

HERALD of HOLINESS

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

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EDITORIAL

Our Greatest Asset



HERE ARE no two sides to the question as to what or whom we are to consider the greatest asset of the church. Beyond all controversy the children are our greatest asset, as a church. We would not minify or depreciate any elements in the church, for we have a distinct and profound mission to all classes of people in and out of the church; but we neglect any of these people at our peril of great guilt. God will call us to account for such neglect. Yet, while this is true, it consists perfectly with a difference in the matter of relative importance of the different classes into which God has seen fit to divide these people. There are women and men, adults and children. We affirm most definitely that as to importance we must consider the children as the most important of any and all classes of our people.

Our Source of Supply

This is necessarily true from the fact that the children include both sexes and are the youngest of all. In the children we have a class who will be with us the longest and have therefore the greatest potential resources for the church as to service. The adults will all be gone from among us very much sooner than the children. The race is rapidly passing away from among us, and very soon those who now fill the positions of importance will be gone and others must take their places. Our source of supply is therefore entirely among the children of today for the great future before us.

Besides, the young people, if we are wise, can be led to Christ in their earliest years and thus get a far better training than many of the present older ones had, who are now filling these places of importance. Many of these people were brought to Christ late in life, and no man can make as efficient a servant of the Lord when thus brought to Christ after maturity as one who is saved in childhood and trained from then on to maturity in Christian work. So that for the best work we are to look to our young life of today. Just as we make the best printers or carpenters by putting the boy to learning the trade instead of waiting until he has become mature in years and strength and then begin his training for his life's trade. Then his fingers and limbs have become fixed and are less flexible and harder to learn skill than when young and pliable and tender. So it is with the young as to the making of Christian character for service.

Given the same number of young persons brought to Christ and of those of mature years, we venture the assertion that from the children there will be a very much larger volume of service to be received than from the older ones, for the simple reason they have so many more years of expectancy of life. The total number of years of service is very much larger from the young than from the older ones. So that from any point of view we get more from the younger ones than from the older in the run of the years. Both as to character of service and as to length of service, we are the gainers by strictly guarding and training and getting saved and brought into the church the children of the church and community.

We have often wondered why it is that the church has been so very slow to recognize the importance of the young life within her borders. Some men think that if they get a mature man converted that a greater work has been accomplished than the conversion of a child would be. So often we see notices of revivals wherein it is stressed that of forty or such a number of conversions three-fourths or nearly all of them were mature men and women, probably heads of families. This means, it seems to us, that if they had been mostly children the work would not have been as praiseworthy. The very opposite would probably be the truth in the matter.

We look with honor and gratitude upon the workers in our Sunday schools and in the grades in our holiness colleges over the land and in our Young People's Societies. Let our people turn with new and greater interest to the teaching of the children in the Sunday schools and the holiness schools and the Young People's Societies and the homes all over the land, and give new impetus and power to this work among the children if they would see a permanent and larger work accomplished. Only thus can we hope to secure a great and strong church for the years ahead of us.

A Common Justice Neglected

WE FEAR there is a very common justice being neglected by many of our churches in the matter of our pastors' salaries. It is a fact perfectly well known that there has been a phenomenal increase in all the articles used in the household for the table. This increase has been absolutely, and we have often thought unreasonably, large. It matters not, however, for our purposes here, whether

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B. F. HAYNES, D.D., Editor.
REV. J. D. SCOTT, Managing Editor.

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the raise in these prices was justifiable or not. The fact remains that many articles have gone up fifty, and in some cases one hundred per cent. This means that a man finds it harder now to live on fifteen hundred dollars than he did on one thousand dollars a year or two ago. Indeed we are inclined to the opinion that two thousand dollars' salary now would not be much if any greater in its purchasing power than one thousand dollars two or three years ago.

Now with these stubborn facts staring us in the face, what are our preachers to do who have all along had the same salary for the last two or three or four years? How can we expect them to get along without going into debt on the same old salary? And if you force them to try to get along on the same old salary you will simply be forcing them to go in debt, which is one of the worst things a preacher can do. Besides forcing him to pay more for the things he buys, because he has to buy on a credit, you are plunging him into debt with no prospect of getting out soon, if ever.

Another Phase

We submit that this is an atrocious piece of injustice on the part of any church in our entire connection. If we do not look out we will greatly offend God by this stupid and niggardly way of doing the Lord's business. We can not expect to retain the divine favor if we perpetrate this atrocious injustice on His preachers just because we have the power! It is a mean use of an advantage we chance to hold in our hands to force our preachers to try to live upon wholly inadequate salaries. We humiliate them in addition to the other evils we have mentioned, and they can not hold up their heads like men, but must hang their heads in shame and feel the contempt which men of the world will feel for them, because they will not understand the real cause of their not being able to meet their obligations. And when the truth is finally arrived at by them that the churches these men serve are forcing them to live on wholly inadequate salaries the contempt of these business men will be turned back against the churches and their lay leaders who are the guilty parties in these outrages.

There is another phase to this ugly and disgraceful practice. As fast as the business men of the world find out the guilty parties in this business they will lose all respect for the church, and lose also their belief in the religion which these churches are trying to get them to believe in and embrace. They will say that they now have a higher sense of honor than the church people have, as shown by their treatment of their preachers, and that no religion that does no better for its professors than this is doing is worthy their credence. They will thus spurn the religion which we profess. Besides this, we are professing a high degree of faith and religion — that of holiness of heart and life. What a commentary on holiness in this disgraceful conduct on the part of our churches! How can we look honest men in the face, if we have permitted our preachers to try to get along on the same salaries for the last three years?

We are distressed over this ugly situation. Will not our laymen rise to the occasion and proceed to remove this reproach

from our churches? Do, beloved brethren, come to the rescue of the church you love, and relieve it of the odium of this great evil, which cries to heaven for redress.

THE KINGDOM of heaven is a kingdom of truth and goodness. Not mere technicalities, or conventions, or ceremonies, entitle us to this kingdom, but essential goodness of heart and character. Heaven could not be held by sinful men. They would not be happy there, and heaven would not be congenial to them.

CHARACTER more than counsel will get for us gracious influence. Men will obey our character who will not heed our counsel. Unless our exhortation is backed by lives consistent therewith men will not heed us.

God's Hand Among the Nations

THERE IS not a more conspicuous case of God's hand in a nation's life than in the case of the Jews. In the ages back behind their national life He planned for their coming upon the stage of existence and of the world's movement. His call of Abraham looked to their nationality and their part in the world's history, and of the history of His movements for the redemption of the race. He is not through with the Jew, either, by tremendous odds. He yet holds a land for a people and has a people for the land. For ages past there has been a phenomenon of a land without a people and a people without a land. But long ages ago He promised that land to a people, and He has held that land for them, and they will return to it some glad day when God's plans begin to unfold more plainly before the world. Are they returning to that land today? Great Britain has declared the captured land to be for the Jews.

In an important sense also God has His hand in the mutations and developments of all the nations of the world. Often the movements of nations are but the footprints of God in the sands of time, as He moves onward in the accomplishment of His purposes. God in the history of the nations is a subject few understand, but it is plainly a fact, nevertheless.

Most conspicuously the abounding mercy and long-suffering of God is manifested throughout the history of this wonderful people — the Jews. He bore with their oft-repeated failures and backslidings with marvelous mercy. He was patient with them beyond all comprehension, when that patience is measured by that which is practiced by men to their fellow-men. The long-suffering of God is beyond all expression. We stand and wonder sometimes how He could have borne with their shortcomings and repeated rebellions. This only exhibits their deep gratitude. It does seem to us at this distance that this wonderful patience ought to have broken their hearts and led them to fidelity. Let us not be too quick, however, in judging them too harshly. The same wonderful patience is practiced today by the Father, with the oft-repeated despite done His mercy by sinning men and women. The long-suffering of God does not lead men today to repent, any more than it did in that far-off day. Human nature is the same today as ever, but, thank God, His mercy is the same now as ever, and is as wide as the sea.

THE PREACHER universally popular is the preacher whom the Devil will never oppose. No church needs such a preacher in this age and in this country.

WHEN A MAN lifts Godward the life of the world about him, his possibilities in character-culture bear beautiful blossom and goodly fruit.

DO NOT BE MORE CONCERNED to reach the home that Christ has gone to prepare than to reach the likeness of Himself by which admission to that home is secured. Holiness first, heaven next.

A Bugle Call to Awake

By REV. URAL HOLLENBACK

"And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us cast off the works of darkness, and let us put on the armour of light" (Rom. 13:11, 12).

THE WORD "salvation" in the text means our final salvation. Not as some would have us believe, the salvation from our inborn depravity, but the salvation from earth, from infirmity, from this life into the glory that is prepared for those who love the Lord in sincerity. The thought of salvation, from this vale of tears, has given hope and peace and comfort to thousands of precious souls in the hour of distress, trial, and sorrow. This final deliverance is accomplished by our descending Lord, when He comes to call His redeemed ones on the morning of the resurrection. There are several thoughts we wish to call your attention to.

1. Time is a space between two eternities; limited duration; an anteroom to eternity. Have you ever questioned, "How long since Adam was created? How long will the race continue in sadness, worry, and sin? Will clocks ever stop? Will this routine of days, weeks, months, years, and centuries ever cease to roll? How long till the end of the pilgrimage of the descendants of the man who lived in the garden of Eden? How long till the dead shall arise, and the King come to call us home?" Doubtless these questions have arisen in the hearts of many who are able to remove themselves from the busy rush of the folks, from the competition of business, from the worry of war, and can find time to think.

Time is a mighty hearse, carrying great men, nations, empires, centuries, and ages out to the graveyard of the past. That great monarchy which none has ever surpassed, of which Adam was the king in the garden of Eden—with every subject in perfect harmony—is enough to keep our modern politicians dreaming for a thousand years; but it has all been carried by the hearse of time to the graveyard of the past. Even Babylon—with her mighty hanging gardens and her walls that were two hundred and eighty feet high, which ruled the earth and made all the nations drink of her wrath and her wealth and her government—is only material for the historian, and has been carried by the hearse of time to the graveyard of the past. So likewise Persia and Rome.

There is only one thing which has escaped passage on this giant hearse, time: and that is the Word of God. "Thy word, O Lord, is for ever settled in heaven." It is as lasting as the Rock of Ages, "and though planets fall to dust; yet in it I will trust, the old Book stands forever." It has been hated by men and devils, burned with zealous, careful malice, and great penalties have been put upon the whole world for having the Word of God in possession. But God has preserved it in such marvelous purity of text that infidels have to fall into great disrepute, because of their opposition to it. The Word of God is:

(a) The mighty clock which has made the rounds of thirty centuries, and slowly struck out the ages from the courthouse of divine justice.

(b) The great judge, pronouncing the death sentence on the ages, and all their pomp and show.

(c) The great bell that slowly tolls out the funeral knell of nations and kingdoms.

(d) The great crier. In the days of the

Revolutionary war, in the cities of Boston and New York, the crier would make his rounds at night and call out the time. After the news of the surrender of Cornwallis at Yorktown had reached Boston at night, the crier was heard to call in loud cries, "It is two o'clock and Cornwallis has surrendered." Beloved, if we ask the Book of God, "What time is it?" we imagine it cries to us, "It is high time to awake out of sleep."

2. Sleep? What sleep? The sleep of sin.

(a) The world is asleep. "No," you say, "it is not asleep; hear the war and stir and commotion. It is not asleep." But this war is only the loud snoring of a sleeping world hardened in sin, dreaming of getting to heaven on its patriotism. Even some sleeping preachers are telling their congregations that to fight in this battle is to do work for God and gain reward at the resurrection of the just. The blood of Jesus is the only remedy, repentance and faith the condition, and the divine, supernatural work of grace, which is termed being born of the Spirit, a prerequisite of such glory and reward. But these

filthy dreamers, who seek to retain their popularity, dare not now herald forth the fact that, "Ye must be born again." The world is stumbling on in darkness; the numerous peace offers are only a sleeping world, dreaming of peace. They are asleep on the brink of a yawning tomb, a gaping hell, and an endless eternity.

(b) The Church is asleep. It is sad, but true, that this is the day of apostasy and spiritual death, like the foolish virgins who were asleep to the coming of their bridegroom. The higher critics have taken the fire out of hell (they think), the God out of Christ, and are now glorifying over the eternal (God) in man; they have taken the supernatural out of all religion, the blood out of the atonement, the reality out of sin, the demerit out of transgression, the holiness out of the Bible. The Church is also asleep to her great responsibility. It is the money now, not souls, and more people turn from the "commandment to be holy," because of the money, which they are not willing to consecrate to God. Who is it now that weeps over souls? What preacher is trying to feed his congregation on the wheat? Shucks, and no more, are the weekly menu of the popular churches.

(c) Parents are asleep. The cows must be in the barn, the chickens must all be accounted for, and the dog must be called, so the man of the house can know he is at home, but the children who are in their teens can run with the Devil's crowd, the girls can be insulted by the young men, dragged to ruin, and stay out all night, or nearly so, with the boys, and have not even an anxious care these days. No tears are shed now by the young men on the corner at the street meeting under the influence of the old songs, "Meet Mother in the Sky," "Your Mother Still Prays for You, Jack," or "Tell Mother I'll Be There." Why? Because mothers are not praying as they might.

Sad as are these conditions, yet to the faithful soul there remains the hope that

3. "Now is our salvation nearer than when we believed."

(a) This apostasy tells us, camp altars full of backsliders, powerlessness in pulpit and pew, church basements full of billiards and pool all tell us this. Truly the great mustard bush has grown large and the populars are adding to the church daily such as "ought to be" saved, but the fowls of false doctrine, destructive criticism, theosophy (Buddhism), man-deification, and pantheism are lodged therein. This is only one great sign of the near approach of our Savior.

(b) False doctrines tell us. The recent great sweep of Russellism, Eddyism, tongueism tell us that the fowls are lodging in the branches.

(c) Wars, earthquakes, and other signs are casting a cloud to tell us the night is on. But they also tell us

4. "The night is far spent." The night is Christ, the Son's (sun's), absence from His Church. When the Lord ascended the Church was bright with expectation of the "other Comforter," and great was the rejoicing on that great day when "they were all filled with the Holy Ghost," but after the lapse of one or two centuries the Church went gradually into night. This culminated in the midnight which we call the "dark ages," and the inquisition, persecutions, ignorance, and blind superstition were the ecclesiastical frost of the Church's night. The coming of Christ, which had been the universal cheer of the early Church, was lost sight of, and spiritual religion was no longer to be found except in few instances. But, beloved, it is said that the

The Pentecostal Nazarenes

BY EVANGELIST AUGUST N. NILSON

Oh, Pentecostal Nazarenes,
Called out of God to stand
For holiness and purity,
Obey your Lord's command!
Go forward, onward, upward, and
Shout freedom o'er the land.
Cross mountains, valleys, plains, and sea
Oh, noble, faithful band!

No matter what your en'my says,
No matter what he thinks,
It does not matter what he does,
Nor what excuse he brings.
Go on your way, and run your race
With patience, set before;
It may not be so many days
Before the race is o'er!

Remember, Nazarenes, the way
That Jesus trod alone,
Was not a way with roses spread,
But thorns, and many a stone
Were scattered o'er that lonesome path
That led to Calvary;
Where, on the cruel cross, He died
To ransom you and me!

So, friends, be not dismayed at all
When the world "looks down" on you.
It never was a friend of God,
And always was untrue;
But, praise the Lord, if His you are,
What else can you expect?
They crucified the Lord himself;
And you—they'll not respect.

But never mind, the day will come—
And it may be near for you—
So just prove faithful to the end
That His promises are true!
And at the yonder "eastern gate,"
Your "camping ground" near home,
He'll meet you when your work is o'er,
And bid you welcome home.

To fight and press the battle on
And on unto the end,
Depending always on His arm
Of strength, He will you lend!
Let holiness be your "watchword" and
Be sure you exalt the blood,
Let "victory" be your battle cry,
And glory give to God!

darkest night is just before the dawning, and a few are now inquiring into the Word, and into the meaning of the commotions in the earth and asking, "What meaneth this?" A few are heralding the fact that

5. "The day is at hand." The sanctified bride is now lifting her head and gazing in the direction of her Lord's appearing. She sees the rays of the Son coming over the eastern horizon. The day which is promised is:

(a) The day of our Lord's appearing. The "same Jesus" which the disciples saw with their eyes, the glorified King of kings, is to come to catch away the waiting ones who "look for him."

(b) The day of the resurrection. When all who sleep in their graves, who are blessed and holy, shall be caught up with those who are alive and remain at the coming of Christ, to meet the Lord in the air. Then the grave shall lose its victim, and the infirmity, deformity, weakness, and sickness shall be forever put away from us, and we shall be like Him, for we shall see Him as He is.

(c) Day of reward. "Behold I come quickly, and my reward is with me to give every man according as his work shall be." What this is we do not know, but a "crown of righteousness which fadeth not away."

6. "Let us cast off the works of darkness." The conception of the text is Roman, and borrowed from the camp of the soldiers. After the sunset the soldiers were allowed to put off their armor and do as they pleased. But alas, most of them went into deep revelry and debauchery, then would fall into a deep, drunken sleep. But in the morning the sound of the bugle was heard calling them to awake. They would shake themselves out of their stupor, arise, and rub every bit of dust and dirt from their armor, and get ready for the review. They must be in good trim then.

So, likewise, we that are here in this arena of conflict and must hear the call to awake, must cast off from our garments the dirt and accumulated filth and dust, make our lives straight, and get the cleansing blood applied to our whole being. We should break off the stupor and sleep of sin.

7. "Put on the armour of light" as a wedding garment, like a bride-to-be, waiting for her Lord. Get on the garments of holiness and purity. Seek the baptism with the Holy Ghost, the anointing for service which cleanses and imparts divine aid to the heart. Get on the pentecostal armor now, get it on quickly.

GREENFIELD, IND.



I must truly say that the HERALD OF HOLINESS is a very great help to me, and is about one of the best papers for any Christian to read. It has helped me very much in the spiritual life. It has good, solid facts on scriptural holiness. I praise God for full salvation that saves and satisfies the longing of the soul. May the dear Lord bless you all in your great work in spreading holiness.—PIERCE KODER.

I want to tell you how much I appreciate the paper. I have been a reader of it ever since I became a member of the church, about six years, and would feel lost if I should now have to do without it. The articles are so rich and deep. I never worry what to do with the numbers after I have read them. Those that I do not especially wish to keep I give or send to others. I especially appreciate the Publishing House Number, and want to keep it as a souvenir.—MARTHA C. KIEWER.

Contending for the Faith: or, Full Salvation

By REV. J. H. VANCE

JUDE, THE servant of Jesus Christ, writes a short letter to those who are sanctified by God the Father, and exhorts them that they should earnestly contend for the faith which was once delivered unto the saints. The readers will notice that this letter was addressed to those who were sanctified; therefore, it seems necessary now and then to write and exhort those who are sanctified along some lines.

The subject of this article is, that we sanctified ministers and laymen are to earnestly contend for the faith, or full salvation from all sin, by a twofold work of grace. The contention or exhortation herein is not to be directed to the sinners, but to those who have received regenerating grace, and have been saved from all their actual transgressions. The

No soul is fit for, and can not enter into, heaven with carnality in his heart; hence the man who has not been sanctified is not in possession of full salvation, nor has he a proper fitness for heaven. What, then, should be the burden of every sanctified man and woman in the church? It must be the sanctification of every justified person. The writer's firm belief is that we need a revival of full salvation in most, if not all, of the churches in the land, but to have such a revival it will be necessary that many who are now posing as justified people will have to fall at the mourner's bench and cry to God for pardon for having failed to comply with God's demands and walk in the light they have had for years. No soul can retain saving grace and walk in darkness; therefore all who have had light on holiness and have failed or drawn back from meeting the conditions that God has laid down will surely find that they will have to do their first works over before they are proper candidates for holiness.

For God's holy ministry to remain quiet along these lines, and to fail to cry aloud and spare not, will mean that His Church will lapse into coldness, dead formalism, and lukewarmness, and lose the fiery, burning testimonies out of its life, become stale and formal in its prayers, and instead of much joy there will be a dryness and a sad, melancholy look that will make the sinners who attend the services feel that if they get out this time they will not return again. Now, all this will take place when the ministry fails in declaring the whole counsel of God, and to earnestly contend for the faith that was once delivered unto the saints.

Again, no preacher can retain divine favor with God and keep the holy fire burning in his soul who from any cause fails to obey the command of God to lift up his voice like a trumpet, cry aloud, and spare not, and warn his people of their sin. The carnal sin, lurking in the hearts of those who are not sanctified is the original cause of all the divisions and church fusses that have ever taken place among the people of God. Get rid of sin, the carnal mind, the root of bitterness, the "old man" of sin, and you have solved the problem of how to have peace and brotherly love to continue in the Church of God.

We are living in an age when many have fallen into the awful error of believing that they can lose holiness out of their hearts and lives and still be justified, and some even tell us that they, once were sanctified, that they have lost it, but are still justified, and they seem to have no desire at all to be reclaimed back to holiness. To the writer's mind this is the worst kind of error. If God demands holiness upon the part of one when he is first justified, He demands holiness upon the part of one who has been reclaimed from his sins and backslidings as much as in the first place, and it is folly to suppose that one can even please God while sin remains in the heart (Romans 8:8).

We believe that all of God's holy people everywhere should be so filled with holy fire and Holy Ghost power that they will make it hot for sin to remain in our midst, and that we will have so much of the love of God in us for the salvation of all those who are yet carnal that we will reprove, rebuke, exhort with all longsuffering and doctrine and by faithfully discharging our every known duty to God and man lead them into the fountain of perfect cleansing from all sin.

While He Grips Your Hand

BY D. RAND PIERCE

Does life's battle sometimes press you,
Till it seems you must give o'er;
And a hundred things distress you,
Till your heart is sick and sore;
Then, like Paul, be a good fighter—
"Stand, and having done all, stand;"
Ask your Lord a little tighter
Still, to grip your trembling hand!

Chorus.

While He grips your hand
In His own divine,
You are safe on land,
Or the ocean brine;
And no flaunting foe
Can your soul o'erthrow,
While your hand is gripped
By power divine.

Other souls have all around you
Fled or fallen in the fray;
And the Tempter would confound you,
Whispers, "Soon you'll, too, give way";
But God says, "Doubt not nor fear him"—

Israel thus lost Canaan land;
Trust your Lord, and keep so near Him
You can feel His mighty hand!

Soldier of the cross, pray hear me—
Ne'er alone you'll win the fight;
But there's One for ever near thee,
Who can put thy foes to flight!
He's the One, almighty Fighter—
Heaven's pow'rs heed His command;
Onward, then, while still the tighter
Jesus grips your trusting hand!

writer fears that there is a woeful lacking at this point among many ministers and laymen to press God's claims upon those who get justified, that they must go on unto perfection and be sanctified wholly. Knowing as we do that without holiness no man shall see the Lord, and that no soul is made wholly free from all sin at regeneration, it is criminal indeed to allow those who have been regenerated to remain in our midst without our contending and exhorting them to be sanctified wholly. If the sanctified ministers and laymen ease down and fail to contend for this faith, that sanctifies wholly, then those who are not sanctified will settle down and console themselves that they are all right as they are; they will lose that hungering and thirsting for holiness out of their hearts; in time will backslide, and in the ultimate end die and plunge into a Devil's hell.

The Bible in Our Schools

By PROFESSOR H. O. FANNING

"Hear the word of the Lord, ye children of Israel: for the Lord hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land. My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children" (Hosea 4:1, 6).

CONCERNING God and His gospel we are always and ineveritably optimistic. We are not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one who believes. The blood has never lost its power and never will. It does now and ever will cleanse from all sin. We unhesitatingly herald to all men, everywhere and all the time, a full and a free salvation through faith in our Lord Jesus Christ. The gospel has not lost its power, but men have lost their grip on it.

Concerning the Word of God, again we are optimistic. The assaults of infidelity, whether without or within the Church, have never touched it. Not one jot or tittle of it has been destroyed nor ever shall be. It is as indestructible as the God who uttered it. The Word is here in all of its purity, its light, and its power, but men do not know it because they do not study it.

Concerning man and the present situation, we must look matters squarely in the face—if we are to cope successfully with affairs as they now exist. The time has come when men "will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables."

God's Controversy With Man

The controversy God had with His people in Hosen's time was not the last controversy God has had with His people. Israel and Judah continued in ignorance and disobedience until their light went out in the Assyrian and Babylonian captivities. When our Lord came to earth nineteen hundred years ago, the Jews were setting aside the Word of God and following the traditions of their elders. In one of His controversies with the Sadducees He said to them, "Ye do err, not knowing the scriptures, nor the power of God." Not only has Israel erred in this matter, but the Church has not been guiltless. For a thousand years such darkness reigned over the earth because of lack of knowledge of God and His Word that the period is known in history as "the dark ages." Then the beacon lights of the Reformation arose and the darkness gave way to light.

Two hundred years later darkness had again settled down upon the world, and God raised up the Wesleys and Fletcher and their collaborators, and light once more broke forth upon the scene. It is hard to believe that in less than two hundred years more we would see the Bible eliminated from our public schools, higher criticism sweeping over the earth, immorality rampant, the nations of the earth plunged in one of the most sanguine conflicts of all the ages, and darkness overspreading the world once more. But such is the case, so far as our public school system, and much of the ecclesiastical machinery of the Church, is concerned.

The Allies may settle their controversy with

the Central Powers, but after all other controversies have been settled there is still this greatest of all controversies—God's controversy with us, because of failure of the knowledge of God in the land—to be settled. There is but one way to peaceable settlement of this most alarming of all controversies, and that is a return to the Word of God and a restitution of it to its rightful place in our educational institutions, our churches, and our hearts. We are living in a world in which the Bible is discredited on every hand, and there is but one direction in which we can look for help in this hour of tremendous need: to the religious schools and colleges of our land.

The Bible has been legally and officially banished from our public school system and has neither place nor power there. As a consequence moral disintegration is in evidence on every hand. Articles indicating this are appearing in both the secular and religious press of our country. Several have appeared

Special Meetings in China

BY REV. PETER KIEHN

Our special meetings have come to a close. We thought this was so near the time of the wheat harvest the people would be very busy at home and not come to the services, and we had planned to have the services mostly for Christians, as all our Christians are young in experience and need teaching, especially on doctrinal lines; but to our great surprise we found the chapel well filled for the first services, and so it continued throughout the whole three days. We had not engaged a special evangelist for this occasion, but we were glad to know that the Lord was with us in power and glory.

We here on the field have not the privilege of going to some holiness campmeeting or convention once in a while, and listening to some deep holiness preacher who has been preaching for many years, but with us it is a continual giving out and no gathering in. All we get is what we dig out ourselves, or what we get from books, so the Lord often gives us some surprises in giving us some new light on some great truth, and also gives us new power to present it to the people. This greatly encourages us and brings a great refreshing to our souls. I can truly say that this meeting was a great help to me personally.

Of special interest was the baptismal service. Thirty persons, whose ages are from fourteen to seventy-three, were baptized and received into church fellowship.

The church at Chaocheng has been greatly strengthened by the addition of these new members, among whom are a number who may become useful in the Lord's work. Three of the young men have calls to preach, and they should be sent to some school for preparation; so we are asking the Lord to open the way for them in sending in the means so that in the coming autumn these young men may be sent to some school and receive the needed training. They have all had some school advantages, which will make it easy for them to study.

The schools with the children have closed, and most of the children have gone to the villages to help gather in the wheat. This, no doubt, is a test for the newly saved people, as it brings them into contact with the unbelieving people. Will our friends in the homeland please pray for them? I am sure they need your prayers.

lately in our HERALD OF HOLINESS. In a recent issue three such articles were published: "The Great Falling Away," "The Exploitation of Nudity," and "The Duty of American Citizens."

Not only are the holiness people awakening to the need of the Bible in our schools, but others are seeing it as well. They realize the necessity of the moral training of the young, and the serious handicap the teacher is laboring under in being deprived of the Word of God as an authoritative standard of morals. The following quotation, from Dr. McMurry's "Elements of General Method," voices this sentiment: "When the churches first founded the common schools in this country and in Europe, the Bible was made the basis of religious and moral training, and definite means were thus supplied for reaching the result. This is still true in many European schools. But now that our schools have been completely secularized, and the Bible banished as a text book, we have in our school course no material of pronounced ethical content whose avowed purpose is moral culture."

"So far as direct moral training, through instruction, is concerned, we have no plan for it. . . . Whether we look at education from the standpoint of the individual, or of society as a whole, moral culture is the pre-eminent need of both. . . . Moral ideas and moral education generally are subject to the same laws of growth and development as other kinds of culture and knowledge. Moral judgments, feelings, and decisions, vague and rudimentary at first in children, gradually develop through experience and culture to clearness and strength. . . . If left to themselves or to chance these moral ideas, sympathies, and habits of judgment are easily perverted and the whole moral character is wrecked. Indeed they require the most careful cultivation and direction by wise teachers and parents. No teacher or thinker would have the hardihood to deny these statements, and yet our schools have no definite plan for the cultivation of moral ideas and feelings."

The Great Need Is the Bible

Unquestionably, this distinguished educator has voiced one of the greatest needs of the hour—moral culture and training from the one authoritative standard—the Bible. Lack of knowledge of God and His law resulted in immorality in Hosen's day; it is resulting in immorality today. It will never result in anything else.

The success of our efforts to build up stalwart young men and women to carry on the work God has committed to our hands, both at home and abroad, will depend upon the place we give to the Bible in our schools. Tides of infidelity are sweeping over the world, worldliness is flooding the church, and doctrinal unsoundness is in evidence everywhere. Only as we are loyal to the Bible, know it, and teach it to our people can we hope to escape being involved in the controversy God is now having with His people. Only so can we meet our obligation to our own children, our church, our generation, and our God.

OLIVET, ILL.



I love the paper. I do not want to be without it, for a single week. I have been a reader of church papers for years, and I consider the HERALD OF HOLINESS to be among the best, if not the best, I have ever read. I always read the editorial first, and feel like praising God for the strong minds that have been consecrated to His service.—AMOE E. WILSON.

Subscribe for the Herald of Holiness

The Necessity of Christian Perfection

By REV. PAUL GOODWIN

(Concluded from last week)

WOULD YOU have an unmolested and steady growth in grace? Then remember that you will never grow into grace, but that Christian purity will secure the best possible condition for your rapid growth in grace. Get into "this grace wherein we stand" and growth will be perfectly natural. Step over that line of perfect consecration and cross your spiritual Jordan today. So may you enter the glorious promised land.

A continuous witness to the forgiveness of sins is another wonderful element which holiness brings into the Christian life. Holiness has, therefore, been called the "full assurance of faith," in that it helps to banish those doubts and fears by which the light in the justified soul is so often dimmed and obscured.

Not only is the witness of the Spirit continuous, in the sanctified state, but so, also, is the soul's communion with God. On this point J. A. Wood says, "It is only the pure in heart who have constant fellowship with the Father, the Son, and the Holy Ghost" ("Perfect Love," page 172). For, the incoming of the divine love will cast out that slavish, tormenting fear that militates so against our communion with God.

And what shall be said of that deep, strong current of peace and joy in the Holy Ghost which pervades the ideal Christian life? It can be best described in those grand old words,

Oh, the rapturous height
Of that holy delight,
Which I felt in the life-giving blood!
Of my Savior possessed
I was perfectly blest,
As if filled with the fullness of God.

The supreme happiness which God has provided for those who will do His will and trust Him wholly is inexpressible; it is lasting; it is full. Even as Jesus said, "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." Truly the cup of the sanctified "runneth over" and over again, but is ever full. Hallelujah!

Once again we affirm that holiness is necessary to our greatest usefulness here or hereafter.

God has no ultimate use for a man who is not holy. What use in the vineyard is the vine which bears no fruit? Of what use is the imbecile in society, so long as his intellect fails to perform the proper functions of humanity? Or of what use is the vicious criminal who fails to meet those conditions which are necessary to his filling a place in decent society? Nor has God any place, in his present or in His eternal kingdom, for those who do not desire holiness with an intense passion, who do not subject themselves wholly to all the will of God, and who do not illustrate in their lives the beauty and dignity of this grace of perfect love.

Never shall we attain our appointed place of usefulness without this blessing. "If a man therefore purge himself from these [inward defilements], he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work" (2 Tim. 2:21). Souls are waiting to be saved, deeds of spiritual valor are waiting to be done, and duties are waiting to be performed: all because thousands of Christians are devoid of this cleansing power.

We quote the following impressive statement from President Finney: "If we are not filled with the Spirit, our guilt amounts to disobedience to God. It amounts to all the good we might have done, if we had the Spirit of God in as great a measure as possible—but good which is now all undone, because we are without this power. Our guilt is further measured by all the evil we do, in consequence of not having the Spirit."

Dr. A. M. Hills, after appending the above statement from Finney ("Holiness and Power," page 201), adds the following significant testimony, which ought to send a shaft of conviction to the heart of every unsanctified Christian:

"I read this awful thought something more than a year ago, and it made a profound impression on my soul. Prior to that time I had reviewed my ministry with great satisfaction, because I had been blessed with the privilege of leading, perhaps, twenty-five hundred souls to Christ. But I had consciously worked with a very limited endowment of spiritual power—compared with what God was willing to give—and when I thought of what I might have done for God and His cause, had I sought with all my soul and obtained the divine anointing for service twenty years ago, my heart sank within me. I look upon my past ministry now with sadness, and plead that the tears and blood of Christ may wash out the stains and guilt of my imperfect service."

Oh, the increased possibilities of soul-winning which this grace of purity and endowment of power presents to every unsanctified Christian! But if millions of souls for whom Christ died are perishing for want of a wholly sanctified ministry and membership, what awful guilt will rest on that one who refuses or neglects to receive His baptism of power!

God will not be satisfied with his one talent returned unincreased. The unsanctified professor of religion will be held responsible for the good he might have done had he been filled with the Holy Ghost. He will have to admit that he knew the conditions. He knew where he might have gotten the power, but he failed to get it. Where are those souls he might have saved? Where is that fruit he might have borne? The personal application of such questions should electrify into action every Christian who lacks the Holy Ghost.

Friends, we must have holiness before we can enter the presence of the King. He has commanded us to seek it, and God is too good and kind to order His children to do the impossible. Holiness is necessary for living the ideal, peaceful, joyous, victorious Christian life, and we must have it if we would be most useful here and hereafter. Why not begin to seek the Holy Spirit's power now? Do not delay. Make the complete consecration and then let the prayer of your heart be,

Come as Thou wilt, I now resign
But oh, my Jesus, come."

PROVIDENCE, R. I.

Sanctification

BY REV. JOHN W. CLARK

1. Sanctification is a work of divine grace wrought in the heart by the Spirit of God, subsequent to our regeneration. "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ" (1 Thess. 5:23).

2. It includes both dying to sin and living in holiness. "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye are healed" (1 Peter 2:24).

3. In its nature it is a divine work. "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour" (Titus 3:5, 6).

4. It is instantaneous. "A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh" (Ezek. 36:26).

5. It is also progressive. "But the path of the just is as the shining light, that shineth more and more unto the perfect day" (Prov. 4:8).

6. It is an internal work. "And be renewed in the spirit of your mind" (Eph. 4:23).

7. It is a work always visible in its effect. "Who, when he came, and had seen the grace of God, was glad, and exhorted

them all, that with purpose of heart they would cleave unto the Lord" (Acts 11:23).

8. It is a work essential to our joy, peace, and eternal happiness, in this world and the world to come. "Follow peace with all men, and holiness, without which no man shall see the Lord" (Hebrews 12:14).

9. Its evidence is freedom from sin. "Being then made free from sin, ye became the servants of righteousness" (Romans 6:18).

10. The love and practice of holiness. "But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life" (Romans 6:22).

11. Humility. "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ" (Eph. 3:8).

12. Deadness to the world. "But God forbid that I should glory, save in the cross of Jesus Christ, by whom the world is crucified unto me, and I unto the world" (Gal. 6:14).

13. Patient submission to the will of God under affliction. "I was dumb, I opened not my mouth; because thou didst it" (Psalm 39:9).

14. Growing desires for heaven. "For I am in a strait betwixt two, having a desire to depart, and to be with Christ" (Phil. 1:23).

—FRANKFORT, IND.

After the Pestilence, What?

By REV. EDGAR P. ELLYSON

A MAN WHO had been raised in a holiness home by a faithful mother who was a power for God had drifted away from his early training. He was taken sick with the influenza. One night he became greatly alarmed as to his condition. His little daughter was awakened by some one talking. She listened and then said, "Mamma, what's daddy talking about?"

The mother, knowing what was going on, kept silent. But the child was not satisfied. "Mamma, who is daddy talking to?"

The mother remained quiet.

"Daddy, who are you talking to?" cried the child.

"Daddy's praying to God to make him a better man," came from the sickroom, and the child went back to sleep.

When this man was nearly well he told us, "You don't need to tell me that the doctor's medicine cured me; it was God, for I prayed."

But he is well, now what? Will he come out boldly and take his stand for Christ; or, with the danger passed, will he drift back to the old life?

Our country has been visited by a very severe pestilence which is undoubtedly a judgment from God. In olden times the prophets so interpreted such pestilences. Modern science laughs at this and gives a rational (?) explanation. But we prefer the voice of God to the voice of man. The world today greatly needs the prophet. He, no doubt, will be an object of more or less ridicule; but he is, nevertheless, needed to give a correct interpretation of current events.

A Voice From God

This pestilence has a voice from God. It is calling men to think about their lives, to get rid of sin, to be ready to die. And the voice has been somewhat heard. Not only those who have been sick, but many others are now thinking more deeply as to religion than they have for a long time. But now that the pestilence is passing over, will these impressions also pass away unheeded? The *Sunday School Times* says, "When the crisis is over, the tragedy is that many will go back to their careless way of living, without reference to God and eternal things. There are young people face to face with the facts of eternity, as they see beloved friends suddenly snatched from them, who yet are continuing their life plans regardless of Christ's claims." As this is done it can but result in greater hardness of heart.

But it is not the unchurched alone who have been affected. Many in the church who have been living careless, selfish, easy lives have also been made to think with great seriousness, and some have resolved on better things and a closer walk with God from this time onward. But when the clouds are lifted will they forget this and gradually drift back to the old formal and hypocritical life?

The Church has some very great responsibility toward these people. It would seem that the Church altars should be filled with anxious seekers and many should be converted and sanctified. But has the Church power to bring these awakened souls to birth? Is she awake to her opportunity, and will she now

press the claims of Jesus upon men as she should?

Unquestionably the human tendency is to soon forget the scare when the storm clouds have passed and the sun has returned. All are too ready to settle back in ease and false security when the danger is apparently all passed. Thus the world goes on hardening its heart and going farther and farther from God. May it be that some one is reading this

A Great Curse to American Politics and Religion

(Copy of letter sent to the Los Angeles press).

[Rev. C. E. Cornell sends us the following timely letter, which is self-explanatory.]

I received the inclosed letter. It is so intelligent, so thoughtful, and so pertinent to the real situation, it seems to me it is worthy of "daylight." It is the business of the preachers of the Pentecostal Church of the Nazarene to avoid "pitching into" other denominations, but to keep to the main track of preaching the old gospel and urging the immediate salvation of men and women. That is our job. Let every preacher, and layman, too, for that matter attend to it.

C. E. CORNELL.

Dear Sir:

In view of the greater democracy—a more cordial and intimate relationship among the peoples of the world—that we hope will be the fruits of the present great war, may I not suggest that, since the United States has taken the initiative in an endeavor to convert a sanguinary struggle into a beneficent purpose and it behooves this nation to set an example, and since the nation is made up of communities, and communities of individuals, it follows logically that some individual or community should take the lead, and why not Los Angeles? But we must begin by getting rid of our own personal differences and prejudices.

I go to church for spiritual and mental food, and am stifled with ashes of judgment against some competing denomination. I pick up a newspaper for enlightenment, and am surfeited with boasts of "scoops" and impingement of the integrity of a contemporary! The belligerencies and stupidities of the contestants are emphasized, and the prejudices of the reader are played upon, passions aroused, and animosities kept alive. Political differences are called fights!

Gentlemen, these things ought not so to be. Is there not some one among the newspapers of Los Angeles big enough to launch a movement in this direction?

Who am I? Only a poor, old "working stiff" who has faith that the world will yet be dominated by those who have been "transformed" by the spirit of Christ, from normal inconsiderate brutes into considerate fraternalians.

'Tis not enlightenment we need, for intelligence is as inconsiderate as ignorance, but regeneration!

L. C. DART.

LOS ANGELES, CAL.

who has been awakened? Be warned; do not drift back. Or it may be some one is reading this who has noticed an awakening in some one else. Then help him to go forward.

There will, no doubt, be much hardening of heart following this pestilence; but let us do our part to reduce this to the minimum. We should now make the greatest evangelistic effort of our lives. I do not mean protracted revival services, though many of these should be held. But there may be no such services being held in your church or your community. If not, the great field of personal work is open to you. May the next few weeks see the Pentecostal Church of the Nazarene a veritable hive of busy workers, seeking the salvation of souls and the upbuilding of the saints. Satan will, of course, try to hinder. We may meet with a similar experience to that of the missionary in China, who said, "You have no idea how easy it is to talk about everything else except the gospel." But we must overcome and talk salvation. And where we can not talk to persons we can talk to God about them. By really praying we may do great things.

It Has Another Voice

But this pestilence has another voice, which should awaken the Church to greater earnestness and to more intense service. I wonder if we are heeding the voice and awaking as we should. Along with wars, famines, and earthquakes, pestilence is mentioned as a sign of the near approach of our Lord. Jesus said these things would be the signs of His soon return. The sign is not any one of these alone, but the four coming together. And here they are upon us. The war has been raging for several years; the shortage of food has led to conservation orders everywhere, and in places there are actual famine conditions; the newspapers, have been giving accounts of earthquakes in divers places; and the pestilence has been raging for weeks, carrying off its thousands.

Surely this is the time for the saints to lift up their heads, for their redemption is near. It is also a time to watch, pray, and work. The harvest has long been ripe, and it is now approaching its end. The stalks of corn and straws of the wheat are getting dry and hard, so that it takes more strength and a sharper blade to cut it down. But much grain must yet be gathered in. The time is short, and we must hasten to the fields. Let us whet the blade yet sharper, let us have yet greater power and thrust in the sickle. Forward for souls, the end is near!



God bless the HERALD OF HOLINESS family, is my daily prayer. The paper surely is a means of grace to any who read it. How I love to read of the good meetings where people get really saved and sanctified wholly. I have had the experience twenty-six years, and can say today the precious blood cleanseth from all sin. The secret place is a blessed place to my soul, where the glory falls. Hallelujah!—PRUDENCE DOUGHTY.

A Good and Useful Man Has Gone

By H. F. REYNOLDS, D.D.

AS THE announcement of the brief illness which resulted in the death, on November 20th, of Rev. Fred H. Mendell, Superintendent of the Kansas District and Secretary of the General Assembly, reaches the homes of our Pentecostal Nazarenes—and the homes of many others who had the privilege of associating with, or even knowing him for a brief period—they will, I am sure, unanimously agree that a good and useful man has gone.

Brother Mendell was a one hundred per cent Pentecostal Nazarene. He enjoyed the experience and preached the doctrine for which the Pentecostal Church of the Nazarene feels is her only apology for being in the world as a denomination, namely, the spreading and conserving of the doctrine and experience of entire sanctification. He enjoyed the preaching of the doctrine, and it was not so much a sense of duty or obligation with him as it was a real privilege, and as such he greatly enjoyed preaching it, and never lost an opportunity to testify to its reality, whether in season or out of season. He was a good man at home, a good man away from home, and a good man when in another's home.

Brother Mendell's life did not consist of goodness only, but he was also a very useful man. And his usefulness was far-reaching, for he served our denomination for a number of years as pastor. He was not only a good pastor, but a useful one as well, for his work was constructive; he not only was a shepherd, but he was a good shepherd, always looking after the flock, laboring for its spiritual and temporal interests; not satisfied with having it prosper in its soul alone, but seeking to care for its bodily comforts; not only ministering some temporal necessity, such as food, medicine, or raiment, but providing good buildings for the people to worship in and a parsonage for their pastors to live in.

His usefulness was further extended in our denomination, as he served the church in the capacity of District Superintendent, during which time he carried out his constructive principles of goodness and usefulness. Having been a good and useful pastor, he was prepared to travel the District and be of real usefulness to his brethren in the pastorate and to the people in the pew; and, being evangelistic in his preaching and systematic in his business, he rendered great service to the pastors and churches on the District.

His usefulness in our denomination was further extended among us, in his relation to it as missionary evangelist, during which time of service he rendered splendid service in both the missionary and evangelistic capacity. He was a great missionary in spirit and vision, and his addresses were on the constructive line, as were all of his evangelistic efforts. The results of his missionary addresses were such as to stir up intelligent and wholesome enthusiasm, which did not die out with the closing of the service and a cash offering, but was of such a character as led his hearers to give, not only from emotion, but from a real principle and a holy ambition, lovingly and systematically, for the spread of the gospel of full salvation at home and in foreign lands.

He was so in love with missions that he made it a point to attend the annual meetings of the General Board of Foreign Missions as often as his other duties would permit. In the meetings of the board in 1917 and 1918 he rendered most useful assistance in secretary and committee work. Indeed he would, without doubt, have been delighted if God had called him and his into the more distant fields of missionary work. I say "more distant" fields because he took advantage of his knowledge of the Spanish language and embraced every opportunity to preach and work among the Spanish speaking peoples of our own beloved country.

His usefulness was still further extended to our general church, in that he served on the board of secretaries

at the General Assembly at Nashville, Tenn., in 1911, and was appointed by the Board of General Superintendents to fill out the quadrennial, terminating with the General Assembly of 1915, which was held at Kansas City, Mo., and was there elected by that body to the secretaryship of the General Assembly. He served during this time most acceptably and efficiently, as all who associated with him most gladly acknowledge; yet sorrowfully and unitedly say, "A good and useful man has gone."

There was only one higher office that Brother Mendell could have served our church in, and that was in the capacity of the General Superintendency. But, having been a good man, and having served the Church on earth so acceptably and successfully, the great Head of the Church has called him to a higher office than any earthly organization could elect or appoint him, for he, having been faithful over a few things during his brief stay here, has heard Jesus say, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord." Therefore, we will not sorrow as those who have no hope; for, while a good man has gone, we know where he has gone.

When the writer received the wire message announcing the departure of our greatly beloved brother and coworker and a request that he should assist in the funeral services, not only was his heart pained with the weight of grief, but the sorrow was intensified by the fact that not only a good and useful man had gone, but that a "prince in Israel" had been taken from among us.

A preliminary service was held in our college church at Hutchinson, November 26th, but the funeral took place at Newton, Kas., where Brother Mendell had served so acceptably as pastor. Our pastor there, Brother Young, had a very appropriate program, which was harmoniously carried out by different persons who had been requested by the family or by those in charge of affairs. The laity was represented by remarks from one of their number, likewise the pastors of the District. His life as a student and his interest in our educational institutions were represented by those of close and loving acquaintance of the deceased.

The grace of God was very manifest, in that Sister Mendell was most remarkably sustained, and while her fatherless children were weeping about her, she had great triumph of soul and was made to rejoice amid the falling tears, for she was proving that the grace of God was sufficient. Miss Grace Mendell, sister of Brother Mendell, arrived from Cuba, and his father, from South Carolina, in time for a final farewell. The floral offering was very pretty and appropriate, but not extravagant. The singing was all that could be desired. May all who know Brother Mendell so live that when they have been called from earth away it may be said of us, as we now say of him, "Truly a good and useful man has gone." And I pray that we may so live that no one will have to guess as to where we have gone!

An Efficient Soldier

I can not tell you how great a shock the news of the death of my dear friend and true brother, Rev. Fred H. Mendell, brought. I can not realize that dear, genial, earnest, optimistic, hard-working Brother Fred is gone. I have to pause to see the words as I write. Oh, how can we spare such faithful and efficient soldiers as he was? Well, God knows. He makes no mistakes. No doubt He needed him for some special place in heaven.

Ours is not unmitigated sorrow, but we remember with joy the precious comradeship in the battle together in the good old days on the Kansas District. Heavenly anticipations are increased. By the grace of God some good day I shall meet my yokefellow again. What happy times he and Brother Cochran must be having together just now.

May God bless his broken-hearted wife and bereft family.

H. M. CHAMBERS.

Fred Mendell

By R. T. W.

THE DEATH of our dear brother has my own heart been so shocked and great loss to the church. I have heard of the death of this man.

It was my privilege to know him and my school days were actively engaged in the work of God, both of which proved great difficulties, working at the same time carrying on ever discouraged him. The call God had given service was a call to prepare service.

He was one of the most I ever met. From the first ways a burden for those who or who were in any way in



FRED H. MENDELL
1883

istry he never seemed to see place where he could serve the advancement of His kingdom was more liberal in mind. He was God's man.

No one who knew Brother Mendell's integrity. He was a good speaker, but good because power of God and filled with never saw him when he did for lost men. Those who earnest prayers over seekers of God's bench. His interest in one of the greatest mission churches. Often have I heard when he could be sent as a speaking people of South heart, was always burdened for the world.

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been a good man, and having served the Church on earth so acceptably and successfully, the great Head of the Church has called him to a higher office than any earthly organization could elect or appoint him, for he, having been faithful over a few things during his brief stay here, has heard Jesus say, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord." Therefore, we will not sorrow as those who have no hope; for, while a good man has gone, we know where he has gone.

When the writer received the wire message announcing the departure of our greatly beloved brother and coworker, and a request that he should assist in the funeral services, not only was his heart pained with the weight of grief, but the sorrow was intensified by the fact that not only a good and useful man had gone, but that a "prince in Israel" had been taken from among us.

A preliminary service was held in our college church at Hutchinson, November 26th, but the funeral took place at Newton, Kas., where Brother Mendell had served so acceptably as pastor. Our pastor there, Brother Young, had a very appropriate program, which was harmoniously carried out by different persons who had been requested by the family or by those in charge of affairs. The laity was represented by remarks from one of their number, likewise the pastors of the District. His life as a student and his interest in our educational institutions were represented by those of close and loving acquaintance of the deceased.

The grace of God was very manifest, in that Sister Mendell was most remarkably sustained, and while her fatherless children were weeping about her, she had great triumph of soul and was made to rejoice amid the falling tears, for she was proving that the grace of God was sufficient. Miss Grace Mendell, sister of Brother Mendell, arrived from Cuba, and his father, from South Carolina, spent time for a final farewell. The floral offering was very pretty and appropriate, but not extravagant. The singing was all that could be desired. May all who know Brother Mendell so live that when they have been called from earth away it may be said of us, as we now say of him, "Truly a good and useful man has gone." And I as pray that we may so live that no one will have to guess to where we have gone!

An Efficient Soldier

I can not tell you how great a shock the news of the death of my dear friend and true brother, Rev. Fred H. Mendell, brought. I can not realize that dear, genial, earnest, optimistic, hard-working Brother Fred is gone. I have to pause to see the words as I write. Oh, how can we spare such faithful and efficient soldiers as he was? Well, God knows. He makes no mistakes. No doubt He needed him for some special place in heaven.

Ours is not unmitigated sorrow, but we remember with joy the precious comradeship in the battle together in the good old days on the Kansas District. Heavenly anticipations are increased. By the grace of God some good day I shall meet my yokefellow again. What happy times he and Brother Cochran must be having together just now.

May God bless his broken-hearted wife and bereft family.

Fred Mendell as I Knew Him

By R. T. Williams, D.D.

THE DEATH of our dear brother Mendell was a sad shock and great loss to the entire church. Few times has my own heart been so deeply moved as it was when I heard of the death of this useful man.

It was my privilege to know him very intimately during his and my school days, and since we have both been actively engaged in the work of God, I have kept in close touch with him and his work. Brother Mendell entered school at Peniel, a poor boy having no backing other than his iron determination to win and the blessings of God, both of which proved sufficient. He labored under great difficulties, working for his board and tuition and at the same time carrying a heavy school course. Nothing ever discouraged him, he always had clearly in mind the call God had given him and felt that a call to service was a call to prepare for efficiency in that divine service.

He was one of the most deeply consecrated men I have ever met. From the first of his school days he had always a burden for those about him who needed salvation or who were in any way in need of a friend. In his min-



FRED H. MENDELL
1883-1911

istry he never seemed to seek an easy place, but rather a place where he could serve and thus be used of God for the advancement of His kingdom. No heart in our movement was more liberal in matters of giving and serving. He was God's man.

No one who knew Brother Mendell ever questioned his integrity. He was a good man; good not only humanly speaking, but good because he was transformed by the power of God and filled with the divine Presence. I never saw him when he did not manifest a deep burden for lost men. Those who knew him can not forget his earnest prayers over seekers for salvation at the mourner's bench. His interest did not stop at home. He was one of the greatest missionary spirits we had in the church. Often have I heard him speak of the glad day when he could be sent as a missionary to the Spanish speaking people of South and Central America. His heart was always burdened for the unsaved.

Brother Mendell was not only a good man, but one of

Knew Him

D.D.

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was both student and scholar. When called upon to fill a place of responsibility he could be counted upon in his faithfulness and in his efficiency to accomplish his work in a commendable manner. He was the General Secretary of our church, and he filled the place with perfect satisfaction. When called to the Superintendency of the great Kansas District he responded with his usual heroic and consecrated spirit and filled the place with success.

It is impossible to understand the providence of God in taking him from us. He was so useful, in the prime of life, a man who could be counted upon to be steady and true, and always a loyal Pentecostal Nazarene.

There is one real consolation in his death to me, namely, that he is really not dead, though he has gone on to heaven. His life is still with us, his work will abide, and his influence will remain forever. May God bless dear Sister Mendell and the little ones, who will miss him more than any others. May God give them grace until we shall be over there, where death never enters to separate us.

Brief Sketch of His Life

Rev. Fred H. Mendell was born in Homer, Mich., in February, 1883. While yet quite a small boy his parents moved to Indianapolis, Ind., and later to Montpelier, Ind., where he was converted at the age of fifteen years. Soon after his conversion the family moved to Butte, Mont.

From the time of his conversion Brother Mendell was always zealous in the work of the Lord. He attended a Methodist church in Butte, and during a meeting the Lord graciously sanctified his soul.

Fred was employed as bell boy in one of the Butte hotels, and while he had to do many things that were distasteful to him—such as carrying liquors to the roomers—yet he always took every opportunity that was given to testify for his Lord. He found some holiness people, helped them in street meetings, and in their services.

At the age of seventeen years he left home and went to Denver, Colo., where he started preaching for his Lord in active mission work.

Dr. Hills, then president of the Peniel University, was called to Denver for a special meeting. He spoke much about the school, and an ambition was awakened in Brother Mendell's heart to complete his education. He started for Peniel with five cents, above railroad fare, but with a great faith in God that He would see him through.

Brother Mendell was very frail in body, but with a determination that was undaunted. He milked a cow for his room rent, washed for some of the boys to earn a little money, and did janitor work to pay his tuition, and did whatever else he could to pay his way through. He finished the academy work in two years, then taught school two terms, one term in Mississippi, the other in Arkansas.

After school sessions he held prayer meetings with his pupils, and many of them were saved and sanctified. At night he preached to the older people; during vacation he held special evangelistic meetings.

On November 1, 1905, Brother Mendell was united in marriage to Miss Addie Pruitt. To this union four precious children were born.

In September, 1906, Brother Mendell again started to Peniel University, this time with his wife and baby. They started housekeeping with scarcely any money, but knowing that God was their Father, and that He was able to see them through. He again did janitor work for his tuition, and went to different places on the Sabbath days to preach for his Lord. Mrs. Mendell helped meet expenses by sewing. Many times they were nearly out of food and money, but always trusted in their God and He graciously answered prayer.

By strenuous work Brother Mendell completed the college course in three years. He graduated with highest honors, and his oration won much applause from the audience. He was called as president of the Arkansas school, at Vilonia, Ark. He, his wife, and little girl moved to this place and lived there one year.

In 1906 Brother Mendell's heart was saddened by the

news of the death of his younger brother, and again in 1910 his heart was crushed by the news that his precious mother had passed into eternity. His desire, then, was to have the younger children, Grace and Grant, to come and live with him.

In the summer of 1910 Brother Mendell was called as teacher in the Kansas Holiness College, in Hutchinson, Kas. During the school year he was pastor at Sylvia, Kas. He held a meeting at McPherson, Kas., during the Christmas vacation, and organized a church at that place. He then pastored the two churches; one Sunday was given to Sylvia and the other to McPherson.

On June 24, 1911, his sister Grace came to live with them, and he helped her finish her high school education. In the fall of 1911 he was called as pastor to the Newton, Kas., church, and served this people for four years.

During the Assembly year of 1916-17 he acted as District Missionary Evangelist; and for the greater part of the Assembly year 1917-18 he acted as District Superintendent. At the Assembly held at Hutchinson in 1918 he was re-elected District Superintendent.

On November 20th, after a few days' illness of pneumonia, Rev. Fred H. Mendell was called from his home in Hutchinson, Kas., to be with Jesus.

Fred H. Mendell, the College Boy

IN THE summer of 1901 Dr. A. M. Hills, then president of Peniel College, was holding a holiness meeting in Denver, Colo. Among those reached by the presentation of the full gospel was, as we have so often heard him describe himself, a homeless street urchin, bootblack, and newsboy. The Holy Spirit, through the preaching of Dr. Hills, so wrought upon the lad, Fred H. Mendell, that he said, "I'm going to have an education like that man, and know something, too."

The next day Fred approached the doctor with the startling announcement, "I'm going to college."

"All right," replied the president. "You come with me to Peniel."

And Fred landed in Peniel at the opening of the school year, with a solitary nickel as his sole possession.

As was the case with so many boys in those days, Fred found a home with Bud Robinson and Miss Sallie, and proceeded with that high courage and faith in God which characterized his life, to complete a college course. When other boys were asleep or at sport Fred was washing and ironing clothes for the students. No menial task, however humble, was turned aside if it might add its bit toward his goal. And Fred made good in his classes.

Early in his student life he was recognized as having one of the best minds in the student body. In three years he graduated from the academy, and then came a serious breakdown from a spinal affection that bid fair to put an end to the boy's hopes. But suffering constantly and laboring often beyond his strength, he held to the promise the Lord had made him that he should graduate.

After a year out of school, with little relief from his disease, he returned to Peniel, when God marvelously healed him. Then there came into his life one who was to be a helpmeet, and he and the young wife labored together to accomplish their task. By his marriage Fred was enabled to spend more time in preaching, both during the school sessions and in vacations.

Soon it was seen that he was destined to take high rank among those of the Southland who were holding up the banner of holiness. He graduated with honor in the class of 1909. Others will tell of his later labors, of his work as president of the Vilonia College, and at Hutchinson, and later as General Secretary of the Pentecostal Church of the Nazarene. Peniel remembers him with a lasting affection as the boy who made good in the face of almost unsurmountable difficulties.

CHARLES ALLEN McCONNELL

(Continued on page 14)

Hilarious Giving

The hearty response from so many of our people to the appeal for single dollars in the Lift-the-Debt campaign has been very encouraging to the General Board of Publication and the folks at the Publishing House. Pentecostal Nazarenes everywhere are getting the vision, and seem to take great delight in giving of their means in order to advance the kingdom of God in every branch of the work in the church.

They Know How to Sacrifice Willingly and Give Hilariously

On account of the epidemic of influenza which has been raging in the land many of our churches have been compelled to close up for weeks, and in some instances the District Assemblies have been very poorly attended for the same reason; so that there has not been the opportunity to present the LIFT-THE-DEBT CAMPAIGN and other matters of importance regarding the publishing interests of the church.

Our educational institutions have also carried on extensive campaigns for financial help, with great success and victory.

There have been wonderful campaigns conducted during the last year for Liberty loans, the Red Cross, War Saving and Thrift stamps, war relief, and other worthy projects, to all of which our folks have subscribed freely and liberally. Yet, in spite of all these demands, we thank God the cruse of oil has not diminished, and the meal in the barrel has not run short.

Surely the Lord has added His blessing to the undertaking of lifting the debt from the Publishing House, and we give to Him all the praise and glory.

It now looks like we shall reach the \$20,000 goal (which was the amount set at the beginning of this year) by next week. The prospects seem bright for a *running over portion* (Malachi 3: 10), and we all know how glorious such a portion is when applied to spiritual experiences.

THE OVERFLOW BLESSING

The overflow blessing in this Lift-the-Debt campaign will mean much in every way to the Publishing House and to the church at large. We urge all who have not yet sent in their dollar for the Lift-the-Debt fund to do so *immediately* and thus have a part and lot in the final lift of freeing the Publishing House from debt this year. Let every Pentecostal Nazarene have a share in this glorious victory.

Tear this off and send in at once with your offering

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

Name

Postoffice State

Rural Route Street and Number

THE WORK AND THE WORKERS

FROM REV. F. W. COX

The influenza has hit us hard. Wife and myself have been kept from it, but it has caused all my dates for meetings to be cancelled twice. It has also cost several hundred dollars for doctor, nurse, and so forth, for the havoc it has played upon my son and his wife, in Erie, Pa. It has, too, kept me at home for about seven weeks, up to this writing.

I have an open date from December 1st to 20th, and am open for calls after January 20th, the Lord willing. I thank the children of God who have so kindly helped us the last few weeks. Prior to my joining the Pentecostal Nazarene church, I held responsible pastorates in the Presbyterian and holiness churches. As a consequence of my casting in my lot with this happy bunch, some of the holiness folks have given me the "go by," but "none of these things move me."

PRIMMER-LANGLEY WEDDING

On Tuesday afternoon, November 5th, at two-thirty o'clock, at the Pentecostal Nazarene church in Mansfield, Ill., occurred the marriage of Allen G. Primmer, and Anna H. Langley, in the presence of a large circle of their church friends and relatives. Rev. Martha Howe, sister of the bride, officiated.

They went immediately to their new home, northwest of Mansfield, where they will be at home to their many friends after January 1, 1919.

MARTHA HOWE.

FROM C. A. IMHOFF

After completing my training at the army Y. M. C. A. training school, at Camp Travis, Tex., I was assigned to Ellington Field, near Houston, Tex., as educational director, where I am now

working. I like the work, and consider it a very great opportunity.

My health has been completely restored, and I am in the service again for all I can do. Mail addressed to the army Y. M. C. A., Ellington Field, Houston, Texas, will reach me. Have we any churches near Houston or Galveston? I have about two Sundays a month that I can be out of camp. Also, some other time off.

COLORADO DISTRICT

Immediately after our last report, two months ago, the influenza epidemic hit our state, and all plans for the fall campaign on the District have been completely upset. And, we are sorry to say, at this writing, November 25th, little or no relief is yet in sight. Our centers, such as Colorado Springs, Denver, and Pueblo, are still under the ban, with the plague quite serious. Denver, after some respite for about two weeks, in which time the churches were allowed to open for one hour on Sunday, is now more strictly quarantined than ever.

So we have thus lost our two best campaign months; that is, October and November. And, while we had hoped to get the meetings going again in December, at this writing it does not seem possible. Plans were complete for ten District meetings, which we expected to hold, help hold, or have held during this time. However, when the ban is lifted, they will yet be held. God is still on the throne, and the battle is His.

The usual preachers' winter convention, which was planned for the first week in December, can not be held this year.

This is a good time to have good religion. And by God's help, boys, with the lifting of the ban, let's have one united and believing, hard

pull together, and make the remaining six months of the Assembly year count, more than ever before, thus redeeming the time.

A. E. SANNER, District Superintendent.

A WORD OF THANKS

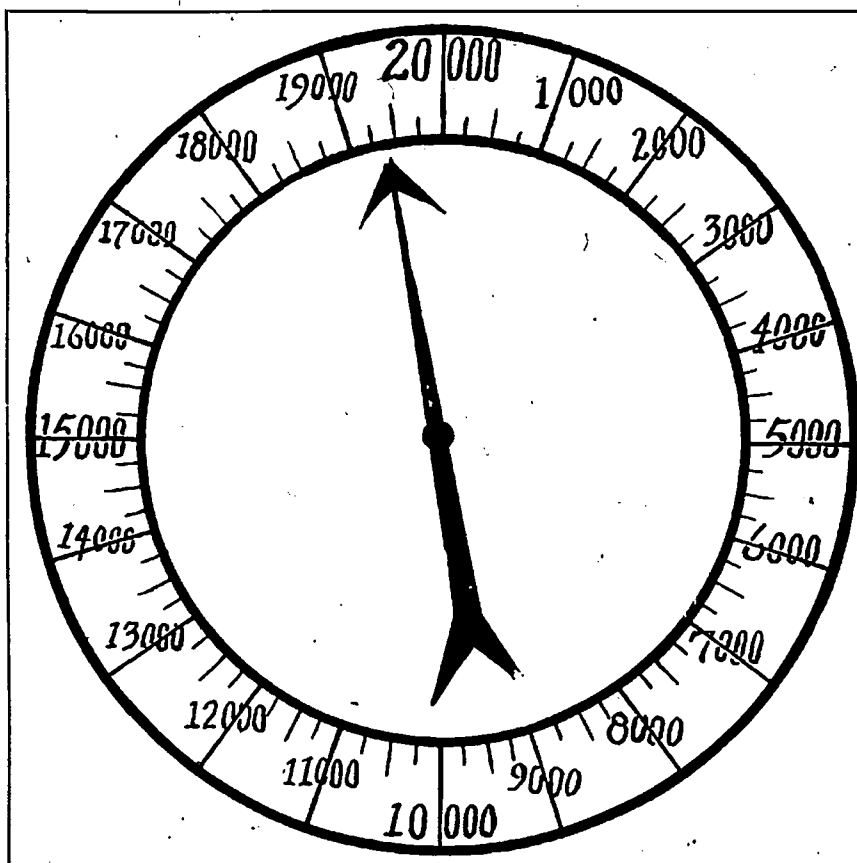
I take this method of expressing my appreciation of the tender sympathy, kind services, and material aid tendered us by our friends in our recent bereavement. It would be almost a physical impossibility to answer all the letters of condolence received. Almost crushed by the great loss we have sustained, yet we know that precious wife is safe with God, awaiting our coming. God's ways, though mysterious, are always best.

God is blessing us here in East Palestine, Ohio, though the epidemic prevented our holding the revival at the time arranged for. The general work is deepening, the finances are easily provided, and on last Sabbath three souls were reclaimed. Of course, we are going on.

H. G. TRUMBauer.

PROGRESS AT PENIEL

Peniel College is now in its eighteenth year. Its past record should be gratifying to its supporters. Its purpose has always been to develop the highest Christian character, and to prepare young people for their work in life. It has accomplished these to a very satisfactory degree. Thirty of its pupils have gone as missionaries to the foreign fields; more than seven hundred have entered the ministry in the various denominations, and have scattered holy fire wherever they have gone; many others have taught in colleges and public schools in almost every state of the union; quite a number of its students are now officers in the United States army and navy, and, in fact, Peniel College stu-



STILL GOING

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

Hurry Up

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

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

We Must Not Fail

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

IS YOUR DOLLAR IN?

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

dents have succeeded in all the branches of professional and industrial life which they have entered.

We are gratified that, in spite of the epidemic and the war, our enrollment is somewhat larger than it was last year. Our student body is of the very best young people the country affords. They are earnest, loyal, and appreciative. On Liberty bond day, they bought three bonds and presented them to the college to help to place new seats in the chapel. On the whole, we have a happy, cheerful, and enthusiastic body of young men and women.

The religious life of the school is good. A number of young people have been saved and sanctified since school began. We are praying for, and expecting, a great outpouring of the Spirit upon us. Will you help us to pray to this end?

Since the beginning of the present year, Penfel College has become so affiliated with four other of our academies and colleges that they shall become feeders to it. We have already realized some good results of this correlation, and we expect the near future to show that it has been of great advantage to all concerned.

The future of Penfel College is assured. We are systematically working to make it the very best school possible. We are encouraged, and are expecting that the next few months will show that marked progress has been made. Pray for us.

A. K. BRACKEN, Acting President.

PASTORAL ARRANGEMENTS FOR LITTLE ROCK DISTRICT

Caney, Mt. Moriah, and Pleasant Home, W. L. Glaze; Delight, Haynes Chapel, and Marcus, Mrs. Ethel Barham; Ebenezer, Kingston, Lenox, and Piney Grove, W. C. Thornton; Little Rock, M. G. Jobe; Pike City, to be supplied; Bailey Branch; I. P. Ruff; Parks, Bates, and Waldron, J. W. Van Arsdale; Bethel Chapel, Jake Jones, and Prescott, T. W. Hughes; Bethel, Liberty, and Westmoreland, A. H. Lambert; Cherry Hill, Mena, Wickes, and Corinth, A. M. Gilbert; and Vandervoort, Mrs. Josie Fakes.

J. J. DAVIS, Secretary.

LITTLE ROCK DISTRICT ASSEMBLY

This Assembly convened at Liberty, Ark., November 20th, with Dr. H. F. Reynolds in the chair. On account of changing the date, the inclemency of the weather, and the great epidemic, the attendance was small. There was great love and harmony prevailing throughout the Assembly.

The presidency of our General Superintendent, Brother Reynolds, greatly endeared him to the people of the District. The Assembly was greatly favored by having the following visiting brethren: Rev. W. B. Pinson and Rev. J. D. Scott, Managing Editor of the HERALD of HOLINESS, who rendered very efficient service during our Assembly. Our Assembly set for her mission goal, \$2,000 for the ensuing year, and an amount of \$625 in cash and pledges was made to lift the indebtedness of the Publishing House. The advisory board made a note to the Publishing House to cover said amount. Rev. W. B. Pinson was unanimously elected District Superintendent. The evangelistic services were very helpful and inspiring. The Assembly was royally entertained by the good people of Liberty.

On account of the death of Rev. Fred H. Mendell, Dr. H. F. Reynolds was called away to attend the funeral services, and Rev. J. D. Scott presided in his stead, over the closing session.

The following is a report of the delegates elected to the General Assembly: Elders, Revs. W. B. Pinson, M. G. Jobe; laymen, Brothers Sam Westmoreland and Steel McLellan.

A class of four was ordained by Dr. Reynolds. The Sabbath services were good. Brother Pinson preached at eleven o'clock, and Rev. J. D. Scott conducted the missionary anniversary in the afternoon, and preached at night. We enter the new year with good prospects.

J. J. DAVIS, Secretary.

MISSIONARY INTEREST AT OLIVET

The many friends of Olivet University will be glad to know, that the missionary interest that has been so prominent here in other years has suffered no diminution. In some respects this year marks an advance over former years. The regular Sunday afternoon missionary services are held in our large Bible department classroom, and are considered to be among the very best services of the week. These meetings are remarkable for their deep spirituality, and the presence and power of the Lord is almost overwhelming at times. A special space on the blackboard is reserved for the use of the society,

International Sunday School Lesson

December 22d.

The Birth of Jesus. (Christmas Lesson) Luke 2: 8-20.

GOLDEN TEXT: "Unto you is born this day in the city of David, a Saviour, which is Christ the Lord" (Luke 2: 11).

THE LESSON OUTLINE

B. F. HAYNES, D.D.

The birth of Jesus was the world's greatest boon. In it was involved the only hope of the race. It was the subject of prophecy many centuries before the event transpired on the journey to Jerusalem, and before it was announced to the shepherds on the hills, or the wise men saw the star and followed it to where the infant Jesus lay in his mother's arms.

This babe of Bethlehem was this world's only true light to show the way of eternal life. Multitudes have seen and rejoiced in that light and been saved and have passed on to heaven to live with God forever. It is a sad fact that multitudes have discarded that glorious light and gone on in sin and died and been lost forever. What a blessing that we live in a land where that light still shines and shows the way to peace and pardon and purity and heaven forever at last.

We must obey and follow that light if we would realize the saving power it has for us. When Whitefield (the great preacher) came to this country from England on the first of his five visits he preached on the steps of the courthouse in Philadelphia to the multitudes. Among the great crowd was a little boy. This little boy saw that Mr. Whitefield could not see to read his Bible very well, so he got his lantern, and lit it, and held his lantern for Mr. Whitefield to see to read by. Mr. Whitefield was very much obliged to him. The little boy listened with all his might and became profoundly interested in the sermons. So intensely interested he became that he let the lantern drop and it broke all to pieces. Many years afterward Mr. Whitefield came back to America to preach again, on his fifth journey. He stopped at the house of a minister, who said to him one day, "Do you remember, sir, preaching once in Philadelphia, and the little boy who was holding the lantern dropped it and broke it?" "That I do," said Mr. Whitefield, "and I would give anything in the world to know what has become of that little boy." The minister said, "I was the little boy, sir. I held the lantern. I listened to you. I let it drop. Your preaching made me what I am, a Christian minister." This little boy followed the star and was saved by it.

But there are false stars. Some of the lights which propose to guide us are false lights and must not be followed. In olden times on the coast of Cornwall, says Baring-Gould, there were wreckers. These men tied a lantern on the head of an ass, and drove the ass along the heights that fringe the shore. Ships at sea saw this light, and thinking them to be guides where open water was, ran toward them, fell on rocks, and were dashed to pieces. Then the wreckers came down to the shore, and took from the wrecked vessel all that could be saved. There are a great number of these false signals about in the religious world today, more indeed than ever before in the world's history, which only deceive us to our ruin. They

only lead men to destruction but professing at the same time to be our true friends and guides from sin to life eternal. They only lead to eternal death. We never are safe unless we try the spirits to see whether they be of God. Never follow a light simply because it professes to be a religious light. Be sure that it is what it claims to be before you trust yourself to its guidance.

There is great joy over the true light when seen and followed. A traveler relates an incident which occurred when he was traveling among the Pyrenees. "Our carriage," he says, "had to go over a mountain, by a road which ran for a great part of the way along the edge of a frightful precipice. The rocks descended to a vast depth, and the river roared below out of sight. There was no wall or hedge on the side of the road. At the posthouse at the bottom of the pass we were given horses and a postman to drive them, and we started. Night fell before we reached our destination, black with heavy clouds, obscuring the stars. The horses were wild, unbroken colts, and they plunged from side to side. Whether the driver had been drinking or had lost his head in the excitement I can not say, but he was perfectly unable to control the horses. They dashed from side to side of the road, and the carriage rocked, and the wheels grazed the edge. Every moment we expected one of the horses or the carriage to roll over the edge, when we should all have been dashed to pieces. I was then a little boy, and I sat on my mother's lap. My father, not knowing the danger, had walked on from the posthouse by a short cut over the mountains, to the inn at the top of the pass, where we were to spend the night. My mother prepared for her end. The horses were plunging and racing about so that it was impossible to descend from the carriage. She kissed me, and bade me say my prayers, and her lips moved in prayer also: I felt a shudder run through her at each sway of the carriage toward the edge. All at once, above us, shone out a bright light. The postman shouted, the horses seemed to become less restive. A strong hand was laid on their reins, the carriage was stopped, and my father's voice was heard. He had arrived at the top of the pass long before us, and, uneasy at the delay, had walked down to meet us. The light we saw was in a window of the posthouse, set as a guide to travelers. I can not describe to you the joy and relief I felt when I saw that guiding light, and when we heard the voice. We knew we were safe following the ray of light and led by the firm hand on the reins of our horses." Our life is like a mountain journey. Our course is beset by dangers great. These wild, undisciplined horses, ready to bring us to destruction are our passions, the driver is conscience, the light is revealed truth, and He who meets us on our way and guides us is our heavenly Father. We must obey the light and follow it if we would be saved at least from ourselves and from sin and from hell forever. Christ is that light and we celebrate the joy of the coming of that great Light on this glad Christmas occasion.

and all through the week special information, concerning some important mission field, or some choice missionary sentiment, is before our student body. A large missionary map of the world occupies a prominent place on the front wall of the room, and is a constant incentive to missionary interest. Several of our students have been definitely called to mission fields this year, and, with those who have been called in other years, form a body of devout young people who could hardly be excelled in any institution.

Noonday prayer-meetings are maintained, and the spiritual atmosphere of the school is excellent. Unsaved students are seeking and finding the Lord in the dormitory, the band meetings, and our other regular services. Much intercessory prayer is offered for our various mission fields and workers, and the zeal of our prospective missionaries is an inspiration to the entire school.

Several of our choice young men, whom the Lord has called to missionary work, have been called to the colors, and have been in the training camps in this country and at the battle front across the sea; but have lost none of their missionary fire and fervor. They are doing noble and effective service for the Lord among

their fellow-soldiers, and God is using them to win souls where they are. This is the true missionary spirit, and these young people, who are effective at home, will be effective abroad.

Rev. E. G. Anderson was with us Sunday, November 24th, and preached one of his inspiring sermons that stirred our hearts, and added fuel to the missionary fire already burning in the souls of our students and people. Brother Coddington, returned missionary from India, was with us the following Tuesday and Wednesday, speaking to us Tuesday evening and Wednesday morning in the regular chapel service. He gave us some very interesting information concerning India, and the difficulties and hindrances to the work in that field. As a result of his visit, new interest in that needy land has been aroused, and new enthusiasm added to the missionary interest among our students.

Olivet has several missionaries in foreign lands, more are ready to go, and waiting to be sent out, and a goodly number are now here preparing for the great work to which God has called them. Surely, God is hearing and answering the prayers of His people, and making Olivet worth saving. To him be all the glory and the praise; and let all the people say, Amen.

H. O. FANNING.

LOUISIANA DISTRICT ASSEMBLY

The Louisiana District Assembly, held at Lake Charles, La., November 20th to 24th, though small in numbers, on account of the prevailing epidemic, was, nevertheless, a most successful Assembly, and was noted for the beautiful spirit of harmony and unity that existed among the delegates and others in attendance. The helpful and inspiring messages and personal talks, given by our beloved General Superintendent, Dr. R. T. Williams, were greatly appreciated by all present. Every one was royally entertained with true southern hospitality, absolutely free, not a single offering being taken to defray this expense. The finances showed up better this year than usual. The District has promised to support the District Superintendent in his work the coming year, and a band of workers have agreed to serve the District in special District meetings.

Rev. S. D. Slocum was elected District Su-

perintendent, to succeed Rev. T. C. Leckie, the latter having accepted the Superintendency of the Arkansas District, to which he was recently elected. At the closing service on Sunday night, at the suggestion of Dr. Williams, \$540 was raised toward paying off the debt on the Lake Charles church building, which was recently erected. A balance of \$800 still remains to be raised, but arrangements were made whereby this debt will all be wiped out within one year from date. The sum of \$111 was raised, in cash and notes, for the Publishing House debt.

The pastoral arrangements for the ensuing Assembly year are as follows: Lake Charles, Rev. J. R. Kirkland; Shreveport, J. S. Sanders; Jonesboro, Hudson, and Dubauch, C. E. Woodson; Oak Grove, C. W. Cook; Mira, Redland, M. C. Coon; Ellis and DeRidder, to be supplied; Homer, to be supplied; Bayou Boeuff, Quadrate, Ft. Jessup, and Pleasant Hill, W. T. Waller.

D. L. Rice, Reporter.

CHURCH NEWS

Stuart, Okla.

We have only had two services since the Assembly, on account of the influenza, but our people are still on fire for God. We had a Thanksgiving service, which was a blessing to all. The good Lord has seen fit to call away two of our members, which has been a great loss to the church, but we mean to go through in the name of the Lord.—C. C. Johnson.

Ashland, Ore.

Sunday was a great day for this church. In the morning, after a sermon by the pastor, on John 12:24-25, the members laid a cash offering on the table that reduced the church debt from \$425 to \$165. A year ago at this time we started in to pay off a \$1,000 debt in four equal payments. Without exhortation or pulling, the amount has been overpaid at each interval. We believe a great work is going to come from such sacrifice. We are looking forward to a revival this winter, and we believe we are going to have it. There are some choice people in this city, and we are sure God is going to give them the desire of their hearts. We would be pleased to hear from a soul-winning evangelist with an open date in January or February.—Dorman D. Edwards, Pastor.

Oskaloosa, Iowa

We assembled at Oskaloosa church, December 1st, after six Sabbaths with closed doors. Our people have been wonderfully kept through this scourge, and to God be all the glory. Rev. E. A. Clark, the District Superintendent, brought the morning message on "Making Monuments," and in the evening our pastor, Rev. C. T. Williamson, preached on "The Model Church." We felt it good to be at the place of prayer again, and as we gathered about the altar, our souls were stirred with the thought that we must reach out more persistently to help folks into the way of light.—Dora Sherman, Reporter.

Fresno, Cal.

The ban has been lifted, and we have taken off the masks that have been a source of discomfort for the last six weeks. Our church had been closed for about six weeks, our Sunday school has been scattered, and so has much of our regular congregation; but enough got together last Sunday to hold services. Our District Superintendent came down to our opening service, and helped us mightily, for we had gotten about \$225 behind with our finances, and the next day a note of \$150 was due, with no money in the treasury. But our people gave of their means, and the whole amount was raised, and the note paid. So we are living on easy street, financially, for the next six months. When the epidemic struck us, we were in a series of revival meetings, with a fair prospect of having a good and profitable meeting; and we expect to begin again in a few days, with the Smith band as evangelists. Our family escaped the influenza, except our son, who is in the service of Uncle Sam, but we hear he is improving and out of danger, and will soon be mustered out. We all say, Amen.—C. W. Welts, Pastor.

Venice, Cal.

At the close of last Assembly, Brother J. T. Black, of Redlands, Cal., came to us as our pastor. His aim is to have a deeply spiritual church. There were five seekers at the first service, and the revival spirit has been on ever since. Sixteen have been taken into membership, money commenced to come in, and all our apportionments have been paid, leaving a good balance in the treasury. Our interest in missions has always been great and seems to be growing. We raised \$100 in one morning service for foreign missions and have sent over \$100 to the Fifth Street mission in Los Angeles. Our pastor's salary was increased \$3 over what was paid last year and now has been increased again by \$5 a week. We have much for which to praise God, for, while the influenza has raged all around us, we have been closed only three Sabbaths, and God has graciously spared our members. Praise His name!—Bertha M. Hoitt, Secretary.

Cucamonga, Cal.

The influenza? Yes, we had it, wife and I and our five children. And we had it bad, but God's good hand was upon us and brought us through. Our precious Pentecostal Nazarene people stood by us like real heroes. The Methodist folks, the Red Cross people, and many others were very kind also and every need was richly supplied and the prayers of the many saints were answered. Thank the Lord! The ban has now been on for seven weeks, with no services of any kind being held during that time, but our people have been faithful in praying and reading the Word and we believe that when we again assemble ourselves together God will smile upon us as never before. Six families of our church have had the influenza. We have been busy visiting and praying with the people as much as possible, and from time to time in the homes our souls have been wonderfully refreshed. Cucamonga church was, I think, the first Pentecostal Nazarene church organized, outside of Los Angeles. The dear Lord has greatly blessed the work and the people during this last year. There have been times of testing and the Devil has done his best at times to overthrow this "planting" of the Lord, but the work has come through, and come on triumphantly. Some of God's

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cream of the land and "salt" of the earth is found here. Our District Superintendent, Rev. Howard Eckel, is to be with us in a week's meeting, as soon as the ban is lifted. Evangelist O. B. Ong will conduct a revival meeting for us after the first of the year, the Lord willing. We can truly testify to the fact that we never loved God more and the church to which we belong better, and the experience of full salvation never seemed so real as in these days.—Edward M. Hutchens, Pastor.

New Books

SUITABLE FOR CHRISTMAS GIFTS

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

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By Mrs. George A. Paull.

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

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By Adelaide L. Rouse.

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By Clara B. Conant.

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By Isabel C. Byrum.



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

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RUTHIE'S VENTURE

By Miss I. T. Hopkins.

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

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Publisher's Notice

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

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

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

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

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

BIBLE STUDY

Young People's Society

Lesson Nine RESOLUTIONS UNTO GODLINESS Psalm 101

BY REV. E. J. FLEMING

Notice the "I will's" and the "shall's."

1. "I will sing . . .": Comely for Zion—Psalm 97:8. God favors the oppressed—Psalm 103:6-8 with 137:10-22. How show mercy to Israel? Romans 9:15-18, 22, 23. Mercy to whom? Romans 11:22. The heavenly host—Rev. 15:3-4, and 19:1-3. In what spirit? Eph. 5:19.
2. "I will behave . . . perfect way": Vowed—Psalm 119:106, 115. Exemplified—1 Samuel 18:14, 15 and 22:14. From a new heart—2 Chron. 30:12. By Hezekiah—2 Chron. 31:20-21.
- "I will walk . . . perfect heart": According to the Word—1 Kings 9:4. Effect of other gods—1 Kings 11:4. Exemplified—how? 2 Chron. 15:17 (last clause). Paul's testimony—1 Cor. 1:12.
3. "I will set . . . before mine eyes": guard the heart—Ex. 20:17. Seeing that led to sin—2 Samuel 11:2 and 1 Kings 21:1-2. How avoid sin—Isaiah 33:15 (last clause). The process of sin—James 1:13-15.
4. "I will not know a wicked person": Be firm—Psalm 6:8 (first clause), and 119:115. Good advice—Prov. 22:24, 25. Where our safety? 2 Cor. 6:14-18 and 1 Cor. 15:33.
5. "Him will I cut off": Who? Ex. 20:16. Guard the ears—Ex. 23:1 (first clause), (margin). God is against—Lev. 19:16 (first clause). Who a fool? Prov. 10:18. A close walk—1 Cor. 5:11.
- "Him that . . . will I not suffer": Known of God—Psalm 138:6 (last clause). Pride in the balances—1 Samuel 2:3. Pride's awful fall—Obad. 3, 4. A sure penalty—Luke 18:14. How kept from pride? 1 Peter 5:5, 6.
6. "Mine eyes . . . faithful": Faithfulness blessed—Luke 12:42-44. Reward and punishment—Rom. 13:1-4.
- "They may dwell . . .": John 12:26. Heavenly blessedness—Rev. 3:20-22 and 21:3.
- "He that walketh . . . shall serve me": The perfect way—Psalm 119:1-3. Winning the prize—Phil. 3:12-15.
7. "Worketh deceit shall not dwell": Penalty for deceit—2 Samuel 4:10-12 (death); 2 Kings 5:26, 27 (disease). Judas' treachery—Acts 1:16-20, 25.
8. "I will early destroy . . .": Law must be enforced—Jer. 21:12. Who can enter heaven? Rev. 21:27 and 22:14, 15.

Fred H. Mendell

(Continued from page 9)

His Work Shall Stand

It was not my privilege to come into personal contact with Brother Mendell until six months ago, at which time I took up work on the Kansas District. However, I have known of him for a number of years.

I attended and graduated from the same college from which he graduated in 1909, stayed in the same home in which he had rooms while in college, then came to Newton, where he was pastor four years. All along I have heard good reports of him. The work he did in Newton, Kas., shall ever stand as a monument to his sacred memory.

I found in him a warm personal friend. He was devoted to his work, earnest, faithful, solid, and deeply spiritual.

I. W. YOUNG.

Report of the Funeral

On November 20th, after a few days' illness of pneumonia, Rev. Fred H. Mendell was called from his home in Hutchinson, Kas., to be with Jesus.

The funeral was held in the First Pentecostal Nazarene church, of Newton, Kas., November 26th. The house was filled with friends, who came to witness the sad but beautiful funeral of the departed warrior; also a number of the preachers of the District were present.

Rev. B. H. Edwards read the Scripture lesson, and Brother Mickey led in prayer. Brother R. C. Lane, who has been very closely associated with Brother Mendell for a number of years, spoke for the laymen. Rev. R. E. Gilmore spoke for the ministers of the District. Rev. James B. Chapman, who knew Brother Mendell in his school life, commended him for his stability and perseverance. Brother Dunham spoke of his interest in Christian education.

Mrs. I. W. Young sang, "There Will Be No Shadows," and Professor Winger, of Hutchinson, sang with feeling, "No Burdens Yonder." Then General Superintendent Reynolds preached the funeral sermon, which brought hope and comfort to the family and friends.

At 5 p. m. November 26th Rev. Fred H. Mendell was laid to rest in the silent city of the dead at Newton, to await the resurrection morning.

I. W. YOUNG, Pastor.

Service at Hutchinson

The service for Rev. Fred H. Mendell, at the Hutchinson church, was well attended. The pastor, Rev. R. C. Dunham, had charge of the service. The song service was especially appropriate. After prayer by Brother R. E. Gilmore, which the unction of the Lord was upon, and all present felt the moving of the Spirit to help and comfort, Brother Dunham gave remarks on his last sermons preached in the Hutchinson church, and how Brother Mendell held up the determined uplook for the reward.

Brother Lord gave a poem, which was so fitting and true; Brother Snowbarger gave his life as a pastor, saying many fitting things that showed his undaunted courage to push the work of the pastorate. He told them they could not weep all the time, but could feel more like shouting, knowing of the bliss he was now enjoying. Brother Gilmore spoke of his faithfulness to the church, of his filling in any of the many places he either felt called to or was elected to, as the case might have

been; and, without questioning personal interest, he always said his first service was to God and the church.

A Word of Appreciation

To the dear friends whose sympathy and help have strengthened us in our affliction, we wish to thank all of you for your kindness.

Words are not sufficient to express to you the appreciation that our hearts feel for the loving words of sympathy and prayers. While our precious one has gone from us, and left an aching void in our hearts—and such a vacancy in our home—yet we know he has but gone before us to our heavenly home. God's grace is upholding. Having committed all to Him who knows and who cares, His will be done.

We would like to write and thank all who have so kindly sent letters, flowers, and financial help, but time and strength will not permit at present. May God bless you all, and keep us faithful till we meet just inside the gate over yonder.

Through time's ever changing seasons
We are pressing toward the goal.
'Tis the heart's sweet native country,
'Tis the homeland of the soul.

Our precious loved one, clothed in beauty,
In those wondrous glories share;
When we rise, redeemed, forever,
We shall meet him over there.

MRS. FRED H. MENDELL,
THE CHILDREN,
MISS GRACE MENDELL.

Salem, Mass.

We are glad to state that in the strength of God we have victory. The poet has well said, "The fight is on." We are glad to be in it fighting for Jesus and His cause. The Enemy is working in his subtle, underhanded way trying to substitute a spurious for the genuine, but we are believing God and we expect to put the hellish thing to rout. Our people are faithful to the church in spite of other hellish attractions in the neighborhood. On Sunday, November 10th, we had a very precious meeting in the evening. All of us joined hands and formed a ring, and while singing "Beautiful Robes" we pledged loyalty to the work and to each other. We ask an interest in the prayers of our people all over the country for Salem. We desire God's will to be done at any cost. We are expecting to raise \$200 before January 1st. We have over \$100, and we believe for the rest. Glory to our Christ! —George A. Rideout, Pastor.

Bridgeport, Conn.

God is blessing us in the work in Bridgeport. New ones are coming in and interest is being shown on every side. To God be all the glory. Sunday, November 24th, we held our first missionary service. Sister Alice Wood, of Lowell, Mass., gave an interesting talk on the great needs of Africa. Great interest was shown, and at the close a missionary offering was taken amounting to \$15.04. We are believing God for a great work in this city. Pray for us. Some of our people attended the service at Danbury, Tuesday, November 12th, in the interest of the school. After an interesting talk by our General Superintendent Goodwin on the needs of the school about \$850 was pledged, \$260 of this being pledged by the Bridgeport people.—Rev. Lillie Henderson, Pastor.

New Bedford, Mass.

Our revival meetings were greatly blessed through the preaching of Rev. C. H. Lancaster and the prayers of God's people. The attendance was good, and the spirit of the meetings was heavenly all through. A good number of seekers were at the altar, including ten or more of our Sunday school children, nearly all of whom prayed through brightly. Brother Goodwin was with us the 14th of November in the Eastern Nazarene College campaign, when over \$700 was pledged for the school, \$200 of it from Mattapoisett. Some time ago the Lord laid it upon us to wipe out our second mortgage this year. We all prayed much, and last night

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DELAYED TELEGRAMS

MUNCIE, Ind.

HERALD OF HOLINESS:

The missionary convention was the best ever held. Rev. E. G. Anderson, of Kansas City; Rev. R. G. Coddling, returned missionary; and District Superintendent U. E. Harding and wife were present, together with a number of visiting pastors. Three thousand dollars was raised for foreign missions. Of this amount \$2,500 was given by the Muncie church and the balance by visiting friends from Newcastle and Harris Chapel churches. The preaching and addresses were full of inspiration and blessing. We had seekers and finders at the altar. Revival continues.

E. O. CHALFANT, Pastor.

KING CITY, Mo.

HERALD OF HOLINESS:

Am available for revival meeting until January first. Wire King City.

STEPHEN B. WILLIAMS.

TELEGRAM

ATLANTA, Ga.

HERALD OF HOLINESS:

Georgia Assembly opened Wednesday at Manassas, Ga., with four delegates; closed Thursday with only eleven, account of influenza. Dr. Williams presided. E. H. Kunkel re-elected District Superintendent; \$206 for Publishing House; \$750 for missions. Brother Benson represented Trevecca College.

J. D. SCOTT.

In our Thanksgiving service went at it. My, how the people responded! The uncontrollable blessing struck one sister who had a fifteen-cent soup bone for Thanksgiving dinner, but brought in her \$50 Liberty bond and something besides for the mortgage. A brother had promised to give his Liberty bond if some one else would do the same. They pledged hilariously to give or raise the \$500 needed before the end of December, and such a hallelujah cloudburst you never heard. We are selling four hundred Bible Gems calendars to help out, and the Sunday school children are using dime collecting books and filling them time and again. We purpose to keep the fire burning and push on in Jesus' name.—T. M. Brown, Pastor.

Ontario, Ore.

We praise the dear Lord for the way He is leading this little church on to the deeper things of His own precious Son. While we have been shut in for above six weeks, we are still able to commune with the Father, and occasionally we receive refreshings from heaven. We are allowed to meet again now and we will, the Lord willing, meet in the new church for the first time Sunday. We are getting the new property in fine shape, and while it is not yet finished we trust it will be in the near future. The men of the church are standing by us nobly in the work, while the women pray and help all they can. There is a revival spirit in the wind at this place, and we all feel that the near future holds for us one of the greatest awakenings we have seen for some time. Pray for us that we may keep clean and out of the way, so the Lord may come in all His blessed fullness and bless this poor, sin-cursed town as it has not been blessed in the past. How we do praise the dear Lord for a people who will listen to the truth and stand back of their pastor while he tries his best to rebuild the "old waste places." Ontario as a town is looking up and is destined to be one of the well favored cities of the West. A new \$125,000 water plant just completed, with the best of soft water, adds to the desirability of the place and there are many openings for good men and women that we would like to secure

for good, loyal Pentecostal Nazarenes who wish to come West. One of the large department stores just informed us the other day that it is in dire need of a first-class dry goods saleswoman and will pay such a one a good salary. The manager, a Jewish man, told me that if I could get him a manager for the dry goods department who understands goods to the degree that he is able to take complete control of that department and keep the stock up, and so forth, he would pay him a good salary. Any one able to fill such a position and wishing to become an active part in a new and fast growing congregation will do well to write me at once. Many other openings offer themselves to the right parties. God is with us and is building Him a name in Ontario.—S. L. Flowers, Pastor.

Shawnee, Okla.

We just closed a two weeks' meeting Sunday night. Our dear Brother W. O. Nease, of Los Angeles, Cal., did the preaching. He let the old gospel plow down good, and God did wonderfully convict folks of sin. People came to the altar and prayed through in the old-time way. There were twelve or more saved and sanctified. God did a great work here. People confessed out and made restitution, and God did build up the church. Our Brother Nease is a great preacher, and if any pastor or church wants a Holy Ghost man to hold a meeting get Brother Nease. He left here Monday morning for home. We certainly were sorry to see him leave. He left the church in good condition, and we are getting along fine. We like our pastor fine, Brother R. E. McCain. Pray for us.—A. London.

NOTES AND PERSONALS

Our Managing Editor is still attending the Assemblies, and reports some success, although, of course, on account of the fresh outbreak of the epidemic there are many churches closed again.

Mrs. A. M. Young, of Kansas City, Kas., and her aunt, Mrs. Eli Young, paid the Publishing House a visit last week. Mrs. Eli Young was on her way to Hutchinson, Kas., where she expects to make her home.

The morning devotional services at the Publishing House have been continued thus far without protest, in spite of the influenza. We are thankful it is so, too, for we truly need to pray to our Father in these dreadful days of pestilence. Don't forget to pray for the folks at Headquarters.

Brother P. P. Belew writes, "The ban prevents us from having services; so I have been getting subscribers for the HERALD OF HOLINESS and members for the Laymen's Mutual Aid Society." This is truly praiseworthy, and we thank God for men who can not be idle.

As this paper goes to press there are four of the members of our staff who are on beds of sickness: one quite ill with the influenza. Also two members of the missionary department force. Please pray earnestly for these, that God may speedily restore them to health and strength.

We have received word of the birth of Joseph Lafayette Moore, son of Song Evangelist J. E. Moore, formerly of the Williams-Robinson campaign party, on the 4th of December. We certainly wish for him a most useful life in God's service, and trust that he shall bring many souls to Christ.

We have received word of the marriage of Mr. Ernest Prickett and Miss Mildred Perry, of Venice, Cal., which occurred on November 27th. Rev. J. T. Black performed the ceremony, which was held in the parsonage, and which was beautifully decorated for the occasion. May many happy years be theirs.

ANNOUNCEMENTS

Wanted—Bookkeeper for lumber yard. Young man or woman. Must have a good experience of salvation. Give full particulars, health, age, and cult, and salary expected in first letter. Address Box 156, Nampa Investment and Trust Company, Nampa, Idaho.

Notice—There will be an all-day meeting at the Pentecostal Nazarene church at Redford, Mo., Christmas day. Let every member of the church be present, bring your dinner, and spend the day at the church. The roll will be called, and if you can't be present write me at Redford, Mo.—David Stanford, Pastor.

Notice to Pastors of the Western Oklahoma District—If you do not get the full number of minutes your church subscribed for at the Assembly, please notify Rev. W. P. Olin, Bethany, Okla., who has charge of the mailing of the minutes. In some way the record of the churches' subscriptions for the number of minutes paid for was lost.—V. P. Drake.

Re-entering the Field—After several months out of the evangelistic field, serving as pastor of the church at Montrose, Colo., I contemplate re-entering that field again. I will be free to serve any church or pastor in revival work after January first. My address for the present is Montrose, Colo. Mail so addressed will reach me promptly.—Roy L. Hollenback.

Florida District Assembly—All who expect to attend the Assembly of the Florida District please notify S. M. Stafford, so he can make arrangements for your entertainment. Watch the HERALD OF HOLINESS for the date of the Assembly. We will welcome all of God's holy people, and will arrange for their entertainment free, providing they notify us of their coming.—Rev. S. M. Stafford, Pastor.

Changing Our Manual—Our attention has just been called to an article in the HERALD OF HOLINESS, of November 27th, in which the writer does not fully quote the writer of November 6th; as the recommendation reads thus, Manual 69 and 70: "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." Now, in regard to the evangelists of our church, they are not amenable to the local church, as only a licensed minister or elder can be an evangelist (Manual, page 70). The discipline of a minister is an entirely different question from that of other members of the church.—Rev. R. J. Kirkland.

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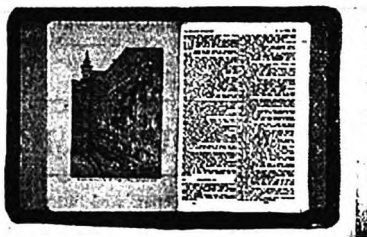
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For those who wish a real high-grade pocket Bible this series is all that can be desired. These Bibles are printed on India paper and contain marginal references, but do not have the self-pronouncing text. This is a very popular series. Beautifully printed with minion type.

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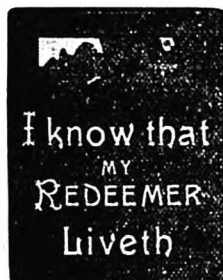
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Specimen of Type.
22 And the prophet Isaiah, and said unto himself, and mark, and for at the return of t

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

No. 5322—Fear thou not, for I am with thee.

No. 5323—I know that my Redeemer liveth.
Size, 8 x 10 inches\$.30

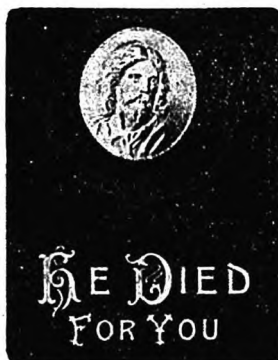
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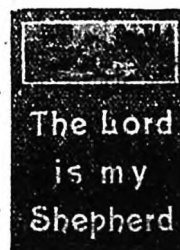
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