HOLINESS AND GRATITUDE

IT MAY SEEM needless to discuss holiness in relation to gratitude. Gratitude, however, is a virtue to which the devil is so intensely opposed that nothing would delight him more than to induce wherever possible a less or a weakening of the sense of gratitude in the holy people of God. Holiness stimulates to such intense activity for the Lord, to such unceasing zeal and altruistic work in the Master’s kingdom, that it is entirely possible for the sanctified in their absorption with service for others to suffer a subsidence of the sense and flow of personal gratitude to God for the Blesser within their own hearts and the superabounding mercies of God around them.

If we were to turn to the Psalms we would be profoundly impressed at the exuberance of praise and thanksgiving which poured forth from the Psalmist’s heart. How the words of praise linger on his lips! How its rhythm seemed to thrill his heart! and how his constant and beautiful use of it has thrilled the ages, enabling worship and trending hearts upward and heavenward! Of all people, a lack of thanksgiving would be most irreverent in the holy for whom God has done immeasurably more than for any other class of people in the world. How their hearts should bound and thrill and leap for joy to the Giver of every good and perfect gift, for the boundless blessings, the glorious promises, the immeasurable riches of His grace!

ON THIS GLAD DAY of National Thanksgiving let us praise and thank God for the material comforts and blessings of life, for national peace and temporal prosperity, and for the absence of plague, panic and pestilence.

As Nazarenes we should thank and praise God for His guiding hand in the founding of our Church, for His good hand in guiding its destiny thus far, and for His promise of grace, strength and enlargement for all the future. We should thank Him for the great camp meetings and revivals which He has given us in all parts of our communion; for the rededication of the backslidden, for the rescue of fallen women, for the conversion of drunkards, profane, and hopeless sinners as well as the conversion of multitudes of the children of the Church and of the lost from all the ranks of life. We should praise God for the sanctification of so many thousands at our altars, who have gone forth from the sanctuary of the precious altar to lives of increased activity and greatly enlarged joy and fruitfulness in the Master’s service.

We should at the same time make this service of praise and thanksgiving a season of going deeper still. Let our motto be, “Launch out into the deep.” Let the great heart-throb of the Church and her deathless passion be “deeper yet” into the infinite depths of the knowledge and love and riches of Christ. Let the upward gaze and the inward prayer of the Church be for the divine Shekinah, the glory of the Lord God of hosts, to rest upon us in splendor supernormal and light ineffable. Thus with intensified power, with greater faith, with holier zeal and mightier tread we will go forth, “as far as the moon, clear as the sun, and terrible as an army with banners.”

AN AMERICAN INSTITUTION

THANKSGIVING DAY is peculiarly an American institution. In 1621, after the New England colonists had gathered in their first harvest, Governor Bradford arranged for their assembling together for the purpose of special praise and prayer. Two years thereafter, in the midst of a great drought prevailing, the people assembled for a day of fasting and prayer for divine relief from the ravages of the drought; but the service was suddenly changed into one of thanksgiving by the sudden downpour of rain during their prayers. Gradually it became a custom to appoint thanksgiving annually at the harvest. At first the governors of the several New England states appointed these days for thanksgiving by proclamation. During the revolution a day of national thanksgiving was recommended annually by Congress. For many years past, the President issues a proclamation for a thanksgiving day which is followed by the issuance of proclamations by the different governors of states adopting the same day recommended by the President for a day of thanksgiving.

This is a beautiful and very appropriate custom. Its observance should be appropriate, however, and not gratefully wholly into mere jubilation and hilarity, but should be in every place celebrated by the home gathering of loved ones and with religious services. Innocent rejoicing and amusements are all right on this day, within bounds; but the day should never pass without the solemnity and weight of divine services, where praise and thanksgiving should be prominent.

Among all the menacing clouds which overhang us as a nation there are countless causes for devout thanksgiving to God. President Taft in his proclamation setting aside Thursday, the 28th day of this month, as Thanksgiving Day, very pertinently says:

The year now drawing to a close has been notably favorable to our fortunate land. At peace within and without, free from the perturbations and calamities that have afflicted other people; rich in harvests so abundant and industries so productive that the overflow of our prosperity has advanced the whole world; strong in the steadfast conservation of the heritage of self-government bequeathed to us by the
wisdom of our fathers and firm in the resolve to transmit that heritage unimpaired but rather improved by good use to our children and our children's children for all time to come, the people of this country have abounding cause forcontented gratitude.

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A CHALLENGE

WE ONCE heard Sam Jones relate his experience with a man who claimed to have so much trouble with his unbeliefs that he could not give his heart to God. Sam reasoned with him, ridiculed him, argued with him, persuaded him, prayed with him and exhausted all means at his command, but only with failure. The poor fellow, seemingly in real earnest, would only plead that he could not believe this, that and the other thing. Finally in desperation Sam said: “Brother, you tell me you are willing to do anything in the world to be a Christian. Now will you begin from this moment and speak and act just like you would speak and act if you were a Christian for one week, and then come back to me and report the results?” The brother agreed. Service was dismissed and the brother went home. At the dinner table he told his wife what he had promised, and said that a Christian ought to ask the blessing at his table, and so he proceeded and asked the blessing. At night, pursuing the same plan as he had promised, he assembled his wife and children in the sitting-room and said: “I don’t know how to do this thing, but every Christian ought to have family prayers,” and with faltering voice he read the Bible and prayed with and for his family. In his talks with his children he kept the same promise. He went to see a neighbor and confessed to a wrong he had done him, and asked forgiveness. To another he made restitution for a fraud of which he had been guilty in a trade. Other apologies he had to make for unkind things he had said about neighbors. The farther he went the more he found on his hands to do, and the more he found it necessary to pray for divine help. Meanwhile his family devotions grew more and more devout and spiritual. Before the week was out he was gloriously happy in a Saviour’s love, and hurried to church on Sunday morning, and meeting with Brother Jones told with shouts and tears that his unbeliefs were gone, that he believed everything in the Bible; but best of all he knew for Christ’s sake God had saved his soul. Jesus makes the same challenge: “If any man will do His will he shall know of the doctrine, whether it be of God, or whether I speak of myself.”

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LAYING UP TREASURE

THIS is an age of vast accumulation. It is an age of big fortunes. We are not to forget, however, that this is not only true of the men engaged in the big business of this world, but it is equally true of all men and all women who are engaged in the King’s business in this world. God’s children are laying up treasures in heaven. There are only two points of difference in the worldly fortune-hunters and in God’s children who are laying up fortunes. The first difference is that we are depositing our treasures in a much safer place than they are. Heaven is a safer place of deposit than vaults, banks and trust companies of this world. The second advantage is that we are making deposits all the time. Losses with us are gains. Reverses and wrecks are only forms of accumulation of the same great wealth. Panics, pestilences, wars and scourges never lessen our profits. But the fortune piles up and piles on despite all seemingly adverse conditions. “All things work together for good to them that love God.” “All things are yours, and ye are Christ’s, and Christ is God’s.” We might add a third advantage, which is in the character of the coin we are accumulating. Our coin is of a standard of value which never changes, which lasts eternally and which passes current at an infinite premium in all worlds. With what indifference the children of a King can look upon the trusts, corporations and Wall streets of this world! Ours is the gold of Ophir, the currency of the skies, and our Father is the King of kings and Lord of lords, the only wise God, the God and Father of our Lord Jesus Christ. How contented and happy we should be with these rich possessions! and how diligently we should seek to enlist others in the quest of the illimitable wealth which is a heritage of all who will have it.

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THE RULING PASSION STRONG

ANYTHING to which we consecrate our affections obtains tremendous strength in our nature. It becomes our ruling passion. A sadder truth still is that the control of this passion over us trends us upward or downward in sentiment and character, according to the nature of the object on which we lavish affection. If the object be elevated, noble, refined, the tendency will be to elevate, ennoble and refine us. If the nature of worship’s object be physical, sensuous, animal, the unavoidable effects on the devotees of such objects will be sensuous and degrading. Still another fact connected with this subject, and perhaps sadder even still, is that the power of continued devotion to an object grows stronger and stronger as time passes, and the tenacity of this hold will not be relaxed even as we approach the house of death; but it will be truly said of us that our ruling passion was “strong in death.” This is a beneficial law of our nature which serves us for glorious or inglorious ends according as we give ourselves up to the worship of the carnal or the divine. Hence it is that the faith and ardor and devotion of the faithful Christian grows in beauty and strength through the years of his pilgrimage and flowers forth in supernatural splendor and beauty amid the approaching shadows of dissolution.

During the excavations going on at Pompeii, there was recently unearthed outside the limits of the ancient city the body of a woman which had been petrified. Both hands were full of jewels. The woman evidently had fled from the doomed city upon which Vesuvius was pouring its horrid flame, but sought to carry with her that which was dearest to her heart and to which she had consecrated her life’s affections. These jewels consisted of bracelets, necklaces, rings, amulets studded with gems, and a pair of ear-rings. Clutching helplessly and hopelessly to these vain objects of her heart’s affections, she went down to death, finding no help in them in that tragic hour, and finding herself also unable to carry them with her through the flood of fire to the world of spirits.

Is not this just what multitudes are doing today? Are they not searching for jewels and gold and wealth and fame and earthly position? What folly to spend life chasing these earthly things which fail us in the most trying and needy hour and are also utterly helpless in the world to come to add to our felicity. How sad to see men and women by the thousands utterly neglecting their soul’s eternal interests in the vain pursuit after these perishable earthly treasures! How paltry and trifling is the price for which millions sell their souls into eternal woe and despair!

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The call of God to an obedient child should at once open to his eye of faith the vision of the success of the mission and of the joy set before the obedient servant of souls won to the Redeemer, blood-washed and glorified finally in the heaven of heavens. The power of vision actualizes the objects of faith and realizes to the heart all God’s promises and the glory of rewards. Faith lends its realizing light in earth’s conflicts and victory comes. Vision is the realizing light of faith. “Where there is no vision, the people perish.”

* * * * *

“Be ye holy” is a command of God, which He expects every one to obey. With the command is the warning—the holiness [R, V., sanctification] without which no man shall see God.”

HERALD OF HOLINESS
Thanksgiving
For the blessings of the year we bless Thee, Our Father's God. For Thy goodness to our land and nation, And all the earth abroad.

For the fulness of the barn and storehouse, For all the earth's increase. For the energy of our commerce, For wealth and health and peace.

For the loved ones that are still beside us, For the griefs that did not come. For the grateful hearts that rise to bless Thee From every hearth and home.

For the falling of the showers of blessing On many a heathen land, For the mighty pentecostal On many a holy land.

For the footprints of Thy mighty presence In all the earth abroad, For the signals of Thy speedy coming. Our Savior and our God.

For the blessings of the year we bless Thee And on Thine altar high Our heart in loving, living service. This glad Thanksgiving Day! —Anon.

Holiness Abused
In so many ways people act more irrationally in religious matters than in any other matters pertaining to life. They are more irrational, more exacting, more absurd and ridiculous in things pertaining to the religious realm than in any other matters whatsoever. They will most casually cast away counterfeited dollars, possibly have one passed on them now and then, yet they go on in a mad rush to make money, and continue to use good currency every day of their lives. They will belong to some miserable secret lodge among whose membership there may be possibly a drunkard, or one or two swindlers, and a few other disreputable characters. They hold on to their membership, however, and defend their consistency by urging that these inconsistent characters misrepresent the principles of the lodge. But let a professor of the religion of Christ prove unworthy or derelict in life and these men hold up their hands in holy horror. Let these unworthy men chance to be professors of holiness, and these critics are simply outraged, and are almost led to ridicule and renounce religion entirely by such unspeakable and shocking inconsistencies. They swallow complacenty and without a grimace all abuses and inconsistencies in their fellow lodge members, but are thrown into hopeless convulsions by inconsistencies in religious professors. An exchange says on this point:

There is no vital doctrine of the Bible that has not been abused. But that is no reason why it should be neglected. Objection to holiness because it has been abused is childish. As soon think of a man refusing good money because counterfeit money is in circulation. Has not the doctrine of the atonement been abused in all sorts of ways? Has not the Bible been abused? Are there not many caricatures of the doctrine of justification? Are not the commonest blessings of life perverted? Art not eating and drinking so misused as to become sins? Yet we would not give up our belief in the atonement, or cease eating and drinking. The question is not whether someone has abused all these good things, but whether we propose to use them properly ourselves. The question is not whether someone else has abused holiness, but do we ourselves propose to use it properly. Do we propose to follow "that holiness without which no man shall see the Lord?" If we follow no pursuit in life except that which has never been abused we will soon be out of a job. As for ourselves, we do not propose to let the devil get the advantage of us and cheat us out of our fitness for heaven because he was able to persuade someone else to abuse holiness. If someone else pretend to the medicine, we will not let that hinder our really taking it, for we want to be sound and well. If we refuse holiness on account of someone who has abused it, we shall be as badly off in the end as they, for we can not get to heaven without it. Non-use of holiness may be as fatal as abuse of holiness. —Wesley, to some in his day who complained that this doctrine had been abused, replied thus, "So has that of justification by faith. But that is no reason for giving up either this or any other scriptural doctrine. When you wash your child, as one speaks, "throw away the water, but do not throw away the child.""

An Apostolic Wish
There is a depth, a deathlessness and despatcheness in the soul of the sanctified in their communal for the service which the world can not understand or appreciate. The sanctified enlist for the war for life and have chosen the field of battle. Their cry is any service anywhere where it be driving the wagon, leading, pulling, or, as Bul Robinson says, only "being a box of axle grease to grease the wheels." It is not the place of service or the character of work which gives distinction but Him for whom it is done. We admire the heart-wish of David Brainerd when he exclaimed:

Oh, that I might be a flaming fire in the service of my God! Here I am, Lord, send me; send me to the ends of the earth; send me to the remnant and savage pagan, to the wilderness; send me from all that is called earthly comfort; send me even to death itself if it be but in Thy service and to promote Thy kingdom.

A Test of Breadth
Aside from grace, the tendency of settled opinions is toward intolerance. The ardor and energy of their adherents tend to render him intolerant toward those holding adverse views. It is a sign and a fruit of grace that a man can hold definite opinions which reach down to the region of conviction and yet tolerant and love and affiliate with the brother who holds diametrically opposite opinions. Says an exchange:

Inherited beliefs, the constant operation of many educating forces, temperamental peculiarities, circumstances and experiences that modify judgment, confront us as we daily face the issues of our time. It is a great thing to be able to form an intelligent, clear-cut, rational opinion. It is less praise-worthy to be able to hold firmly to one opinion, and at the same time to accord to one's neighbor or one's brother his perfect right to hold the opposite.

The Unheralded
The lofty in social position, the greatly gifted and all who enjoy a theatre of service of great publicity have an earthly reward. The service heralded forth, and their names widely known and honored for their conspicuous service. The very wealthy make their colossal gifts and the press of the country never tires of publishing their generosity. But there are sometimes, though they may be of thousands or millions in size, bear a trifling proportion to the financial ability of the givers. Such gifts often represent absolutely no sacrifice, no self-denial, no increased privation. The wealthy person who looks on with admiring wonder and heralds forth the names of these men as paragons of generosity. Yet in every community there are heroes and heroines, unknown, unsung and unhonored, poor in the matter of money, and consequently it may be, as to other endowments, who transcend these wealthy givers a millionfold in real beneficence of heart and spirit, in genuine self-denial, and in a true title to praise and honor for acts or lives of genuine beneficence to fellowmen. It is true that the most deserving often go unwarded, the greatest benefactors remain unpraised, the greatest heroes and heroines remain unheralded. It is comforting to know that it will not be always so. There are many inequalities will be rectified, where there will be no injustice in the final awards, for He without whose notice not even a sparrows falls, will reward each and all according to actual deserts. Margaret E. Sanger

We are constantly told in the newspapers and elsewhere about the great and generous things that are freely done by women of large wealth who have large hearts. Thus, in liberal gifts and charitable foundations, our ministering women still, as when Jesus was on earth, give of their abundance that he may be supported and comforted. Does he not still say from the home above, "Inasmuch as ye have done it unto these, so have I done unto me?" Those who give great gifts of talent, influence and money freely for Christ's sake are the successors of those minstrels, women who went from home to home, from city to city, from one by one, rescued from degradation, fed, clothed, taught, trained and brought into the refined atmosphere of an affectionate Christian household. This daily work of tenderness and ministry has been going on for years, and the most beautiful thing about it all is that those who are doing it are not in the least aware that they are doing angels' work.
The Charm of Humility

Humility in Christian character is like the odor of the rose, modestly in a woman or we would almost say like gravitation in nature. It is an unheralded virtue. It makes no noise, does no advertising, publishes no ABSOLUTELY nothing of the spectacular kind, and yet it is the aroma, the winning, winning, drawing power of Christian character. Nothing so shocked us in the character of the late Dr. Dowie than what we saw and heard in our first visit to this church in Chicago. The strut and swagger of the man himself on the rostrum, the audacious boastfulness of his utterances deeply hurt us. Then the sight of the hundreds of trophies hung on the wall back of the pulpit and chapel (puzzles, pipes, tobacco, and all sorts of things) which had been dispensed with by the multitudes he claimed had heaved or carried through his prayers, impressed us as wholly out of taste in a church of the holy Name, God needs no promoters. He uses no advance agents to bill the town and churn up public curiosity and expectation as to His marvelous ability to do exploits. His kingdom comes not with observation, but is righteous, peaceable, and gentle. We have seen a school. A beautiful instance of this delicate humility of which we speak is found in the Herald and Prologue:

A very earnest Christian man, who had made himself known and felt as a firm believer in the person and promises of Christ, was once asked of him, as one who desired to know the answer, "Are you the man with the great faith?" "No," was the answer, "I do not wish to be thought of in this way. I would rather be thought of as a man with a simple and undiscriminated faith in the infinitely great Savior." It was a good answer. It is not the greatness of the faith that counts. It is a matter of great import, however, that we know whom we believe, that we are sure that He is great and mighty to save, and that we rest and rely on Him as our personal Savior.

Personal Work

The complete conquest of self is about the last triumph of religion in personal experience. The Christian has no right to accept the plane of personal aggrandizement. The opposite truth Christ sets forth that personal religion is the emancipation from selfishness and our ceaseless expenditure in holy endeavor to save the world, is the way to express this sublime truth in the words: "For none of us liveth to himself and none of us dieth to himself." We are to be fishers of men. We are to be the light of the world. We are to be salt of the earth. We are ambassadors for Christ. Parishes may not be converted, but we have to be evangelized in the biblical attempt to impress us with this thought of our duty to our brother. The Congregationalist says:

The chief business of one of God's people is not to take care of himself. His first consideration must be his brother. A daily communion with his Master as a servant of God is necessary as regards himself. But for his erring brother's safety he must make daily battle to turn him from his wickedness. The idea of his own salvation should be indissolubly blended with the life current in the veins of the church. Evangelistic effort is wise when it becomes simple, earnest work of convivial wicked men of their wickedness, and filling them with a desire to be restored to God's favor. Profess

sional evangelism is not necessary to accomplish this where the preacher, pastor of a church, is out of it. As we have seen in the thirty years of the two Essekli 3:18 has never been lost, has by wise methods marshaled his people to be such as Essekli urged the righteous of his day to be. There are there must be skill on the part of the "fisher of men" who casts his fish for souls. The sinner in the stream of life is as shy as the trout of the stream who will not rise to the skilful fisherman's hook, will bring the "rise" from the shaded pool, so will it from the rushing, roaring river of human activity. An evangelistic church is the need of the hour.

The Inevitable Conflict

It is strangely true that the religious life is a warfare. This is true both of the individual, conscious religions life and with a personal religious life of service for others. The devil is no less opposed to individual spiritual progress than he is to the individual's effort to spread the kingdom among men. Truly there are foes for us to face in both these aspects of religious life. We are withstand every turn and stoutly opposed at every step of the progress. How much the whole world of God's followers is set against us for the great conflict. We dare not to dispense with any part of the armor as described by Paul in the sixth chapter of Ephesians. There is a comforting thought, however, to which we should never be heedless; that God has His eye upon us and there is never a fight which He does not witness and where He is not present with succor and help. In all the dust and dirt and danger of warfare let us keep our eye ever upon the perfectness of God's causes, who is ready to help and give victory in every conflict. That great spiritual warrior, General Booth, said:

My life has been a continual fight. Ever since, some sixty years ago, I turned my back upon a world of ease and pleasure and show, and relied on and trusted God, I have been in the battle to turn the honor of my heavy King and for the salvation of the lost, there has seldom been a day in which some bewildering perplexity has not been thrust upon me, yet and while I have not been set to hold back, and while I have not been set to hold back, it has been a day in which some bewildering perplexity has not been thrust upon me, yet and while I have not been set to hold back, and while I have not been set to hold back.

That Double Standard

The presence of a double standard for morals in the world today is a reproach to the human race, a blot on civilization, and a relic of a struggle begun long ago from which our civilization marches with such painful tardiness. Sin is sin, guilt is guilty, whether in a man or woman. Sex does not alter the turpitude of sin. We mean, of course, in the eye of God. It is different in the thinking of men and women. A man offender against purity meets no frowns from society, finds no social bar against his continuance in the best society, while the partner, if not the victim of his sin is ostracized from society, and if thrown into the dishonored, dis dinned; finds no refuge, no hope, no voice of cheer, no hand of encouragement. She sees no issue but a life of continued shame. Often sincere efforts of reform meet no warmth and welcome from the world or even the church. The almost universal verdict seems to be in her sad case: "Go on to hell, since you have start

ed. Religion, the church and Christ are for the man who ruined you, but not for you. This outrage is put with force in the following lines written by a woman in the press, uncredited to any author:

She was a woman, wan and thin, when the world condemned for a single sin; they cast her out of the king's highway and passed her by as they went to play. He was a man, and more to blame, but the world spared him a breath of shame; beneath his feet she saw her lie, but he raised his head and passed her by. They were the people of God who went to pray at the bowery at that hour. They scorned the woman, forgave the man. It was ever thus since the world began. Time passed on, and the woman died, on the cross of shame, where she was, and would not yield, and they buried her in the potter's field. The man died, too, and they buried her in a casket of cloth with eyes dry and disfigured, because he had grave away: "We've buried an honest man to-day." Two mortals knocked at heaven's gate, and stood face to face to inquire their fate. He carried a passport with earthly sign, and she a pardon from love divine. O, we judge 'twixt virtue and vice, which think ye entered paradise? Not he whom the world had said would win, for the woman alone was cherished.

The View Point

What a man sees when he looks upon objects, depends largely upon his view point, or rather upon the character laying back of the eyes with which he looks. The plodding, illiterate laborer digging away in the filthy vaulted heavens above him except the prospect of dry heat or rain. The astronomer sees suns and systems and planets innumerable in which he revels with growing wonder and awe. He who lives in the world today is as shy as the trout of the stream who will not rise to the skilful fisherman's hook, but who has faith in the infinitely great Savior. We dare not dispense with any part of the armor as described by Paul in the sixth chapter of Ephesians. There is a comforting thought, however, to which we should never be heedless; that God has His eye upon us and there is never a fight which He does not witness and where He is not present with succor and help. In all the dust and dirt and danger of warfare let us keep our eye ever upon the perfectness of God's causes, who is ready to help and give victory in every conflict. That great spiritual warrior, General Booth, said:

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We are thankful for the blessings
Thou hast scattered o'er the land:
Blessings rich, unmeasured, precious,
Falling from thy father's hand.

Yellow corn from prosperous farmsteads,
What from rolling prairie fields;
Pumpkins and potatoes, plenty,
With a wealth of other yields.

Gold from our Alaskan ice fields,
Cotton from the dear old Southland,
Deep blue skies and golden sunsets,
More comprehensive.

In the one gospel: I
For the awful power of sin;
This is our renovation.
Through the blessed Holy Ghost.

There is one prize the most;
It is that of full salvation.
But above all earthly blessings
Do we love our "Home, Sweet Home."

Falling from lumber from the northern pines.
The then the spring and summer flowers:
Foliage from the prairie fields.
The eternal Word

The Eternal Word
E. M. Isaac
II.

His creative power
"All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men."

Possibly no one passage of Scripture is more comprehensive and far-reaching than are these two verses at the head of this article. Like the sin, though far out in space, and beyond our reach, and in a large measure beyond our knowledge, yet it fills space with light and life. John did not waste any words in writing his gospel. He had the happy faculty of crowding a universe of meaning into a sentence. Such a writer provokes thought in the one who reads. Like the sky, there is always an unknown depth still beyond, another star undiscovered, more mystery back in the speaking silence.

Notice the statement, "All things were made by him." What vastness here. "All things." Who knows the meaning of such language? How much of the do we know anything about? Who knows all about this little planet upon which we live? Who has seen all its mountains, crossed all its plains, sailed all its seas? Who has gone the length of all its rivers, explored all its forests, gazed upon all its lakes? No man lives long enough to see more than a very small portion of this little ball of dirt we call the earth, and yet it is but a mere fragment, a speck in the created universe. And John tells us that this One, the living Word, is the creator of "all things."

Another shaggy old seer had caught the vision and dashed it off on his parchment roll for us to read with burning heart. So full was his

Manifold Thy blessings, Father!
How we thank Thee they are ours.
And we thank Thee, precious Father,
That the red-bathed horse of war
Has not soared o'er our homeland,
As he did in years of yore.

Doves of peace, with olive branches,
Cov'ring around our nation's dome.
Sitting round our peaceful heartbeats
We still love our "Home, Sweet Home."

But above all earthly blessings
There is one prize the most;
It is that of full salvation.
Through the blessed Holy Ghost.

This is our renovation.
From the awful power of sin;
This impels sincere thanksgiving—
Let our praises now begin!

Hallelujah! Hallelujah!
Land His praise with voice and pen
For the thousand, thousand blessings—
Hallelujah! and, Amen.

ground, that there is not one question in his mind concerning it. Such a preacher will create convictions of a right kind in men who may be wavering. He will speak with authority and not as a weakening. The pulpit of the preacher is not doctrinal. It is weak in its utterance concerning those great truths which are essential as fundamentals in the plan of redemption. This accounts largely for the many "sins" of the day, and for the inroads which false teachings have made in the church. There is a dogmatism that is necessary. Not that cheap dogmatism which is the creation of ignorance—for there is nothing as courageous as ignorance—but that dogmatism which is found in the Word of God, that truth which there can be no doubt as to its meaning. Who can read this first chapter of John and doubt for a moment that the writer believed in the deity of Jesus? We must be as positive as was he concerning this some truth.

"All things were made by Him." But who is meant by "him"? This is the vital question of the hour. Notice some of the truths which stand out in this statement:
1. Here is a Person.
2. This Person was on earth.
3. This Person was in the flesh.
4. This Person is to be the creator of all things.
5. This Person is God and man, or He is not worthy of our attention for a moment.

There is material enough in each of these divisions for a sermon, but we are not writing sermons just now. We leave it for the reader to complete in his own way, simply suggesting what underlies the mere surface of these words so often read and we fear so little understood by the average reader. Men do not want to think deeply during these days of fast living, but want something light, something that will not require much mental effort to grasp. To those who love the lofty and profound the gospel of the Son of God affords the abiding field known for human intelligence to explore and revel in.

But we must move on a bit. "In him was life." Life! What a fascinating term is this. How little do we know of its real meaning. It is one of those terms which attracts us because of the very reason of its mysteryfulness. All the learned men of the ages have hovered around this mystery, and have tried to tell us what it is, but have failed. Their efforts have been but little more than grand exhibitions of life in the realm of thought. John does not try to define life; he simply tells us that it is all in Him. There is little more to say. It is much like the statement in the first chapter of Genesis, "In the beginning was the Word." That is all we know of the beginning. "In him is life." That is all we know of life within itself. We know much of its manifestations as we shall see later in our study.

Thoughts for Thinkers
N. W.

The most conspicuous manifestation of the gospel is righteousness rather than rapture.

There are no drafted men among the soldiers of the cross—only volunteers.

It is our business to measure up to Christ's standard every day we live.
The only thing God ever forgets is the past sin of the man whom He has forgiven.

If the religion a man professes does not make him a holy man, either his religion or his profession is spurious.

No man can fail in reaching true salvation who with an honest heart seeks first the kingdom of God and His righteousness.

Truth is not an aesthetic, neither is Christ's righteousness a robe under which a Christian may doze away a lukewarm, indifferent life.

It does annul Christ's commandments to treat them with contempt and indifference. Christ in the end has the last word. He said, "The word that I have spoken, the same shall judge him at the last day." There is no other standard of judgment given in the Scriptures. True, the cross of Calvary was in no wise different from that which is found in the hearts of men in all ages who hate the light because their deeds are evil.

No man, however righteous he may think himself, can afford to relax his vigilance for a moment against the gathering of the questionables, the little compromisers of honor and truth and right, temptations which are continually presenting themselves to every one.

No man is a defaulter, a betrayer of sacred trusts except as a result of deliberate evil, which is known only to God, and to God He will give that reward. The New Testament is full of parables that teach that he who builds the house built upon the rock, the cross of Calvary, will be saved; while he who builds the house built upon the sand will be destroyed.

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The Law of Sacrifice

How doth the law of sacrifice
Through all time's cheeks red "Neath goad and goad?
No treasure won till paid the price,
No crown without some crimson rood.
No mortal born without the dew
Of solemn pain on mother's brow;
No harvest's golden yield as through
The toil and tearing of the plow.
No Joy's integrity complete.
Till tried by fiery touch of woe;
No widow, waning years made sweet,
Till Ruth says, "Bid me not to go!"
No bloom or rose till long compressed
In the close bondage of the pot;
No nation saved, no word redressed,
Without some flow of willing blood.
No world redeemed from shame and sin,
No golden rule of life made plain.
Till Pilate's court Christ enters in:
And on the mount the Lamb is slain:
Shall we then shrink, when round our brows
The thorny crown would cut its mark?
"For the glory of our Father's house
Must be attained through seas of dark!
No' bring the thorns—we bleed and smile
And through the gloom we take our way:
Fixing our patient gaze the while
Upon the faint, far ting of gray
That o'er the hills shows tenderly;
Till bright the morning star doth rise,
The Savior's voice declares, "With me,
Thou soon shall be in paradise!"
–The British Weekly

Bible Lessons for Every-Day Living

L. B. TROWBRIDGE

UP-TO-DATE CHRISTIANS

Those who have an up-to-date experience serve a living God: Ps. 42:2; 84:2.
1 Thess. 1:9; Heb. 9:14; they worship a Christ who is not merely an historical character but a living reality: Acts 1:5; Rev. 1:8; Ps. 40:9; they feed on living bread: John 6:35; they drink and have bubbling up in them fountains of living water: John 4:10; 7:38; Rev. 7:17; they walk in a new and living way: Heb. 10:20. This up-to-date experience is dependent upon an up-to-date consecration. Our bodies must be kept upon the altar; a living sacrifice: Rom. 12:1.

The essential conditions of present life in Christians are:

1. The new birth: John 3:3; 1 Pet. 1:3; Ps. 36:9; Prov. 11:27.
2. The abiding Christ: 1 John 5:12; Phil. 1:21; John 15:16.

6. Constant obedience: Prov. 4:4, Matt. 19:17; John 15:10. On the other hand the sure indications of spiritual death are:

1. An empty profession without fruit: Rev. 3:1.
2. Dependence upon works: Heb. 6:1; 9:11.
4. Having the carnal mind: Rom. 8:6, 13.

A Visit to the Mormon Metropolis

J. R. McRiDE

On our way to the northwest we stopped Sunday in Salt Lake City, the Mormon metropolis. The city is one of beauty for arrangement, buildings, streets, trees and flowers; we have not seen anything that surpasses it in all the cities we were privileged to attend service in their great tabernacle, which seats comfortably 8,000 people; there were about 5,000 in attendance. The preacher of the hour was Apostle Talmage, one of the great apostles of the church who has for the hour, "The Book of Mormon The True Word of God." He recognized the Bible only as it harmonized with the book of Mormon; when it differed from it he declared that the Bible was wrongly translated; that Joseph Smith is the inspired prophet to give the world the true gospel, and that he got his revelation directly from God. To one who is grounded in the faith of the old Bible it seemed mighty empty and shallow. We felt sor-

ry for the poor, deluded people. The speaker was a man of ability and the music excellent in a sense, but void of the spirit that characterizes the worship of the true Church of Christ, and the constructed tabernacle for service in the United States. Every word can be heard distinctly in any part of the building,—even a whisper or a pin dropped on the railing can be heard. Their organ was built in Salt Lake City of materials mostly gathered in Utah and cost $125,000.00. It has a height of 30x32 feet and it has 500 pipes, ranging in length from one-fourth of an inch to 32 feet; it has 110 stops; it comprises five complete organs—so, swell, manual, choise, and grand. In the words, four keyboards in addition to the pedals. It is capable of thousands upon thousands of tonal varieties. The different varieties of tone embodied in this noble instrument represent the instruments of the apostles, the choirs of the church, as well as the deep and somber stops for which the organ is famed. There is no color, shade or tint of tone that can not be produced upon it. The action is the Kimball Duplicature. The organ is built with a hydraulic action, and two gangs of feeders furnish 5,000 cubic feet of air a minute when it is being played full. The organist is seated twenty feet from the instrument. The music is what draws and holds the people to the meetings. We have seen shown through the assembly hall that seats 2,000 people where overflow meetings are held, and other religious services also. Our guide took us through the tabernacle again and also to the great temple, which is built of granite, at a cost of $4,000,000; but none are allowed to go inside this building except their highest officers in the church to perform marriage ceremonies, the ones to be married must be up to a certain standing or degree in the church, or otherwise they are married somewhere else. As Mormons believe marriages are to all eternity, and after the resurrection that a man will have the same wife or wives he had in this world. They also baptize for the dead, but no one has a relative who died out of the church. He can take a living member of his family and have him baptized for the dead relative, and the baptism will initiate him into the spiritual family in the other world there can work out his salvation as they do here. If there are none to be baptised for the dead, then they will have a second chance as they believe in the second probation. They told us that God was not the kind of being that would be here to help; but God was flesh and blood and bone in fact, an exalted man; also that God had a wife; and many other things that space forbids here mentioning. We visited the eagle gate at the entrance of the old Brigham Young Bee Hive, where eight-hundred and forty-five sizes' of the street on the corner is where his nineteenth wife lived in a beautiful mansion by herself; she was the one he loved best, and will be his best wife in eternity.

How strange and how rotten their doctrine is, and yet how fast the money is growing fast; and we Protestants have their missionaries come into our homes and we seem not to even think of the poison they are trying to inject into our minds, and the minds of our children.
Giving Thanks With Aunt Molly
ELEANOR H. PORTER

Because of various delays, the letter from Cousin Jane did not arrive until the last minute for Thanksgiving. It was at the dinner table Wednesday night, therefore, that Mrs. Maynard broke the news to her family. "That is, Aunt Molly was to come the next day for Thanksgiving."

"Who, well in the world is Aunt Molly?" demanded eleven-year-old Robert.

"And what is she coming for?" cut in Mabel, feebly, Mabel was sixteen, and very weak.

Mrs. Maynard sighed, and threw a despairing glance at the stern-faced man across the table, who designedly said: "She is your father's mother's sister, and she's coming for Thanksgiving."

"But why?" piped up Harold. Harold was nine, and the baby of the family. "Freddie Slade says it's just to have turkey—but we have turkey of the Melbury, perky," giggled Mabel, pertly. "Anyway, that's what I'm going to use it for.

"There hasn't any of it hit yet, so you know, you know, you know."

Robert having in mind the table there came a sudden, short, bitter laugh.

"It's a shame you don't have turkey every day!"

"So Freddie thinks it's for turkey, does he?" chuckled Mrs. Maynard, significantly. Robert, whimsically. "Well, now, do you know, I supposed it was football."

"But I had a coldUIView about the turkey at home to have turkey—but we have turkey of the Melbury, perky."

"You'll be giving, to spend the day with you. They'll send her from the hospital to spend Thanksgiving with somebody that you all always spend the day at home now. And she isn't complaining. But she just has to have Thanksgiving—Thanksgiving—so she takes the pictures."

John Maynard stirred uneasily and pulled out a watch.

"Oh, I see. Well, er—really must go."

"Of course you must! Then we'll call it you're excused till dinner time this noon," nodded Aunt Molly, good-naturedly.

"You'll have to 'reus me longer than that, Aunt Molly," laughed Harold. "Dad never comes home noons. He eats dinner at night."

Aunt Molly looked distressed. "At night! But today? Of course, you'll only be at the hospital they said they'd come at four—and—"

"No, you'll be excused till dinner time this noon," repeated Mrs. Maynard, sternly.

"But, the—the dinner," faltered Aunt Molly in open bewilderment. "When will he be ready?"

"Oh, that's all ready any old time now, Aunt Molly, I reckon," explained Robert airily. "This is a hotel, you know, and dinner is a continuous performance—regardless of the time.

But John Maynard turned and spoke sharply.

"Why, back at one o'clock, Louise—to dinner," he said, with unmistakable emphasis. The next moment he was gone.

"It wasn't an entire success—that dinner, you see—but I warn you, it wasn't. Robert did not appear until the ice cream, and Mabel had to leave after the fish course; but that was because Mrs. Maynard had broken her bridge engagements, and the cheery brightness of Aunt Molly and the awe and admiration of Thanksgiving Day would have carried off a much more difficult situation. It is true a shadow did leave and descend on dear Molly and Nellie through the first three courses; and no one understood the reason thereof until Mrs. Maynard hoisted that tragic stage whisper, "Ain't there no turkey anywhere?" and Aunt Molly's soothing re-
pauly: ‘Sh! Most likely they like these things better than turkey. Try an eat ’em, dear, I am.

Mrs. Maynard explained then that the oysters, soup, fish and entree were but the play; whole week’s dinners all on one day. Now, eat a turkey that... Nellie Day who spoke.

Molly. Th’led his mother had made him give away now, the touch of that mother’s hand on his... yourself glad to turkey and five-dollar gold pieces. And of quarters and ‘has tli iiH." Oui' my lieh a had Mrs. Maynard explained then that the... Krr.

"E’ll? What?" "I know things?" "What. Doys" "I see that each one has enough. She never takes her pies and cakes and hides them on a shelf. When she stands by and sees us eat, ‘tis then I think, ‘Oh, my! Is there anything that’s half as good as grandpa’s pumpkin pie?’"

Now, mamma makes up pies that are always rich and sweet, And are baked so nice and brown and are very good. But when I try to sample them, they do not taste the same, And when compared with grandpa’s pies they are so very tame, When I sit down to eat them, I feel I would cry.

For just one little bit of grandpa’s pumpkin pie I think here’s must be flavored with essence from above, I am sure I know just what it is—it’s dear old grandma’s love.

—Selected.

Uncle Reuben’s Thanksgiving Story

All the children loved Uncle Reuben—he told them so many good stories. He was great-uncle to Harry, May, Edward and Daisy Leslie aged twelve, ten, seven and four years.

Uncle Reuben was old and lived with their father, who had raised, and for whose father had been an orphan boy. He had no children of his own, but he loved these as if they were his very own. It was the night before Thanksgiving, and they were all seated around the cheerful fire.

"Comes Thanksgiving,," I have a Thanksgiving story for you."

"Oh, won’t that be nice!" they shouted,clasping their hands over the warm hearth. Daisy each climbed upon a knee, while Harry and May leaned upon the arms of his mother’s chair.

"Now," said Uncle Reuben, ‘be just as still as four little mice in a cupboard hunting for unicoles and cheesie-

"We will, Uncle Reuben! we will," they shouted.

"Well, once there was a little boy—" "What’s name, Uncle Wuho?" asked Daisy.

"How old was he, Uncle Reuben?" asked May.

"Tut! tut! didn’t I tell you to be still as little mice?" "Oh, I forgot," said Daisy.

"And so did I," said May.

"But you must not forget, or you will make me forget my story. His name was Hugo Grumble." "Oh, what a funny name!" they all shouted in unison. Uncle Reuben smiled and looked at Daisy. She clapped her chubby little hand over her mouth, and said, "Oh, I forgot again. Yes, you all forgot, and that gets lots of children into trouble. But Hugo was the only one who deserved it, and I am sorry for him. Hugo was a boy: but he had one fault—he was always grumbling and complaining. He had a nice house, good, kind parents, and plenty to eat and wear. But he thought he had to work harder than other boys, and had fewer pleasures. His father was a farmer, and Hugo helped to milk the cows, and feed the horses, and do the chores, while the boys in town were riding bicycles. But he thought his lot was a sad one indeed.

"Well, Thanksgiving morning came, and his father said, ‘Hugo, are you thankful?’ “No, answered Hugo; ‘I don’t see what I’ve got to be thankful for.’ ‘Why, your name, and father and mother, and plenty to eat and wear.’ "All boys have that," said Hugo, grimly.

‘What do you want that you haven’t got?’ asked his father.

‘A pair of skates and a sled,’ answered Hugo.
Thanksgiving

MARGARET E. SANGSTER

For pasture lands folded with beauty,
For plenty that burdened the vale,
For the wealth of the rich-garnished harvests
That carpet the fields from pole to pole,
We lift to the Maker our anthems,
But none the less cheerily come
To thank the honest toil that brought us bread,
And the lovelight that beams in the home.
The peace on the brow of the father,
The shine of the mother's clear eyes,
The lift in the voice of the maiden
That makes the chords of her heart twang,
The dance in the feet of the wee ones,
The sparkle and glow in the air—
Sure, the year has no time like Thanksgiving,
A truce to our fretting and care.

Sweet was the song of the robin
When springing brought the green to the leaf;
But sweeter the song of the reaper
When autumn brings home the full sheaf.
Yes, sweeter the bough of the aspen,
When, ere the first fall of the snow,
As households we meet in our gladness
And God as our guardian we know.

Thank God! for our nation safe
Protected from stress and error and shame!
Please God, may we march as a nation
Secure in this might of His Name.
And let the days of our living
Be free from sorrow, despair,
Those sturdy, fearless, may stand
For the faith and the hope of the fathers,
The sons of this beautiful land.

"If you had them, could you then be happy?"
Hugo answered that he thought that would make him happy and thankful.

"Well," said his father, "I want you to know that I will make you happy if you will go to the coop and get two turkeys and two ducks and hitch Mollie to the buggy, and drive to the market and sell them and buy your skates and sled.

"Who's Molly?" asked May.

"Mollie was a buggy horse," said Hugo.

"Oh, wouldn't that be fun!" said Harry, holding his arms as if he were actually driving Mollie along the road.

"No, that's not true," said Uncle Reuben;

"but Hugo had driven horses all his life, and he didn't think it was fun at all.""To trade me my skates and bicycle for his buggy horse," said Hugo.

"Ah," said Uncle Reuben, "that's the trouble; you want what you haven't got, and we are not thankful for what we have. Hugo didn't remember that the boys in town who had bicycles didn't have horses and buggies, and cows and pigs and chickens and turkeys.

"The little boy showed him the way, and started to town with the turkeys and ducks. Now, Hugo wasn't a bad boy. He had a kind heart, but he had never had it touched. Most boys have kind hearts, and all they need is something to touch their better natures.

"Hugo went driving into town, happy in the thought of possessing a new sled and new skates, but just as he entered, he saw a ragged little boy, than whom he came from, coming from a little cottage, with tears rolling down his cheeks. Hugo's heart was touched.

"What is the matter, little boy?" he asked.

"Oh, my poor mamma is so sick and hungry," answered the boy.

"Where is your papa?" asked Hugo.

"It's over ever since I can remember; and mamma washes, and I sell papers, and now she is sick and can't work.

"The moisture came into Hugo's eyes,

"Let me go and see your mamma," he said, and he got out and tied his horse.

"It is inward and not outward. It does not depend on what we have but what we are.

"It can not be found by direct seeking, but by setting our faces toward the things from which it flows. So when we shall have climbed to the mount if we would see the vision, we must tune the instrument if we would hear the music; it is not solitary, but social; and so we can never have it without sharing it with others.

"In the rule of God's will for us and others that we may find our joy.

"You must dote for yores the crime that sells happiness.

"Dark guilt unwatched by repentant tears
And unconfessed;

"Mist entered spoilless on eternal years—
Oh! how much less!

But grief is selfish, and I can not see
Always, why I should for chicken be
More than the rest;

But I know that, as well as for her, for me
God did the best!"

Secret of a Happy Thanksgiving

REV. JOHN Y. EWART, D.D.

Our annual Thanksgiving Day is almost here, and it is the prayer of the writer of this article that it may indeed be a happy Thanksgiving to every reader of this paper.

There have been many recipes for happiness given from time to time by our spiritual advisors; but none that have been highly prized, only one of them that touches the sore spot of our spiritual malady. It is found in an old book, but has the sanction of the greatest Teacher and Physician who ever lived. Jesus said: "If ye know these things, happy are ye if ye do them" (John 14:24).

"To know the will of God and not to do it—that brings fever, sickness into the soul, remorse, unhappiness. The healthy, happy soul sees up the bright light it called "the light of the knowledge of the glory of God in the face of Jesus Christ" (2 Cor. 4:6).

The happiest happiness, the only kind of happiness worthy the name, is described by the Rev. Win. Inglis, in his inspiring little volume, "Joy and Power." He says: "It is inward and not outward. It does not depend on what we have but what we are."

"It can not be found by direct seeking, but by setting our faces toward the things from which it flows. So when we shall have climbed to the mount if we would see the vision, we must tune the instrument if we would hear the music; it is not solitary, but social; and so we can never have it without sharing it with others."

"Forgiveness is the heart's forgetfulness of an injury."
The Work and the Workers

The pentecostal Church of the Nazarene has enjoyed the ministry of Rev. Martha Curry for some time. We are conscious of the great help that she has been in our church and the Holy Spirit was in our midst, and that a gracious work had been wrought clearly seen in our prayer meeting Wednesday night.

A WIRELESS MESSAGE

DON'T PROSELYTIZE!

No, we should not proselytize and it is a source of satisfaction to know that our people don't put your light under a bushel for fear some one will accuse you of proselyting. If the Pentecostal Church of the Nazarene has been a blessing to you, tell it to the whole world. Put the Herald of Holiness into the hands of every one you would like to bless. It is a real missionary.

NOW IS THE TIME!

To God be all the glory. Satan was angry, sinners were deeply convicted, some of them converted, backsliders reclaimed, believers were sanctified wholly, and the whole work set forward. The needed money was easily raised. We are praying for the revival to move on and will call on our power to help. Jesus' blood cleanseth from all sin as we write. Amen.

C. H. D.

SOUTH PORTLAND, ME.

These are good days to us. God is abundantly blessing on every hand. We may have added to the church lately. There seems to be a revival spirit among our people this fall and increase of faith and love; and we are expecting great things from the Lord. Bro. L. N. Fogg, our district superintendent, was with us Sunday, Oct. 30th. Both services of the day were largely attended. At the close of the afternoon meeting there was an altar service, there being several seekers. One young man was saved and will be admitted into the church on probation on Sunday, Nov. 3rd. Yours in the Master's service.

ADA F. DOUGHTY.

WOODBINE, KAS.

The precious victory of Christ still abides. The work at Woodbine moves on in spite of prejudice, and will call on our power to help. A revival just closed in which five were definitely blessed. At present we worship in a hall over the bank, but expect soon to move into our new building, which is nearing completion. The German and English M. E. E. have recently closed revivals that resulted in quite a number of "Johners." Well, praise the Lord for an experience that is consciously known.

ARTHUR TUNNEL, Pastor.

PROVIDENCE, R. I.

We have finished painting our church building on the outside, and after finishing repairs on the inside it will be in excellent condition. Sunday, Nov. 10, was a day of victory with us. Four seekers at the altar. They prayed through. We are looking for times of refreshing this fall and winter here in the People's Pentecostal Church of the Nazarene.

A. K. BRYANT, Pastor.

HAVERHILL, MASS.

Have been away from Pittsburg, Mass., helping Bro. Lanpher. His church has some excellent people and God hears them when they pray. We had a good day yesterday and much conviction in service last evening, but no seekers. We begin special services Nov. 24th. Planning for and expecting a victorious time. Our annual roll will be held on Thanksgiving Day at 3 p.m.

W. G. SCHURMAN.

ROSCOE, TEXAS.

This has been a good year with me; not a year without its trials and tests, but God has given victory all the way. Bless His name. The fire is still burning and the glory holds. After about five years in the pastorate I have entered the evangelistic field again. I have a good tentapel and I am at your service. If you want me, write me at Roscoo, Texas.

JOHN C. HENSON.

PARMA, IDAHO.

Brother and Sister Derby came to us from the assembly at North Yakima, June 28, 1912, and found us a small but sincere class of Nazarenes. The Lord has wonderfully blessed us since the organization April first. We are slowly but surely climbing up Jacob's ladder. We are not yet out of the cold, but we can report victory in His name in every case. Our class has been increased and strengthened by several new members this summer and we have been enabled to build a pastor's house for our pastor. As I look out into the darkness I see the light shining from its windows over every crevice below. O, may we as a little class of Nazarenes, so let our light shine out for the Master. Most every Sunday evening we have been able to have a service at our altar and the end is not yet. We are eagerly looking forward to the coming of Bud Robinson and the time when we can join hands with him to the souls for Christ.

ESTHER LIVELY.

MRS. MARY COFFMAN.

DEACONESS.

FITCHBURG, MASS.

We closed a most excellent series of meetings in our church last night. The results were splendid. Instead of securing an evangelist we arranged to exchange a series of special meetings with one of our brother pastors. W. G. Schurman, of Haverhill. Our attendance at these meetings was extra good. W. G. Schurman, our associate pastor, had three heavy services on the Sabbaths and how the people did come. Our young people were particularly interested in the meetings. Two days ago came one of our homes, both high school students, found God at the family altar and are very bright in their experience. God has sealed on that family altar and would on thousands more if they only existed. The church was much blessed and gratified through these meetings, and the ministry of our precious brother was greatly profited to all. Some hard cases were at our altar and the end is not yet. One of the features of our meeting was the bringing into our church treasury on the closing Sunday, a cash offering of nearly $150.00 besides the people gladly made a good substantial cash gift to our brother before he left the city. Praise the Lord! It was a healthy, revivifying meeting through. We hardly knew whether to close the meetings last night or continue, but decided to have three preaching services this week. The Lord is with us! We will praise Him!

C. F. LANPHER.

DAVENPORT, FLA.

We recently enjoyed a pleasant visit from our general superintendent, Bro. H. F. Reynolds, who greatly encouraged us in our work and gave us some new inspiration. The work here has picked up; there had been some slight decline owing to some of our members being away and the pastor being sick for a number of weeks, but the latter is at his post again and some of the former are expected to arrive soon. Last Sunday was a very good day with us. Bro. J. G. Printer, former district superintendent, was with us and gave us a special word of encouragement through advertising. A good thing only needs to be known in order to succeed. The Pentecostal Church of the Nazarenes is a good thing. It is a good thing and Holiness is its mouthpiece. If you want to extend the work of the church, circulate the Herald of Holiness. Work at it. It will pay.

WALLA WALLA, WASH.

The revival fire still burns. We were greatly blessed and helped by a visit from our district superintendent on November 10th. His sermons were a blessing to all. Sunday was another victorious day. Conviction was on the people and several prayed through. There are three seekers at our Wednesday night prayer meeting; our prayer meetings are a spiritual uplift to us and are attended by the monthly preacher's meetings are very profitable and helpful. God is leading us on to greater victory.

ADA IRWIN, Deaconess.

RENEWAL, OAKLAND, CAL.

Rest Cottage, the rescue home of the San Francisco District, is now in full operation. The Home was dedicated Sunday afternoon, Oct. 6th, by the District Superintendent K. M. Isaac. Rev. H. H. Miller, of Berkeley, made the principal address. Over two hundred people could be brought to the Home, which is open to men and women, for whom the Home exists, and are coming and being cared for. Most of them have found God after coming to the Associated Charities of the city of Oakland, and the Merchants' Exchange and the Chamber of Commerce have given the Home their endorsement, after full investigation. The mer-
The Lord has given us high tides here for a long time; good crowds, new members, conversions, sanctifications, etc., to cap it all.

CAIRNS, ILL.

I found Brother Boyd, pastor of our church at this place, in a revival, with evangelist Bar- dell at the helm. Souls have been saved and there is a good interest in the meeting. A few months ago the church building burned. They now have a neat little church built where the old one was. Brother Boyd and his wife are a team; they have a good report among those who have been made conscious by the way the people respond to the support of the work. There is victory ahead for Virginia.

N. B. HERBEL.

WHITMORE, MICH.

We just closed a meeting in Bay City, Mich. It was a great feast to our souls. We have never enjoyed the help of the Lord more than we did there, surrounded by Mormonism, French Catholicism, and ‘Quakerism.’ These things are deceived and on their way to hell. Under the opalites of hell the jug on the judgment; and that is about the same thing that can be said of us. No. The worldly church? No. The fire-baptized child of God? Yes, thank God, he cares. We went to sleep and woke up at death; many more never wake up after they awake in eternity. Holy Ghost, fill us with a holy real and ever keep us filled after that. We may thus ‘agree, everywhere, to repent.’

Several prayed through and gave a definite testimony of the salvation. Some were reclaimed, and others claimed the blood.

How can they believe unless a preacher be sent? How can the thousands who are looking for just such an institution as the Pentecostal Church of the Nazarene get into it or help it unless they know about it? The Herald of Holiness is the preacher which will tell them about it. Send it everywhere you can.

NOW IS THE TIME!

Rev. Bud Robinson dropped in on us three days on his way to Boise, Idaho, from Johnstown, Pa. When I say Bud was with us, you know that another prayer meeting that had it, too. We had a great street parade that woke up the natives. A number of souls were saved; our large church was crowded. Four united the church with death; we have taken twenty new members in since assembly. Sunday was a great day. Nine seekers at the altar. Our Sunday school has passed the 100 mark, with $5.25 collection. We own only $75.00 on our church property, for which we gave $4,000 to the church building. We are having a watch-night service with a Nazarene march and like, and are going to wipe that old debt off. First class is here. All things are possible to him that believes, and we do believe.

F. J. THOMAS, Pastor.

NOW IS THE TIME!

A wireless message

Rev. L. Milton Williams was with us in a two weeks’ meeting. He put in the Damascus blade with the usual result. The closing night there being the time the change happened, our church property, the Christian Church, the Sunday members in since assembly. A number of souls were saved; there were over twenty-five at the altar crying blade with the usual result. The closing night there we were over twenty-five at the altar crying. H. H. MILLER.

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MARTAHLTOWN, IOWA

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NOW IS THE TIME!

AGITATE!

Where there is any degree of lethargy on the part of the churches or the workers engaged on the work of the best of means of improvement is to agitate. The best way to stir up the churches of our quartets is to keep the spirit of the work to keep the subject everlasting before them. The Herald of Holiness is of the best use for this work, and also to the hands of as many people as you can get and into as many communities as possible. It will do the rest.

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chur ches this year. The people received us God is giving us
work laboriously.

Glennville, the assembly 26th, D.

and finding God; one man came seven miles to the dedication of our new churches and are one of our

Rev. G. L. Milby, the pastor of Tallula Nazarene.

holding on to God for a great break

the prayers of God's saints. We start in the battle again at Anderson Station about the 25th, D. V.

J. H. JOHNSON.

BLOOMSBURG, PA.
The majority of this church is alive and straight on the doctrine of full salvation, having no regular pastor at present and yet they hang close together in pushing the battle. God honors them with new-born souls. At our arrival here Saturday night, Nov. 16, we found five of our Wilkes-Barre saints to spend an eventful Sunday with us. What a time we had! God, the Holy Ghost, filled the house and His people in the morning during the celebration of the Lord's supper. At night the house was packed, when the brethren, Charles C. Redick, George B. Smith, E. R. Roberts and myself, delivered short messages. Two ladies came forward and were converted. The manifestation of conviction on the peopleこん congress hopes for a great battle. Brother Fred Knastman, a layman, superintendent of the Sabbath school, is devoted to the cause.

JONAS TRUMBAUER.

LEE CREEK, ARK.

Bro. J. F. Wells and I have just closed a meeting at Shamrock, Ark., with victory. We had good attendance and good order. They had us to leave a monthly appointment at that place. Brother Wells and I preach at Independence next Saturday night and Sunday at 11 o'clock.

KEENE, N. H.

Preacher and people are united for victory. Keene is still on earth, and we are coming up the road. Class meeting, prayer meeting, Sunday school and preaching services are on the increase, both in interest and attendance. New faces are to be seen in the services from time to time. The dear saints are very kind to me. I was presented with a nice rolling-top desk; another brother presented me with a set of decorations, another party with curtains and a picture. The dear ones here are doing all they can to help and encourage their pastor, and I thoroughly appreciate their prayers and co-operation. God bless them!

H. J. JONES, Pastor.

GREENSBORO, N. C.

We are in the southland at my old home. Yesterday morning we preached for Brother Eli Reese, the Friends' pastor, and had a

Now is the Time
To Get Subscribers!

The new year will soon be here. We should have Five Thousand new subscribers to the Herald of Holiness to begin the new year.

Special Offer!

From now on we will send the paper to all new subscribers until January 1, 1914, for $1.00.

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Publishing House of the Pentecostal Church of the Nazarene

C. J. Kinne, Agent

2109 Troost Ave., Kansas City, Mo.
Red Deer, Alta., Can.

[MISSIONARY DISTRICT]

On leaving the pastorates of the Pentecostal Church of the Nazarene in Calgary, I moved with my family to Red Deer, with the intention of opening up new work for the church; but after exploring the land I felt that the opportunity was not as practical as I had first imagined. So far as I was concerned, this is a real salt of the earth. We are expecting to hold a Christmas meeting here Dec. 29-29; the assembly to be held by Pastor J. N. Rusli.

NORTH YAKIMA, WASH.

We are in the midst of our meeting with Sister M. E. Curry, and the Lord is with us, giving victory. Some have gone through, and we are expecting a great time this week. Conviction is on the people. Sister Curry is preaching the truth in the power of the Holy Spirit.

J. W. WISLER, Pastor.

HOXIE, KAS.

The Lord is with us. We began special revival services the 10th. The Lord has saved one soul and is greatly blessing with the presence of His Spirit. We are expecting victory.

B. ORVILLE WALDEN, Pastor.

GLINDA, CAL.

My pastoral relations with our church at this place ceased the first of last July. It was my privilege to be among them the greater part of last winter, and my brother accompanying me. Bro. James Elliott took the pastorate last July and is doing excellent work. He and his wife are much loved by the people. We feel that this church engaged in special revival services. There is no special evangelist secured for the services. Bro. Elliott also is praying hard for the neighboring pastors he can to help push the battle. He is proving that our pastors are equipped. Brother Elliott of Witter preached twice with great power. He corresponded to the altar call and prayed through. Brother Crawford of Santa Ana is to be with them a short time and to give me my privilege to preach twice. The Lord helped the seekers to pray through in the good old fashioned way. Crawford, if you will accept, we found you went to his room (he took some Christian friends with him) and getting bottles that contained liquor, and went so many men—both old and young—walked to the hillside and smashed them on the rocks. When the last one broke in pieces, Lord, thank Thee. The blood has never lost its power. I returned home refreshed in my soul. Mother took hold of a child and kept the answers prayer.

GEORGE J. FRANKLIN.

VENICE, CAL.

The Lord is blessing His people here in Venice. We are advancing on all lines. We are learning quickness of response to the altar call and to the prayer. Our attendance and offerings are splendid. Yesterday was a great day. Three received the Lord in the open air. The services were notably glorious. We give God all the glory.

G. J. FRANKLIN.

GARFIELD, WASH.

The battle is on here in Garfield; we had a hard battle yesterday, but the Lord gave us the victory and one soul broke away from the devil's ranks and gave his life to the blood at the close of the evening meeting, and a number are asking for prayers.

Wm. S. RICE.

CANTON, ILL.

We arrived here October 1, and found a few folks of our old congregation who were ready for the light against sin. A month has passed since then and the congregations have steadily increased and last Sunday evening we had a household full which is encouraging to the people, as well as to the preacher. We are comfortably situated here in a nice home four blocks from the church, handy to the cars, trains and town as well. On the 15th of November we began our outdoor meetings here, though only ten days have passed, we have had ten seekers at the altar, for which we give God the glory. As this we have organized a branch Sunday school at Gilcher (a mining settlement a few miles above here), on the third, with twelve charter members, which has now sixty-seven members. Yesterday the deaconess and I went to another min­ ing settlement, and called on Brother Bixton and organized a branch Sunday school with thirty-six charter members. With these new schools and our own growing every week and the people coming to Jesus, we can see the Lord is on the job or sit down and get discouraged but every moment of our time is needed to get things going in the Lord's work.

We have a good live Sunday school superintendent here and a bustling team of deacon­ esses and the work is being done to our people this year and we hope to make it the banner year of the church. We also are holding street meetings every Tuesday night in the public square and these meetings are the means, we believe, that the Lord is using as well as some advertising we have done in bringing strangers and new life into the church.

THOMAS BELL.

Missionary Society of the Pentecostal Collegiate Institute.

Our Missionary Society reorganized this year under the new organization of the Holy Spirit. Every Wednesday morning we have an early prayer meeting and some interesting ideas are a wonderful inspiration and help to all who attend, because God is manifestly present. God is leading our students out into larger fields of mighty, agonizing, intercessory prayer. Our evening services are not attended by any but those who hold the altar call and are held in the chapel, are blessed of God. We have a practical interest in missions, our society supplies orphan child, Kissen, in India. At our last missionary meeting a very liberal offering was made for the suffering of the people sent to the war sufferers of the Balkan soldiers.

Tuesday, November 12, was an inspiring missionary service, Sister C. Lincoln, president, furnished the money for a call. The meeting opened with singing "I have heard my Savior calling," Sister Lincoln then read Matt. 9:35-39, anxious to be helped by Brother Angell, Sisters Archibald and Martin brought us a message, "Call for laborers, we were blessed as they sang. Reports were then given of the mission fields of South America and Africa. There was a special spe­ cial selection; the reports from Asia by China, where the calls are coming for new students for the Missionary Society of the Pentecostal Collegiate Institute. We are expecting a great time this week. Conviction is on the people. Sister Curry is blessing time. Two prayed through yesterday afternoon, and this has been a church where the Lord has blessed us so often. A number prayed through and we had a very fine meeting last evening and more work here is being blessed of the Lord. In victory.

JAMES W. SHORT.

BRIJLLANT, ALA.

This is a newly organized church but the Lord blesses our labors. This is a hard field but we are looking to Etijah's God for victory. We have two churches, but this church is the real salt of the earth. We are expecting to hold a Christmas meeting here Dec. 29-29; the assembly to be held by Pastor J. N. Rusli.

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E. WORDSWORTH.

CHICAGO CENTRAL DISTRICT

The assembly year opens encouragingly on the Chicago Central. We have spent with our Breeeei Chapel congregation enabled us to understand conditions there and helped them plan the work there, and our plans for the building of the new church. Bro. R. N. Caskey has given one-half acre of ground, the best of the city, on which to erect our church. A committee was appointed to solicit logs, money and lumber, for the building, and the members will be begun as soon by this committee. Until we have com­ pleted and church services will be held, as they have been during these past weeks, a revival meeting begin in this school house Dec. 19th, by one of our Nazarene evangelists.

E. TODD.

We are just now at Evanston, Ind. Our able and efficient pastor, Rev. Charles E. Brown, is in the midst of his work. We have the Rev. E. Wilson, the young Nazarene evangelist with the old-time message on his heart, is proclaiming full salvation, and baldness of heart among the masses of the people. Our Souls are finding the Lord and the church is being built. A permanent church home will soon be seen. We hope to report in next week's edition. We leave here for the great dedication at First Church, Chicago, which will be re­ ported next week. Then on to northern Illinois, where the calls are coming for new Nazarene churches and help for the newly organized churches. This is the Chicago Central District "when it goes well with you."

J. M. WINS., Dist. Supt.
ESCHOL CLUSTERS

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TALKS TO GIRLS, By Miss E. A. Hunter.
This book displays the author's rare gift for this kind of writing. It abounds in lessons of great value, and makes an attractive gift book. Bound in white velum.
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Price, 5c each; six for 25c

PUBLISHING HOUSE OF THE PENTECOSTAL CHURCH OF THE NAZARENE

KANSAS CITY, MO.

OKLAHOMA DISTRICT ASSEMBLY

The district assembly of Oklahoma, held at Bethany, Nov. 5-10, was a gathering long to be remembered by those present. It was one of those times of great refreshing to the soul. Dr. Walker, our beloved general superintendent, endeared himself to the people of Oklahoma, and his wise counsel and advice will be remembered and serve as guiding posts for future generations. It was a feast to our soul to be permitted to partake of the many good things of this assembly, and we are now looking forward to the next session, which will be held at Ada, in the southern part of the state.

The attendance this year was about the same as last, there being a great abundance of licensed preachers, elders and deaconesses present. The preaching services during the session were uplifting and times of great rejoicing, saints being edified, believers sanctified and God glorified. Several visiting brethren were present to enjoy the good things with us.

Brother Jernigan, who has been superintendent of the district for the past four years, asked that he be not considered as a candidate for the place again, and it was with great reluctance that the people allowed him to give up the work, but God is using him as financial agent for the rescue home, which needs his assistance. Through the efforts of Brother Jernigan a great holiness work has grown from a beginning of nothing to a church membership of 1,760, with over sixty churches.

For all we do praise God.

Brother H. B. Turner, new district superintendent, is a loyal Nazarene, and like Stephen, a man filled with the Holy Ghost. We are expecting an outstanding work this year. We intend to get the coming year to build up the work. Brother Owens has built up a great church work at Alma, where he has been stationed the past three years, and his people regretted to part with him as their pastor, but they were willing to let the Spirit have its way.

At the educational services held one evening there was raised the sum of $5,659 for the purpose of assisting the Oklahoma Holiness College, which has been running for the past three years, and this year has Dr. A. M. Hills, the man who has distinguished himself as being the great "daddy" of many of the strongest holiness preachers in the country today.

The statistical report, with eight churches not reporting that were included, showed a total membership of 1,532. The young people's society members numbered 214, Sunday school scholars 1,542, licensed preachers 72, elders 61, deaconesses 55, licensed evangelists 21.

Following is the arrangement for the district:

Altus
To be supplied

Ada

To be supplied

Bethlehem

To be supplied

Bokhoma

J. W. Amlin

Castle

To be supplied

Canute

D. M. Coulson

Center

To be supplied

Davenport

To be supplied

Duncan

F. W. Johnson

Durant

J. H. Huffman

Dale

L. A. Bolerjack

Erick

D. M. Coulson

Edmond

Supplied by W. W. Hill

Eshkol Valley

To be supplied

Flavia

Supplied by J. W. Vanarsdale

Fort Townson

J. W. W. Pick

Glendale

Georgin Womack

Henretty

Mrs. Ethel Ham

Hugo

A. H. Hunnicut

Joplin

J. W. Amlin

Kingsford

To be supplied

Liberty Hill, nr. Caddo.

Supplied by H. F. Huffer

Liberty Hill (near Wister) Supplied by J. W. Dood

Lexington

Supplied by W. E. Yockum

May

D. M. Coulson

McClure

L. A. Bolerjack

Mangum

To be supplied

Mayer

Supplied by J. M. Meser

McLeod

L. H. Bolerjack

Newburg

Supplied by L. H. Ritter

New Hope

To be supplied

Norman

W. E. Yockum

Oklahoma City

E. J. Lord

HERALD OF HOLINESS
Ociagah .................................. To be supplied
Oak Grove ................................ S. J. Smith
Okemah .................................. C. R. Williams
Pawhuska ................................ V. P. Drake
Paw ........................................ S. J. Smith
Pawnee .................................... J. D. Hill
Perry ...................................... Supplied by W. A. McLean
Pine Hill .................................. Price’s Chapel . Supplied by J. W. Vanardale
Porter ..................................... To be supplied
Ranch ...................................... To be supplied
Ray .......................................... Supplied by W. P. Smith
Sulphur .................................... Supplied by J. W. Vanardale
Shawnee .................................... A. O. Duncan
Skidmore .................................. Supplied by C. A. Curtin
Skidmore .................................. To be supplied
Skodore .................................... Supplied by R. Fitchett
Wann ........................................ J. H. Jamison
Wax .......................................... Supplied by Georgia
Water ...................................... To be supplied
Woodward .................................. W. I. Debrood
Yuma ........................................ To be supplied

Oklahoma Holiness College A. M. Hills, Presi-
dent, F. W. Johnson, Financial Agent.
The Nazarene Rescue Home, Mrs. Johnny Jer-
igan, Superintendent; C. B. Jerigan, Fi-
ancial Agent.

Children’s Dependent Home, G. B. Collins, Su-
perintendent; Mrs. G. B. Collins, Matron.
A. C. SMITH, Assembly Secretary.
Ponce City, Okla.

Notes and Personals

District Superintendent Lyman Breath will hold a meet-
ing at Havert, Mo., beginning December 13th.
Rev. John T. Haffield has just closed a meet-
ing lasting Six Sundays for Rev. John Nor-
burn, Preisit, Provincetown.
J. S. Troyer, Rez. No. 230, Tecumseh State
Prison, Nashville, is preparing for the Master’s service
upon his release, as he has found Jesus in his fulness of life and now desires to obtain a copy
of “The Master Preacher; or, the Homiletics of Jesus.” Can any of our readers supply him
with the book, and so help this brother to help others?
Rev. H. K. Kernohan has recently held a pro-
tracted campaign at Freepoint, Ill.
L. D. Peavey, of Malden, Mass., preached
for our Pawnee (Mass.) church recently.
Bro. J. D. Acker writes as follows of his ar-
ticle recently published: “The article on “Entire
Sanctification,” copied and published in the Herald of Holiness, was written some years ago
and published in the Evangelical, the organ of the United Church, of which I was then a member
and a minister. I should have given credit to that paper.”

HERALD OF HOLINESS
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Editor ..................................... B. F. HANNS, D. D.
Office Editor ............................. C. A. MCCONNELL

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PUBLISHED HOUSE OF THE PENTECOSTAL
CHURCH OF THE NATION

C. J. Kinne, Agent

202 Trott Ave., Kansas City, Mo.

Malden, Mass.
Praise the Lord! God continues to bless us.
Last Sunday was a day of victory. A record offering was taken in the Sunday school, which
is constantly growing. Brother Borders is pushing our Radio Souls are still seeking
the new member was received into the church.

LEROY D. PEAVY

CHRISTMAS CARDS
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* * *
THE SUNDAY SCHOOL LESSON

The Child in the Middle—Matt. 18:1-14

DECEMBER 8

NOTES—QUESTIONS—QUOTATION

E. F. Walker, D. D.

It is sad that in the presence of such great truths, so evident and so universal, so many of Christ's awed followers are engrossed with questions of personal precedence, social, political, ecclesiastical. (v. 1)

Unsanctified religious are ever tempted to disputes and questionings. (v. 1)

There are those who seek ungodly counsel, rather than minister unto edifying. (v. 1)

The rule is that little children are ready to come at the call of Jesus. (v. 2)

In some very important respects true, full conversion to Christ makes one childlike. (v. 2)

What men esteem as small God calls great in His heart; and being grossly under-estimated, He turns entirely away from this spirit of self-seeking you can not enter the kingdom of heaven, much less be greatest in it! (Abbott)

"For such a little child is free from pride, and the mad desire of glory, and envy, and contentousness, and all such passions, and having many virtues—simplicity, humility, unworldliness—prides itself on none of them. It is magnifying the beauty of goodness; to have these things and not to be puffed up about them" (Chrysostom).

"It is wise to make any sacrifice to save a soul! We saw the large sum of money paid to save a soul. The shattered limb must be amputated to preserve the patient's life. The same principle applies in saving characters. The pain of losing what is near and dear to us may be great. But we dare not be cowardly. (v. 4)

A great part of the alternative. We may share our friendship, our wealth, our pleasure, and yet destroy our souls. Then at best these things must create the tomb of the dead spiritual nature. We have to rise to the stern severity of life. Sin is so terrible that it can not be laid aside as one would put off a superfluous garment. It has eaten its way like a cancer into our very being. We shrink from the knife, but we must submit to it, if we wish to live. Desperate efforts are needed—or rather a patient submission to the great Deliverer of souls, who sometimes works by terrible means. Yet he does save" (Adeney).

The dearest idol I have known, worship the devil. Help me to turn it from Thy throne. And worship only Thee.

SPIRITUAL LIGHTS

Ben. J. H. Short

Who could entertain the question right but Jesus? Who could ever have conceived of such an answer but the Christ Himself? And now that the answer is given, where is he that will be astonished? If, when we doubt, whose assent does it not command? In the face of it all would feel to say, "Never man spake like this man." This lesson is so full of simple divine wisdom that one feels like saying, to speak is to darken counsel with words without knowledge.

How utterly unlike all human ideas and the trend of all human ambitions are these! Doctrine is not worth much in search of heavenly wisdom would be able to properly estimate the simple wisdom, and the profound philosophy in all these. One who should be capable to hear or hear these words to understand the value Jesus puts upon a human soul, how softly would all walk before God lest they might miss their way, or by their influence destroy a soul for whom Christ died.

"If a world a soul is lost, Who can that loss supply? More than a thousand worlds it cost One single soul to buy." (v. 4)

Think of the carnage on battle fields, the midnight assassinations, the too common spirit of anger, which is incipient murder; the too common spirit of retaliation, under fancied or real wrong, which is the same in the most enlightened, civilized natural heart as in the wild savage, and then of the shattering, serpent, tongue, of its deadly work in destroying reputations, and its attempt at ruining character; how wound a man like a wasp and twinkle of an eye if the world would receive these words of Jesus, and obey from the heart this form of doctrine delivered unto them. No human utterance was ever more true.

"Man's inhumanity to man Makes that of the insects mendous."

When will the world, the nominal church and the individual child, awake to see the terrible nature of the crime one commits when they commit murder, to the world enough, to the heart of Him who would have all walk before God lest they might miss their way, or by their influence destroy a soul for whom Christ died.

"If a world a soul is lost, Who can that loss supply? More than a thousand worlds it cost One single soul to buy."

"Our Lord speaks first, literally, of a little child, and secondly, in a mystical sense, of those who are like little children." (v. 5)

Being anything to be attached to the word here rendered 'convert' ('strophen'), which always signifies a complete change. In method, spirit, or course of life. Unless you are turned entirely away from this spirit of self-seeking you can not enter the kingdom of heaven, much less be greatest in it! (Abbott)

"For such a little child is free from pride, and the mad desire of glory, and envy, and..."