EDITORIAL

BUT ONE STANDARD

THERE seems a remarkable proneness in men to insist upon a double standard of morals. Driven from their unrighteous contention for a double standard, one for men and one for women, they surrender with regret but still disdain a single standard. In the matter of holiness we hear the same claim set up that God has a different standard for judging professors of holiness from that by which He judges church members who make no such professions. At least many people in spite of everything said to the contrary insist upon judging professors of holiness by a different standard whether they claim authority from God for so doing or not. These formal professors of religion who thus insist upon the different standard in judging sanctified people from that employed in judging church members who make no claim to the blessing, practice the same folly of which sinners are guilty in judging all church members by a standard different from that used when they judge persons who do not profess religion.

This whole re-essential of a duplex standard is false, unjust and vicious, and is absolutely without authority or endorsement in the Bible or even in sound reason or logic. There is a wonderful unity in the region of the divine. God is one. Mankind is one, though of divers tongues, colors, nationalities, gifts and endowments. Man is one and singular in his responsibility to God, in his privileges under the gospel and in his personal destiny. The standard of moral obligation is one and the same for all ages and peoples without regard to differences or attainments or conditions whether intellectual, moral or spiritual or different individuals. The vilest sinner is under as much obligation to live a righteous life as any converted man, or any sanctified man or as the oldest and saintliest of the sanctified hosts. The man who claims regeneration only is under the same obligation to lead identically the same righteous and obedient life that the man is under who professes sanctification. God does not carve up into sundry slices the matter of moral obligation and dose them out to men and women according to their separate claims or attainments in grace, lessening the requirements according to the more meagre attainments and augmenting His demands as men advance in the scale of spiritual attainment.

There may of course be a difference in guilt in men according to the difference in the measure of light men have, but there can be no possible difference produced by professing or not professing to have reached this or that degree in the scale of spiritual achievement. This tendency to judge a professor of holiness more harshly than we would any one else is absurd and wicked. God has but one standard and men are authorized and entitled to use only one standard in judging all men of whatever claim or profession or attainment.

INDIVIDUAL RESPONSIBILITY

OD influences masses by His work on individuals. He elevates society by saving the units of society. Religion is a personal, individual opportunity, responsibility and accountability. St. Paul says: "Every one of us shall give account of himself to God." Jesus brought this truth home to one of His disciples pointedly. They were seated on the seashore. Soon Jesus was to ascend to glory, the disciples to be left to found His Kingdom. He restored Peter to his place among the apostles. Rising to go, He beckoned to Peter and said: "Come with me." Perhaps He desired to have some private conversation with Peter, to give him some special instruction for his personal strengthening and guidance. John followed them, feeling authorized so to do by his intimacy with Jesus. When Peter saw John following he asked Jesus: "What shall this man do?" Jesus replies: "No matter, what is that to thee? Follow thou me!" Almost sternly, certainly with great positiveness, the Master in these words stresses individual responsibility. To our own Master each of us will stand to fall. Whatever others may do, whatever the masses may decide, whatever success or failure the Church may make of her opportunity, it remains that you, that I, individually and personally must account to God for ourselves. The failures or foibles of others will not mitigate our failure, or lessen the obligation we are under for personal fidelity. We may rest assured that God will never lose us in the great multitude. Our personal identity and personal responsibility will be as distinctively recognized and treated in God’s administration of the race as though each of us were the only individual in existence over whom that administration operated. Each individual must repent for himself, must believe, must be saved, must serve, must be made a blessing in the uplift of the world. Away with that vain confession of personal responsibility in the thought that in some way, through the influence of a godly mother and religious home, the power and sentiment and uplift of churches and Christians and Christian institutions, by my endorsement of these good things and my abhorrence of the opposite; by a kind of absorption of such gracious influences and a sort of reward for my sentiment of favor for the good and opposition to the bad, and the general trend of a moral life which I seek always to live--in some mysterious, strange way, by a combination of these and kindred influences in the final wind-up of things I will be swept into the kingdom and saved at last. Vain delusion! Religion is personal, individual. Each must repent, believe, be consciously saved and sanctified, must live a faithful, fruitful personal Christian life, and maintain such fidelity, faith and hope to the end.

THE FOUNDATION OF SUCCESS

BEYOND all question the condition of success in the labors of any pastor is in prayer; not only in his own prayers, but the prayers of the Church with whom he labors. It is absolutely irrational and unscriptural to expect a pastor to succeed in his work unsupported by the faithful and persistent prayers of the membership of the church for and with whom he labors, and through whom he hopes and strives to reach the outlying world. A prayerless church is a backslidden church and no preacher can ever hope to reach to any extent the sinners outside and beyond the church over a mass of backslidden, prayerless members. Such a church is like an immense mud bankment behind which the enemy hide themselves. The attacking force pours volley after volley into the mud bank intended for the enemy behind, but the missiles only stick in the mud bank, neither touching the enemy
or removing or benefitting the mud bank. We must first re-
move the obstruction of a prayerless church; then we can
hope to reach the lost sinners ensnared so securely be-
side such a church.

Thoughtful preachers in all ages have realized the ne-
cessity of such sympathy and prayer on the part of the
churches they serve. Mr. Spurgeon’s plaintive plea for
the prayers of his church were pathetic and striking. He
persisted in his appeals and plaintively declared that he must
be sustained in the tremendous work to which he had been called
by the prayers of his people, or he could do nothing. He com-
pared such prayer once to the pumps above the sea upon whose
action the diver at the sea bottom depended to send the air
down by which alone he could breathe and live, and exclaimed:
“Pump away, brother, while I am seeking the Lord’s best
money among the timbers of this old wreck. I feel the fresh
air coming at every stroke of your prayer pump, but if you
stop your supplication, I shall perish.”

Paul’s appeal to the Ephesians, “Praying always for me,”
and also to Thessalonians, “Pray for us,” is familiar to Bible
readers. The scholarship of the apostle, his great learning,
his vast experience and the marked dignity and honor which
God had put upon him in his wonderful conversion, in the
success attending his stupendous labors, and in the power
of miracles He conferred upon him—these advantages and gifts
and endowments did not render him beyond the need of the
prayers of the people for and among whom he labored.

No more pitiful sight can be witnessed in this world than
that of the pastor of an unsympathetic, prayerless church.
It is like putting up in a Cathedral a cluster of the most bea-
tiful light fixtures but leaving off the wire which connects
them with the dynamo of light-giving power far away. A
praying church is a connecting-wire between the pastor and
heaven’s dynamo. Another sad thing about a prayerless church is that it is generally the critical and fault-finding
church. It is the church that fails to be the wire connecting
the pastor with the infinite Light Source which complains at
the pastor for not being more radiant and resourceful. We
once heard Sam Jones declare such a preacher to be like a man
packed down in an ice-box with ice jammed around him on all
sides and then the crowd who had done it looking on and com-
plaining at the man because he did not sweat. You can’t ex-
pect a man’s temperature to be at the sweating point while
packed away in ice, nor can you expect light from an electric
lamp which has no connection by wire with the source of
power.

Brethren and sisters, we beseech you, pray for your pas-
tors. They are your leaders, your captains. How can a leader
lead without a following? How can a captain do battle with
his company lazily dozing in their tents?

The lightest ears of corn stand straightest on the stalk.
The heaviest and best ears bend lowest. So the weightiest and
worthiest of people are the humblest, while the lightest and
least worthy often hold their heads the highest.

*****

REAL LIBERTY

Much is heard these days about personal liberty. Men
are on the alert to guard and protect their personal
liberty, as if somebody were after it with murderous
intent seeking its utter extinction. We sometimes think that
the men and the organs most violently seized with this great
panic on the rights of personal liberty are the very people who
would be least able to give a decent and self-consistent defini-
tion of the term. As commonly used it simply means license
and becomes a claim or a proclamation of anarchy. Whereas
in the jurisprudence of all civilized countries, personal liberty
can not possibly by any sort of casuistry be made to include
the right to do anything that is injurious or harmful to, or
which violates or abridges, the rights of other people. This
perfectly safe and sane principle definitely and overwhelm-
ingly denies the right of any state to legalize the liquor
traffic, denies the right of any man to sell it, even with the
license, and denies the right of anyone to drink it. The state,
and the state means the citizens who compose it, is guilty of
treason, murder and suicide, which dares to authorize the sale
of intoxicating liquors by license. The seller, with or without
license, is guilty of murdering the drinkers and pauperizing
their innocent wives and children. The drinkers are likewise
guilty of a wanton waste of money due their loved ones for
support and culture and of the additional sin of suicide and
of heart-murder of those nearest and dearest to them. Free-
dom and liberty are two different words and mean two dif-
terent things. A man is free to do anything he has the power
to do. He is free to do wrong even—that is, he has the power
or ability to do wrong. Personal liberty bounds the question
of right. No man has the right to do wrong. A man is free
to do wrong, but he has not the right to do it—either to him-
self or to others. Phillips Brooks said: “Liberty is the fullest
opportunity for a man to be and to do the very best that is
possible to him.”

*****

THE WORLD OUR TEACHER

The world can still claim the ability to teach us
along many lines. Just why merchants, politicians,
professional men and every class and clan of men
of the world should continue more alert and more resourceful
and more successful in devising means for reaching their ends
than God’s people is, a reproach to us. We need more zeal,
life and tact, and very much more conscience and energy in
the matter of duty by our brother as well as toward the
unsaved. We shall never forget the experience of one brother who for
the first time had to bid good-bye to the first of his sons to
leave home at a tender age for a far distant wicked city to
work. Of course he gave the son all the loving instruction
and warning of a loving and breaking heart, but naturally
felt solicitude about him and wrote to the pastor of the chief
church of that city of the denomination to which he belonged,
telling him of his boy coming to the city and giving him his
name and address and begging him to call on him and per-
sonally try to interest him in his church and help him along
spiritual lines. The disappointment and mortification of that
father can be better imagined than described when he found
how his request had been neglected. The milk man, the
grocer, the ice man and the huckster will not neglect to find
the home of a new family coming into town. Why should not
the pastor be as prompt to hunt out strangers and ascertain
their church relations as these children of the world? The
devil will be prompt to find out the new boy in town from the
country. Is it not criminal neglect if we are slower than the
devil?

*****

Character is self-made on the human side and is of very
stern stuff. Froude very truthfully said: “You can not dream
yourself into a character; you must forge and hammer your-
self into one.”

*****

It is not only shallow, but insane for a man to say he will
only believe what he can fully comprehend. C. C. Colton
says such a man “must have a very long head or a very short
creed.”

*****

Testimony is good, but testing is better. Verbal affirma-
ations of beliefs amount to little unless the soul has been gripped
and is under the dominance of those beliefs. Phillips Brooks said:
“The best sign that a man believes anything is not his repeti-
tion of its formulas but his impregnation with its spirit.”
Has Some One Seen Christ in You Today?

C. BENJAMIN HOPKINS

Has some one seen Christ in you today? Christian, look into your heart, I pray; the little things that you've sent full of love, forgiveness, and likeness.

There are aching hearts and blighted souls, may be what of Him they see in you. Further away from the tempting one? Has it led you close to the Father's throne, have you sought Him?

Has some one seen Christ in you today? Christian, look well to your path, I pray. Has it led you close to the Father's throne, farther away from the tempting one? Your feet on errands of love been best? Has a wandering soul, with hopes born new, found the Lord Christ through following you?

Has some one seen Christ in you today? Christian, look into your life, I pray. There are aching hearts and blighted souls, being lost in sin's destructive shoals. And perhaps of Christ their only view may be what of Him they see in you. Will they see only hope and cheer? Look to your life! Does it shine out clear?

Has some one seen Christ in you today? O Christian, be careful, watch and pray. Look up to Jesus in faith, and then lift up unto Him your fellow sinners. On your own strength you can not rely: there's a fount of grace and strength on high, go to that fount and your strength renew, and the life of Christ will shine through you.

The Church and the Preacher

The relation of the preacher to the church is one of the closest and most vital character. We have almost said that the relation was like of power and effect. In a sense the preacher does make the church. That is, the preacher largely molds the character, directs the energies and determines the influence of the church over which he presides.

A prayerless, formal, worldly preacher, whose pulpit themes are found in recent works of fiction, in current sensational topics and all sorts of fads and fancies, will soon have a church devoid of singleness, soul-saving power and given up to formality, social entertainments and just such things as hold together ordinary social clubs. A want of soundness and conscience and Scripture in the preaching insures the ruin of any church. The editor of Herald and Preacher says, that his friend: Preaching is to be the means for the propagation of the faith of Christ and so the preaching must be kept pure if the faith is to be kept pure. If all the vast machinery of the church is kept in perfect order and is used aright and effectively for the purpose devised by Jesus Christ the work will go on in truth and righteousness. If there shall be defection and display go not to be in a battle, the soldiers of an army should train their guns against their own commanders and their own fortifications. If preachers and teachers stick to the evangelical truths of the Gospel, they will be doing their duty and God will bless them, but, if they go to propagating worldly notions and fancies, they will be found fighting against the cause and truth and wisdom and power they are supposed to represent.

The Hardest but Best

The hardest but the best thing a human being can say when he has done wrong is: "I have sinned." If it be true as has been said, that, "It is human to err," it can be said with equal truth that it is noble to confess. And we know that it is divine to forgive. Men should be prompt to confess, glad of the opportunity. We should always with the utmost alacrity make amends for anything wrong we have said of others, for any injury or injustice we may have done them, the very moment it is brought to our notice. Unrighted wrongs, unconfessed sins, unpaid vows, un-made restitution, will not only keep any man definitely away from Christ, but will definitely forfeit all claim and place in the kingdom of the most saintly if committed after their entrance into the kingdom of Jesus. This practice of confession diligently pursued when unfortunate demands occur, will be a means of grace, and lead us to an upright and genuine profession.

The Sunday School Times utters a truth on this subject which has our endorsement in the following words:

It is a great thing to learn to be thankful whenever we discover that we have been in the wrong. Not thankful because we were in the wrong, but thankful because we discovered that we were in the wrong. It is not pleasant, indeed, to make this discovery; but we ought to remember that in discovering it we are saved from the chance of doing it more by not making the discovery. The Sunday School Times takes a truth on this subject which has our endorsement in the following words:

It is a great thing to learn to be thankful whenever we discover that we have been in the wrong. Not thankful because we were in the wrong, but thankful because we discovered that we were in the wrong.
ed to sing a hymn, and my choir followed. At the last verse, he paused, and I stopped my song, and shouted, "God loves you in spite of yourselves!" and that was my text. I singled out an old man in the front pew. "Are you a father, sir?" He said he was, and I asked him how many children he had. "A daughter and two sons," he answered. "I have, also," I said. And here was a bond of sympathy we were made abreast. "Do you love them?" I asked; and he hung his head, and was silent. "Are they good?" I repeated; and he raised his head and said, furtively; "No; one is a drunkard, and the other is a gambler."

"You do not love your son?" I accused him. He looked straight into my eyes, and said, with some emotion, in the coarse language of the West: And God loves you in spite of yourself."

I answered. Through a parent's love I snatched victory from defeat, and led a most essential revival in Northampton.

The Wages of Sin

The divine law is inexorable that sin's penalty must and will be met. "Whatsoever a man soweth, that shall also he reap." A law inflexible, unchangeable, irresistible. The illustrations of the truth and the pathway of it are occurring daily and making up a sad part of human history. A sad instance is referred to by the Presbyterian Banner in the following recital:

Last fall a young wife left her luxurious home near the center of a great metropolis where she was married after her husband had obtained a divorce. Soon after her elopement she described herself as "an American woman who stands the courage of her convictions, be they right or wrong." Last week these unhappy creatures, after a short life that soon turned into discord and bitterness, were found dead in their apartment, having committed suicide together by inhaling gas. After her disbursement from her infatuation, the woman is reported to have said to a friend, "My friend, you and I and Fred may laugh sometimes at the influence of the law and religion when they say 'thou shalt not.' We may think that this phrase was written for old logies. But my friend, there comes to virile, rational beings this same truth that law and religion are right. What they say we shall not do, we can not do without suffering. I have learned that. Also the wages of sin is death, both spiritually and physically."

And thus it is simply the Bible that tells us that the "wages of sin is death." We may read a dozen illustrations and proofs of every morning, though seldom is the fact so plainly self-confessed and the sentence written in such fiery letters of judgment.

The Convincing Argument on Holiness

It is not by the power of logic or rhetoric that men are convinced of the truth or necessity for it grounded in inveterate sin, and the promise and providence of the God of Christ. Yet even the Scripture testimony is often not the most convincing evidence to the unbeliever and the unsatisfied. To such, the most convincing evidence is the practice of holiness in the human life. It is thus that the sacrificed became the sacrifice of Christ, known and read of all men and convincing them of the possibility and fact of this glorious grace. The truth of this statement has been demonstrated a thousand times and every demonstration shall be a thrilling lesson to the sanctified. Here is a word of holy and trustful seek kindly that we may be firmly bedewed in the presence of the Lord, that we may have a saving, holy, and tranquil rest in the silent calm, solemnity, and refreshing grace of God.

The Brusied Reed

The reed is a striking type of frailty, and the declaration that "He will not break the brusied reed," is beautifully significant of the infinite compassion of our Lord. The natural man in his pride has no time to be patient or pitiful of his fellow sinners. He seems to meet his contempt they will his disdain or indifference. Men like the heroic, the ruggedly independent, the aggressive. Sissies is the key to his esteem. How little inclination the world has to be patient or pitiful of whatsoever comes it comes. Rich men have a self-conviction that poverty is inexemceable. They are much quicker with censure than with compassion for the man who is down and out. The spirit of the world is rigid, exacting, and unforgiving. TheSweet sweet spirit of Christ's love was out to the weak and forlorn from whatever cause they reached this estate. He was too quick and eager with his boundless compassion to take time or thought for the profane, the worldly, and the worldly. It was not to change the character of the land. The power to bring the weak and forlorn from whatever cause they reached this estate. He was too quick and eager with his boundless compassion to take time or thought for the profane, the worldly, and the worldly. It was not to change the character of the land. But to give the reed new life, new spirit, new power, new strength. The bruiser of the reed, in order to make it a branch of hope and help, and to make it a branch of hope and help, is looking into the face of the reed, saying, "I will not break thee."

By the Way of the Throne

Machinery is not power. Organization the most up-to-date, the most expert and perfect can not generate power. The finest electric tools on the market, even when they are made of polished gold, have absolutely no light-giving power. They can be of use as illuminators only as connected by wire with the light-giving power in the remote power house. It does not help the mechanic either by adding to the listless and listless other chandeliers equally expensive and beautiful. Neither will it help matters by adding to the complexity and elaborateness of these things. There is one reed and that is connection with the source of the power, the great electrical power of the land have proven the truth of this position. As true power declined they multiplied machinery as a vain substitute. More and more machinery was added, more and more wires. Churches and organizations built the churchills with complexity and confusion, and there was muddled power from these sources. They will never find it except by the way of the throne through the medium of prayer. For they were nothing and the world was lost. Salvation is not by power with all the substitutes. Let there be a return to prayer and an earnest, hearty seeking for the power of the throne which alone can move and save human souls. An exchange says with force:

The Church of the Shady Path

The power to bring the world to Christ lies not in man nor man's establishment, but in God. It is only by way of the throne that the reed leads to effectual service. Prayer and prayer alone, is the switch that connects the dynamic of heaven, with the saving machinery of the world. We should not think that God is not going on. We may be abundant in labors, but if we do not draw long deep currents from the person of God Himself, in self-forgetting prayer, our labors will be sterile. The church that reaches the people of God, must first reach God for the people. There is no way to the hearts of men, more through the heart of Jesus. Let us fall at His feet and linger there.

The School of Solitude

Occasional reflections to minute for reflection and introspection and prayer are occasions of spiritual recuperation and establishment. In this age of ceaseless bustle and rush these occasional retreats are more and more necessary. An exchange says:

It is only as we go apart and rest awhile that the dimmest lessons will reach our hearts and mold our lives.
Do It Now

B Y W. S. M. C A R S O N .

Stay that thought ever it take wing,
Curb that word, you'll hurt or sting.
Little sins all along their way
Once other folk can't relate them, you can't control beyond your gate.

Ply all in urgent need.

Weed not a chance of grain or greed.
Judge thy motives. Are they pure?
Winsome kindnesses severe,
Honest thanks which are endure.
Help that lane dog ever a smile.
Meet the beggar with a smile.

Do it now.

Lend a hand and never refuse.
Giving kindly simple dues.
Rather than thysel be amuse.

Calm that widow's present fear.
Do it now.

Dry that orphan's waiting tear.
Do it now.

Living faith, earnest doing
When in love we do no wrong,
Evidence God's renewing.

Run, then, aid that little one.
Do it now.

Just as love would have it done.
Do it now.

When you see a babe's distress.
Help it, in sweet tenderness.
Crowns are won by lovingness.

Buy life's moments while they last.
Do it now.

Winning days. Soon days are past.
Do it now.

Save thyself from sin regret.
Saddest line which thoughts begot—
"Work is done, my sun is set."
Do it now.

—Irish Presbyterian.

The Tinkers

E. M. LEHMANN.

They've taken the Bible to pieces today—They've cut all the miracles out; they've taken the blood out, weep for or pray, and smothered the amen and shout. They tell us that Jesus was only a man with passions and sins like the most; they ask us to follow His steps if we can and rule out the last of the Holy Ghost. They tell us we came from a monkey or ape far back in the misty Who Knows—developed until we are human in shape, with craniums, fingers and toes. They're going to develop us so that our heads, long empty of reason and brains, shall solve every problem where science lighted sheds, till nothing of evil remains.

They tell us that Moses was full of mistakes; the sun did not pause in its course; the wind flutters—swallow old Jonah at all; that sin is no cause for remorse. In fact, they discovered that children are pure and need not the touch of His grace; they say that the cause does not need the Blood cure—the Bible plan's all out of place. These craniums of ours, so empty of sense, they're going to develop in schools,

and fill up the vacuum, dizzyly and hence;
and make men of monkeys and fools.
They say education will beat God's old plan to lift us from brutal disgrace—From more pretentious to as and to man—until they develop the new.

These Epileptics bubble of culture and greed—all human, none, cruel and vile; and when we extol the virtues of Christ they answer with scoff and a smile. But somehow or other, when life weeps and heart-stricken, slow in their pain, they turn from their fancies and fervently pray, and find all their theories vain. When whispering pines and the cold and spade lean out from the shadowed rank, men turn from their follies and trembling, afraid, find human devices must fail. How puny the arm that would lift against God's seem weakness of human design!' That arm shall be puffed and not rebuke the soul, while grace and redemption shall aim.

Away evolution and culture and birth—the creeds that are powerful to save! Though these may in life hold some man-hearted worth, they fall at the mouth of the grace. God said He made Adam. He said He made Eve—He swung all the planets in place; He gave it to the Bible and we will believe humanity's saved by His grace. The Crucified One died on Calvary then on which we will ever believe. We're from the fables and fidelities of man-salvation through faith we receive. The sins of men in their follies and sin will never give peace to the seat: there's nothing can calm the great tumult within till Jesus takes perfect control.

The Pharisees and Sadduccees

G. W. RUG.

The first mention in the New Testament to these people is recorded in Matt. 3: 7: "When John saw these people the Pharisees and Sadduccees come to his baptism, he said unto them, O generation of vipers who hath warned you to flee from the wrath to come? According to John the Baptist's statement, they were a fearful and dangerous people. Jesus stigmatizes them in Matt. 23: 33 "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" He warned his disciples concerning them: "Take heed, beware of the leaven of the Pharisees" (Mark 8: 15).

In Luke 7: 30, we learn that these people were not baptized of John. A word concerning these facts may instruct God's holy people.

The Sadducees were the followers of one Sadeo. There were many in Israel by this name; hence it is hard to find in history the true teacher of their doctrines. However, we learn they were admirers of the Mosaic law for its civil and moral use only. Sometimes they are called lawyers or scribes. They held the highest offices in the priesthood, and were said to sit in Moses's seat (Matt. 23: 2). They ignored the Abrahamic vision of angels, spiritual revelations, and the visions of prophecy. They also attested that the Lord be rulers in their Sandction. Among their priests they denied the immortality of the soul, future responsibility, a general judgment after death and hell. Though John the Baptist was a priest in the eighth order, administering at the altar during Pentecost weeks, he certainly was not either a Pharisee or a Sadducee.

Of the date of Pharisaic origin we get a less certain; and even it is evident that they were dissenters from most of Sadducean belief. They were in many respects true in their teaching and held to righteousness externally. Their great mistake lay in their misconception of purgation and holiness. They firmly believed in a general re-creation of the dead, which the Sadducees denied. (See Acts 5: 29; Matt. 22: 20). The word Pharisee is the same as Separatist. The Pharisees were separate from the world, and were looked upon by thought it a disgrace to associate with any with external law broken, a sinner or a publican. They thought it a shame for Christ to eat and drink with such fiends as men. When they were fasted and praised much to be seen of men (Matt. 6: 1-18). And they found fault with Jesus for suffering his disciples to eat with unwashed hands (Mark 7: 1-20). In their congregations they exerted self and self-love, the ego. Their selfishness knew no bounds, and their envy led them to blasphemy against the Holy Ghost (Matt. 12: 15, 18). They failed to do the will of Jehovah in matters of the sacraments. They used and abused the gadgets (Matt. 23: 23). There was no humility in their hearts, so they crowded for the uppermost seats, and sought greetings from every one. Some of them like St. Paul, war-shipped ignorance, but were classed as vile and wicked at heart. The greatest of all their trouble was they were not teachable. They blindly judged themselves all right.

Have we not people professing holiness at our altars of this description now? Souls who make sacred and instead of crucifying carnality—the old man? Certainly there are a number seeking the highest positions, who make long testimonials and prayers, but detest others and brag much of them.

Every good conscience that is out of control "I'm so very much." Some professors are offended at every occurrence that does not add to their conceit. You may know them, for they never prefer to be spoken of unless they talk about them. They talk ever so nice to your face, but the first chance they get, they will push you over the fence; and they show their envy, should someone speak well of you.

"Practical Christianity"
words—"There's Mr. so and so. He makes a big profession on Sunday, and all through the week his life denies it."

He was the other hand God sometimes hear this a report: "Well, there's Mrs. so and so, I believe if anyone has religion she has." So the unsaved world is ever watching us. Very few of them read their Bibles, but they watch those who profess to be Christians. If we profess to be saved they will watch us, and if we profess to be sanctified wholly they will watch us still more, and they have a right to. We need to live so close to God that we will have that divine touch, that deep love for the souls of others that when we speak to them about the things of God He will touch their hearts and make them feel that there is a reality in the Christian religion.

Too many professing Christians now-adays have religion in their heads but very little in their hearts.

Let us make those with whom we labor feel the warmth of our own hearts. Real religion goes from heart to heart. It is catching.

The testimony on Sunday that has had a week of clean, straight living behind it will be far reaching in its effects and a blessing to all who hear it.

GRENELL, IA.

Bible Lessons for Every-Day Living

L. B. TROWBRIDGE

THE PRICE OF GODLINESS.

The Bible sets an exceedingly high standard. In His word God offers great and precious promises, and every one has a condition attached for its attainment. For every one of God's spiritual blessings a definite price must be paid. The promises seem great and alluring, but likewise the price for obtaining them is great and strenuous.

1. He that would reach heaven must enter the straight gate. Luke 13:24, and must consent to take the narrow way. Matt. 7:14.

2. He who would be a disciple of Christ must consecrate all and live a life of constant self denial. Lu. 14:26, 27, 33.

3. He that would obtain God's righteousness must hunger and thirst after it, Matt. 5:6, and must follow after with singleness of purpose. Phil. 3:8-14.

4. He who would have constant peace and joy in his soul must obey God's voice. Is. 48:18, and must keep every commandment. John 15:10-11.

5. He that would excel to the edifying of the church, 1 Cor. 14:12, must covet earnestly the best gifts, 1 Cor. 12:31, and must follow constantly after charity. 1 Cor. 13.

6. He that would have the mastery over self and circumstances must mortify the deeds of the body, Rom. 8:13, and must live temperately in all things. 1 Cor. 9:25.

7. He that would be great must serve and must be willing to give his life as a ransom for many. Mk. 10:45.

8. He that would live godly in Christ Jesus must suffer persecution. 2 Tim. 3:12.


10. He who would enrich others' lives and be a great blessing to mankind must seek and obtain the baptism with the Holy Ghost. John 7:37-39, 1:13.

11. He that would have the soul Open Parliament—THREE Murray rest which Christ promises must follow the meek and lowly Jesus, Matt. 11:29, and must strive with faith and prayer to enter into this rest. Heb. 4:1-11.

12. He who would obtain an intimate entrance into the everlasting kingdom must give all diligence to add to his faith the other virtues and to make his calling and election sure. 2 Pet. 1:3-11.

Wisdom

REV. JAN. P. G. LOWES.

Get wisdom, get understanding; forget it not; neither decline from the words of my mouth. Prov. 4:5.

Wisdom is the principle thing; therefore get wisdom; and with all thy getting get understanding. Prov. 4:7.

Nowhere in the inspired book do we find a word or sentence that leads one to think they are being deceived or convinced because they do not believe as the prophets or apostles believed. The language is advisory, teaching how to follow the Holy Spirit, how to teach others to live, to have the Holy Spirit, to get wisdom, to get understanding, to get knowledge. Only once in Christ's ministry did He use drastic words and drastic means, denouncing the people because they had turned the temple into a market place, buying and selling in the house of God. He can not see the wisdom and understanding of the divine Son of God in scourging and driving the people from the temple.

This leads to the thought I wish to impart—that many of our holiness evangelists and Nazarene preachers lack wisdom and tact in dealing with problems confronting us in the modern day church. We all know that many (not Nazarene churches) churches have great preachers, teachers, solid workers, futes, etc., for the purpose of raising money for church purposes. And the truly sanctified soul is made sad because of the knowledge that the church has become so worldly. Yet, those who are kept at the sacred desk and pour out a tale of abuse on the church that permits these things? I think not. Many times members of other churches are sitting in the pews of our church, who have come for one reason only, that the deceivers of the soul might gather some crumbs that might fall from the table, giving them such sustenance as would lead them to a sanctified life, but all they receive is a lambasting and they go away saying that the preacher or evangelist does nothing but whip other churches.

And it is so! Not long ago I listened to a Nazarene preacher in a meeting where two other denominations had been brought in with no less effect. The tent was crowded, and there had been deep conviction, but it seemed that prayer as earnestly as I could I could feel the Holy Spirit withdrawing. After the services were over, some church members who testified that they were sanctified, and I have no reason to doubt them, said to me, "If the Nazarene preachers are all like him, it is no wonder holiness people are called crazy. I have a city in mind and it was my home city in the east, where holiness preachers could not get into pulpits of any of the churches, because they berated the preachers and members. Now was it wisdom in the holiness business? Well, well, well. Again I know a Nazarene preacher who has all during this political campaign given a sermonette on Taft, Roosevelt, Wilson and Chaffin. He would get red in the face, walk the floor and denounce everyone the prohibition candidate. Some people said to me I came to hear a holiness sermon, not a political tirade. "What can I say? Nothing! Only pray. Someone says, "You are finding fault." Well, gentlemen my fault, and when I corrected me He took away all the desire to find fault. I see these things and hear them, and write about them, hoping and praying that the Holy Ghost will impart wisdom to our preachers and evangelists, leading them to stick to the whole gospel; that the burden of souls will rest on us so heavily that we will not think of anything else but how best with the help of the Holy Spirit to present His Word. I help us to remember that the principal thing is that when we have wisdom we will not seek to antagonize simply but rather draw them to us by Christian love.

PORTLAND, OREGON.

Sowing and Reaping

T. S. MASHBURN.

William Ide Wheeler, one of California's great educators and popular lecturers, the learned who long been known as "Students, it is the height of foolishness for a young man to think he must sow wild oats." He also said the reading of novels, and all unprofitable literature were ruinous to youth. He said, be not deceived: "God is not mocked, for whatsoever a man soweth, that shall he also reap." Man does a great many unwise things, but who ever heard of a farmer so foolish as to sow wild oats? Under the law of the Bible says, break the Sabbath, etc., for the purpose of raising money for church purposes. And the truly sanctified soul is made sad because of the knowledge that the church has become so worldly. Yet, those who are kept at the sacred desk and pour out a tale of abuse on the church that permits these things? I think not. Many times members of other churches are sitting in the pews of our church, who have come for one reason only, that the deceivers of the soul might gather some crumbs that might fall from the table, giving them such sustenance as would lead them to a sanctified life, but all they receive is a lambasting and they go away saying that the preacher or evangelist does nothing but whip other churches.

Herald of Holiness
uproot and burn the thing to ashes. It is simply shocking to think of the seeds of impurity and all manner of evil and crime that are being sown in the tender virgin soil of the youthful minds of our boys and girls in this age. For that reason, it is not surprising that so many zealots of to-day have gotten their incentive to crime by reading such damnable stuff as Diamond Dick, Nick Carter and the life of the James Gang, and many such dangerous and poisonous pictures as the newspaper, the magazine, the theatre, in some cases are even worse. Why? Because their thrilling and exciting movements demonstrate things of that nature so vividly that those who are criminally disposed are swept off their feet and plunged into the practice of it.

My father was a farmer and when, as was sometimes the case, my brother and I would spring up among the wheat, he would send us out just before harvest time, with instructions to harvest a spot and bag every head of wheat; and in that manner strictly separate it from the wheat. He was equally careful in selecting seed corn. God has said in his word, that the seed are the children of the kingdom. He gave us the word that the word is the good seed. So we have both the written and the unwritten word. Christ was our Logos, or unwritten word. Paul said, “He that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the spirit shall of the spirit reap life everlasting.” I believe that the seed sown in my heart around the family altar in father’s home is growing and multiplying to-day. Thanks to God! Of all people it seems to me we as Nazarenes should keep up this much-neglected, unpopular and out-of-date, duty and obligation to our children. Our only daughter was converted at the age of twelve years at the family altar. It is said John Wesley made great impressions at about the age of six years. Jesus said a sower went forth to sow and as he sowed some seeds fell by the wayside and the fowls of the air devoured it up, and you may be assured the devil will always be on hand in some shape or form to devour up the seed.

Once upon a time in Western Texas the writer held a meeting and many were converted. Great conviction was on the minds of many of the people. On Sunday morning while the altar was crowded with seekers, a boy ten years of age and very bright for one so young, came and knelt. And while earnestly seeking pardon for his sins his mother came and took him away from the altar, which to my mind was an awful mistake. Alas! how true it is that many others have made similar mistakes only to suffer in bitter regret afterward. God will hold us responsible for the habits of our children. Fathers and mothers be careful. Look at the isms of this day and age, that are deluding the people—such as Theosophy, or New Thought (so-called) simply imported heathenism, the Christian Science, Confucianism the Japanese Shintoism, and some others are Sun worshippers. And the Mo- mens are like Mohammedans in the matter of polygamy; and as we continue in list we see-Spiritualism, Dy- lysis, Unitarianism, Universalism, No-hell-ism, Higher Criticism, and an attempt to eliminate the divinity of Jesus Christ, and to ignore his cleans­ ing power. There are so many people who are looking for a new religion without a Christ in it—one without the supernatural; one that does not strike at the root principle of sin, but on the other hand would offer an easy way. The face of this kind of thing behoves us to feed on God’s Word, for Jesus said: “I am that bread that came down from heaven.” “And ye shall eat old store, and bring forth the old because of the new (Levit. 26:11).” We must extol Christ and take the old rugged way of the cross. What shall the harvest be? “Every man’s work shall be tried, of what sort it is.”

Why Do We Sit Still?
JAY J. GOULD

The above are the words of Jeremiah the prophet (Jer. 8:14), and can well be put as a question to the church to­ day. Why? Because today the modern church is not only “sitting still,” but is asleep to the needs of her “brothers,” not only in America, but in all the world. Many have deserted, deceiving themselves into thinking the war at an end. They say “America has been evan­ gelized,” and proceed to make themselves comfortable.

We must not “ease up,” but keep an eye out for the movement of the day, preaching Jesus Christ and fre­ dom from all sin, lifting fallen and lost souls, and praying ever the effectual, fervent prayer. But do not, no, we must not forget our brothers and sisters in darkness and idolatry. If we can not stop, we must help them; how can we be saved if we do not?

China has over four hundred mil­ lions who do not know Jesus Christ. India has three hundred millions who have never heard the tidings of great joy. Africa has near two hundred mil­ lions in darkness, witchcraft and idolatry, serving other gods than Him on whom you call. Japan has fifty mil­ lions, who need your Savior. South America, the neglected continent. Yet our sister continent, has forty millions, under the yoke of Roman pa­ ganism. Korea has twelve millions, without God. Mexico has twelve mil­ lions without Jesus and the Bible. Millions, millions, millions, LOST. LOST, LOST, starving, neglected, perishing, lost millions! Millions that never heard of Jesus, never saw a portion of God’s Word. Who is to blame? If you can help, have the means to and have not helped, then part of the blame must fall on you. Are you sit­ ting still where multitudes rush in on a never-ending, seething, mighty stream to an everlasting, awful hell? Can you send them help? Have you done your duty? If not, let us be­ gin now, before the “harvest is ended.”

Let us preach, pray and pay night and day until He comes.

Two Kinds of Reading

A young man found that he could read with interest nothing but sensa­ tional stories. The best books were of no interest, but they were not interesting. One afternoon, as he was reading a foolish story, he overheard someone say: “That boy is a great reader; does he read anything that is worth reading?”

The lad kept his promise. He found it hard work to read simple and wise sentences, but he persevered. The more he read, and the more he talked with his friend about what he read, the more interested he became. Ere long he felt keenly the desire to read fool books in which he had formerly de­ lighted. Besides, his mind began to grow. He began to be spoken of as an intelligent young man, and his prospects are bright for a successful career. He has found that reading the reading of good books and to the gentleman who influenced him to read them.—The Way of Holiness.

God’s Light

Is not God, who made the sun to shine, also willing and able to let his light and his presence so shine through me that I can walk all the day with God nearer to me than anything in nature? Praise God, he can do it. Why, then, does he do it so seldom, and in such feeble measures? There is but one answer: You do not permit it. You are so occupied and filled with other things—religious things, perhaps—that you do not give God time to make Himself known, and to enter and take possession.—A Murray.

The reconstruction of Jerusalem after the captivity is a picture of the restoration of a soul. (1) The altar was built: we must go back to the Cross. (2) The Temple was re­ erected: communion was established with God. (3) The walls and gates were rebuilt: fortifications to keep out the enemy.—Rev. J. Russell Howden.
The Empty Place

A homeless Bad Habit went searching one day
For a spot where it snugly could settle and
It hung around Fred’s door for three hours by the clock,
But man found courage to step up and knock.

The place was too busy and crowded, you see;
There was really no minute that seemed
There were lessons and games, there were
books to borrow,
And no time to idle from breakfast to bed.

“I might push my way in,” thought the Habit, “but then
Every corner is filled; I’d be turned out again.
It’s no use to hang round; this is no place for me.
And it went off as downcast as downcast could be.
But Jim’s door stood open, not far down the road;
No crowd was about it, no bustle it showed; The hall was deserted, the study was bare,
And the Habit stepped in with a satisfied air.

“Oh, here’s what I want,” it remarked with a grin
“I can settle in peace, and grow into a sin.
Jim’s is so idle and empty, I see,
That’s just the right home for an inmate like me.”
So it stayed and grew till it filled the whole place,
And owned Jim in the bargain, and brought him disgrace.
Poor Jim! Others, too, should keep a lookout
For many Bad Habits go searching about.

Rosetta Pope’s School

“What are you doing?”
It was Rosetta’s Uncle who asked the question. Rosetta looked up with a little laugh.

“I’m playing school,” she said. Uncle Leonard came near and gazed at her row of pupils, first in wonder, then with an amused smile.

“You have some very famous scholars,” he observed. A dozen or more cards were arranged on chairs before her, and each card pictured the face of a man or woman prominent in literature.

“Is Tenneyson at the head or foot of the class?” asked the stranger, his eyes twinkling.

“Oh, at the head!” Rosetta answered. “I don’t know what other people think, but I arrange them first just as I like them, and if they don’t recite well, they have to go down.

“Why do they recite?” her uncle asked. “Spelling and geography?”

“Oh of course not! They recite from their own works—here are the lessons!” and she laid her hand on a big pile of books at her right.

“Who is the author?”

“Mr. Tenneyson!” exalted Bob. “He has written a book on every subject.”

So from the other side of the room Uncle Leonard watched the small teacher and her reward Scholars.

“Lord Tenneyson will please recite his New Year’s poem, beginning:

Ring out, wild bells, to the wild sky,This upon Rosetta selected a book from the pile, and keeping her finger on the place, recited the lines with very little hesitation.

“Well done!” praised her uncle.

“Thank you,” said Rosetta blushing. “The next card bore the face of Alexander Pope, and the teacher asked, “Mr. Pope, you may recite two lines from your Essay on Man.’’ and again Rosetta recited for her pupils.

“Honor and shame from no copious rise; Act well your part, there all the honor is. Then she turned to her uncle with a smile. "I can’t understand much of it," she explained; "but seeing our names are the same, I should have put them in somewhere, and he’s learned those lines so well up by heart."

Uncle Leonard burst out laughing, but was checked by Rosetta’s warning finger.

“Professor, please, give us the first and last verses of John Gilpin.”

Rosetta began bravely enough:

"John Gilpin was a citizen of credit and renown, A."

Silently she puckered her forehead, and then said in a voice supposed to be stern:

"One thing often do you have this sort of thing?" asked Uncle Leonard.

"Oh, whenever I get lonesome! I guess I’d have you take me now, with one sweep of the hand she gathered her famous pupils together and tossed them on the table.

"Tell me about Cousin Maud, please," she coaxed.

"One thing about her is that she is lonely most of the time, we live so far from neighbors. I think I’ll get a set of cards like yours on my way home, and tell her about this school of yours.

"Oh, do!" cried Rosetta. "And then when she comes down here next summer we can play it together. Mamma likes it because she says it teaches me so much.

"One thing more do you have this sort of thing?" asked her uncle.

"I’d like to go in myself, but I don’t know if these doors that makes them so dangerous. They need a strong guard on each side, or else there is great trouble.

"Why, what comes out?" said little Peace with wondering eyes.

"The guardsmen!" exclaimed Bob. "Oh, you mean the guardsmen!"

"Yes, the dangerous door!" cried Kate. "I should like to go in myself."

"What’s the rest?" "What’s the rest?" cried Rosetta."The Dangerous Door

Joseph, too, had a story to tell.

"The doctor said, "You may ask the great King. This is what you must say: ‘Saw a watch, O Lord, before my mouth; and teach me my lips.’”

"You may ask the great King. This is what you must say: ‘Saw a watch, O Lord, before my mouth; and teach me my lips.’”

"That’s your story. And Bob, you tell us a story about the old giants away.”

"The other children laughed heartily at Rosetta’s choice of subject.

"There never was such a man, Ted. It’s only a foolish story, you know. There aren’t any giants.

"There never was such a man, Ted. It’s only a foolish story, you know. There aren’t any giants.”

"The Giants of Every Day

Looking up from the picture book he was eagerly reading, Teddy exclaimed: “I’d like to be a giant, Uncle John, and frighten all the old giants away.”

"The other children laughed heartily at Teddy’s choice of subject.

"There never was such a man, Ted. It’s only a foolish story, you know. There aren’t any giants.”

Teddy looked disappointed. This was taking away the charm from his book.

"There never was such a man, Ted. It’s only a foolish story, you know. There aren’t any giants.”

Teddy leaned triumphantly, but the other children opened their eyes in wonderment, and Alice asked:

"What do you mean, Uncle John?”
"My dear Alice," he answered, "there is one dreadful giant named Intolerance, that you should know anything about. The famous Jack ever vanished. And there is another called Selfishness, a terrible monster that has been playing about the counsels of God since the morning dawned on the camp. He was "absent from the body and present with the Lord."

Ted nodded. "I think, my worst giant is Selfishness," he added slowly.

"A place is Idleness," whispered Alice.

"What is mine? It must be my Quick Temper," admitted Nellie, blushing over her secret.

The three had formed a semi-circle round Ted and Uncle John, and their bright faces were more thoughtful than usual.

"Little Ted looked perplexed. They were talking in riddles.

"Has everybody got it?" he ventured.

The others laughed at this, but Uncle John answered kindly.

"No. Anything that keeps us from doing good is our giant that we have to fight. Have you one, my little man?"

The child's face flushed as he replied, after a moment's hesitation:

"I have a lake there. They're my cross words."

There were lots of them. There's my cross words to the nurse this morning, and I disobeyed mamma; and I broke papa's package just now when he was about to put it, eh?" — there Ted stopped suddenly, and hid his face on uncle's shoulder.

The children didn't laugh this time. — Selected.

The Soldier's Message

After the terrible battle of Abou-Kiea, fought in the Soudas, two young British soldiers were conversing together in one of the tents. The youngest of the two, little more than a boy, had received a fatal wound, and lay all comfortless and weary in his blood-stained uniform. His comrade, who was a Christian, and acted as his nurse, sat by his side, trying to cheer and soothe his suffering companion by reading portions of the Bible.

"Shall I read a little more to you, Davie, my lad? It's a comfort in a dying hour, you know," said the soldier.

Davie nodded assent, and he went on reading from the eleventh chapter of Mark, the twenty-eighth verse, and read over slowly the words: "Come unto me all ye that labour and are heavy laden, and I will give you rest."

"Stop, Jamie," said the dying youth, "these words were never meant for me. You know I have been God's enemy all my life, and I have fought hard and sore against Him; His words can never be meant for me. No, no; I've been His enemy, and can not be meant for me.

"But, if you were, Davie, my lad, God speaks these words to you. His enemy, you no doubt have been, as I once was, but God offers you His terms of peace."

"Terms of peace, Jamie, did you say?" muttered the dying lad. "Terms of peace?"

"Of course."

"That I will, Davie, to listen, to God!" And Jamie read aloud:

"Now then we are asked to give account of ourselves, and to disburse with you by us, we pray you in Christ's stead be ye reconciled to God. For he hath made us all alive that are alive unto God;" he said.

The dying lad's face changed; raising himself partly on his cough, he clasped his hands, and looking up to heaven, said, "I accept the terms! O, Christ of God, I surrender to Thee; and then he sank back exhausted.

All through the day he lingered on, at times in a wiser saying, "Thank God, at last!"

As the setting sun threw its parting rays on the marble knoll of the dying youth, a nurse, who was sitting by his bedside, whispered: "You are very brave, dear lad."

Then he again clasped the hands that he had been so long apart. "I accept the terms," he said. "To the Lord be the glory, the Father, the Son, and the Holy Ghost. Amen."

"There was a sudden stillness, and the nurse left the invalid. Then he groaned, and said: "Tell the Doctor he need not come, for I am going."

"I will do that," the nurse answered kindly.

"Tell the Doctor to give me the KG." and the nurse looked at her watch, and said: "The Doctor will be here very soon."

"Tell him to order a cab for me." as he lay upon her little cot.

One day the nurse came round at the usual hour, and learned to her great joy that it was her sister name held by the hand and whispered: "I'm learning real good times, you see, 'cause I am going to see Jesus. I have to go away from here just as soon as I get well; but I'll take the good time along with me.

"Did you know about Jesus being born?"

"Yes," replied the nurse, "I know. Eh-sha-he-dej! Don't talk nonsense; it'll disturb others, and do yourself no good."

The child paid no heed to this. Instead, she continued: "You told me? You know about Jesus being born? I thought you looked as if you didn't, and I was going to tell you."

"Why, how do I look?" asked the nurse, forgetting her own orders in her curiosity.

"Oh, just like most o' folks—kind o' clam. I didn't think you was a-learnin' so much, if you knew about Jesus being born."

— Selected.

Where the Shine Comes From

"Well, grandma," said a little boy, resting his elbow on the old lady's stuffed chair, and looking at her through the window all day by yourself."

"All I could," answered dear grandma, cheerily: "I have my sun and I then looked out at the people. There's one little girl, Arthur, that I have learned to watch. She has sunny hair, her brown eyes have the same sunny look in them, and I wonder every day what makes her look so bright.

All her warm days are sunshine, and then she looked at me, and said: "Grandma, isn't it good to know that you know about Jesus?"

"I'll ask her," said Arthur, promptly, and, to grandma's surprise, he raised the window, and called: "Susie, Ousie, come here a minute; grandma wants to see you!"

"Oh no," said the nurse, "Arthur wants to know, Susie Moore," explained the boy, "what makes you look so bright all the time?"

"Why, I have to," said Susie. "You see, papa's been ill, and mamma and litaunted with nursing, and the baby's cross with her teeth, and if I didn't be bright, who would be?"

"Yes, yes, I see," said dear old grandma, putting her arm around this little streak of sunshine, and kissed her, and said: "I'm sure it is good to know that they are, because somebody needs them."

Shine on, little sun; there couldn't be a better sight in the whole world than because it is dark at home." — Selected.

There is no nation in which the reviving,inning, and binding of the nation has not, for the time being, and life is not sorely needed—no nation where we can not quote with propriety the words: "I know of a land that is sunk in shame, of hearts that faint and tire."

"I know not what Name, that can set that land on fire." — Selected.

Giving to others does not exhaust our own hearts. The love we give to others fills our hearts. A little boy could not fill of pieces left after all the people were fed. It is always so. The more love and sympathy we give to others the more love and sympathy we have in our own hearts. Showing kindness to these we must do not empty our own hearts of kindness. — J. R. Miller.
to run out over the Sabbath days and visit our churches within a reasonable distance of the school. This is a golden opportunity and a rare treat to have our precious brother and school superintendent, editor of our Sabbath School literature and president of our Illinois Holiness University with you and your students over a Sabbath. Write him at Olivet, Illinois.

N. B. Herrell, Vice-President of Board.

ANNOUNCEMENT TO PITTSBURG DISTRICT

I am resigning the office of district superintendent, to take effect December 16, 1912, and have accepted the pastorate of our church at Blackwell, Okla. I would have liked to have finished the year, but such seemed to be impossible, owing to illness in the family and the necessity of a change of climate. The general superintendent will appoint my successor to fill out the year, and I know they will lead in the selection of the right man to take up this important part of our work as a church. May God bless you all. Write me, pray for me, and be sure to meet me in Heaven.

C. A. IMHOFF.

NOTES AND PERSONALS

Rev. C. J. Fowler and L. N. Fogh have recently held a meeting at Meriden, Conn.

Rev. Andrew Johnsen has been holding a series of meetings for our church at West Somervell, Mass.

Rev. John Gould has been called to Ohio by the sudden death of his brother. Pray for him.

Revival meetings are now being held in the Northwest District at Huntsville, Wash., by Rev. Harry J. Elliott; McMinnville, Ore., by J. W. McBride; Salem, Ore., by Rev. C. Howard Davis; Newburg, Ore, by Rev. Martha E. Curry.

The Northwestern District now comprises only two states, Washington and Oregon, since the creation of the Idaho District, where Bro. Bud Kohnston is helping Rev. J. B. Creighton, superintendent of that district.

Mrs. DeLance Wallace now resides at 256 Marcus Street, Walla Walla, Wash., rooming with old friends, Rev. John LaCorus and wife. The district superintendent is at home so little that it was too great a burden for her to retain the parsonage and keep house.

NOTICE

I want a young man, age eighteen to twenty-two, to work on farm for one year; want a sanctified man; steady work; will pay good wages. Address, FRED G. SORG, Norwich, North Dakota.

WANTED

I want some Holy Ghost filled men with their own tents to come to Alabama District next spring and help evangelize this country and establish Nazarene Churches. This is a great field and we must have some men. We cannot promise much pay, but if evangelists will con­ duct themselves in a way to please the con­ fidence of the people and see after their own needs, they will live. Write me at once.

Box 311, Jasper, Ala.

NOTICE

Dr. Edward F. Walker, president of our Illinois Holiness University, located at Olivet, Ill., is now so situated that he can spare the time...
Some Interesting District Reports

DALLAS DISTRICT.
I came home from the district assembly, after being on the road for seven weeks, and help the family get started to keep house. Sunday, November 17 I preached three times and had some seekers at the altar. November 21 to 23 was spent profitably at Cuthand, Brother Parks' work. Sunday November 24th we drove to Pendleton, Alabama where we had a good meeting, including Sunday morning. Brother C. W. Godby will be with us on January 14 and 15, 1913.

C. H. LANCASTER, Dist. Supt.

SAN FRANCISCO DISTRICT.
We have been pushing the battle for souls. Revival fires have been burning in several places. Brother L. Milton Williams held a series of meetings in the Thistle church with good results. Brother Miller, the pastor, is aggressive in pushing pulpit in that educational field. He has decided to attend Sunday school. Brother Carl Daniel held a meeting of five weeks' duration in Oakland with Brother D. R. Reis and Brother B. C. Rusk, and Brother Spowly and they are looking to God for a splendid time in that growing city. The work in the Thistle church is progressing rapidly. We have just returned December 27 for a revival running into January. I go to Cedar Hill Friday for a meeting. W. M. NELSON, Dist. Supt.

ALABAMA DISTRICT.
Our recent District Assembly was very fine. Dr. Breese gave our boys "A lift on the way." This was very helpful and timely. We also have a prospect to visit all of our churches that I possibly can before the revival season opens and hold a general meeting in each church. These churches have been organized since the assembly on Rev. J. W. Whitehead's work at Franklin Tabernacle in Mobile. The people have been remarkable, and their revivals at each point on his charge. If any other pastor or church wants me to assist or organize a church, I will write and let them know that we are going for our work in that city. He says things are looking up at Millport and Vernon, which are on his charge. We will hold our church revival this coming year, on W. B. Godby will be with them on January 14 and 15, 1913.

C. H. LANCASTER, Dist. Supt.

CHICAGO CENTRAL DISTRICT.
I went from Evanston, Ill., to the dedication of our great First Church in Chicago. This was one of the greatest events in the history of that church. I have been preaching to the farmers from Chicago, I went to Hammond, Ill., where our pastor, Sister Felmise is holding a revival with Mrs. Mittie Evans as evangelist. There are seekers and finds at every service. From Hammond we hastened to Palos, Michi­ gan, Rev. O. A. Chase, is our pastor. The people see that he and his family are well cared for with food and clothing. Brother Ohlson, we have been helping him here in the surrounding country. One day he walked nineteen miles to an appointment and had five meetings. We dedicated the new church this past Monday night with Brother Neufeld our new pastor. He is doing splendid work with this young church. We have a good day and the Lord poured his Spirit upon the services and the shouts of joy. They are thinking of building a new church which is greatly needed.

Evangelist Gars is assisting Brother C. O. Bancroft, our pastor at Milton, in a series of meetings. We are here looking to God for him. We expect that they are doing. Evangelist Graves is assisting Brother M. R. Dutton, our pastor at Santa Rosa, in a series of meetings. We have a good time. Brother Spowly is a hustler. He already has three evangelists engaged for the winter and expects to push a continuous campaign for souls every night. Brother Dutton comes to us from the Salvation Army and is succeeding as a pastor. Bro. C. W. Godby returned last night after a remarkable season. We have found it was a success in the area.

Dakotas District.
We closed our meeting at Argyle, Minn., Sunday afternoon, December 2nd. This was a splendid meeting and it was wonderful how God opened the way to give us the hearts of the people. There was a business meeting and reached the hearts of some of the best people in the town. We are planning to meet at Warren, Minn., November 25th, the Norwegian M. E. church. The salutes of this part are considering a camp meeting for next summer. Our next meeting will be at Havre, Mont.

The preachers over the district are doing fine. Revival work is in full blast and very good. We are seeing saved and sanctified. The Minot work is going good. Evangelist Louis and wife and Brother Matthew are doing an excellent work. We held a meeting in a grace. We will hold a meeting on December 8th. Evangelist J. C. Hymer, of Na­ zenre mission, is here today, we will be in touch with him. We have some fine young preachers on this district. They have an heroic spirit, and know not defeat.

LYMAN BROUH, Dist. Supt.

ARKANSAS DISTRICT.
Yesterday was a good day at Beebe. Had two fine services. Congregations increasing. Brother Fichet, their new pastor, is doing a fine work encouraging. Brother Pierce reports good services at Calot. He will hold some meetings and take the people in the church and lead them into the general treasurer $500.00 for foreign mis­ sions.

G. E. WADDLE

OKLAHOMA DISTRICT.
Sunday, November 17, we were with our church at Altus. Had a good day. B. F. Pritchett, their new pastor, preached in the morning and reported that the church has been doing a splendid work. We held a melting service and raised nearly $800.00 to pay off the last debt against our church and purchased the property. We have just come from the printer another number of the Arkansas district stopped over in Altus, as they were returning from their recent district meeting. The general superintendent, H. F. Reynolds was with us, and we had a fine service. Brother Reynolds giv­ ing us one of his splendid sermons. Wednesday and Thursday we were with our church at Erick, where Brother Coulson is doing a fine work. Friday we visited Brother Coulson’s new church near Sweet Water, where God has some select people. We spent a splendid Sunday here. We will visit Canute and Woodward this week.

S. H. OWENS, Dist. Supt.

ALTA, Okla.

KENTUCKY DISTRICT.
Robert Brook, Newton of New Albany, Ind., supplied at Portland, Ky., while the latter was engaged in a meeting at Delm­ er, Ky., while he dedicated a new church building there and was in a revival. Among those who united with the church at Delmer, Ky., was a man ninety years of age. He asserted points of his service and has served God for the privilege of being a Nazarene. There was more minutes number were found re­ ceiving the privileges of a Nazarene. More than sufficient was saved and paid in the collection for a new church in Portland, Ky., which the church to meet all outstanding obligations. The Kentucky District Assembly minutes have been published.

That ninety-year-old Nazarene at Delmer, Ky., held up his band on every money proposi­ tion. The church was ready to build a new church, and the collection was being taken. He's a little one.

The district superintendent preached on "Progress," and urged the farmers to build a corn crib for the Lord's tenth.

The last reports say that not a few are being converted and sanctified on every charge on the Kentucky District. HOWARD ECKEL

ARRANGEMENTS FOR SOUTHEAST TENNESSEE DISTRICT.
Following are the arrangements:
District meeting on Wednesday, J. G. McIvor and McGowan Swamp and Mission Chapel—S. L. McGowan and Sevier Home Mission—Miss Blanche Coker and Miss Lila Elkins-—Willie Lang, Esselton, Maudie and Tagly. City—To be supplied—Sparta—T. J. Soper—F. J. Spar­ ta—T. B. Dean

PAGE ELEVEN

DECEMBER ELEVENTH
The Work and the Workers

Calvin, Mo.
Rev. J. E. Gaar is being used of God to bless the church and people of this place. There were a few alter calls last week without any asking for gloriously saved to God. Anyone desiring to secure an evangelist for a meeting I would suggest that you write Rev. George Gaar for he will be a great blessing to all.

C. O. BANCROFT

Kensico, N. Y.
Conviction is settling on the people and we are expecting great things in the name of the Lord Jesus. Expect to begin meetings soon and am asking you to pray for all the saints for a great revival here. Much light has been rejected. God forbid that it should yet be turned into darkness.

We have a blessed all-day prayer meeting Thanksgiving Day for our coming revival. Our thank offering for the resure work on the native is to be made on the 24th. On last Sunday afternoon the church took up $7.75, and the publishing house which amounted to $11.75.

Theo. Ludwig

SYRACUSE, N. Y.
We have just closed a successful series of meetings. Rev. J. A. Ward, D. S. of our N. Y. District was the evangelist. Many were helped, and the church greatly solidified. God truly bless this church. We came to them

Author's Note

Wall Mottoes

We are preparing a beautiful series of wall mottoes embracing an entirely new idea. You will be delighted with them and can order without waiting for the illustrated price list which we will prepare later. We guarantee the mottoes to give satisfaction and will refund the money to any one who feels that they are not worth the price. Several styles will probably be ready by Christmas, but we can only promise to fill orders for three styles. One of the most popular mottoes has been "Christ is the Head of Your House." We have a new idea along this line and our motto will be sure to please you. It is a perfect imitation of a natural wood panel 9x13 inches. The text reads as follows: "Christ is the head of this house, an unseen witness, a silent listener, and a comforter," and on the lower left hand corner is a beautiful half-tone picture of the supper at Emmaus and opposite this are the well known lines:

Abide with me, and my soul shall find rest.
Abide with me when night is nigh.
For without thee I dare not die.

The price of this motto postpaid is Twenty-five cents.

We also have an oak panel 8x12 inches with pictures of Christ. Two texts only are now ready: "Thy will, not mine, be done," and "If any man love me, he will keep my words." The Gethsemane, and "This is the will of God, even your sanctification," under a picture of Christ the Good Shepherd.

Price, postpaid, Twenty cents.

We are preparing a neat line of imitation wood tablets in the natural color with the text in gold outline letters. The size range now is one which everyone should have. The text is "He Ye Holy" and the card is 4½x13 inches. Can be framed in either walnut or rosewood color.

Price postpaid, Fifteen cents.

This same card can be furnished with a neat calendar and the motto, "Holiness unto the Lord.

Price, postpaid. Fifteen cents.

The Christmas Number

We are receiving orders for the Christ­

mas number of the Herald of Holiness. We will go to press nearly a week early with that paper on account of the extra edition and also to reach the people by Christmas. Your order should be sent in at once if you want extra papers Those who miss getting a supply will miss a golden opportunity to spread the

news of salvation. It will be a magni­

ficient paper and will be a great agency for creating an interest in our work as represented by the Pentecostal Church of the Nazarenes.

We have the most interesting features in connection with Mrs. Minnie Staples' story a photograph of herself and a young girl named 'Polly' who were eating a meal in Japanese style.

No doubt you noticed the telegraph orders for the Christmas paper which we received last week. These churches know a good thing when they see it and mean to reap the benefit of this special mission number.

An interesting coincidence occurred in the receipt of the first two mail orders. Rev. Ira D. Archibald, Rev. H. M. Smith, and Rev. W. H. Mathews, three brothers—H. W. Grattan, of Des Moines, Iowa, and L. E. Grattan, of West Sun­bury, Pa.—being the names on the same mail. This was remarkable and inter­

esting, but the important thing about it is that they have ordered an extra supply of the papers and will "spread the tidings round" in their communities. "Go thou and do Likewise!"

The prices for this special paper, post­

paid, are as follows: Single copy, 5c; ten copies, 50c; one hundred copies, $2.00; one thousand copies, $17.50. Twenty-five or fifty copies will be sent the same rate per hundred.

If you want to order in large quanti­

ties, you had better telegraph your order and you feel sure that your letter will reach us by December 18th.

The Sunday School Offering

Quite a number of Sunday Schools write us that they have other plans for the special Sundays designated on which to take the offering for the Publishing House Building Fund, but that they will take it on a later Sunday. That is per­

fectly in order. The important point is to take the offering in our offer on the special card to give to each member of the school will still hold good.

If your school has not arranged to take their offering, do it now and prepare for it. Announce it one week ahead and write us the number of cards you will want.

One enterprising district superin­

tendent has written to every pastor on his district and then they will return the offer. His churches are responding well. It is needless to say that the work under this special offering is a sure path to success. That kind of a man will have suc­

cess anywhere because he works at his job.

Brother superintendent, there is no law against such a course. A good example is a good thing to follow.

Publisher's Notes

PHILADELPHIA, Pa.
We had a glorious all-day meeting Thanksgiv­
ing Day with a brotherhood meeting. Brother Hodie, from the F. M. Church, of Brooklyn, N. Y.; Rev. J. M. Hartnell and Rev. Jaa. D. Acker, of Philadelphia, are on their Ghost tour was upon us in power all day. The altar service fruitful.

J. T. MAYBURY, Pastor.
POLKIA, Ida.
Sunday, November 17th, we had Bud Robin­
son with us at our Sunday school and a glorious day. We went down to Apple Valley where Brother Robinson preached the word as usual—hot, sky blue and straight as string. I go to Boise to help him in revival with Brother Creighton.

RUFORD F. DEBRY
DONALDSONVILLE, Ga.

The Lord is blessing us in this Southland, have our churches and a Baptist church was sanctified at our prayer meeting last night.

8 S. M. STAFFORD.

MILTON, CA.

Author's Note

The Lord is blessing us in this Southland, have our churches and a Baptist church was sanctified at our prayer meeting last night.

8 S. M. STAFFORD.
about a year ago as pastor; since then thirty-four have joined. We have a membership now of over one hundred. We are a growing church. And in the name of Jesus we expect to do exploits.

J. G. NICKERSON, Pastor.

A YOUNG PEOPLES’ SOCIETY

The young people of Utica Avenue Pentecostal Church of the Nazarene, Brooklyn, N. Y., organized a Young People’s Nazarene League, following the outline of the constitution as prescribed by the Manual. Our Thursday night weekly meetings are signalized by a deepening spirituality, the power of God being more and more manifest in our meetings, and public meetings saved, sanctified and reclaimed right along. Last Thursday a week ago was what might be called one of the most significant in the life of the Y.P.L. for then it was that God most signally set His seal upon us, and baptized us with the Holy Ghost in a marvelous way.

Last Thursday we had another blessed meeting, and two souls, both outside of our own church, came forward at the earnest invitation, and were sweetly saved.

E. M. ESHMAN.

KEENE, N. H.

Sunday, December 1st, Victory. Three for the blessing and one for the work. H. REED JONES, Pastor.

HARRINGTON, DEL.

We arrived upon our new field of labor Thursday 3:30 a.m., and the members gave us a grand reception. On Sunday God gave us ten souls, and for the first time in our history we have had a Saturday night meeting, which was attended by the whole town, and the three services were attended by a good crowd. And in the name of God we sail.

Some scholars have united with our church. The writer preached and two souls, both outside of our own church, came forward at the earnest invitation, and were sweetly saved.

J. B. CLEGGRTON.

LACKFORD, CAL.

To-day finds me engaged in a meeting at the above address. Will write more fully later on. I expect to spend at least three months on the Western Coast and will be glad to answer any questions from comrades in California and Washington.

J. E. BATES.

NEWTON, KANSAS

The Master gave us a precious service at prayer meeting on Wednesday night. The only unsaved one present sought and found the Lord. Blessed Thanksgiving service yesterday.

The Lord has opened a door for us here among the Mexicans. Together with workers from other churches we go to the camp on Sunday afternoons. We have been holding services out doors of our church and the matter of a place for our winter services has been upon our minds for some time, however, while visiting among them, one of the houses was profited for our use.

We hold a funeral service for a little Mexican girl, who was accidentally scalped on last Sunday. The father and mother are walking in the light and liberty of God, and one of our members gave us a horse, wagon and harness, everything to go with it. Another came here after the camp, and said we have no land on which we shall do some farming. Our Lord shall supply all our needs. One of our members gave fifty dollars for the special service. Our Lord still lives.

G. EDWARDS.

EDMOND, OKLA.

The writer was called as a supply to this church in August, 1912, and at the October Assembly was called as a pastor. When I first moved to Edmond there were five to seven members, and one of our members gave us a horse, wagon and harness, everything to go with it. Another came here after the camp, and said we have no land on which we shall do some farming. Our Lord shall supply all our needs. One of our members gave fifty dollars for the special service. Our Lord still lives.

W. P. OLIN.

LAWSONIA, MD.

God is blessing us at this place; souls are giving their hearts and lives to Jesus, and believers are coming to the light of a full gospel.

H. H. CARROLL, Pastor.

YARMOUTH, N. S.

God is with us and the saints are walking into the light and liberty of the gospel of the Son of God. Saturday night and Sunday a.m. were very precious. We held our quarterly meeting which was held at Port Maitland. Then we were driven eleven miles in the country, to the home of Mr. W. F. Edwards, to hold the afternoon and evening meeting. The Lord had the pleasure of receiving four into the circle of His children.

M. VERNON, N. Y.

I have just finished a week of special services with Rev. H. A. Smith at Inkster, Mich., and Rev. H. B. Stewart at Indiana, at Washington, D. C. There were thirty-two seekers at the altar for either pardon or power, and many of them were saved. While away the Pentecostal Praise Band of the Utica Ave. Church, Brooklyn, N. Y., supplied our Mt. Vernon love song on Sunday and God made them a great blessing.

REV. THEODORE E. BEEBE.

LEHIGHTON, PA.

We started our revival meetings on November 24th. Seven came to the altar the first night. Seekers every night since excepting the last when eleven came. Rev. Obediah Becker, and Jonas Trumbauer of Allentown, Pa., brought us the messages at different times. Sister Miller and Maggie Snyder of Northumberland, Pa., did the

CLIFTONDALE, MASS.

Revival spirit continues on in our meetings; all are being much blessed of the Lord. Christ is leading on to victory. The outlook is glorious.

C. H. STRONG.

BOISE, IDAHO

We took our publishing-house offering yesterday, in the Sunday School and received over $200,000 in new meetings are few. From us he goes to Nampa, and Caldwell; these are new points on the Idaho District, and from twenty to thirty miles from the Met. Church. We are expecting great things at these points, and new churches to come forth. The Idaho District is making the Nazarene swing, and we will double our number of churches by assembly time.

J. E. BATES.
message in song. On Sunday December 11, God gave us a real break. Six to the altar. and one was reclaimed, and one sanctified. The glory of God came down and filled the hearts of the saints to overflowing. Last evening Rev. Brickley of Hopkinsville, Ky., brought us the message again; six at the altar and three of them prayed through. The church here has never been in a better condition.

H. N. HAAAS, Pastor.

VIOLIA, ARK.

Our meeting closed with victory. God has had His way in this school for our boys and girls are finding Him. In the meeting just closed some thirty-five were either saved or sanctified. Our pastoring service was fine. Prof. Hawkins brought the message and we sang and testified and thanked God until the glory fell.

B. H. HAYNE.

MIDDLETON, ILL.

After much prayer and labor, God gave us great meeting results. Souls were saved and sanctified. We had Brother Geo. Huff, pastor of Carterville Nazarene church to help us in this endeavor. People made restitution and confessed and prayed through. We have some time we could give to those needing help.

JOHN WALLACE, Pastor.

HAMMOND, IN.

We have just closed special revival services with Brother W. Evans, evangelist. Sinners were converted, backsliders reclaimed, believers sanctified wholly and the church enlarged.

At the close of our Sunday school on last Sabbath the superintendent after a few remarks gave the invitation for all those who wanted to come to our meeting. A number came and some were converted.

MRS. C. L. FELMLEKE.

WINDOM, KANS.

Our meeting closed Sunday night with victory. Twenty in all professed. Most all of these were saved as well as sanctified before the meeting closed. Three united with the church. Brother Demore, our pastor from McPherson, and Brother Will Ashcroft our Western chaplain were greatly used of God in the meeting. Sister Ballard, matron of our rescue home in Hutchinson, gave us a letter on the White Slave Traffic, which God honored. A collection of over fourteen dollars was taken for her. We are now at Macquette, Kansas, with Brother L. J. King, Ex-Roman Catholic Priest. The whole town is stirred. Jesus gives precious victory and some have found Jesus in saving and sanctifying power.

E. S. LANG and Wile.

BLOOMSBURG, PA.

The week's special salvation meeting resulted in several bright conversions. Brother H. N. Haas from our school was with us three nights and was a blessing to all. The 4-day meeting was a feast for the saints. Our people of this church are doing a good work for the prisoners in the Columbia county jail. Every Lord's day afternoon services are held in the prison. Three of the prisoners were brighty converted in the last few nights. This helps the work here. The children are growing in grace, while they are alive in the fight.

JONAS TRUMBUE.

OZARK, ARK.

The Lord is blessing us in our work. Rev. A. B. Calhoun of Louisiana is our new pastor for the Nazarene church. He is a fine man and a good preacher.

J. D. EDGIC.

VIRGINIA, ILL.

We want to report victory at Anderson Station. Brother H. N. Haas from our school was with us three nights and was a blessing to all. The 4-day meeting was a feast for the saints. Our people of this church are doing a good work for the prisoners in the Columbia county jail. Every Lord's day afternoon services are held in the prison. Three of the prisoners were brighty converted in the last few nights. This helps the work here. The children are growing in grace, while they are alive in the fight.

JONAS TRUMBUE.

GREAT RIVER, ILL.

Our meeting closed with victory. God has had His way in this school for our boys and girls are finding Him. In the meeting just closed some thirty-five were either saved or sanctified. Our pastoring service was fine. Prof. Hawkins brought the message and we sang and testified and thanked God until the glory fell.

B. H. HAYNE.

GREENSBORO, N. C.

Our meeting in the Spring Garden Friends' church, with Pastor Eli Ruse, has started well; several have professed. Sunday was a good day with us; altar full Sunday night, with good crowd and interest. We continue here all this week.

JAMES W. SHORT.

LOWELL, MASS.

God's rich blessing is still being poured out upon us as a church. Our work was never better than at this present time. How the fire does fall on all our services. Some are seeking pardon or sanctification every week; many new cases; but the victory comes only as we pray through in earnest, prevailing prayer. We are having some additions to the church every month. At the end of the missionary year we lack $100 of our apportionment. We looked to God to help us meet this need of $25 more than we asked for. Then came the call for the publishing interests, and we most earnestly talked of this worthy cause, and asked the people that we should do; because they prayed about this work, they said, "Let's raise it." We expected $100, but they gave $25. They are also helping our school at North Scituate; then Brother Martin's family have been afflicted with much sickness, so we set out a table on Sunday morning at church, took a march round and filled the baskets with over $50. The reason I write this way is not simply to exalt the church, but because they have got salvation good and love to give. God is already thankfully reviving. His work before the extra revival meetings to begin on next Sabbath. One of our members, Sister Welsh, has lately been serving on the dry side and is now back in the rescue home there. We have four deaconesses, nearly all of them have many home cares; how they can do all this helps. A few have come to the sick and needy ones—a blessing indeed in our work. Rev. C. E. Roberts and wife begin work with us Dec. 1st. We are much prayer this week that we may have a special outpouring of God's Spirit upon us.

A. B. BIGGS.

OLINDA, CAL.

We are here with Bro. James Elliott. The Lord is blessing us victory. Between fifty and sixty have knelt at the altar and most all have prayed through. Even a little girl four years old came to the altar and went and prayed in her own way, and God saved her. Brother George Franklin and his mother were over there. Venetia, a few days with us and God blessed their efforts. Most all of our church members had charge of the meeting, and God wonderfully blessed. Old time religion testifies, and prayed, and praised. God blessed Brother Wright preached for us. The Lord is blessing Brother Elliott here. He has a band of blessedly saved folks in Olinda.

CHARLES E. SMITH.

PHILADELPHIA, PA.

On the 17th of October it was my privilege to preach at the "all-day meeting" in the afternoon at Trinity M. E. Church, Camden.
Out In The Deep Blue Sea.

Two weeks ago tonight I spent the evening with our band at Olinda, where Bro. James Elliott is pastor. We had a very quiet service there, and at the close they laid $12.50 on the table to help us on our way across the sea. We thank everyone who took part in this part of the services, as well as for their presence.

Friday night it was our privilege to attend a great reception at the First Church, Los Angeles, for our dear Super­

We have just closed two meetings. Had we not been due at Washington, D. C. with the train to wait so long

THE GREELY REVIVAL

It was immense. Over 100 seekers and nearly all prayed through. This is going to be a great church. Pastor Burger is a whole team. Fourteen had applied for membership when we closed. A mighty missionary service. We begin tonight, Dec. 4th, at Deming, N. Mex.

BATH, ME.

We began our pastorate here yesterday to a large and attentive congregation. The membership is made up of the best people in the city. That is true in all the churches we have pastored. The church has been organized about a month, and prospects are bright for a good work.

J. W. GILLIES

NEWTON, KAS.

Yesterday was another day of gracious victory. Sister Rebecca Krikorian, a native Armenian missionary, addressed us both morning and night. God gave us special blessings through her ministry. Four at the altar last night. Others requested prayer.

FRID H. MENDHELL, Pastor.
CHRISTMAS CARDS

We have a very nice line of Christmas Folders and Cards with greetings and Scripture text. A variety of designs.

ENVELOPE SERIES, FIFTEEN SIZES. Floral and landscape designs; tissue; with Scripture text and presentation blank. Each folder enclosed in an envelope. Eighteen varieties, with verse of poetry and Scripture text. Price, 3c per dozen; $1.50 per hundred.

 Bookmark series. Size 3 x 6 inches. Forty varieties with Christmas greeting. 1c per dozen; 7c per hundred.

Send 15 cents in stamps and we will send you samples from which to make selection.

Books on Missions

STORY OF JOHN G. PATON: or, Thirty Years Among South Sea Cannibals.

Told for young folks. Forty-five full-page lithographs illustrate the book. Write for free booklet design on cover stamped in colored letters. 40 pages. Price, $1.00

HEROES OF THE SOUTH. By Martha Burr Banks.

Eight full-page illustrations. 220 pages. A very fascinating volume in which the stories of Lafayette, Henry Clay, Wight and Patterson, of Moses, Hunt and Colveret; John Ledyard and John T. Wilson and others are told.

Price, 60 cents.

IN ARTISAN MISSIONARY ON THE ZEKE BEN. The true story of William Thompson Waddell.

Largely drawn from his letters and journal. Contains many interesting representations from photographs and maps.


Books for Preachers

SOUL WINNING STORIES. By Louis Albert Banks, D. D.

This book contains a number of stories from life gathered chiefly from the author's personal experience. They are well calculated to aid in the work of soul winning. If you would win men you will need some avenue to their hearts. This book will help you.

221 pages; cloth. Postpaid, 60c.

HOW TO BE A PASTOR. By Rev. Theodore L. Cooper.

136 pages. Postpaid, 75c.

THE MASTER PASTOR. A study of the homiletics of Jesus, by Albert Richmond Band, A. M., D. D.

Twenty-five chapters briefing with thought and suggestion. The following list of chapter heads will give you an idea of the scope of the book. The Preparation for Jesus' Preaching; The Nature of His Audience; His Preaching; The Themes of His Preaching; The Symbolism of His Preaching; The Personal Emphasis in His Preaching; The Seismic Element in His Preaching; The Drama in His Preaching; The Moral Overtones; The Person in His Preaching; The Miracles Related to His Preaching; The Principles of His Preaching; The Personal Delivery Element of His Preaching; The Influence of His Preaching; The Personal Influence of Jesus in His Preaching; The Similarity of His Preaching; The Origin of His Preaching; The Difference Between His Preaching and Ours; The Authority of His Preaching; The Power of His Preaching; The Scope of His Preaching; The Individuality of His Preaching; The Implications of His Preaching; The Supremacy of His Preaching; The Future of His Preaching; The Norm of His Preaching; The Norm Value of His Preaching. 520 pages; cloth. Postpaid, $1.00.

BLOOMSBURG, PENNSYLVANIA

GENERAL SUPERINTENDENTS

P. F. BISCHER ..... Los Angeles, Cal.

H. F. REYNOLDS Oklahoma City, Okla.

E. F. WALKER .... Glendora, Cal.

DISTRICT SUPERINTENDENTS

ABILENE

J. M. Ellis, Box 175, Hinnin, Texas

ARKANSAS

G. E. Waldo, Box 40, Roche, Ark.

ALBERTA (Canada) MISSION

W. H. Tait ..... Room 153 Grain Exchange, Calgary, Alberta

ALABAMA

C. N. Lancaster ..... Jasper, Ala.

CHICAGO CENTRAL

J. W. Wisner, 724 Nelson St., Indianapolis, Ind.

Massfield, Ill.

Kirkland, Ill.

George town, Ill.

Rome, Ill.

John C. Greenwood, Ind., R. F. P. No. 9, Dec. 21, 1852

CLARKSVILLE

J. R. Young, Box 22, Clarksville, Tenn.

Rutherford, Tenn.

Lindenport, near Clarksville, Tenn.

DAKOTAS AND MONTANA

L. M. Baggott, Burley, Idaho, Dec. 15.

D. B. Wilmore, 322 S. Walnut St., Columbus, Ohio.

IOWA

W. M. Nelson, Texarkana, Texas

DALLAS

J. B. Creighton, Boise, Idaho

IOWA

W. T. Flanary, Ottav, Ill.

Chariton, Iowa, Marks Church, R. F. D. 2, Care

Roy C. Miller, Dec. 7-23

WARREN, PA.

Thanksgiving, Nov. 28, 1912, Warren Nazarene Church was four years old. The occasion was recognized with an old-fashioned love feast. For three hours while we listened to testimonies, adorations, songs of praise and holy laughter, the glory was down. This occasion caused our people to take a retrospect, and how they did rejoice because they had a place to worship where the Holy Spirit could have His way. WILL H. BERRY, Pastor.

PITTSBURG, PA.

Thanksgiving was a day long to be remembered at the Nazarene home, No. 17, Kenova street, Pittsburg, Pa., because of the presence of Jesus Christ manifest in the expressions in afternoon and evening. The superintendent, Mrs. Acklin, with face all aglow and heart full of love for good, walked in the room, and praises, took us through the well-spread dinner-room to the kitchen, which was literally lined with glory. ERIE R. R. quartette sang "Welcome, Wanderer, Welcome." Mr. J. J. Phillips, a railroad man known as "Sunny Jim," occupied the organ stool and did us good service as well as leading us to the throne of grace. The matron, Miss Duning, in her busy life, was not permitted to attend this service, but in the evening came to the front with a testimony that would make your heart sing. The girls, without a single exception, could and did bear testimony to the saving grace of God. Sister Acklin anointed one of the girls, and the others. There are at this time eight girls and four children in the home, a great many have been so refreshed in the home that many others have been returned to their homes. No less than a dozen babies have been placed in Christian homes. S. H. WALLS.

CISCO, TEXAS

The Cisco revival closed in a cyclone of power. In the last service the subject was the subject of the Holy Ghost. We were so unmanned by the Spirit that we could not even attempt to put in any organized form our convictions, but by the power of God we were able to return to the throne of grace. The girls, without a single exception, could and did bear witness to the saving grace of God. Sister Acklin anointed one of the girls, and the young people. We were all interested and we pray that God will move on the troubled waters of these precious men's lives, and send conviction in mighty power. He is able.

HАЗEL. DRINK

H. F. REYNOLDS Oklahoma City, Okla.

C. A. WALKER, Glendora, Cal.

KANSAS

A. S. Corban, 3493 Wayne Ave, Kansas City, Mo.

Pekin, Ill. (Of. Abbyhlo) Dec. 10-12


KENTUCKY

Howard Eckle, 3920 Madison St, Louisville, Ky.

Mark Whitney, Indiopo, Mo.

NEW ENGLAND

L. N. Fohn .... R. F. D. 3, Sunnboru, N. H.

J. A. Ward, 1730 Dean St, Brooklyn, N. Y.

NORTHWEST

Deale Wallace, Box 304, Walla Walla, Wash.

Portland Oregon. (First Church) Dec. 8

Asheville, N. C.

Walla Walla, Wash.

Olympia, Wash.

Missoula, Mont.

Salmon, Oregon

OKLAHOMA

S. H. Green, Altus, Okla.

Nelson, Okla.

Wichita Valley, Okla.

Dec. 18-19

C. A. Imlau

San Francisco

SOUTHERN CALIFORNIA

E. M. Jones, 3011 10th St., Oakland, Calif.

W. C. Wilson, 657 N. Orange Ave, Greenville, S. C.

Pomona and Ontario, Cal.

Oklahoma City

Santa Ana, Calif.

Jan. 6-12

SOUTHEASTERN

W. H. Hanson, Springfield, Mo.

SOUTHEAST TENNESSEE

S. W. McGowan, R. F. D. No. 3, Se Tama, Tenn.

Davidson, Tenn.

Dec. 9-14

Water Valley, Tenn.

Dec. 29

CISCO, TX.