generation, is born with this "infection," or "corruption of the nature," whereby man is very far gone from original righteousness; and as he reaches the years of accountability he just as naturally commits sin as sparks ascend heavenward. If the child dies in his infancy and innocence he has the unconditional benefit of the atoning blood of Christ; and in the hour and article of his death passes under the all-cleansing blood of Jesus, and is thus saved and cleansed from the inbeing and root of all sin, and goes sweeping through the gates of the city, to sing precisely the same song that

every other redeemed soul will sing, "Washed in the Blood of the Lamb." If he lives to reach the age of personal accountability he may be saved and cleansed on the easy terms of the gospel; for if we confess our sins God is "faithful and just to forgive us our sins"; and "if we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son, cleanseth [in the present tense] us from all sin" (1 John 1:7).

Would you be whiter, much whiter than snow?
There's power in the blood, power in the blood.

Sin stains are lost in its life-giving flow,
There's wonderful power in the blood.
INDIANAPOLIS, IND.

Loving Our Enemies

By REV. GEORGE SHARPE

Superintendent, British Isles District

LOVE THE GERMANS? Yes, certainly; but be sure at the same time to detest and hate and seek to destroy the infamies they seek to commit or have committed in the past. Our love for the citizens of divers countries, who are fair and patriotic and liberty loving, but who are being outraged by Germany, must coexist with our love for Germany and Germans. To love Germans and not hate and detest their infamies and do all in our power to abate that infamy would be to fail to love them aright or to love those others aright. Unless we rightly love we do not love at all. We must, therefore, while we love those who do wrong and seek our hurt and our destruction, seek to prevent their evil work to the point of the severest measures, even if it be war. There can be a righteous war. God knows that this world today stands in need of a war waged in righteousness against the most terrific infamies and outrages ever perpetrated against humanity, and such a war we now have, thank God.

Germany's outrages cry to heaven for the most holy hatred of the Christian world, and the most earnest opposition to them, and the most patriotic efforts to destroy that system and that vicious, perverted sentiment, which has made such infamies possible. To lay Germany low in defeat and disaster would be the most Christian act we could perform, and one on which God would smile with approbation. She needs rebuke and we are called upon to rebuke and punish her for her nameless atrocities, which have shocked civilization and outraged humanity.

Fight Germany then to the bitter end, until she is crushed to the earth and humbled and rendered forever unable to repeat her infamies against the world. Let the crushing defeat be so complete that her infamous resort to legalizing adultery in order to raise up a generation of males for the next war, which she sees will be necessary in the face of foreseen defeat in this conflict, will turn out to be useless. Let this new crime against the home and the Christ and the God of heaven be rebuked by the most crushing defeat ever given a nation in the world's history. A partial defeat or a peace of any kind except what the Allies may dictate wholly, would never accomplish what God wants and expects of us. Germany would today gladly accept terms of peace she would not have considered six months ago. But beware, Americans! and all ye Allies! Never stop until Germany is so completely crushed that she can never lift her head again or be numbered among the decent nations of the world, until she is radically redeemed and revolutionized and made decent.

Do it, however, in the spirit of Christ. While she must be crushed totally and forever, it must be done in the spirit of kindness and with the spirit of true patriots and Christians. There must be no cruelty or reprisal or retaliation of infamies whatever. A Bavarian boy, captured from the Germans by the British, relates an experience of which we feel proud, which illustrates the spirit in which we must crush the Germans.

This lad lay beside another German prisoner in a British prison and overheard a chaplain reading to a third prisoner. He heard the words, "Love your enemies."

Turning to the comrade beside him he said, "You don't believe that, do you?"

"What?" was the answer.

"About 'love your enemies.' It is not possible if 'it is in the Bible.'"

"Well, I don't know about that," replied the other prisoner. "I have changed my mind about that since I came here. It is bewildering! It is amazing! They give us the finest beds, the most nourishing food, the largest leisure. We have music, we are allowed tennis and football and gardens! When you are able to go out, you will see in front of the buildings acres of gardens. They have plowed up the old English turf and given each prisoner a garden of his own! We have reading rooms, libraries, even laboratories, in which to carry on original research. If we were university students we could not have more privileges. They ought to hate us; instead of that, it seems to me, they are trying to love us. History never witnessed anything like it."

The Bavarian lad listened incredulously and faintly smiled. But a week later he met the other prisoner on a path between two of those gardens of which his comrade had told him, and greeted him eagerly.

With fervor he said, "Yes, all you said is true. These English are our best friends. They ought to hate us, but they love us!" While the tears ran over the lad's cheeks he continued, "I do not understand it, do you?"

"No. But it will conquer. We can not stand up against that kind of treatment. The Master knew how to overcome the world. Love is the key to disarmament." And he then repeated softly to the lad, "But I say unto you, Love your enemies."

The Bavarian lad knelt in his own little garden with a bewildered soul, but a soul strangely warmed and uplifted. Somehow a vision of a conquering Christ came before him, and there stole into his heart that love which alone some day will conquer our enemies if we dare to obey the Master.

Unexplored Territory

By CORA COOK

SOME ONE has said, "Sanctification is the possession of the goodly land of Canaan, an entrance to it with the work of exploration set before us." This we know, that entire sanctification is the "beginning end," the "starting place," where sin is eradicated from the heart, and character building and construction in divine things have a beginning.

Continual advancement and growth is the natural law in all created beings. There is no standstill in the sanctified life without defeat, decay, and falling away. There are conditions and stages in which growth and development are more naturally and easily attained; but we shall not expect to stop and continue to live spiritually, any more than we could live physically without the required food for the body. Now we are in a place where the principal thing to do is to make advancement and progress, to grow in the knowledge of our Lord and Savior, Jesus Christ.

No one is so eligible and susceptible to progress and development as the wholly sanctified. Our greatest failure in the holiness movement is in failing to recognize the need of a ministry to the wholly sanctified. Rev. U. E. Harding said, "The peril of the holiness movement is, we just get over Jordan and stop there." We neglect feeding and encouraging the sanctified to move on, forgetting that freedom from sin is the bottom of things, not the top.

Jesus devoted a greater part of His ministry to His followers. Paul spent a great deal of his time and talent "feeding the flock." He wrote the Book of the Ephesians to a spiritual church, exhorting it to "awake and arise"; and he prayed that it might "be filled with all the fulness of God." He desired the Christians to move up and explore the land, to realize some of the possibilities in grace, and he knew if they continued to sit on the banks of Jordan and play in the sand and muddy water, amidst the frogs and green moss, they would never taste the milk and honey, or need help to carry their grapes.

One can not hang around the old crowd and expect to slay the giants in his way, nor shout the walls down, nor take a city. God called us to holiness, not to sit down and sing, "Satisfied." We are to go up and do business for God, that three worlds will know about. Unless we move on we can never "prove what is that good, and acceptable, and perfect, will of God," nor can we get into the realm of the "exceedingly abundantly above all we can ask or think."

All spiritual blessings are a limitless supply from a never-failing source. Unless you go on you will sooner or later fall into the hands of your enemies: Unless you develop your gold mine you will be poor. God wants us to be victors in every conflict and come out with flying banners in every battle, not to be satisfied with past victories and march around the same mount year after year. You need not live on last year's pasture, but go on to the next plain and find better grazing than you ever dreamed of.

Winter fed cattle enjoy the first green sprigs of grass in the spring, but about June they will push the fence down, or get to the untrampled clover fields which are waving and sparkling in the morning dew. This would imply Paul's "forgetting the things which are behind, and reaching forth unto those things which are before"; turning the attention away

from the past and present attainments to a realization of the possibilities ahead.

This shall be my motto, "A Chronic Seeker," not for the first or second works of grace, but for more of His power in my life.

Mr. Evergreen said to Mr. Cornstalk, "Hello, friend, I see you are located on the same lot you were on last year."

"Yes, brother, I am still striving to hold on to my experience."

"But, brother, your pasture looks like dry picking, and your system so susceptible to those malarial conditions; come up here and enjoy a better climate, where there are flourishing meadows and old corn. Jordan water tastes the same on either side, come up and have milk and honey, without money and without price."

"Oh, I have neighbors who have lived here the last twenty years. Brother Giveup and wife, and Brother Settledown's family, and you ought to hear them sing 'Satisfied,' and that sublime old hymn, 'On Jordan's Stormy Banks I Stand.'"

"We had a great time last year, and I am just waiting for the next January tide. We have succeeded in securing the biggest evangelist in the holiness movement. He preached most all of our church to the altar last winter. Both Brother Settledown and myself thought we had the blessing, but under his close preaching found we did not measure up to his standard, so we are looking forward with expectancy to the yearly meeting for another supply."

"But, my dear Brother Cornstalk, the Lord has something better for you. There is much land ahead to be possessed. Come up in the hill country, away from the fog and mosquitoes. Your little patch there can barely provide you a scant living, and up here we may have all the land our feet may tread upon. There are acres of orchards and meadows free for any one who will rout the Hittites, Perizzites, and Jebusites, and then besides, we need volunteers to join the 'Joshua Band.'"

"The extirpation of the Canaanites is a matter of fact in our eyes, and the destruction of some enemies a common occurrence. We were told by the king of the Amorites that we could make no impression on these Canaanites up here, but a short time ago, at the command of our leader, we compassed Jericho six days in succession, and on the seventh day we rose early and compassed the city seven times, and when the priests blew with the trumpets our leader said, 'Shout, for the Lord hath given you the city,' and the walls fell down flat and we took the city!"

"A little later we took Ai and builded an

altar, unto the Lord God of Israel, in Mount Ebal. When the inhabitants of Gideon heard what we had done to Jericho and Ai they tried to compromise and deceive us, but even they finally became our servants.

"We found a new gold mine yesterday, and we still see mountain peaks and rich valleys ahead. No one has yet been able to realize half the possibilities of this country, and there is plenty of room for all who apply; for their share will be waiting for them until they claim it. Leave your Jordan crowd and bring your family and come with us; for we will do you good."

"I am coming up today. Wife, call the children in and get your hats, we have lived here long enough. I didn't know before about the rich country just ahead of us. Wife, start 'T is good to live in Canaan,' and we will be going."

Just then Brother Settledown came along, raising funds for the big meeting, and after a delightful conversation together he decided to leave his task to Brother Giveup. So the two families went on their way, rejoicing to know they might join Joshua's band.

What American Women Are Doing

(From the Pictorial Review)

AMERICA'S WOMAN power is thirty-five million strong. They planted three million war gardens in 1917; preserved 460,000,000 quarts of food in eight months; with five million women working in fifty thousand Red Cross workrooms. In six weeks they delivered 3,681,895 surgical dressings; 1,517,076 pieces of hospital linen; 424,550 hospital garments; 240,621 knitted articles; 301,573 miscellaneous supplies; thirteen million articles in all sent abroad by November, 1917. There are three million surgical dressings going monthly to France. They sent \$36,000,000 worth of garments for our troops in 1917.

Relief Work

There are nineteen thousand Red Cross nurses for army service, with one thousand volunteering a month, 25,000 being raised for home service, 75,000 have taken first aid courses, 34,000 have taken courses in home nursing, and five hundred Red Cross chapters dispense canteen service in this country.

Finance

One million women subscribed to the First Liberty Loan, \$1,154,388,075 was subscribed to the Second Liberty Loan by and through women, and the figures on the Third Liberty Loan are not yet compiled.

Social Work

Women are doing constructive war work in these directions: registering of women for national service, protecting of women drawn into industries, maintenance of wage standards, training women for industries, maintaining good housing conditions in factories, protection of children from labor, relief of families of enlisted men, recreation for men in camps, Americanization of aliens.

War Industries

Two hundred and five thousand women are in canning industries, 275,000 in textile mills, 212,000 in garment trade, 130,000 in knitting and hosiery mills, 85,000 in shoe factories; there are 100,000 women mechanics, 100,000 munition workers, 400,000 making military equipments, 45,000 clerical workers in Washington alone.

Jesus Saves

BY MISS Z. I. DAVIS

Oh, human heart, why longer wait,
Now let the Savior in.
Would you not rather have Him there
Than entertain your sin?

The habits that but leave you ill
From them would you be free?
Far nobler is it to be clean
Than let them cleave to thee.

The Lord is pitiful and kind,
Thou canst not from Him hide.
Then bid the Savior enter in,
And in your soul abide.

Without Partiality: As to Mission Fields

By REV. C. J. KINNE

WE ARE aware that the Scripture phrase, under which this article is written, does not mean just what we now understand by the English words. However, it will serve as a text for the subject we desire to present.

Surely if any body of people ought to treat all nations with fairness, it should be the Church of Jesus, and especially that part of it professing a pentecostal experience. Jesus taught, "Whatsoever ye would that men should do to you, do ye even so to them," and "Thou shalt love thy neighbour as thyself." In keeping with these commands, our efforts to fulfill the great commission, "Go ye into all the world, and preach the gospel to every creature," should, as nearly as possible, be extended to all nations alike. Of course we recognize that as a people the Pentecostal Church of the Nazarene is but one-four-hundredth part of the Protestant church of America, and, as such a small body of Christians, can not hope to send missionaries to all the nations. But in going to the few larger nations to whom we do go, it would seem that we should observe some rule of proportion as to the number and needs of the people.

Perhaps by having our attention called to the facts, we may in the future make some readjustments by way of a more equitable distribution of our ministrations.

Those who have made a life study of this matter and have the information at their command tell us that the Protestant Christians of America are responsible for the evangelization of six hundred millions of heathen. To do our share, we Pentecostal Nazarenes must carry the gospel to a million and a half.

In the territory we occupy in Africa there are about fifty thousand souls, or one-thirtieth of the number for whom we are responsible. We now have fifty-eight American missionaries representing us in foreign fields. One-tenth of this number are in Africa ministering to one-thirtieth of our heathen parish. We are sending out six more to Africa, and when they reach the field, one-fifth of our missionary force will be in Africa to reach one-thirtieth of our share of the world.

In great China, with its four hundred and fifty million souls, and where our field probably embraces at least a half million souls, we now have six missionaries, or one-half as many as we will have in Africa for one-tenth as many heathen. Is it in accordance with our Lord's commands for us to give one nation twenty times the consideration we do another, and that one of the most needy and responsive nations?

Japan has a population of fifty million, as compared with China's four hundred and fifty million. We send twice as many missionaries to Japan as to China, with nine times the population. Do we love the Japanese eighteen times as much as we do the Chinese? Our God is no respecter of persons.

To little Cuba, with its little more than two million population, we send more missionaries than to South America with its fifty million. So with Guatemala.

Perhaps, while we are considering the question, it would be well to say a word about the relative needs of the nations, as for instance: Cuba, with less than one-twentieth the population of South America, has a total of one-fifth as many foreign missionaries, and hence is more than four times as well supplied with gospel privileges.

India has only two-thirds the population of China, and yet has one-tenth more foreign missionaries and nearly three times as many native workers as China.

Africa, with but one-third the population of China, has more foreign missionaries and more than twice the number of native workers.

It would seem that as we are among the last on the field, it would be well for us, if we are to favor one nation above another, to give the greater consideration to the neglected nations, and by this means seek to remedy the condition caused by the unequal distribution of forces. It is impossible to give due consideration, in this brief article, to the questions raised. We mention none of the nations by way of disparagement, nor do we present any of the facts as criticism. We merely present the facts as food for thought. As a people, it may occur to us that in the future of our praying, planning, and paying, we could do something to balance up a little the inequalities of the mission fields and forces.

LOS ANGELES, CAL.

When to Speak and When Not to Speak of the Faults of Others

By S. A. LAEGER

MUCH HARM has been done in the community, church, and home by talking about the faults of others. This is sowing discord among the brethren. By so doing one may start a quarrel and make the community hard to live in. A pastor or a pastor's wife, or anybody else can almost break up a good church by going among the members and talking to them about the faults of the others. Almost any one can criticize and talk about the wrongs of others, but it takes real Christianity to surmount the obstacle, overcome the difficulty, and triumph over the forces that oppose our victorious, onward march.

Parents can and no doubt have sent their own children to hell, by talking in their presence of the faults of their pastor, District Superintendent, Sunday school superintendent, or Sunday school teacher, or any other leader in the church. This has destroyed the child's confidence in the leader, so as to make it impossible for him to lead him to Christ. Parents can talk in the presence of their children about the faults of their public school teacher, until their children lose interest in the school, learn but little, and are unruly in school. Many children are taught, at an early age, to hate people by talking to them about others' faults. Good homes can almost, if not altogether, be destroyed by some one always talking to the wife about the faults of her husband or vice versa. Also by speaking to the children in such a way as to make them think their parents are not treating them right.

On the other hand, you might go where there is trouble in a home, in a church, or in a community, and bring about peace, unity, and happiness by speaking about the good qualities of others. Are you a peacemaker, or one who sows discord among the brethren?

But yet, as much harm as has been done by talking about the faults of others, there

are times when it is our Christian duty to do so. Jesus, Paul, Luther, and many other men of God saw that for the welfare of humanity they must expose the wrongdoings of some people (Matt. 18:6). Jesus told His disciples to beware of the leaven of the Pharisees (Mark 12:38), and of the scribes, who loved to go in long clothing, loved salutations in the market place, and the chief seats in the synagogues; who devoured widows' houses, and for pretense made long prayers. Surely Jesus talked about the faults of others; but here there was a purpose to be served, there was a need to speak of their faults. He did this to protect His disciples, to keep them from doing the same thing.

Martin Luther, and other great reformers, talked a great deal about the faults of the Catholic church, and God honored and blessed them and their labors for it. But later, when these great leaders were dead, their followers talked against each other and almost destroyed their spiritual life. This should teach us to talk against a soul-destroying church, but not against a soul-saving church.

It sometimes becomes our duty to even talk about the faults of our own pastor, in such cases where his teaching or practice is such that will do serious harm to the church. But speak to the proper authorities, and put him out of the pulpit. Sometimes a new preacher comes to the church, whose life or teaching is such that causes much harm. This might have been spared, had the proper authorities been informed before that preacher was called. Some say they will find out for themselves; but by the time they find out great injury has been done to the cause of Christ, and souls for whom Christ died will be lost forever.

In Philippians 3:18 we find a good example of how we should feel when we speak of the faults of others. Paul says, "For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ." Much of the fault-finding and criticizing is not done in a weeping spirit. Talking of the faults of others is so seldom done in the right spirit and with the right motive, some have the mistaken idea that it should never be done. But the mere truthfulness of a thing is not conclusive proof of our right or wisdom to say it. There must be a need for it to be said, even if it is true. There must be some good purpose to be served to justify our saying even the things that are true. Especially do these principles hold infallibly true when these truthful things are unpleasant in their nature, and reflect with serious detriment upon other individuals or bodies of people. Don't talk about the faults of others just to give vent to your feelings. Be sure you are moved by perfect love, as Jesus was.

FAIRBURY, NEB.

Why National Prohibition Now

FACTS ABOUT BEER AND OTHER THINGS

ONE THOUSAND seven hundred coal mine operators in convention at Pittsburgh, Pa., October 21-23, 1917, said, "The output of the coal mines of the United States is decreased 20 to 30 per cent by drink among miners." They unanimously ask for a five-mile "dry zone" about each mine.

The brewers of the United States use over 3,220,000 tons of coal annually in manufacturing beer. Beyond all question a greater amount is used to heat the 210,000 saloons of the nation, and to transport products to and from the breweries.

The brewers of Boston use more coal than is required to supply the public schools of the city.

Even since the distilleries have been closed and the alcoholic content of beer reduced, the breweries of the nation still require enough food products to feed 3,200,000 working men daily.

They use 54,000,000 pounds of sugar annually.

Boston breweries use food products enough to feed 78,400 working men daily.

The nation spends \$2,500,000,000 annually for drink, and it is conservatively estimated that an additional \$2,500,000,000 is lost in wages by laboring men due to drinking—\$5,000,000,000 lost—half the national war budget for one year.

In this time of a shortage in "man-power" there are 289,000 men engaged in the manufacture and sale of intoxicating liquors in the United States.

It requires the labor of 75,000 farmers

to furnish the products for the brewers.

In Kansas, where prohibition has been in operation since 1880, the records of the draft boards show that of every ten men examined nine were found to be physically fit for service, while in the nation at large only five out of every ten were found to be physically fit. We need to conserve our "man-power."

Records compiled from prison reports in Massachusetts show that over 300,000 working days are lost annually by persons imprisoned because of drinking. The governor's commission reported in 1914 that probably an additional 300,000 days are lost before the men actually return to work. This totals 600,000 working days a year in Massachusetts, or approximately the labor of 2,000 men working continually.

On Monday, January 28th, when the saloons of Boston were closed, there were only eighteen arrests for drunkenness. The average is about 125 on Mondays. Does prohibition prohibit?—*Sunday School Banner.*

Why Should I Attend a Holiness College?

By PROFESSOR H. O. FANNING

BEFORE DECIDING such an important matter, and engaging in such an important work as that of securing an education, you should ponder well the character of the education you desire, and the conditions under which you desire to receive it.

You want an education, but you want one that will suit you and meet the needs of your case. If you were opposed to holiness, you would naturally want to secure an education in a college which was opposed to holiness. If you were opposed to religion of every kind and degree, you would want to be educated where such matters would not be pressed upon your attention. But, believing in and loving holiness, you want to secure an education based upon holiness, in an atmosphere of holiness, and among a people in the experience of holiness, with the end in view of spreading holiness. With these things in view, let us consider some of the many reasons why you should attend a holiness college.

1. Because you desire to become efficient in the service of your Lord, and the training you will receive in a holiness college will have a tendency to develop such efficiency.

2. You desire to secure an education as quickly and as economically as you can. Holiness colleges training supplies all the equipment necessary to a speedy and economical acquisition of knowledge; speedy, because free from the many distracting influences of the secular college, and economical because of low rates of tuition, board, and expenses, and exemption from the many temptations to spend money needlessly, incident to most college life.

3. Because you need the broadening influence that comes with college training, experience, and life. You need the clarified vision and enlarged conception of life and its possibilities, which come to the college trained person.

4. Because here you will have the inspiration that comes from association with choice spirits, both in student body and faculty. The choicest friendships of life, the most helpful and enduring, are those formed in college.

5. Because you will have the helpful influences that come with association with many who are like-minded with yourself, who are seeking the same training, trying to solve the same problems, and endeavoring to reach the same ends in life.

6. Because you will be taught the Bible as the Word of God, in all its grandeur, sublimity, and purity. The Bible holds the place of honor in our holiness colleges, where it is believed, revered, and obeyed.

7. Because you want to be at your very best, and the training you will receive here tends, and is designed, to bring out the very best there is in you. This training is for the whole man, heart, head, and hand.

8. Because you believe in holiness and want to be established, enriched, and built up in the experience, and the holiness school is the one school where that is best accomplished.

9. Because you want to develop sterling character; stalwart, aggressive, efficient manhood; refined, cultured, capable womanhood; and the holiness college is devoted to the accomplishment of these ends.

10. Because you want to secure your education in an atmosphere that is conducive to deep spirituality, high ideals, and noble aspirations; an atmosphere surcharged with triumphant victory, glorious vision, sublime faith, and holy enthusiasm. Such an atmosphere you will find in our holiness college.

OLIVET, ILL.

Jesus Only

By REV. C. C. DIPBOYE

Jesus, Thou art far more to me
Than all the treasures of this earth,
And all in all Thou art to me,
Thou, Author of our new birth.

Though my burdens many may be,
And trials fierce may come my way,
Yet when I bring them all to Thee
Then Thou dost bear them all away.

Thou art the Treasure of my soul.
In everything Thy hand I see.
The sanctifying billows roll,
For Jesus, Thou hast set me free.

Now worldly pleasures have no charms,
Since Thou dost in my heart abide.
I'm sweetly resting in Thine arms,
And I, with Thee, am crucified.

Jesus, Thou wilt give salvation
To all who will conditions meet:
If they will come as an oblation,
And all their sins lay at Thy feet.

FT. SAM HOUSTON, TEXAS.

Can a Christian Commit Sin?

By REV. W. D. KILLINGSWORTH

WE ARE frequently confronted with the statement that "Christians commit sins every day, and we can not live in this world free from sin." I was holding a meeting not very long ago in a neighborhood where one of the sinning Christians (so-called) preachers lived, and he did not stop at saying that people could not be freed from sin in this world, but boasted in saying that he broke every one of the commandments every morning before breakfast. Such a man should be immediately incarcerated. For the commandments say, "Thou shalt not steal . . . Thou shalt not bear false witness . . . Thou shalt not commit adultery," with many others. According to his confession he is guilty of all these crimes every morning, even before breakfast.

But let us answer the questions in the light of Holy Writ. Both 1 Thessalonians 1:1 and 1 John 5:20 tell us that the Christian is in God the Father, and in the Lord Jesus Christ. John 15:1-6 tells us that Christians are branches in the vine, Christ Jesus. So from the above quotations you can see that we are in God the Father, and in the Lord Jesus Christ. Now in 1 John 3:5 we are told that in Him is no sin, and 1 John 1:5 that God is light and in Him is no (sin) darkness at all.

Now the question is, "Can the Christian commit sins, if he is in Christ?" No. For there is no sin in Him, and we are in God the Father, and in Him is no sin at all. "But," you say, "you do not propose to tell me that it is impossible for a Christian to commit sins, do you?" I will say this, It is as impossible for a Christian to commit sins as it is for a good June apple tree to produce crab apples. "Well," you say, "I believe in the possibility of apostasy. Tell me how a Christian can apostatize if he can not commit sins?" We will show you very easily. First read Matthew 12:33, "Either make the tree [man] good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit." By the Bible it is as impossible for a Christian to commit sins as it is for a truthful person to tell lies, or an honest person to steal. "A good tree [man] cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit" (Matt. 7:18).

Now you may want to know how a Christian can fall from grace if he can not bring forth evil fruits (commit sins). He can apostatize as easily and bring forth evil fruit, as the corrupt tree can become a good tree and bring forth good fruit. First make the tree (man) good, and his fruit will be good. Read Matthew 12:33; 7:18 again.

God is light, and in Him is no darkness at all, and He will never allow the darkness (sin) to enter into Him. So let me warn you to be very careful lest you get into a lukewarm condition and be spued out. "I know thy works, that thou art neither cold nor hot: I would thou were cold or hot" (Rev. 3:15, 16). Because you are lukewarm, and neither cold nor hot, He will spue you out of His mouth. "Every branch in me that beareth not fruit he taketh away" (John 15:2). "Rejoice evermore. Pray without ceasing. In every thing give thanks. . . . Quench not the Spirit. Despise not prophesyings. Prove all things; hold fast that which is good. Abstain from all appearance of evil," and you will be neither lukewarm nor fruitless.

EVERYBODY LIFT

TO ALL THE PENTECOSTAL
NAZARENES EVERYWHERE

Greeting:

There are no doubt 7,000 Pentecostal Nazarenes who will give at least **ONE DOLLAR** each to finish the "Lift-The-Debt Campaign" for the **PUBLISHING HOUSE**. All they ask is an opportunity---All right, here it is! Let every brother, sister, friend, and member of the church send in at least **ONE DOLLAR** immediately

Every person sending in a donation of **ONE DOLLAR** or more will receive a handsome Guarantee Certificate. Your church and District will receive proper credit. Send all offerings direct to **PENTECOSTAL NAZARENE PUBLISHING HOUSE**, 2109-2115 Troost avenue, Kansas City, Missouri

Let us all take part in this worthy effort!
Let us lift the debt and save expense!
Let us all send in One Dollar at once!
Let everybody say Amen! and give a final
lift for God and the Publishing House!

DON'T WAIT--DO IT NOW

Evangel Colportage and Tract Society

E-vangelization, is its only aim and object.
V-itally important to all, is its mission.
A-merica and the whole wide world, is its field.
N-eglecting none, is its plan and purpose.
G-od and full salvation from all sin, is its message.
E-verlastingly at it, is its determination.
L-ooking to the church for support, is its expectation.

C-asting the bread of life upon all waters.
O-pening the Word of God to the spiritually blind.

L-ifting the helpless on to the Rock of ages.

P-reaching the gospel on the printed page.

O-vercoming prejudice against the truth.

R-esisting the Devil and false doctrines.

T-hinking and caring for the souls of others.

A-nswering the call and command of Jesus.

G-oing forth to teach all nations.

E-ntering a great and effectual door of Christian service.

T-horough and prayerful distribution of tracts.

R-eaching the unsaved and unchurched masses.

A-ctively expressing faith in God by our works.

C-olportage work being faithfully carried on.

T-ouching humanity through a consecrated agency.

S-ending forth the gospel quickly.

O-bligating its members to do their best for all mankind.

C-reating and intensifying holy zeal in God's children.

I-nspiring the indifferent and careless to action.

E-xplaining and enlightening the way for the inquirers.

T-urning many from the broad way to the narrow way.

Y-oung and old of every clime, have an opportunity to salvation find.

Circulate the Gospel On the Printed Page

Please enroll my name as an associate
member of the

**Evangel Colportage and
Tract Society**

Name

Address

Find herewith One Dollar (\$1.00) in pay-
ment of membership for one year from

Date

Glad It Is Started

Homer, Texas.

Dear Sirs:

May the Lord bless you in this great work. This work has been on my heart for some time, for I have seen the need of holiness literature being distributed over the country.

Jessie Albritton.

North Little Rock, Ark.

Brethren:

This work stirs my heart. May the dear Lord bless it in doing the work outlined. I believe that it will be of great value in winning souls to the Master. I am inclosing herewith a money order for \$3 for memberships, including my own. I am hoping that I can send in more soon, and that we may be able to work together in this great work, also that some tracts may be sent to each of these mentioned above.

J. Sam Curtis.

New Bedford, Mass.

Dear Brethren:

I am awfully glad you have taken up this branch of the work, and it is a splendid work. I am enthusiastic about it.

William W. Atwood.

Caddo, Okla.

Dear Ones:

I am sending \$1 as a freewill offering to the Evangel Colportage and Tract Society, which I am anxious to help. I am so glad the Pentecostal Nazarene church has a Publishing House that is trying to impress on the hearts of the people to send forth the gospel to every creature.

Lillie Latimore.

Indianapolis, Ind.

Dear Sirs:

Please find membership card inclosed, with \$1 attached for my membership. I am greatly interested in this great work, and am fully persuaded that great strides can be made in God's work this way. I fully believe this work will be one of the leading factors in our beloved church in the very near future.

Amos C. Griffin.

South Holland, Ill.

Dear Brothers:

I wish to write you in regard to the Evangel Colportage and Tract Society. I am indeed glad that you have started this good work. I have a shoe repair shop and would like to have a tract box in my shop, so inclosed please find \$1.50; one dollar for membership and fifty cents for a box. I wish for your good work all the Lord's blessings.

Edward Van Kley.
Warren, Pa.

SHALL WE COME SHORT?

1,000 members needed
 560 members now enrolled
 440 more members necessary

The present membership represents thirty-seven states and four foreign countries.

Think of it, beloved! One thousand members fully interested and praying earnestly for the work, and contributing one dollar (\$1) each into a common fund, to be used for the purpose of publishing good, wholesome tracts will mean the salvation of a multitude of souls, who possibly will never be reached except through the *gospel on the printed page*.

A united effort together will accomplish the task, and many will be blessed.

Every member of the society will receive a fine assortment of tracts free as soon as they are off the press, which we expect will be within sixty days.

ARE YOU ONE OF THIS ONE THOUSAND MEMBERS?
 If not, do not fail to send in your name and dollar at once.

THE WORK AND THE WORKERS

STILL ON THE JOB

(The following is a letter from one of our former linotype operators, now in the service.)

I just received another HERALD of HOLINESS today. I am glad to be remembered each week with a copy of it. It is a reminder that the folks at home are still on the job. Several of the boys in our detachment are interested in publications such as ours; and two other lads, in particular, are looking forward each week to the coming of the paper. As soon as I have finished with it, I pass it along to others.

Things have been going nicely with me here at Sandy Hook, N. J., but it seems that I am in the wrong branch of service for duty overseas. I am now in charge of the post print shop. I am soon to go to New York for a new paper cutter, and some other things, which we need.

My wife came to New York to see me and I was off five days. The weather has been ideal, but it is now beginning to get cold. My kindest regards to all the staff.

WALTER H. EARHART.

EVANGELIST R. S. BALL

The Assembly has come and gone, but not without its rich blessings for fond remembrances. To hear the reports from such a host, who have stood nobly against all the wiles of the Devil for another year, surely gives one new courage to press the battle harder.

On account of the quarantine, we have had to postpone our meetings, but just as soon as the quarantine is lifted we will be in the harness again, and pulling for victory. Our first meeting is at Hildago, Okla. We would like to give part of January or February to some church between Kansas City and western Louisiana, as we expect to go south at that time. Pray for us. Our home address is 724 East Fifth street, Hutchinson, Kas.

EASTERN NAZARENE COLLEGE

Never in the history of our educational work in the East, has the need been more urgent than at present. In many respects the issues of the conflict between sin and holiness are more clearly defined than ever. The general condition of the world, together with the general trend of education in the modern colleges, makes it imperative that we have a holiness school of the proper dimensions in the East. We must literally sow this great eastern country down with preachers, deaconesses, Christian workers, and laymen who are well educated, and who have the blessing of holiness red-hot.

The vision is growing on our people. The big campaign with the General Superintendents is an index of the growing sentiment and faith. The campaign is not for fun. We want fifty thousand dollars to do the things, along the financial line, that need to be done. We will have the fun afterward. Just now we are quite busy. The situation is serious. Let us get behind this campaign with our prayers and dollars. Money invested in holiness is the best investment possible in this world and the next. Stand by your guns, ready to move at the word "forward."

PAUL HILL, Financial Agent.

A GREAT CAMPAIGN

The great campaign in the central west, in behalf of Olivet University, to raise the hundred-thousand-dollar debt against the institution, was one of the greatest victories ever won in our movement. Many were bold to say they did not believe the undertaking, so colossal, could ever be carried to a successful conclusion. The results need not be mentioned. They are well known to all. The moral effects of this campaign have been felt in every section of the church. All of our institutions are beginning to see the possibility of rising above the limitations placed about them by unnecessary debts.

We have talked and prayed, and a few have worked to place these institutions on their feet, but the time has come for larger things. These larger undertakings can be accomplished only by the energetic co-operation of the whole church. If all will do a little, every debt can be lifted, and every school freed from debt.

It is the plan of the eastern Districts to begin a campaign soon, in the interest of the Eastern Nazarene College, to raise enough money to pay off its debts and equip the school so it

FOURTEEN REASONS WHY WE SHOULD LIFT THE DEBT NOW

It will complete the job we undertook in the Hallelujah March.

It will give to the denomination a great publishing institution out of debt.

It will make possible the future success of the Publishing House, by giving it a real chance to progress.

It will mean the cancellation and burning up of some old notes.

It will save thousands of dollars in interest money.

It will enable the Publishing House to buy paper and materials on a cash discount basis.

It will save much time and labor in bookkeeping and cost of production.

It will help us to meet our obligations promptly.

It will greatly help the management in conducting the business.

It will help the Publishing House to serve the church more effectively.

It will enlarge the possibilities of spreading scriptural holiness over the whole wide world.

It will show that we have faith in God and in our call as a church.

It will mean a great celebration at the next General Assembly and the giving to God all the glory for what has been accomplished during these years.

It will be the last you will hear of the old debt.

can do the work so much needed to be done for the church. In this campaign, we will need the help of every member of the church in the eastern Districts, and of as many as can help in other Districts.

This work will not be accomplished unless all will agree to pray, talk for the campaign, and stir every one to pay all he is able to pay even to the point of real sacrifice.

We can not have a church without leaders; we can not have leaders without schools to train them for us; and we can not have schools unless we support them.

R. T. WILLIAMS, General Superintendent.

MICHIGAN DISTRICT

On account of the epidemic of Spanish influenza, in the state of Michigan, all public places of gatherings, including churches, are closed; possibly for two months. This means to us trial and hindrance in pushing the work of salvation, as we had planned. This time the trial comes from a different angle, and we will need much wisdom and patience to know just how to meet it.

First, we want to say a word to the pastors. Because of the fact of our closed churches, the Enemy will approach you on one of many lines, any one of which will hinder the work of your church and yourself. You will be tempted to relax your efforts as a pastor, and stay at home; or take the opportunity to visit your home friends; or seek some secular employment. Any one of these the Enemy may use to hinder the work. For since the people are deprived of the help and blessing of the Sunday school, the preaching service, the class meeting, and prayermeeting, they need more than ever the personal visitation of their pastor in their homes. Brother, just at this time your services are more needed than they would be if the people were given the helpfulness of the regular

services of the church. Rev. J. G. Nickerson, our pastor at Grand Rapids, is doing a most commendable work along this very line of visiting the people—not allowing the closing of his church to close up his pastoral care of the flock. Results are sure to follow such painstaking care of the flock. A commendable example is this, for every pastor on the District.

Second, a word to the stewards. Our method of taking the offering on Sunday for the pastor will now, of course, be impossible, and you will be privileged to magnify your office as steward, and hustle around among the members and friends of the church; and see that the offerings are gathered in, that the work of your faithful pastor be not hindered, and he be not tempted to go to board awhile with his relatives, or his wife's relatives, on account of food and finances. You know a pastor is very reserved about going personally to his flock and asking for an offering for himself. So do your privileged duty now, and you will surely get blessed in so doing.

Third, a word to the members and friends of the church: you who so faithfully and loyally have stood by your pastor, and by the work of full salvation in the past in this District, with your prayers, your presence, and your money. I am sure you will not fail now, at this time, in any of these lines of blessing. Yet it may be that the Enemy may get after some of you, and try to make you feel like relaxing, now that you are closed out of the church services; and you will be tempted not to pray as fervently, or pay as liberally to the different interests of the church, as when you were going regularly to every service. But you will need to pray more earnestly, if possible, and pay just as liberally, at least, because the expenses of the church are just as great as ever, with the exception, possibly, of the janitor hire and fuel. So, should the steward fail to call on you, as a reminder of these interests of the King's business, you call on the steward, and thus get blessed yourself, and be a blessing to the steward and the cause.

C. L. BRADLEY, Dist. Supt.

SOUTHERN CALIFORNIA DISTRICT

Things are moving nicely out here. We have held a number of week-end meetings over the District, which were blessed of God in helping the saints and in the salvation of souls. We were compelled to close up on account of the influenza. This coming as it did, on the thirteenth or Church Extension Day, prevented us from going "over the top" as we surely would have done; but it will be taken up as soon as the churches are allowed to open. We are planning a winter campaign with Brother Bud Robinson, to continue until the campmeeting next July.

We are expecting the greatest winter we have ever had in Southern California District. We have a united District, churches are on fire for God, and the outlook was never so promising. A few of our people have the influenza, but none seriously. Sister Ada Breese has been confined to her room for some time, but is on the mend. Pray for this useful and untiring handmaiden of the Lord.

Our boys "over there" have the kaiser going at top speed toward the Rhine, and we are anxious to put to rout his great ally, the Devil.

The university is going on to the two hundred mark in attendance, and we hope to exceed that number by the second semester. We have the finest student body we have ever had. The school is simply on fire for God. We are in touch with some new fields, which we expect to enter as soon as things open so we can have some meetings. Keep us on your prayer list.

HOWARD ECKEL, Dist. Supt.

RECOMMENDATION FOR CHANGES IN OUR MANUAL

The writer has noticed Dr. B. F. Haynes' editorials, on the necessity of having a real Bible school. Others have been feeling the necessity of preachers knowing the Bible. Let us all say, Amen.

On page 89 and 91, "Course of Study for Licensed Ministers," under books to be read, let us strike out 1, 2, 3, and 4, and put the Bible in their place, to be read each year with a synopsis of each book; that will mean the Bible will be read four times, and the synopsis of

each book given four times. This will help to make the student familiar with the Bible, and that will make him a Bible teacher and preacher.

The reason some talk and preach so little Bible, is because all their early years of study were not Bible. Page 36, paragraph 1, instead of a "two-thirds" vote, say a "majority" vote of all the members of the church board. But no pastor may accept such a call without the approval of the District Superintendent, to the action of the church.

Page 42, paragraph 3, strike out "After conferring with the District Superintendent."

Page 37, let us add a new paragraph, "Where a church calls a candidate to preach a trial sermon, that candidate shall be voted upon before any others are consulted with." The above will save the candidate from weeks of uncertainty, and it will save some churches from being without a pastor for two or three months at a time.

Pages 69 and 70, "Unchristian Conduct and Imprudent Conduct of a Church Member," let the Manual read, "By the witness of two or three, and the approval of the pastor, the church board may drop any one from the church membership. But said member shall be notified of the board meeting, and shall have the privilege of defending himself and proving his innocence."

Page 27, let us add a new paragraph. "8. No member may leave one Pentecostal Church of the Nazarene to become a member of another except when he has moved into another vicinity, which makes it more convenient to become a member of another Pentecostal Church of the Nazarene." The above paragraph will save us, as a denomination, from that disgusting thing, of which we, thus far, have had but little, compared with perhaps a few other denominations; that is to say, church members jumping from one church to another of the same denomination.

R. J. KIRKLAND.

NEBRASKA DISTRICT

At our last Assembly the brethren and sisters seemed to see it wisdom to load the burden of

the Superintendency upon our shoulders. This District includes the whole wide state of Nebraska, but we only have fifteen churches, one being located across the line in Kansas. We must have laborers who are willing to sacrifice for the cause of holiness, and present the blessed truth and doctrine through their daily walk and life, and not run when the battle gets hard. Lord, give us more of such servants.

Immediately after our Assembly, after breaking up the camp and getting everything cleared away in one day, we left for our home in Hutchinson, arranged the Assembly minutes for printing, attended the Kansas Assembly some, packed our goods and shipped them to Lincoln, Neb., and started to visit the churches October 2d, all within ten days.

We first visited Burr Oak, and gave them a service and business meeting on Thursday night. Our train arriving at Otego late, caused us to be delayed, but the services had been started, and as we entered the church the people were in prayer, which lifted our hearts. The Lord gave us a good service. Their new pastor, Brother Demoret, had not yet arrived. We believe they are going to have a good and blessed year there.

The next morning we took the train for Fairbury. Here, too, we had a blessed service, followed by a business meeting. The brethren were greatly interested in getting a more suitable church building, and plans were discussed to this end. Brother Wigfield is doing good work, and was called back for the coming year.

On Saturday we arrived at Beatrice, and expected to have a good day on the Sabbath, with communion service in the morning. Brother Ryder, the pastor, had made plans and announced the meeting well. Late Saturday, to our great surprise, we received notice that all churches were closed on account of the influenza. However, we had a good business meeting on Saturday night. The new church board took much interest in the advancement of the cause for the coming year. They raised their pastor's salary to \$20 a week, and made arrangements to pay the full amount each week. On Sunday afternoon we had a blessed healing service at Brother and Sister Glor's. Not being able

to have services at Beatrice, Brother Mason kindly consented to motor a load of us to Fairbury, thirty-two miles west, and we had the privilege of preaching to them Sunday night, thus not losing out on the whole day.

On Monday, October 7th, we came on to Lincoln and held a good business meeting that night and preached on Tuesday night to an appreciative audience. Brother Hoff is doing good work, the church is increasing, and the salary was raised to \$30 a week. We had planned to go to York on Wednesday, but heard that the quarantine was on so remained till Friday.

We had a good business meeting at York. The people seemed to take on new courage, and were hopeful for the coming year. Two of the best families have moved away, at least temporarily, which leaves quite a vacancy. But their new and good pastor had arrived on the field, and they had one blessed Sunday of services before the churches were closed. The pastor won the confidence of the people.

Our next visit was at Newmans Grove, where we held a business meeting on Tuesday, and preached for them in the parsonage on Wednesday night. The churches were also closed, therefore a few gathered in the parsonage and we had a good time in both services. Brother Tittemore was on the field, and we bespeak for them a year of victory. One brother bought a good, centrally located, corner lot, with a large house, and let the pastor occupy it. By faith we see a good church and parsonage on this corner in the future.

Next we stopped in Grand Island, and found everything closed tight, so that we did not even think it advisable to hold a business meeting. Brother Rogers is holding the fort here.

We next went to Hastings, having planned to be there over Sunday for communion services. The quarantine had been lifted, but was again placed on tight. Brother Haas, the new pastor, was at his post, and gaining his way into the hearts of the people. We decided to accept a standing invitation, to stop any time at the home of Brother F. Bohlke's near Kenesaw, for a little retirement and rest over Sunday, and give them at least a business meeting on Wednesday night. Mrs. Wheeler, the new pas-

Keep Winding

Every mail coming to the Publishing House is helping to wind the old clock, in order to start it going again. The appeal in last week's issue is receiving a good response. Some have sent one dollar saying, "I want to be one of the

Seven Thousand Persons

Who

Give One Dollar Each

and bring the hand of the clock over the top to victory." Others are sending in five and ten dollars to help others who are too poor to give. Amen! That is the way to do it. Everybody take hold; pull hard; for we are going to win!

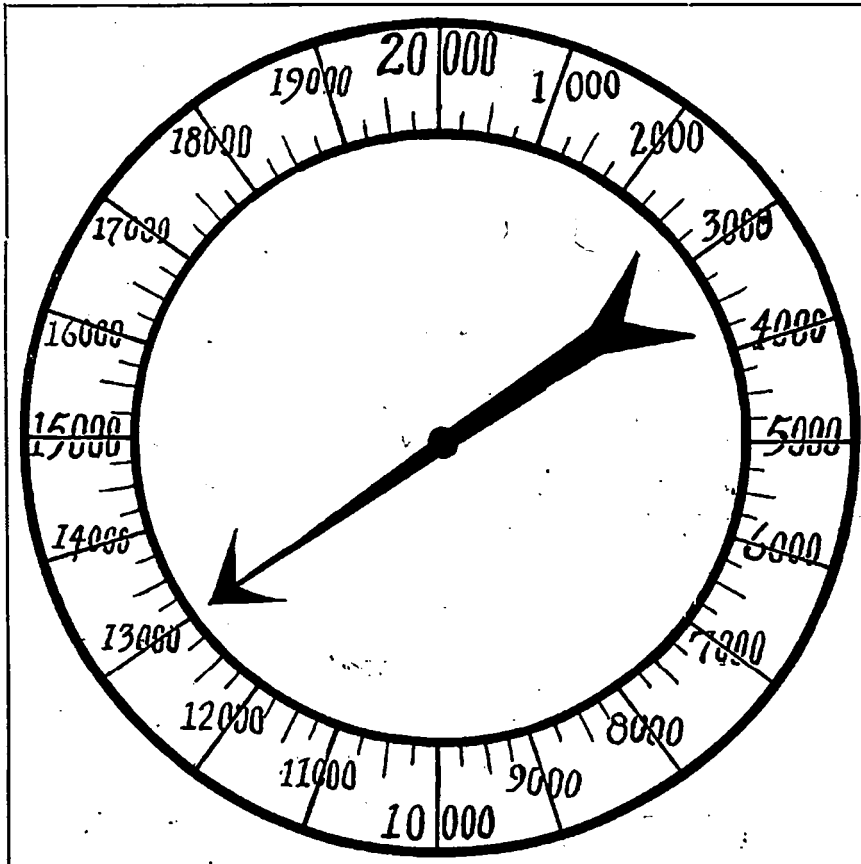
But, you see, this is a weight clock, and the weight is heavy. We must hear from others before the clock can start again.

Every dollar will help to lift the weight. You want to see the clock started again, don't you? Then sit right down and send us at least one dollar by return mail. Get some one else to do likewise. Don't delay! Do it now!

Let us get the clock going and keep it going until the hand points up from "whence our help cometh." When the twenty-thousand-dollar mark is reached, we will shout the victory, and the old clock will

Stop short, never to go again,

When the old debt dies.



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

tor, was on the field and getting nicely located, and was winning the hearts of the people. We had a small business meeting, and talked over matters for the year. At this point on our first visit to the churches we heard that the state board of health had closed all the churches over the state until November 2d. We expected to get over the District by that time, and get in touch with the churches and problems, get lined up for the year's work, and assist all we could; but the quarantine interfered, so we decided to come home. Mrs. Ludwig is visiting with relatives in St. Louis and Illinois for a much needed rest, and will return to Lincoln in several weeks.

We covet the prayers of all the brethren and sisters on the District. Do not forget the first Thursday of each month, which we have called and set as a special day of prayer for the establishing of the present work, and the developing of new fields on the District. Let every member fall in line at once, with this day of prayer, as well as with our Pentecostal Nazarene fasting and prayer band every Friday, for the breakfast hour; and put an amount of at least ten per cent into the fasting fund. Faith, prayer, and giving is the victory that overcomes obstacles.

THEODORE LUDWIG, District Superintendent.

CHURCH NEWS

Plantersville, Miss.

I want to make a report from our Eucaba Chapel Church. I have been in and prayed with 384 homes, nine prayer meetings, four street meetings, three revivals, have had ninety-five souls reclaimed or sanctified; received for my services \$46.11, received for and paid out for charity \$31.32; paid out to the poor and needy and other causes \$14.66. I request the prayers of the Pentecostal Nazarene family.—Mrs. M. E. Gasaway.

Vandervoort, Ark.

The Lord is blessing us at Old Cove, as well as at Vandervoort and other places; God gave us about forty souls, who were either saved or sanctified in the meetings we have been holding. Rev. M. W. Burgess did the preaching, and Sister Burgess helped in songs and prayers. While we are not able to have any meetings at all now, thank God we can pray in our own homes, and God will hear and bless.—Josie Fakes, Pastor.

Stegler, Alberta, Can.

We are glad to report a good "thanksgiving" convention, when God graciously met with us. One day was given over to the discussions of Sunday school work, and one day to missionary work. Many interesting lines were discussed very profitably, and God honored our evening services by giving us precious souls. It is so good to know He is working so graciously over our land. May His richest blessing rest upon our Herald of Holiness and those who are under the burdens.—Miss P. A. Spicer.

Clareholm, Alberta, Can.

We have closed eighteen months of the best ministry we have had in the cause of the kingdom. Our hearts are heavy as we turn our attention to new fields. So sweet, spiritual, and divine has been our fellowship, we think about the transfiguration that the disciple witnessed, and said, "Master, it is good for us to be here; and let us build three tabernacles." We wish we could have remained with the dear people of southern Alberta, yet we believe God is leading. Brother C. E. Thompson, from Stettler, Alberta, is taking the Granum circuit, and we are expecting great things in Jesus' name from this field. Mr. Martin is to attend school at Nampa, Idaho, and to have the mission in Mountain Home. Our lives are in His hand, and we are happy.—Mrs. E. E. Martin.

Delta, Colo.

We are praising God for a people who stand by the old rugged truth of God's Word. Our young church here only had one Sunday to worship in our hall. The Spanish influenza caused us to close the churches and schools until some future date. This will, no doubt, hinder the work some, but we trust the spirit of revival shall so burn in the hearts that, when we get a chance to open our doors again,

we shall go with a vim that will surprise Satan himself. Remember us when you talk to our heavenly Father.—J. R. Hunter, Pastor.

Evansville, Ind.

Since our Assembly, which closed September 8th, the work of God in Evansville church has been moving along nicely, and victory has crowned each service. We are planning for an evangelistic campaign to begin about November 20th, with Rev. E. E. Wiggins, of Richmond, Ind., as evangelist. Since our tent meeting in July we have made advanced steps and the revival spirit has been on. There have been many seekers at the regular services. We do truly praise God for His care over His own, and for all His blessings.—E. E. Turner and Wife, Pastors.

Chicago Woodlawn Church

We have just closed our first revival since coming to the church here. God was very manifest throughout the entire meeting. There were some sixty or more seekers at the altar for pardon, purity, or reclamation. Brother W. R. Cain, our evangelist, was at his best. We have had him with us on two of our former charges, but it seems he preached with greater unction and clearness than he ever has before. We had several good all-day seasons of prayer and fasting, which always helped us to get ahead in the meeting. During the last week of the revival the Wilde-Knight quartet were with us. Their singing was excellent and drew large crowds to the services. Nearly every available seat was taken on Sunday night, the closing service. We expect God to do great things for us during the coming year. We have a nice church and parsonage, well located in the center of Woodlawn, a part of Chicago where there are

100,000 people in a mile square. No other holiness work is nearer than two and one-half or three miles from where we are located. Our church and parsonage number is 6342-44-46 Kimbark avenue, Chicago. When passing through the city come and worship with us.—A. F. Balsmeier and Wife, Pastors.

Hamlin, Texas

When we last reported we were at Old Paths, Ariz., at which place we had a real landslide of victory, with seventy-five professions. From Old Paths we went to Peoria, Ariz., where we had a prospect for a great meeting, but had to close on account of influenza. There can be a strong work built there. We are now at home, closing up the church work for this Assembly year. The last two Sabbaths have been among the most fruitful of our four years' pastorate at the Hamlin church at Central Nazarene College. The altar scene in the evening service of the second Sabbath of October beggars description, and will never be forgotten by those present. Ten of the earnest seekers prayed through to good victory. The following Sabbath at the noon hour three more prayed through. President Cornish has the school work well in hand, and we predict a year of real results in Central Nazarene College. We send much love for our beloved Zion and the Herald of Holiness.—J. E. Gaar, Pastor.

Ponca City, Okla.

We are shut in, and out of meetings, but, thank God, we are not shut off from the kingdom nor out from God. He is very near to us in these trying times. Many of our folks have had, and are having, the influenza, but none is fatal yet, and we hope that the Lord will deliver all from this plague. May it soften

International Sunday School Lesson

November 17th

Jacob Fleeing From His Angry Brother

Genesis 28:10-22

GOLDEN TEXT: "He hath not dealt with us after our sins; nor rewarded us according to our iniquities" (Psalm 103:10).

THE LESSON OUTLINE

B. F. HAYNES, D.D.

A. JACOB IN FLIGHT FROM ESAU.

We come now to the first chapter in the long record of Jacob's flight and exile from the fury of his brother. His artful mother plans all this for him and enlists Isaac's powerful influence in furthering her plans for Jacob's security. It is planned to send Jacob to Padan-aram unto Laban, son of Bethuel, the Syrian, brother of Rebekah, to procure a wife. The resourceful Rebekah determines to make a virtue of necessity and while her boy is in flight for safety to have him accomplish his marriage. Jacob en route to the country of Laban has his wonderful vision at Bethel.

God meets with the pilgrim fleeing from the consequences of his own delinquencies. Perhaps the solitude and loneliness of the journey, with the added fear of being overtaken by his infuriated brother, furnished auspicious ground for the good Spirit of God to reach and tender Jacob's heart with remorse and repentance. He seems to have come into a state where God could meet him, and did meet him and where he settled that God should be his God.

B. THE COVENANT CONFIRMED BY JACOB.

Brought to this state God meets Jacob and confirms the Abrahamic covenant to him. Jacob hears, no doubt, with astonishment at God's wonderful mercy and boundless compassion, the solemn renewal of this ancient covenant. He erects an altar and pours out oil upon the top of it and calls the name of the place "Bethel." In his solemn act of worship and dedication he makes his memorable vow contained in verses 20-22:

"And Jacob vowed a vow, saying, if God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on; so that I come again to my father's house in peace; then shall the world.

Lord be my God: and this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee."

Jacob's words above quoted are not to be taken as implying a doubt in his mind as to what God is going to do for him, or as expressing the condition on which he will surrender to and serve God. Far from it. To get the proper meaning we must substitute "since" for the word "if" and read it, "Since God will be with me," etc. This is the manifest sense and refers to promises made in the renewal of the covenant which are not here mentioned in full. God and Jacob had a great meeting together here and the latter heard and accepted much which we have not recorded in the history.

There are few if any incidents in the Bible which display more broadly and beautifully the matchless mercy and long-suffering of God than this incident in the flight of one of his servants from the scenes and effects of his own delinquencies.

God is "merciful and gracious, long-suffering, and abundant in goodness and truth. Keeping mercy for thousands, forgiving iniquity and transgression and sin" (Exo. 34:6). "The Lord is not slack concerning his promises, as some men count slackness; but is longsuffering toward us, not willingly that any should perish, but that all should come to repentance" (2 Peter 3:9). The Psalmist exclaims, "But thou, O Lord, art a God full of compassion, and gracious, long-suffering, and plenteous in mercy and truth" (Psa. 86:15).

How this should encourage our faith! How it should put us to shame and confusion in our backsliding and bring us in penitence to His feet suing for mercy and forgiveness and restoration to His favor and friendship.

How this amazing mercy of our Father displays the brazenness and the shocking and shameless sinfulness of our turning away from such infinite love and glorious compassion to the weak and beggarly elements of the world. God help us to be true!

Our Honor Roll

[The following is a list of members of the Pentecostal Church of the Nazarene, who are now in the service of their country. No doubt there are many more, and their names will be added just as soon as they are sent to us. Kindly give their location, and the church of which they are members.]

NAME	CAMP	HOME CHURCH
Ames, E. Neal	Camp Green	Pasadena First Ch.
Anderson, A. H.	San Diego, U. S. N.	Chester, Texas
Barber, Silas E.	France	Cherryvale, Kas.
Beach, Arthur F.	France	Centerville, Iowa
Beecher, Clarence	Camp Logan	Cushing, Okla.
Betzell, Charles	France	Uhrichsville, Ohio
Bell, Lee	France	Chicago First Church
Berry, Eugene T.	Porto Rico	Chicago First Church
Bias, Albert	France	Chicago First Church
Bous, John	France	Chicago First Church
Bryant, Harold A.	France	Everett, Mass.
Carbaugh, William	Camp Sherman	Ironton, Ohio
Carrihan, Arthur	Camp Custer	Lansing, Mich.
Chatfield, C. C.	Camp Sherman	Ironton, Ohio
Clark, Dave	Camp Grant	Chicago Woodlawn
Cobb, Will	El Leavenworth	Hutchinson, Kas.
Collins, Randall	Camp Pike	Chicago Woodlawn
Cooper, Frank A.	Camp Kearny	Pasadena First Ch.
Corlett, Rev. D. S.	France	Pasadena First Ch.
Crain, Steve	Jackson Barracks	Chicago Woodlawn
Crusing, Roy	Texas	Chicago First Church
Crusing, Victor	France	Chicago First Church
Cummings, Rev. R. E.	France	Westmoreland, Ark.
Dales, Eldes	Hospital Corps	Botna, Iowa
Dance, Roy	Camp Beauregard	Hamilton, Texas
Darnall, Gertrude	Red Cross Nurse	Fairview, Okla.
Darnall, T. M.	St. Ben Harrison	Fairview, Okla.
Davenport, David	Infantry	Chicago First Church
Davenport, Roy	Camp Funston	Columbus, Ohio
Decker, W. A.	France	Osage, Okla.
Dezell, R. S.	France	Recherd, Tenn.
Dillon, Carroll	Quartermaster	Chicago First Church
Duval, Paul	France	Henryetta, Okla.
Eason, Lieut. R. E.	France	Monassas, Ga.
Eastman, Clifford	France	Lansing, Mich.
Eby, Reuben J.	Camp Jackson	Miami, Fla.
Edmunds, Ray	France	Chicago First Church
Ellis, Frank	Marine	Chicago First Church
Ellis, LaVerne	Marine	Chicago First Church
Ellis, Ronald	Navy	Indianapolis, Ind.
Elmore, Austin E.	Navy Station, Fla.	West Side Church
Faulke, Charles H.	East Palestine, Ohio	East Palestine, Ohio
Ferry, Earl L.	Camp Lewis	Nampa, Idaho
Fitch, Millard	France	Auburn, Ill.
Fry, Wilfred M.	France	New Gallilee, Pa.
Green, Earl	France	Ellington, Mich.
Gustafson, Archie	France	Danville, Ill.
Hackley, Guy W.	France	Oskaloosa, Iowa
Hagerty, Paul	France	Chicago First Church
Hammer, Raymond	Camp Grant	Chicago Woodlawn
Hammer, Thomas	Great Lakes	Chicago Woodlawn
Harpur, George	France	Hutchinson, Kas.
Harris, John	France	Yukima, Wash.
Hart, Edward	Camp Gordon	Danville, Ill.
Haste, Andrew L.	Camp Taylor	Mt. Hope, Ky.
Hawkins, Clifford Earl	Camp Gordon	Atlanta, Ga.
Hedges, Edgar	France	Liberty, Kas.
Hempler, Charles H.	France	Kansas City, Mo.
Herring, Sergeant Leo	Texas	Chester, Texas
Hieronymus, Otis	France	Kansas City, Mo.
Hines, Frank	France	Chicago First Church
Hodgkiss, Fred	France	Pittsburgh First Ch.
Holmes, Iver	France	Danbury, Conn.
Horton, Sherley	France	Everett, Mass.
Howell, Roy F.	Camp Fremont	Montrose, Colo.
Hunt, Wesley	France	Yukima, Wash.
Hunt, William J.	France	Pasadena First Ch.
Hussey, John L.	Camp Beauregard	Grandview, Ark.
Ingram, Willard R.	Camp Taylor	Pasadena First Ch.
Jayne, Fred	France	Auburn, Ill.
Johnson, Elmer	Honorably Discharged	Chicago First Church
Johnson, Paul	Navy at Portsmouth	Chicago Woodlawn
Joy, J. Everett	France	Hollywood, Ind.
Keeler, David H.	Camp Devens	Danbury, Conn.
Kelly, Archie F.	France	Chicago First Church
Kendall, John Wesley	France	Boise, Idaho
Kinder, Rev. C. A.	France	Kansas City, Mo.
Klinger, Floyd	France	Stockton, Cal.
Klosterman, Albert	France	Chicago First Church
Knighton, Ray	France	Chicago Woodlawn
Krikorian, Samuel	Armenian Relief	Pasadena First Ch.
Lampton, Eugene E.	Navy	Chicago First Church
Langdale, Ernest	Camp Cody	Beatrice, Neb.
Lewis, Leo	France	Colling, Mich.
Lewis, Willie	France	Colling, Mich.
Luscombe, Samuel	Great Lakes	Chicago Woodlawn
Martin, Clyde	Camp Funston	Montrose, Colo.
Martin, Curtis F.	Camp Newport	Kendallville, Ind.
Maybury, James Paul	France	Baltimore, Md.
McCarl, Roy	France	Farmington, Neb.
McConnell, Alan	Camp Funston	Kansas City, Mo.
McDonald, Archie	France	Stockton, Ill.
McEachem, Tommie	France	Pasadena First Ch.
McKeeby, Frank	France	Maplewood, Mo.
Mendall, Grant	Siberia	Chicago Woodlawn
Messenger, Don E.	France	Chicago First Church
Messenger, Harry	Motor Mechanics	Chicago First Church
Miller, George	France	Montrose, Colo.
Miller, Albert	France	Montrose, Colo.
Moody, Arthur	France	Chicago First Church
Mordison, John C.	Port Newark Terminal	Rio Grande, N. J.
Morrow, Jack	Camp Grant	Chicago First Church
Muggs, Bert	France	Edendale, Cal.
Nohden, Arthur	Quartermaster Corps	Kansas City, Mo.
Packer, George	Camp Sheridan	Marion, Ohio
Page, P. L.	Camp Custer	Lansing, Mich.
Parker, Lewis W.	California	Kingston, Okla.
Parsons, Norman	France	Everett, Mass.
Patin, James	France	Uhrichsville, Ohio
Pavine, Edgar	France	Ashland, Ky.
Peterson, Oscar	France	Chicago Woodlawn
Quint, Atherton	France	Pasadena First Ch.
Radebaugh, Roy	North Carolina	Henryetta, Okla.
Rauch, Albert L.	Camp Funston	Boards, Mo.
Rodefer, Ora Orville	Camp Dodge	Bloomfield, Iowa
Rohrer, Montie C.	France	Stockton, Cal.
Rohrer, C. Morrell	U. S. S. Southery	Stockton, Cal.
Rose, Olin	France	Chicago Woodlawn
Rose, Ralph	France	Bloomington, Ill.

(Continued on page 14)

the hearts of the lost, and stir the saints to their best, to make good in these awful days. While we are shut in, we are planning for a drive against sin and for souls. Don't fail to pray for us and the work here.—D. M. and Amanda Coulson, Pastors.

Everett, Mass.

Our church and other churches in this city have been closed three weeks; but Sunday, October 20th, we resumed our services with an all-day meeting. Pastor and people could heartily say, with the Psalmist, "I was glad when they said unto me, Let us go into the house of the Lord." We are observing October as go-without month for missions. During the last five months our church has raised \$286 for missions. We hope to raise \$500 during the year. Harold A. Bryant, the pastor's son, who has been a year in foreign service, returned home last week for a brief furlough, and was at our services Sunday. Several of our people were sick, but all have recovered. God is blessing us as a church, in things temporal and spiritual. The cash offerings Sunday were over \$120, which covers all expenses up to date. The women of the church hold a women's prayermeeting every Wednesday afternoon, and the men hold a special meeting for prayer every Saturday night. Already there is "the sound of a going in the top of the mulberry trees," and we are bestirring ourselves.—A. K. Bryant, Pastor.

Salem, Mass.

The work in Salem is moving on. We have been called to sympathize with sorrowing hearts in the sickness and death of some of our number during the last few weeks. First, Sister Webber, ninety-two years of age, passed on to glory. She died well in the Lord. Next, the Lord took unto Himself the baby daughter of our Brother and Sister Remon. Last to go to the land of pure delight was Sister Mitchell (colored). We were with her almost constantly within a few hours of her death, and her last words to us were that she was ready to go. We have had the pleasure of seeing two families reunited, who had become estranged some months ago. We met with them at one of their homes, and, amid tears and prayers, God forgave them all, and at the following service, with faces aglow and all in one pew, they testified to their determination to go through. We are praying for a spiritual church, and we believe God is answering prayer. There is a spirit of unity among our people, and although poor, they are endeavoring to meet all their obligations.—George A. Rideout, Pastor.

Bridgeport, Conn.

Some eight years ago, when God called this His humble servant to Danbury, Conn., to begin a straight holiness work in that city, we especially coveted the prayers of His blood-washed people, and we feel that the secret of success in the work there was due, mostly, to the faithful ones who held on to the throne of grace for us. Again God has called us to sever our connection with this precious church and people as its pastor and go out into another city, to travel over the same road, somewhat, that this city of Bridgeport might have a place where full salvation could be preached. So I earnestly, again, desire the prayers of the saints, that our labors along this line may not be in vain. Just now the city is being shaken by the epidemic, and souls are going out into death by the scores, without any personal knowledge of salvation. Even in the short time we have been here some real work has been done, for which we give God the glory. We have secured a good hall at the present time, that we can have Sundays and Wednesday and Friday evenings. We have cottage meetings in some homes that are opening their doors to us. Our expectations are from One who never lost a battle; so we know, if we obey, the victory is assured. Personally these are the best days our soul has ever known, for Jesus so sweetly saves and sanctifies and keeps His glory on us.—Rev. Lillie Henderson, Pastor.

Tracts, books, and good, holiness literature are waiting for you to send them forth. Will you do it?

Your girl or boy, who is in college, should have the HERALD OF HOLINESS to give them spiritual food.

Our Honor Roll--Continued

NAME	CAMP	HOME CHURCH
Ross, Stephen	K. C. Army School	Ironton, Ohio
Ruth, George C.	France	Indianapolis, Ind.
Samm, Ed	Camp Fremont	Moscow, Idaho
Schafer, Isaac E.	Camp Fremont	Southard, Okla.
Schoot, John	Camp Funston	Ducklin, Kas.
Schroeder, Will	New York, Navy	Hutchinson, Kas.
Schrott, Arthur	Camp Fremont	Chicago First Church
Shannon, Frank	France	Muscantine, Iowa
Sherer, Glen M.	France	Marion, Ohio
Shoemaker, Forest W.	St. Riley	Cushing, Okla.
Slusher, Lester	France	Franklin, Ohio
Smith, Albert	Maine Coast Artillery	Chicago First Church
Sorensen, Lawrence	Siberia	Racine, Wis.
Steinberger, B. E.	Shipyards	Louisville, Ky.
Stockford, G. W.	Europe	Kellogg, Idaho
Tadlock, Hardin	Commissary	Marion, Ohio
Taylor, Austin	France	Chicago First Church
Trader, James Francis	Navy Band	Muscantine, Iowa
Tritton, Frank	Camp Sherman	Racine, Wis.
Tniga, Rev. Chester	France	Ashland, Ky.
Wagner, Stephen F.	U. S. N. Radio Operator	Oklahoma City, Okla.
Waldie, Thomas G.	France	Beverly, Mass.
Walworth, David H.	England	San Francisco, Cal.
Weber, Harold	Camp McArthur	Kansas City, Mo.
Weber, Roy	Navy	Kansas City, Mo.
Wiese, Abner	British Army	Chester, Texas
Wilcox, Edgar	Great Lakes	Kellogg, Idaho
Wilson, Leslie L.	France	Chicago First Church
Winters, George	Camp Taylor	Chicago Woodlawn
Wireman, Rev. L. L.	Camp Hancock	Ashland, Ky.
Wood, Thomas E.	Camp Beauregard	Oklahoma City, Okla.
Woolley, Asburn H.	Camp Dix	Vandervoort, Ark.
Woolson, Leslie		Port Elizabeth, N. J.
Worley, Walter D.		Southard, Okla.

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BIBLE STUDY

Young People's Society

Lesson 5

THE BLESSEDNESS OF SALVATION

Psalm 32:1-11

BY REV. E. J. FLEMING

- 1-2. "Blessed . . . forgiven": 1 John 3:4. Forgiven—1 John 3:5 (to take, or bear, away); Heb. 9:28 (first clause). . . Blot out—Isaiah 43:25. Forgiveness preached—Acts 13:38. God delights in mercy—Micah 7:18-19.
- "Whose sin": James 4:17 with Luke 12:47; John 9:41; 13:17. "Covered," i. e., hidden from sight—Psalm 85:2; Neh. 4:5; Jer. 18:23.
- "Blessed . . . imputeth not iniquity": "Imputeth not," i. e., not charged to the account of—2 Cor. 5:10; Romans 5:13; Lev. 17:4.
- "Guile": Jer. 17:9. One example—John 1:47. Testimony of conscience—2 Cor. 1:12; 4:2. Evidence of salvation—1 Peter 2:1-2. Marked by speech—Rev. 14:5; 1 Peter 3:10.
- 3-5. "Kept silence": Gen. 3:8; 2 Samuel 11:27. Covering sins—Prov. 28:13; Gen. 4:9. "Hand was heavy"—Psalm 38:2-8; 39:10-11; 1 Samuel 5:6-7. "I acknowledged"—Psalm 38:18. To God—Psalm 51:3-5; Lev. 26:39-41. To man—Joshua 7:10; 2 Samuel 12:13.
- 6-7. "For this": Psalm 51:12. True repentance—2 Cor. 7:9-10. Eternal security—Psalm 32:7 (first clause); Jer. 36:26 (last clause); Col. 3:3. "Songs of deliverance"—i. e., the joy of the saved—Psalm 40:3; Rev. 7:10; 15:2-3.
- 8-9. "I will instruct thee": Prov. 3:1; 8:10-11. Who are teachable? Psalm 25:9-10. Christ our instructor—Matt. 11:29-30. God, watching on our behalf—Psalm 33:18-19. Trust and submission—Prov. 3:5-6. Gracious promise—Isaiah 49:10. "Be not as the horse, etc.": James 3:3. Why not? Job. 35:11; Jer. 8:6-7. Note carefully—James 4:7-10.
- 10-11. "Many sorrows": Psalm 16:5; 140:11; Isaiah 57:20-21. Satan's bloodhound—Prov. 13:21. Their judgment—Romans 2:8-9.
- "Be glad and shout": Psalm 33:1; 64:10; 68:3; Deut. 12:12. Wh shout? Psalm 98:4; 5:11. A mark of what? Ezra 3:11-13.

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TELEGRAM

HAVERHILL, MASS., Nov. 3, 1918.

HERALD OF HOLINESS:

BIG CAMPAIGN LAUNCHED

Eastern Nazarene College campaign opened at Lowell, Mass. Great enthusiasm, General Superintendent Goodwin leading. Lowell raised over seventy-five hundred and hope to make ten thousand. Haverhill goes over the top for about twenty-five hundred, making ten thousand for the first day.

J. E. L. MOORE, President.

(Watch the paper for further particulars next week.)

The following was received at Missionary Headquarters:

LOS ANGELES, CAL., Nov. 3.

H. F. REYNOLDS:

My wife has been critically ill with pneumonia, but is now recovering. For three or four days her life hung in the balance, but for the last two days she has been out of danger. We all appreciate your words of sympathy.

DR. PAUL BRESEE.

HERALD OF HOLINESS:

WACO, TEXAS.

Those who are contemplating attending the Assembly at Waco, Texas, December 11-15 are requested to bring a quilt or blanket because of the crowded condition.

W. H. GOODWIN, Reporter.

DEATHS

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

Roberts—Lydia V., departed this life Tuesday evening, October 29th, aged 59 years. She was converted at the age of 18 and testified to the blessed experience of sanctification some months previous to her departure. The funeral services, held at the home, were conducted by Rev. Chatfield, Presbyterian minister. The family, church, and community have met with a great loss.

Stamper—Sarah Etta, wife of Lawson Stamper, was born 1881, died October 23, 1918, just four days after her husband had passed away. She was a devout, kind, sympathetic, Christian lady. She leaves a father, mother, and four brothers, with many relatives and friends who mourn her loss. Our loss is her gain. She has gone to join her husband and friends on the golden shore.—F. T. Shipton, Pastor.

Hammie—My dear mother slipped away from us and went to her reward in heaven. She was sick only a few days and bore her suffering with patience. She was over eleven years ago in a meeting being conducted by myself. Fifteen months later was sanctified, in another meeting conducted by myself. She was a subscriber of our Herald of Holiness. We had just closed a revival at Edmond, Okla., and was on the train in Oklahoma City soon to leave for Wister, Okla., when the telegram reached us announcing her serious illness. We hurried to her bedside near Beebe, Ark. I asked her if God was with her. She said, "Yes, my son." She said she was willing to go. What a consolation to my heart! We laid her away in the Old Hickory Plains cemetery to await the glorious resurrection morn. We await the final meeting. Her loving son.—Lee L. Hammie, Evangelist.

Trumbauer—Please announce the death of my precious wife, on October 18th, and request prayer for myself and children. After faithfully visiting the sick and tenderly nursing the children at home back to recovery, she was herself stricken with the Spanish influenza and on the fifth day of her illness peacefully away to be with God. She was buried at Cumberland, Md., on the fourth anniversary of her marriage.—H. G. Trumbauer, Pastor.

Wordsworth—Thomas K., swept through the gates and was buried October 8, 1918. He was born in England, converted early in life and was always a very devout and earnest Christian and charter member of the church at East Palestine, Ohio. He enlisted under the British flag and was in Canada under training when he was stricken with Spanish influenza. He was a young man of 27 years, of sterling principles and highly esteemed. During the funeral service, which was conducted by the writer, business was suspended and the stores were closed in respect to him for having made the supreme sacrifice in the great world war. His wife and little daughter survive him.—H. G. Trumbauer.

Donaldson—E. M. The funeral was held at his late home in East Palestine, Ohio, on September 17, 1918. Brother Donaldson was a veteran of the Civil war and in recent years enlisted in the service of the King. He was a faithful member of our church at New Galilee, Pa. Six veterans of the G. A. R. acted as pallbearers. His wife and three children survive him. The funeral service was conducted by the writer, Rev. Mr. Andrews assisting.—H. G. Trumbauer.

Curry—John, of East Palestine, Ohio, departed this life on September 22, 1918, age, 83 years. At an early age he was converted and united with the M. E. church with which he was always identified. He is survived by three sons, two of whom are officers in the Pentecostal Church of the Nazarene. The funeral services were conducted by Rev. H. G. Trumbauer.—H. G. Trumbauer.

Stamper—Lawson, was born March 12, 1885, at Ashland, Ky., and quietly slipped away to be with his Savior on October 19, 1918. He was converted when 17 years old and was brightly sanctified a few years ago. He was truly a man of God. He died in full assurance of going home to be with the Christ whom he loved and served. He leaves parents and a sister, besides a large circle of relatives and friends.—F. T. Shipton, Pastor.

NOTES AND PERSONALS

Rev. J. W. Oliver, our pastor at Oklahoma City, has changed his address from 1427 W. 9th St. to 726 W. Reno St., Oklahoma City, Okla.

It is the custom of the Chinese to burn bits of gold leaf at certain anniversaries and ceremonials and it is estimated that they destroy \$10,000,000 annually in this way.

A brother desires to sell a grocery and meat business. Stock and fixtures in a holiness community. If you are interested write Lock Box 72, University Park, Iowa.

Evangelist F. J. Mills, of Douglas, N. D., writes that because of the epidemic, all of his dates have been cancelled and that he is now ready to make new dates for future meetings.

The Federal Council of Churches has recently approved of a plan to celebrate the remarkable triumph of the Allied forces under Gen. Allenby in the Holy Land. Plans and date will be given later.

Rev. Harry J. Elliott has written a unique story of his life, which is just from the press. It contains 40 pages and sells for 15 cents. The first edition of 5,000 will soon be exhausted. You will make no mistake in putting this book into the hands of your unsaved friends.

No doubt many of our evangelists who have not had a vacation for years will avail themselves of this opportunity during the quarantine to rest and study, so when the ban is lifted and normal conditions are restored, we will expect some perfectly new sermons for our winter revivals.

Dr. A. A. Hopkins, who for forty years has been one of the dominant figures in the prohibition cause, has passed to his reward. Truly a mighty hero has fallen, a great leader has passed from our midst, but the cause of prohibition must march on with a conqueror's trend to assured victory.

We were greatly encouraged to receive through the mails one letter of two souls being saved by simply reading that little booklet, "Jesus the Way," which is beyond doubt one of the very best little pamphlets to put into the hands of the unsaved. They can be secured from the House at two and one-half cents per copy.

It would surely bless your heart if you could only read some of our correspondence regarding our literature and the good it has done. Especially those lovely Bible Gems Calendars. It seems too bad that we could only print such a limited number this year. The supply is half gone already and those desiring them should order at once.

Hon. Lloyd George recently made the following startling statement in regard to liquor: "Drink during the war has used up as much tonnage as the Germans have sunk with all their submarines. Drink during the war has killed more men than have been killed by the German submarines. Drink during the war has destroyed more food than all the German submarines put together."

On the editorial page this week the Editor has written an explanation of one of his recent statements relative to Mr. Wilson's being retained in office until the close of the war. The Editor no doubt has been taken to task because of the statement. This office has also received some correspondence objecting to the utterances referred to, but it is the opinion of the Managing Editor that the Editor has a perfect right to voice his own personal views in such matters. The explanation in this week's editorial should satisfy any objector.

It is said that one large tobacco concern is sending one hundred car loads of tobacco each month to our boys in the trenches. It is estimated that 1,500 new boys every day are acquiring the cigarette habit. What a shame that 1,368,000

acres of land were used last year in growing the filthy stuff. Think what this would have meant to the poor, had it been planted to corn or wheat. The same land would have produced more than twenty million bushels of corn and more than fifteen million bushels of wheat. Why not try a little conservation on the tobacco question and give us a little more breadstuff.

ANNOUNCEMENTS

Kentucky District—Our Assembly will convene at Science Hill, Ky., November 14-17. Let all licensed ministers meet the board of examination at 2:30 p. m., Thursday, November 14th.—H. Rees Jones, D. S.

Open for Dates—I am entering the evangelistic field again. Wife is a good singer and musician. We are open for dates. Any one desiring our help in revival meetings, write us at 207 S. Millwood, Wichita, Kas.—F. E. Putney.

Revival Meeting—Rev. C. H. Lancaster is to be with the church at New Bedford, Mass., Nov. 10-24, for an evangelistic campaign and a genuine holiness revival. Please help us pray and come to the feast if possible.—Tom M. Brown, Pastor.

Wanted—Copies of S. D. Gordon's Quiet Talk Series. I have the one "Quiet Talks on Prayer," but would be glad for any other of his books. Any one wanting to dispose of the same, address me, Rev. Jura A. Horton, 106 Bishop avenue, Rumford, R. I.

Notice—To all the pastors of the Iowa District. Please read the article in your 1918 Minutes, second paragraph. The District Superintendent's apportionment should be raised by the pastor the first of the quarter. We are now entering the second quarter, but little of this fund has come in.—Edward Scott, District Treasurer.

Notice to Contributors—We receive many good articles for publication in the HERALD OF HOLINESS which for various reasons we cannot use. Many of them are too long; others have been rejected. While they are splendid articles, yet not suitable for our use. We are glad to have articles submitted by any of our people, and all articles not used will be returned only upon request, and receipt of postage for same.—Managing Editor.

Recommendation—Prof. F. H. Benjamin, 722 S. Ninth street, Vincennes, Ind., is a splendid song leader for holiness campmeetings and churches. Had camps at Oakland City, Ramsey, and Petersburg, Ind., this year. He also assisted the writer in starting the Vincennes church. He is a loyal church man. I heartily recommend him to any of our churches or campmeeting committees as a song leader and soloist. The writer expects to work some in meetings with this talented man and would be glad to accept evangelistic calls with or without him.—U. T. Hollenback, Evangelist, Greenfield, Ind.

Trustee Meeting—The Trustees of the Nazarene Academy and Bible School located at 215 East 4th avenue, Hutchinson, Kas., desire to make their plans for the coming year at their mid-winter meeting. One of the matters for discussion will be the choosing of the faculty. We would like to have, for our consideration, at this time, the applications of such persons as feel that they are humanly prepared and divinely called to the work of teaching and who would consider a call from us. Send applications to the undersigned at 334 East 6th street, Hutchinson, Kas.—Fred H. Mendell, President of the Board.

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Georgia, Manassas, Ga.....December 4-8
Alabama, Jasper, Ala.....December 12-15

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2109 Troost avenue.

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Hamlin, Bowie, Texas.....December 4-8
San Antonio, Waco, Texas.....December 11-15

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1717 Linwood boulevard.

EVANGELISTS' DATES

Lyman Brough:
Ottawa Lake, Mich.....October 20-November 10

W. R. Cain:
Vincennes, Ind.....November 13-December 1
Toledo, Ohio.....December 5-22

F. W. Cox:
Walbridge, Ohio.....November 3-17

Lee L. Hamric:
Blackwell, Okla.....January 3-February 5

Lewis and Mathews:
Chase, Kas.....November 6-24
Permanent address, 341 West Marquette road,
Chicago, Ill.

George and Effie Moore:

Ft. Wayne, Ind.....November 17-December 1
Auburn, Ind.....December 4-22

John E. Moore:

Kinsley, Kas.....November 3-24
Plainville, Kas.....December 1-22
(Song Evangelist)

C. W. Ruth:

Brooklyn, N. Y.....November 8-17
Address, 568 Atlantic avenue.
Brooklyn, N. Y.....November 20-December 1
Address, 253 Washington street.

Mrs. Bessie Williams:

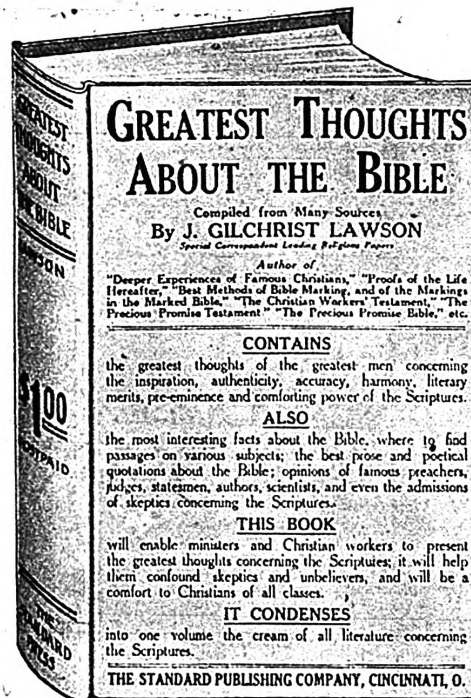
Hobart, Okla.....November 23-December 8

Howard W. Sweeten:

Richwood, N. J.....November 2-17
Open Date.....November 18-30
Peru, Ind.....December 1-22

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