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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 BUSINESS 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

GOD 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: "Everyone 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 or 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 confusion 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 indorsement 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 embankment 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

nor removing or benefiting the mud bank. We must first remove the obstruction of a prayerless church; then we can hope to reach the lost sinners ensconced so securely behind such a church.

THOUGHTFUL PREACHERS in all ages have realized the necessity 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 compared 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 lost 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 beautiful 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 complaining at the man because he did not sweat. You can't expect 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 pastors. 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 definition 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 overwhelmingly 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. Freedom and liberty are two different words and mean two different 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 himself 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 personally 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 yourself 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 affirmations 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 repetition of its formulas but his impregnation with its spirit."

The Editor's Survey

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 done and said—
Did they accord with the way you prayed?
Have your thoughts been pure, your words
been kind?

Have you sought the Savior's mind?
The world, with a criticising view,
Has watched—but did it see Christ in you?

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 bent?
Has a wandering soul, with hope 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 on sin's destructive shoals,
And perhaps of Christ their only view
May be what of Him they see in you.
Will they see enough to bring hope and cheer?
Look to your light! 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 men;
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.

—Zion's Herald.

Only One Opportunity

It is a truth seldom considered that only in this life have we opportunity of exercising the beautiful graces of unresentfulness, forgiveness, and love for enemies. How ready we should be, therefore, to comply with our Savior's instructions and cheerfully forgive those who injure us, and repay only with kindness and love all who despitely use us. No such opportunities will come to us in heaven. In that blessed land there will be no persecutors, no slanderers, no enemies to Christ or His disciples. Hence in that fair land we will have no opportunity of exercising these glorious and lovely traits of long suffering, forgiveness and tender compassion with the erring, and the wrong-doer. We had better use these opportunities on this side the grave and get all the comfort and joy out of their exercise, the marvelous accretion of spiritual force and fibre to character here, and the great reward awaiting us in the world to come. Revenge has no reward in it and is only silly and senseless. Whereas unresentfulness or forgiveness is its own blessed reward and contributes to strength and solidity of Christian character. That quaint old story of the Arabians has a very noble lesson in it:

A haughty favorite of an Oriental monarch, who was passing along the highway, threw a stone at a poor dervish. The dervish did not dare to throw it back at the man who had

assaulted him, for he knew the favorite was very powerful. So he put the stone in his pocket, saying to himself, "The time for revenge will come by and by, and then I will repay him for it." Not long afterward, this same dervish, in walking through the city, saw a great crowd coming toward him. He hastened to see what was the matter, and found, to his astonishment, that his enemy, the favorite, who had fallen into disgrace with the king, was being paraded through the principal streets on a camel, exposed to jests and insults of the populace. The dervish, seeing all this, hastily grasped at the stone which he had in his pocket, saying to himself, "The time for my revenge has come, and I will repay him for his insulting conduct." But, after considering for a moment, he threw the stone away, saying, "The time for revenge never comes; for if our enemy is powerful revenge is dangerous as well as foolish; and if he is weak and wretched, then revenge is worse than foolish; it is mean and cruel. And in all cases it is forbidden and wicked."

The Church and the Preacher

The relation of the preacher to the church is one of the closest and most vital character. We had almost said that the relation was one of cause 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 solidity, 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 Presbyterian* says truthfully:

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 unwaveringly for the purpose devised by Jesus Christ the work will go on in truth and righteousness. If there shall be defection and disloyalty it will be as if, 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 truth 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 we discover the fact or it is brought to our notice. Unrighted wrongs, unconfessed sins, unpaid vows, unmade restitutions, will not only keep any man definitely away from Christ, but will definitely forfeit the 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 bring to us great spiritual enlargement. 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 recognize that it is pleasanter to make it than to fail to make it when it is needed. It has been well said that, in any argument, it is a great deal more important to the one who is in the wrong that he should see this, than it is to be the one who is in the right that he should be able to prove his case. Yet the most of us, in an argument, are more interested in proving our case than in discovering that we are wrong. King Nebuchadnezzar set us a good example when, after the failure of his plan to destroy the three Hebrews who had refused to worship his image of gold, he blessed God who had delivered the men who had "changed the king's word." Through self-death in Christ we may live in the spirit of eager and instant welcoming of any discovery of our own mistakes.

Victorious Power of Love

The apostle declares, "This is the victory that overcometh the world, even our faith." It is true, however, that this faith works by love according to the same Scripture. So that we could truthfully say that this is the victory that overcometh the world, even our faith which works by love. It is love which leads to conviction for sin, to repentance, to surrender, to fidelity in service and to success in the Christian life. A true vision of the boundless love displayed in One hanging on a tree in agonies and blood, through the Spirit, breaks the hardest heart, and under the power of the same blessed Spirit leads that heart on and on through the successive stages mentioned above. It is through love that the preacher is to reach the hearts of his hearers and win men to Christ. Gypsy Smith declares that his greatest victory in a great meeting was won through father-love. He says:

I was scheduled to speak in Northampton, England, and an audience of fifteen thousand gathered to hear me, attracted more by curiosity than by religious interest. Northampton is most difficult ground from an evangelistic view. The atmosphere is infidel. It is a hotbed of atheism. My reception was anything but inspiring, but I had a mission there, and I was in to win. It took me forty minutes to cover ground ordinarily gotten over in five. When I mentioned the name of Jesus, they shouted and raved like mad men. The committee of clergymen managing the revival urged me to give up. But, no; here were men who needed the word of the Master, so I start-

ed to sing a hymn, and my choir followed. After a few minutes there was a slight lull, 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 row, and said: "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 already—we were both fathers. "And are your sons good?" I asked; and he hung his head, and was silent. "Are they good?" I repeated; and he raised his head and said, falteringly: "No; one is a drunkard and a thief, and has broken my heart." "You do not love your son?" I accused him. He looked straight into my eyes, and said slowly: "Yes; in spite of it, I love him." "And God loves you in spite of yourself," I answered. Through a parent's love I snatched victory from defeat, and led a most enthusiastic 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 he also reap" is a law inexorable, changeless, irreversible, unfailing. The illustrations of the truth and the pathos of it are occurring daily and make 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 New York to take up with a young plumber, to whom she was married after her husband had obtained a divorce. Soon after her elopement she described herself as "an American woman who stands by the courage of her convictions, be they right or wrong." Last week these two 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 disillusionment from her infatuation, the woman is reported to have said to a friend: "My friend, you and I and Fred may laugh sometimes at old things like the law and religion when they say 'thou shalt not.' We may think that phrase was written for old fogies. But my friend, there comes to all of us sometimes the knowledge that the 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. It's worse than death—it's hell on earth." And thus it is not simply the Bible that tells us that "the wages of sin is death." We may read a dozen illustrations and proofs of it 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 as grounded in inbred sin, and the promise and provision of holiness in the blood of Christ. Yet even the Scripture testimony is often not the most convincing evidence to the unbeliever and the unsanctified. To such, the most convincing evidence is the practice of holiness in the human life. It is thus that the sanctified become the epistles 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 should be a thrilling lesson to the sanctified of how careful they should be that

the light which they reflect should be a full, a true and a brilliant light which would lead unerringly all within their holy influence to the Infinite Source of true light and life and perfect love. A striking illustration of the truth of the above is related by the *Christian Standard* in the following:

Bishop Joyce, who stood as a definite advocate of entire sanctification, told the writer that he had a hot-headed temper, being a "red-headed Irishman." He said that he had some prejudice against the doctrine, owing to some of its professors, but more because it was impossible to practice perfect patience. When pastor of St. Paul's Methodist church, Cincinnati, it fell to his lot to have the care of Epworth camp meeting. They always had a pentecostal hour, and Dr. Sheridan Baker was the preacher for that hour. One afternoon, when Dr. Baker was blessedly expounding the doctrine of scriptural holiness, a certain doctor of divinity arose and challenged the preacher; in his remarks and criticism he got quite personal, even caustic. Then said Bishop Joyce to himself, "Now we'll see how Dr. Baker takes that, for no man can stand that." To his, and everybody's surprise, Dr. Baker said to his critic, when he had concluded and sat down, "The Lord bless you, brother, I love you all the same." He then went on with his exposition and never alluded to the interruption. "Well," said Dr. Joyce, "if holiness will do that for a red-headed man like Sheridan Baker, it will do it for a red-headed Irishman like me." One year later, under the preaching of Dr. William Jones, the pentecostal hour preacher, at Epworth Heights, Bishop Joyce entered into the experience, and ever became a steady defender and promoter of this great grace.

The Bruised Reed

The reed is a striking type of frailty, and the declaration that "He will not break the bruised 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 human weaknesses or infirmities. If they meet not his contempt they will his disdain or indifference. Man likes the heroic, the ruggedly independent, the aggressive. Success is the key to his esteem. How little inclination the world has to be tolerant of failure from whatever source it comes. Rich men have a self-conviction that poverty is inexcusable. 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. How unlike the heart of Christ. His sweet compassion went 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 cause. The fact alone stirred His infinite depths, and His pity like a deep, mighty Amazon, flowed forth beneficently athwart the Saharas of humanity's weaknesses, woes and wants, spreading light and hope and gloom in weary hearts. Dr. Jowett has the following beautiful paragraphs on the reed of the wilderness:

"What went ye out into the wilderness to see? A reed shaken by the wind?" The reed of the wilderness was used to describe a certain type and quality of life. The desert reed yielded before the wind; it was swayed, anyhow, anyway, anywhere. It bent before the wind, from whatever quarter it blew, and became the type of frailty, fragility, pliability. But we are to add another characteristic even to this vivid symbol of impotence. It is not

only a swaying, desert reed, but a "bruised reed," broken on its stem and withering at the fracture! Can we find an image more extraordinarily expressive of concentrated weakness? Well, now, there are people just like those desert reeds. They are the opportunists, yielding and bruised. They change their opinion every hour, until the very power of conviction is gone. They change their movements with the movements of the hour, until the very power of self-initiative is lost. They become bruised in the wind. What can we do with them? What do we do with them. We count them as worthless. We fling them away. But what will the Savior do with human reeds, these playthings of the wind, the sport of caprice, the broken creatures of the passing hour? "He will not break the bruised reed." He will turn the bruised reed into "an iron pillar," and "out of weakness it shall be made strong."

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 electrical fixtures in the world, even though studded with costly gems and made of burnished 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 matter either by adding to the fixtures other clusters of chandeliers equally expensive and beautiful. Neither will it help matters by adding to the complexity or elaborateness of these things. There is only one need and that is connection with the source of power. The great churches 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 money was raised until societies and organizations burdened the churches with complexity and confusion, but there was no added power from these sources. They will never find it except by the way of the throne through the medium of prayer. It is only by power divine that this world is saved. Away with all miserable substitutes. Let there be a return to prayer and an earnest, hearty seeking for the power divine which alone can move and save human souls. An exchange says with force:

The power to bring the world to Christ lies not in man nor man's invention, but in God. It is only by way of the throne that the road leads to effective service. Prayer, and prayer alone, is the switch that connects the dynamo of heaven, with the saving machinery of the church. We may study much, we may organize, 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 lives shall be fruitless. The church that reaches the people of God, must first reach God for the people. There is no way to the hearts of men, save through the heart of Jesus. Let us fall at His feet and linger there.

The School of Solitude

Occasional retirement to solitude 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 divinest lessons will reach our hearts and mold our lives.

The Open Parliament

Do It Now

BY W. S. M. CARSON.

Stay that thought e'er it take wing,
Do it now.

Curb that word, 'twill hurt or sting,
Do it now.

Little sins all grow to great
Once other folk can them relate.
You can't control beyond your gate.

Pity all in urgent need,
Do it now.

Weigh not chance of grain or greed,
Do it now.

Judge thy motives. Are they pure?
Winsome kindnesses secure,
Honest thanks which aye endure.

Help that lame dog o'er a stile,
Do it now.

Meet the beggar with a smile,
Do it now.

Lend a hand and ne'er refuse
Giving kindly simple dues,
Rather than thyself amuse.

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

Dry that orphan's wailing tear,
Do it now.

Living faith, earnest doing
When in love's pursuing
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 vain regret,
Saddest line which thoughts beget—
"Work is done, my sun is set."
Do it now.

—Irish Presbyterian.

The Tinkerers

F. M. LEHMAN.

They've taken the Bible to pieces to-day—they've cut all the miracles out; they've left nothing in it to hope 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 blest 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 light sheds, till nothing of evil remains.

They tell us that Moses was full of mistakes; the sun did not pause in its course; the whale did not 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, dizzy and dense, and make men of monkeys and fools. They say education will beat God's old plan to lift us from moral disgrace—from mere protoplasm to ape and to man—until they develop the race.

These Babelites babble of culture and creed—all human, nay, carnal and vile; and when we extol all the virtues of Christ they answer with scoff and a smile. But somehow or other, when life ebbs away and heartstrings thrum slow in their pain, they turn from their fancies and fervently pray, and find all their theories vain. When whispering pines and the coffin and spade loom out from the shadowy vale, men turn from their follies and, trembling, afraid, find human devices must fail. How puny the arm that would lift against God some weapon of human design! That arm shall be palsied and rot 'neath the soil, while grace and redemption shall shine.

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

The Pharisees And Sadducees

G. W. BUGH.

The first mention in the New Testament of these people is recorded in Matt. 3: 7: "When John saw many of the Pharisees and Sadducees 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" (Mk. 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 Sadoc. 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' seat (Matt. 23:2). They ignored the Abrahamic vision of angels, spiritual revelations, and the visions of prophecy. They admitted Pharisees to be rulers in their Sanhedrim. Among their tenets 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 are also at a loss to know. But it is evident that they were dissenters from most of Sadduceeic belief. They were in many respects true in their teaching and held to righteousness externally. Their great mistake lay in their misconception of purity and holiness. They firmly believed in a general resurrection of the dead, which the Sadducees denied. (See Acts 23:8; Matt. 23: 25). The word Pharisee is the same as Separatist. The Pharisees were separate from Sadduceism. They thought it a disgrace to associate or mingle with any external law breaker, a sinner or a publican. They thought it a shame for Christ to eat and drink with sinful men (Luke, 15:2). They fasted and prayed much to be seen of men. (Matt. 9:11; 23:14). And they found fault with Jesus for suffering his disciples to eat with unwashed hands (Mk. 7:3-4). In their consecrations they exalted self, and worshipped the ego. Their selfishness knew no bounds, and their envy led them to blasphemy against the Holy Ghost (Matt 12:24, 31). They failed to do the will of Jehovah in matters of the law of "judgment, mercy and faith" (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, worshipped ignorantly, 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 self instead of crucifying carnality—the old man? Certainly there are a number seeking the highest positions, who make long testimonies and prayers, but defame others and brag much of themselves. Even preachers use the pronoun "I" 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 another, unless to, their advantage. 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"

CHARLES BAUERLE.

What we need is practical everyday Christianity. God demands it of us, the unsaved world expects it of us.

From every quarter we hear these

words—"There's Mr. so and so. He makes a big profession on Sunday, and all through the week his life denies it." On the other hand we sometimes hear this 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 professed Christians nowadays 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 Holy Ghost 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.

GRINNELL, 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. 14:1.

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. 10:35-45.

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

9. He who would be soul winner and do exploits for God must spend much time in fasting and prayer. Matt. 17:19-21.

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, Acts. 1:8.

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 abundant 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. JAS. 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 scolded or denounced 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. A den of thieves He called it. We can 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 oyster suppers, bazars, socials, lawn fetes, 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, is it wisdom to stand at the sacred desk and pour out a tirade 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 purpose only, that the cravings of their 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 joined with him in a tent meeting. The last Sunday night of the meeting he gave the other two churches such a berating that my soul cried out to God to somehow stop up the ears of the hearers that the seed that had been sown would not be lost. The tent was crowded, and there had been deep conviction, but it seemed that pray as earnestly as I could I could feel the Holy Spirit withdrawing. After the services were dismissed two 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 teacher? His Word says, no! Again I know a Nazarene preacher who has all during this political campaign given a sermonette on Taft, Roosevelt, Wilson and Chafin. He would get red in the face, walk the floor and denounce everyone but 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, God knows my heart, and when He sanctified 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. God help us to remember that wisdom is the principal thing, and 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 said in a recent lecture to young men "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 is worse than wasted time. The Bible says, 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 in his fields. It is said that a man on seeing a Canada thistle growing on his farm, was so angry that he jumped upon it and stamped with such violence that he caused the seed to bound and spread and in that manner produced a great crop of thistles. How much better it would have been

to 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. How many of the most notorious criminals 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 things. The moving picture show and 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, rye would spring up among the wheat, he would send out men just before harvest time, with instructions to handpick and bag every head of rye, 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, and again that His 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 received his first religious 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 people who came in big crowds. On Sunday night 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 in some measure for 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 Chinese bring to us Confucianism; the Japanese Shintoism, and some others

are Sun worshippers. And the Mormons are like Mohammedans in the matter of polygamy; and as we continue the list we see Spiritualism, Edyism, Unitarianism, Universalism, No-hell-ism, Higher Criticism, and an attempt to eliminate the divinity of Jesus Christ, and to ignore his cleansing blood. 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. In face of this kind of thing it behooves 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 (*Leviticus*)." We must exalt 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 evangelized," and proceed to make themselves comfortable.

We must not "ease up," but keep preaching, lifting and praying day and night, preaching Jesus Christ and freedom 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. We can not stop, we must help them; how can we be saved if we do not?

China has over four hundred millions 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 millions in darkness, witchcraft and idolatry, serving other gods than Him on whom you call. Japan has fifty millions, who need your Savior. South America, the neglected continent, and yet our sister continent, has forty millions, under the yoke of Roman paganism. Korea has twelve millions, without God. Mexico has twelve millions 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 sitting still where multitudes rush on in 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 begin 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 sensational stories. The best books were placed in his hands, 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?"

"No," was the reply; "his mind will be ruined if he keeps on reading after his present fashion. He used to be a sensible boy until he took to reading nonsense and nothing else."

The boy sat still for a time, then rose, threw the book into a ditch, went up to the man who said his mind would be ruined, and asked him if he would let him have a good book to read.

"Will you read a good book if I let you have one?"

"Yes, sir."

"It will be hard work for you."

"I will do it."

"Well, come home with me and I will lend you a book." He went with him and received the volume that the man selected.

"There," said the man, "read that, and come and tell me what you read."

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 no desire to read the feeble and foolish books in which he had formerly delight. 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 owes everything to 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.

Mother and Little Ones

The Empty Place

A homeless Bad Habit went searching one day
For a spot where it snugly could settle and stay;
It hung around Fred's door for three hours by the clock,
But never found courage to step up and knock.

The place was too busy and crowded, you see;
There was really no minute that seemed to be free;
There were lessons and games, there were books to be read,
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.

"Ah, here's what I want," it remarked with a grin;
"I can settle in peace, and grow into a sin.
Jim's life is so idle and empty, I see,
That it'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! Other boys, too, should keep a lookout,
For many Bad Habits go searching about.

—Ex.

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 Tennyson at the head or foot of the class?" he inquired, 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."

"Pray what do they recite?" her uncle asked. "Spelling and geography?"

"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.

"Do you admit visitors?"

"Oh, yes, sir! Mamma often comes in. That's the visitor's seat," pointing to a great armchair.

So from the other side of the room Uncle Leonard watched the small teacher and her renowned scholars.

"Lord Tennyson will please recite his New Year's poem, beginning:

"Ring out, wild bells, to the wild sky."

Whereupon Rosetta selected a book from the pile, and keeping her fingers 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 said:

"Mr. Pope, you may recite two lines from your 'Essay on Man,'" and again Rosetta spoke for her pupil:

"Honor and shame from no condition rise;
Act well your part, there all the honor lies."

Then she turned to her uncle with a smile. "I can't understand much of his," she explained; "but seeing our names are the same, I thought I'd have to put him in somewhere, and he's learned those lines so well he stays up near the head."

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

"Mr. Cowper, 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: "Mr. Cowper, you may go to the foot!" adding to her uncle: "I can never remember that, but I like it."

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

"Oh, whenever I get lonesome! I guess I'd rather have you talk to me now," and 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."

"I should say so! I shall have to coach Maud at first; she doesn't know one author from another."

"Neither did I till I learned," said Rosetta.—Emma C. Dowd, in *Young Christian Soldier*

Thorough Cure

A wealthy nobleman, suffering from depressing melancholy, went to consult a famous physician, who told the count he could discover no trace of disease. "That is strange," said the nobleman, "this melancholy endangers my reason, so help me." The doctor asked, "What subject most occupies your thoughts?" "I am a skeptic; I do not believe in the Bible, but one of its dogmas haunts me like a specter." "What one?"

"The Judgement. It is constantly before me. There is One on the great white throne whose look of justice terrifies me." "What makes you fear?"

"My life is deemed irreproachable but in the presence of such dazzling purity my best actions seem black. That eye searches my heart and I feel guilty and long to hide." "Is this the cause of the melancholy?" "I suppose so. This terrible vision is always before me."

"I have an old book that contains the remedy for your disease," the doctor said, handing him a book opened at Isa. 53. The count read aloud the first six verses, then stopping at "the Lord has laid on him the iniquity of us all," asked, "What does that mean?" "That the Son of God took

the sinner's place, and bore his punishment. He became the willing victim, and God laid upon Him the iniquity of us all, and with His stripes we were healed." "What! did the Son of God take my place and die for me?" "Read on a little farther." Reading two more verses, the count stopped and said, "Oh, what great love to sinners!" Finishing the chapter, he cried out, "I see it clearly—justified by another. Doctor, such a salvation could never have originated in the heart of man. None but God could carry it out. What love in God—what love in His Son! What grandeur, what beauty! My load is gone." And the count went out of the doctor's office a saved man.—Selected.

The Dangerous Door

"O, Cousin Will, do tell us a story! There is just time before the school bell rings." And Harry, Kate, Bob, and little Peace crowded about their older cousin until he declared himself ready to do anything they wished.

"Very well," said Cousin Will. "I will tell you about some dangerous doors I have seen."

"O, that's good!" exclaimed Bob. "Were they all iron with heavy bars? And if one passed in, did they shut and keep him there forever?"

"No; the doors I mean are pink or scarlet; and when they open, you can see a row of little servants standing, all in white, and behind them is a lady dressed in crimson."

"What? That's splendid!" cried Kate. "I should like to go in myself."

"Ah! it is what comes out of 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.

"When the guards are away," said Cousin Will, "I have known some things to come out sharper than arrows, and they make terrible wounds. Quite lately I saw two pretty doors, and one opened and the little lady began to talk like this: 'What a stuck-up thing Lucy Waters is! And did you see that horrid dress made out of her sister's old one?'"

"O, yes," said the other little crimson lady from the other door. "And what a turned-up nose she has!" Then poor Lucy, who was around the corner, ran home and cried all evening."

"I know what you mean," cried Kate, coloring.

"Were you listening?"

"O, you mean our mouths are doors!" exclaimed Harry. "And the crimson lady is Miss Tongue. But who are guards, and where do they come from?"

"You may ask the great King. This is what you must say: 'Set a watch, O Lord, before my mouth; keep the door of my lips.' Then He will send Patience to stand on one side and Love on the other, and no unkind word will dare come out."—*Young Soldier*.

The Giants of Every Day

Looking up from the picture book he was eagerly reading, Teddy exclaimed: "I'd like to be Jack the Giant Killer, and frighten all the old giants away."

The other children laughed heartily at Teddie's choice, and Bob remarked:—

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

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

"There are giants, aren't there, Uncle John?" he asked, throwing down his book, and coming over to his uncle's arm chair.

"Giants, Teddie?" he repeated, gravely. "Yes, my boy, there are a great many giants all around us; and we have to learn to be good fighters if we do not wish to be overcome by them."

Teddie beamed 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 Intemperance, that is harder to conquer than any that the famous Jack ever vanquished. And there is another called Selfishness, a terrible monster with nine heads; and a third named Cruelty, and a fourth named Dishonesty. We might mention ever so many more."

"Oh, that kind," said Bob. "I meant there were no real giants."

"Well, these are fairly real giants, Bob. Did you ever try hard to fight one?"

Bob looked sober.

"I don't believe I've tried as hard as I might, sir," he confessed frankly. "I think my worst giant is Selfishness," he added slowly.

"And mine is Idleness," whispered Alice. "What is mine? It must be my Quick Temper," admitted Nellie, blushing over memories of recent defeats.

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 a giant?" he ventured.

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

"I'm afraid so, Ted. 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:—

"Yes, there are lots of them. There's my cross words to the nurse this morning; and I disobeyed mamma; and I broke papa's pen-knife that he told me not to touch, and I, oh"—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 Abu-Kler, fought in the Soudan, 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 New Testament.

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

Davie nodded assent, and he went on, reading from the eleventh chapter of Matthew's gospel. Presently he came to the twenty-eighth verse, and read over slowly the words, "Come unto me all ye that labor 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; these words can never be meant for me. No, no; I've been His enemy—they can not be meant for me."

"Enemy or not, I assure you, 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? Let me hear them over again."

"That I will, Davie, listen to them, lad." And Jamie read aloud: "Now then we are ambassadors for Christ, as though God did beseech you by us, we pray you in Christ's stead be ye reconciled to God. For he hath made him to be sin for us who knew no sin, that we might be made the righteousness of God in Him." "Believe on the Lord Jesus Christ, and thou shalt be saved."

The dying lad's face changed; raising himself partly on his couch, 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 whisper saying, "Thank God, at peace! at peace!"

As the setting sun threw its parting rays on the marble brow of the dying youth, a sweet smile played on his countenance, and ere the morning dawned on the busy camp, he was "absent from the body and present with the Lord." There, amid the horrors of war, within a few hours of eternity, he accepted God's gracious terms of peace, surrendered himself to Christ, and was freely pardoned.

How much easier for you who are in health, and amid the comforts of home, to do the same. God's terms of peace are just the same to you today, and now, as they were to that young soldier on the far-off deserts of Sudan. Will you accept them now, or pass on to the bar of God, unpardoned and unprepared?—Tidings of Mercy.

A Forlorn Old Woman

It was a bleak, snowy day; the train was late; the waiting room was dark and smoky, and the dozen women, old and young, and a few men, who sat waiting impatiently, all looked cross, low spirited, or stupid. I thought, as I looked around, that my fellow-beings were a very interesting set.

Just then a forlorn old woman, shaking with palsy, came in with a basket of wares for sale, and went about offering them to those seated in the station. Nobody bought anything from her, and the poor old soul stood blinking at the door a minute as if reluctant to go out into the bitter storm again. She turned presently and poked about the room, as if trying to find something, and then a lady, dressed in black, who lay as if asleep on a sofa, opened her eyes, saw the woman, and instantly asked in kind words:

"Have you lost anything, ma'am?"

"No, I'm looking for the heatin' place, to have a warm fore I goes out agin. My eyes is poor, and I don't seem to find the furnace nowhere."

"Here it is," said the lady and led her to the steam radiator, placed a chair, and showed her how to warm her feet.

"Well, now that's nice!" said the old woman, spreading out her ragged mittens to dry. "Thank you, dear! This is nice and comfortable. 'I'm most froze today, bein' lame and wabby; and not selling much makes me kind of downhearted."

The lady smiled went to the counter, bought a cup of coffee and some kind of food, carried it herself to the old woman, and said, as respectfully and kindly as if the poor creature had been dressed in silk and fur: "Won't you have a cup of hot coffee? It's very comfortable such a day as this."

"Do they give coffee at this depot?" cried the old woman, in a tone of innocent surprise that made a smile go round the room, touching their faces like a streak of sunshine. "Well, now, this is jest lovely," she added, appreciatively, sipping away with a relish. "This does warm my very heart."

While she refreshed herself, telling her story meanwhile, the lady looked over the poor little wares in the basket, bought some things, and cheered the soul of the old woman by paying well for them.

As I watched her doing this, I thought what a sweet countenance she had. I felt ashamed of myself that I had shaken my head when the basket was offered to me, and as I saw the look of interest, sympathy, and kindness come into the faces all around me, I wished that I had been the one to call it out. It was only a kind word and a friendly act, but somehow it brightened that dingy room wonderfully. It changed the faces of all who were present, and I think it touched all their hearts, for I saw many eyes follow the plain lady with sudden respect, and when the old lady got up to go several persons beckoned to her and bought something, as if they wished to make amends for their first negligence. The simple little charity was a good sermon to those who saw it, and I think each one went on his way better for the short time spent in that dreary station.—Exchange.

The Old, Old Beautiful Story

A poor little street girl was taken sick one Christmas, and was carried to the hospital. While there she heard the story of Jesus coming into the world to save. It was all new to her, and very precious. She could appreciate such a wonderful Saviour, and the knowledge made her very happy as she lay upon her little cot.

One day the nurse came round at the usual hour, and "Little Broomstick" (that was her street name) held her by the hand and whispered: "I'm havin' real good times here—ever such good times. S'pose I'll have to go away from here just as soon as I get well; but I'll take the good time along—some of it, anyhow. Did you know about Jesus being born?"

"Yes," replied the nurse, "I know. Sh-sh-sh! Don't talk any more. You will disturb others, and do yourself no good."

The child paid no heed to this. Instead, she continued: "You did?" You knew 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' glum. I shouldn't think you'd ever look glum if you knowed about Jesus being born."—Sel.

Where the Shine Comes From

"Well, grandma," said a little boy, resting his elbow on the old lady's stuffed chair-arm, "what have you been doing here at the window all day by yourself?"

"All I could," answered dear grandma, cheerily; "I have read a little, and prayed a good deal, and then looked out at the people. There's one little girl, Arthur, that I have learned to watch. She has sunny brown hair, her brown eyes have the same sunny look in them, and I wonder every day what makes her look so bright. Ah! here she comes now."

Arthur took his elbows off the stuffed arm and planted them on the window-sill.

"That girl with the brown apron on?" he cried. "Why, I know that girl. That's Susie Moore, and she has a dreadful hard time, grandma."

"Has she?" said grandma. "O, little boy, wouldn't you give anything to know where she gets all that brightness from, then?"

"I'll ask her," said Arthur, promptly, and, to grandma's surprise, he raised the window, and called:

"Susie, O Susie, come up here a minute; grandma wants to see you!"

The brown eyes opened wide in surprise, but the little maid turned at once and came in.

"Grandma 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 a long while and mamma is tired out 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. "That's God's reason for things; they are, because somebody needs them. Shine on, little sun; there couldn't be a better reason for shining than because it is dark at home."—Sel.

There is no nation in which the reviving, regenerating influence of Christ's words and life is not sorely needed—no nation where we can not quote with propriety the lines:

"I know of a land that is sunk in shame,
Of hearts that faint and tire,
But I know of a Name, a Name, a Name,
That can set that land on fire."

Giving to others does not exhaust our own supply. The apostles had twelve baskets full of pieces left after all the people were fed. It is always so. The more love and sympathy we give out to others the more we have in our own hearts. Showing kindness to those we meet does not empty our own hearts of kindness.—J. R. Miller.

HERALD of HOLINESS

Official Organ of the Pentecostal Church of the Nazarene

Editor B. F. HAYNES, D. D.
Office Editor C. A. McCONNELL

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GETTING AHEAD!

JONESBORO, LA.
December 9, 1912

HERALD OF HOLINESS:

The Lord gave us grace and glory and seekers at Jonesboro all day yesterday, and the assembly opened with a sweep of victory this morning!

H. F. REYNOLDS.

ANNOUNCEMENTS

NEW ENGLAND DISTRICT

We are still behind on the district and general superintendents' salaries. Will you all please have your churches do their utmost from now on? **Work the little blue envelopes for all you are worth.**

LEROY D. PEAVEY, Treas.

DO YOU WANT A SONG EVANGELIST AND AN ORGANIST?

If so write to Rev. B. D. Sutton, Chariton, Ia., R. F. D. No. 1 (in care of R. C. Millen) at once, and you can get Brother Sutton and wife to assist you in your meetings. He is now leading the singing in the meetings at Mason Church for Rev. E. A. Clark, pastor of our church, and Sister Sutton is using the organ and helping with the singing. She is a good alto singer, and their duets are fine.

B. T. FLANERY, Dist. Supt.

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 conduct themselves in a way to get the confidence of the people and see after their own needs, they will live. Write me at once.

C. H. LANCASTER, Dist. Supt.
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

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 general superintendent, editor of our Sabbath School literature and president of our Illinois Holiness University with you and your people 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 unexpired term and I know God will lead in the selection of the right man to take up this important part of our work as a church. 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. Fogg have recently held a meeting at Meriden, Conn.

Rev. Andrew Johnson has been holding a series of meetings for our church at West Somerville, 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 Northwest District now comprises only the states of Washington and Oregon, since the creation of the Idaho District, where Bro. Bud Robinson is helping Rev. J. B. Creighton, superintendent of that district.

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



Illinois Holiness University

Our school is prospering. As a rule, our students are well and doing well. There have been some good cases of salvation, and the Spirit of the Lord abides with us.

Last Sabbath night we were enabled to raise something over \$1000.00 for the finishing of the chapel, and since then, the amount has been somewhat increased by the free-will offerings of others. Now, the men are at work upon the chapel and we hope that it will be ready for occupancy by Christmas, and will be dedicated at the beginning of our new term, the date of which is January 7th next. The students have contributed liberally.

Quite a number of persons have been writing, and are looking this way with the expectation of entering next term; whilst nearly all of those who have been with us will continue.

Wm. J. Bennett, of Victoria College of Music, London, England, is to be with us to teach violin and mandolin, and we expect the formation of a good class.

It is the conviction of the writer that friends of such an institution, especially in the Chicago, Pittsburg, Kentucky and Iowa District Assemblies, should be glad to contribute of their prayers and from their purses, that all debts may be paid, and that the plant in every particular may be finished and furnished.

The President of the school, in labors abundant, enjoys the fellowship of faculty and students, and all that are in any way connected with the school, and is glad to be assured of their esteem and confidence. The President also stands ready to visit churches within reasonable distance, and preach on Sabbath days, and present a few words; also, in the interests of Christian education in general, and the I. H. U. in particular.

Brethren, pray for us, and help us by your means, and by sending to us your sons and daughters.

E. F. WALKER, President.

OLIVET, ILL.

Peniel University

Last week was one of progress, interest and profit in Peniel University and community. Thursday, Thanksgiving Day was one of the best in some respects we have ever had at this place. Our Thanksgiving service was a blessed occasion. The service opened at ten o'clock conducted by Rev. E. C. DeJernett. He read a few appropriate passages of scripture, made a brief application and gave a history of Thanksgiving Day. His talk was to the point and full of truth and inspiration. The greater part of the service was given to praise and thanksgiving by the congregation. It was not unusual for some to break down in their testimonies and give expression to their feeling of gratitude by weeping, laughing, or shouting. The spirit was upon the service in great power. It was a time of great inspiration and strengthening of the saints and of great concern and deep conviction to the unsaved. School work was resumed Friday morning and has been moving along steadily since.

Sunday was a good day. Brother Neely preached both morning and evening. In the beginning of the morning service he received several people into the Pentecostal Church of the Nazarene, after which he preached a splendid sermon from the text, "Draw nigh to God and He will draw nigh to you." The sermon was divided in to two parts, naturally; the necessity of a clean life, uprightness of conduct, second, heart purity. In the evening, Brother Neely preached to the unsaved. He pictured the awful evils of sin and held up in a bright and attractive way the reward of righteousness.

Health at Peniel is good. We have had practically no sickness at all this term.

One new student registered at the office last week.

Interest in our correspondence study department is increasing.

The young preachers among our students who have monthly appointments have been reporting good services and increasing interest among the people to whom they preach.

Several requests have been made lately from adjoining towns for our quartette to conduct services and sing.

The laying of our concrete walks on the campus is under way.

Brother English, a hardware merchant of Alba who has his children in school here, spent Saturday and Sunday with his family in Peniel.

Anyone contemplating attending school after Christmas please write us for catalog and information concerning Peniel University.

Brother Pastor, you should order a supply of the new book, BEAUTY FOR ASHES, at once, and sell it to every family in your congregation. The price is within the reach of all, and you will have no trouble in selling it.

Some Interesting District Reports

DALLAS DISTRICT.

I came home from the district assembly, after an absence of seven months, and helped the family get started to keeping 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 the 24th we drove eighteen miles to Halesboro, arriving in time for a good morning service. Received two into the church and in the afternoon examined two for license to preach. Brother Chase, who has been preaching several years, is now one of us. Miss Neva Catton, whom God has called to preach, stood examination. The night service was good. November 25th I returned to Cuthand and preached once to a small congregation. November 28th to December 1st at Lone Star. This church has had a year of struggles, but God gave us some good services. Two forward for prayer on Sunday night, I returned December 27 for a revival running into January. I will go to Cedar Hill Friday for a meeting. W. M. NELSON, Dist. Supt.

ALABAMA DISTRICT.

Our recent District Assembly was very fine. Dr. Bresee gave our boys "A lift on the way." The prospects are good for some great work. I have visited our church at Dora since the Assembly and we have decided to build a parsonage right away for Brother Russell. I expect to visit all of our churches that I possibly can before the revival season opens and hold a few days with them. One new church has been organized since the assembly on Rev. J. N. Whitehead's work at Franklin Tabernacle in Mississippi. I will help Brother Whitehead in his revivals at each point on his charge. If any other pastor or church wants me to assist or hold their church revival this coming year, write so that we can arrange dates. Rev. Henry Cook, pastor at Columbus, Miss., writes me that the prospects are good for our work in that city. He says things are looking up at Millport and Vernon, which are on his charge. Our work in Jasper is going on. Dr. W. B. Godbey will be with them 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 Berkeley church with good results. Brother Miller, the pastor, is aggressive in pushing holiness in that educational center where it is greatly needed.

Brother Carl DaueI held a meeting of five weeks' duration in Oakdale with Brother D. S. Reed, the pastor. He is now at Fresno with Brother Sprowl and they are looking to God for a splendid time in that growing city. The writer spent Sunday in Stockton with Bro. Neufeld our new pastor. He is doing splendid work with this young church. We had a gracious day and the Lord poured his Spirit upon the services and the saints shouted for joy. They are thinking of building a new church which is greatly needed.

Evangelist Gaar is assisting Brother C. O. Bancroft, our pastor at Milton, in a series of meetings. We hear good reports from the work they are doing. Evangelist Graves is assisting Brother M. R. Dutton, our pastor at Santa Rosa, in a series of meetings. Brother Dutton 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. Welts recently held a meeting at Waukena which was very successful, and organized a church with twenty members. Brother W. D. King is pushing the work at Hanford. Brother DaueI held a meeting with him some weeks ago which was very fruitful. We expect to have a strong church in this thriving city in the near future. Brother King came to us last year and has already endeared himself to the hearts of the people. Brother Thomas Murrish has the hardest field on the globe. He is buried in the heart of the great city of San Francisco, but he is not a doubting Thomas by any means and always tells us

that everything is as bright as the promises of God. Altogether we have a heroic band of men in this district and God is blessing their labors.

E. M. ISAAC.

PROGRAM FOR DISTRICT CONVENTION

To Be Held at Hutchinson, Kas., Dec. 30-Jan. 1
Dec. 30th, 7:30 p. m.

Prayer and praise H. S. Wenger
Preaching A. S. Cochran
Dec. 31st

Prayer service, 8: 30, a. m.
9:00 a. m., Pastoral Work
"How to Make Pastoral Calls" H. M. Bassett
"The Preacher as a Man," W. F. Kiemel
"The Preacher Before His Congregation" F. M. Lehman
Special Song H. S. Wenger
"The Preparation of the Sermon" F. H. Mendell
Dec. 31st

Devotional Exercises, 2:00 p. m., E. S. Lang
2:30 p. m., Missions
"The Effect of Foreign Missions on the Local Work" Mrs. Susie Horst
"Need of Foreign Missionary Work" J. H. Estes
"The Importance of Home Missionary Work On the Kansas District" A. L. Hipple
"Publishing Interests" 4:00 p. m., C. J. Kinne
Devotional Exercises, 7:30 p. m., N. W. King
Preaching J. B. Mickey
Jan. 1st

Opening Exercises, 9:00 a. m., H. J. Beaver
9:30 a. m., Sunday School Work
"The Place of the Sunday School in the Church" R. E. Gilmore
"The Teacher and the Primary Class" Miss Nettie Ballard
"The Teacher's Relation to the Class" Mrs. C. E. Brink

11:00 a. m., Business Session
Devotional Exercises R. S. Ball
2:30 p. m. "How to lead a Prayer Meeting Successfully" Thos. Keddie, Jr.
3:00 p. m., The Tithing System
"Is Tithing Obligatory?" H. M. Chambers
"How to Tithe" J. B. Mickey
4:00 p. m. "Family Religion—How to Train Children" A. S. Cochran
7:30 p. m. Prayer and Praise S. Wenger
Preaching Service F. H. Mendell
A WELCOME TO ALL

CHICAGO CENTRAL DISTRICT.

I went from Evansville, Ind. to the dedication of our great First Church in Chicago. This was one of the greatest events in the history of the church so far. From First Church Chicago, I went to Hammond, Ind., where our pastor, Sister Felmlee is holding a revival with Mrs. Mattie Wines as evangelist. There are seekers and finders at every service. From Hammond we hastened to Falmouth, Michigan. Rev. A. T. Harris, is our pastor here. The people see that he and his family are well cared for with food and clothing. Brother Harris is doing good service here and in the surrounding country. One day he walked nineteen miles to an appointment and had five souls saved. Moddersville, Mich. is an afternoon appointment of Brother Harris. We had the pleasure of driving the sixteen miles, there and back, and preaching for him last Sunday. Quite a little company of folks had gathered in the school house and eagerly listened to the preaching. Monday morning found us, at an early hour, clothed in borrowed fur overcoats and caps ready for the journey to Ioxley school house, some twenty-five miles from Falmouth, where we had an appointment to preach that night. We spent the night with Art Houghton and wife, who a little more than one year ago were prominent dancers and card players of that country, but now they are holding prayer meetings with their neighbors and urging them to get saved and sanctified. Houghton lake always makes me think of the Sea of Galilee though the lake is much larger than the sea. Here we had a meeting in the little town hall on the lake shore.

J. M. WINES, Dist. Supt.

DAKOTAS DISTRICT

We closed our meeting at Argyle, Minn., Sunday night with victory. This was our first meeting here, and it was wonderful how God opened the way to give us the hearts of the people. Some good cases of salvation. We have reached the hearts of some of the best people in the town.

I began a meeting at Warren, Minn., November 25th, in the Norwegian M. E. church. The saints of this part are considering a camp meeting for next summer. Our next meeting is at Havre, Mont.

The preachers over the district are doing fine. Revivals are going on, and souls are being saved and sanctified. The Minot work is going good. Evangelist Louis and wife and Brother Matthews, of Oregon, have been holding a meeting there. Will establish a Nazarene mission there for the present. Brother Oldham is pastor.

Sawyer church is in a revival. Bro. Jacob Luchsinger, of Nashua, Mont., has Brother Aug. N. Nilson, of Portland, Ore., helping in a revival. Sherben (Minn.) began meeting December 8th. Evangelist J. H. Clymer, of Napoleon, Ohio, will assist Pastor C. D. Norris. Surrey (N. D.) soon will be in a revival.

We have some fine young preachers on this district. They have an heroic spirit, and know not defeat.

LYMAN BROUGH, Dist. Supt.

ARKANSAS DISTRICT.

Yesterday was a good day at Beebe. Had two fine services. Congregations increasing. Reports coming in from the district are very encouraging. Brother Pierce reports good services at Cabot. He will hold some meetings at nearby points. Brother Speakes has settled down to work at Little Rock and the prospects are great for the work of the Nazarene in the capital city. Brother Haynie reports: "The revival is on at Vilonia, and quite a number are finding redeeming grace." Brother Gibbons and wife are now located at Delight, and report fine services on their charge. Our District Missionary Secretary, Bro. Beasley, of Cabot, writes me that he had just turned into the general treasurer \$300.00 for foreign missions.

G. E. WADDLE.

OKLAHOMA DISTRICT.

Sunday, November 17, we were with our church at Altus. Had a good day. B. F. Pretchett, their new pastor, preached in the morning. We preached in the afternoon. We had a melting service and raised nearly \$800.00 to pay off the last debt against our church and parsonage. Monday night quite a number of the Abilene district folks stopped over in Altus, as they were returning from their district assembly. Our beloved general superintendent, H. F. Reynolds was with them, and we had a fine service. Brother Reynolds giving us one of his splendid sermons on missions. Wednesday and Thursday we were with our church at Erick, where Brother Coulson is doing a good work. Friday we visited Brother Coulson's new church near Sweet Water, where God has some select people. We spent the Sabbath with them. We will visit Canute and Woodward this week.

S. H. OWENS, Dist. Supt.

Altus, Okla.

KENTUCKY DISTRICT

Brother Robert Norton, of New Albany, Ind. supplied for the pastor at Louisville, Ky., while the latter was engaged in a meeting at Delmer, Ky., where he dedicated a new church building. He had seekers both Sundays.

Among those who united with the church at Delmer, Ky., was a man ninety years of age. He shouted to the top of his voice and praised God for the privilege of being a Nazarene.

More than sufficient was subscribed and paid in cash at the dedication of the Delmer, Ky. church to meet all outstanding obligations.

The Kentucky District Assembly minutes have just come from the printer.

That ninety-year-old Nazarene at Delmer, Ky., held up his hand on every money proposition that was made when the collection was being taken. He's a live one.

The district superintendent preached on "Helping" last Sunday morning at Delmer, and urged the farmers to build a corn crib for the Lord's tenth.

The latest 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 Supt. S. W. McGowan
Swann and Mission Chapel. S. W. McGowan
Sevier Home Mission. Miss Blanche Coker
Himesville and Shelbyville. Lige Weaver
Pelham, Monteagle and Tracy
City To be supplied
Doyle J. B. Womack
Sparta T. B. Dean

The Work and the Workers

HUTCHINSON, KANSAS'

Sunday two came to the altar in the morning service and both were clearly sanctified. Two more came in the afternoon young people's service and one was sanctified. Then in the night meeting God gave us a holy "landslide." Eleven came to the altar, and seven professed to be either converted, reclaimed or sanctified wholly. In the Thanksgiving noon prayer meeting a boy who had wanted to "whip the preacher" was beautifully saved and asked forgiveness. Probably thirty or more have been seeking God in the last two weeks and many of them have been real finders. Thanksgiving night an offering was taken for the district fund for rescue work of over \$18.00. Then subscriptions aggregating \$85.00 were taken for the pressing needs of the Hutchinson Refuge Home which in charge of Sisters Ballard and Winans is doing a great and blessed work.

School is fine and growing. For catalogue write Mrs. Mattie Hoke, 215 4th Ave. East, Hutchinson, Kansas.

We are looking and praying for a precious time at the District Convention to meet with us December 31, 1912, and January 1, 1913.

H. M. CHAMBERS, Pastor.

NEARING YOKAHOMA, JAPAN

Your party of Missionaries bound for India have, by the favor of the Lord, been brought this far on their journey. Our hearts are refreshed with dews from heaven and we begin to warm as progress is made toward our beloved land for Christ. Truly, it is a high calling to carry the good news to those who have it not.

There are twelve Missionaries on board who gather daily for very profitable study in the book of Hebrews. Services on Sundays in the dining saloon and occasional gospel meetings on deck for the English speaking Japanese and Chinese that are sailing with us. God is precious near us encouraging and strengthening our hearts for the conflict.

L. S. TRACY.

LOWELL, MASS.

We returned home on November 25, from Sebasco, Maine, where we spent three weeks assisting our pastor Rev. Ira D. Archibald in special meetings. We have two churches on this circuit: one there and the other across the New Meadows River at Cundy's Harbor. Brother Archibald took this work last May and has done well there. Our afternoon meetings were held in the homes of the fishermen and rich were the moments of blessing spent in prayer with these humble souls. The old-time Pentecostal fire fell on the services at the church several times and men and women were melted down in humility before the Lord, finding Him precious in pardon and cleansing. I return to-morrow to my church at North Attleboro. My home address: 42 Seventh St., Lowell, Mass.

ARTHUR F. INGLER.

PHILADELPHIA, PA.

We had a glorious all-day meeting Thanksgiving Day. The preachers were Rev. Brother Hodge, from the F. M. Church, of Brooklyn, N. Y.; Rev. J. M. Hartzell and Rev. Jas. D. Acker, of Philadelphia. The Holy Ghost was upon us in power all day. The altar services fruitful.

J. T. MAYBURY, Pastor.

PARMA, IDA.

Sunday, November 17th, we had Bud Robinson with us at Union Chapel. God gave us a glorious day. We went down to Apple Valley where Brother Robinson preached the word as usual, red hot, sky blue and straight as a string. I go to Boise to help him in revival with Brother Creighton.

ALFRED E. DERBY.

DONALSONVILLE, GA.

The Lord is blessing us in this Southland, Have had one reclaimed, and a Baptist minister was sanctified at our prayer meeting last night.

S. M. STAFFORD.

MILTON, CAL.

Rev. J. E. Gaar is being used of God to bless the church and people of this place. There were five at the altar last night and four were gloriously saved to God. Anyone desiring to secure an evangelist for a meeting I would suggest that you write Brother Gaar for he will be a great blessing to all.

C. O. BANCROFT.

KENESAW, NEBR.

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 ask to be remembered in prayer by all the saints for a great revival here. Much light

has been rejected. God forbid that it should yet be turned into darkness.

We had a blessed all-day prayer meeting Thanksgiving Day for our coming revival. Our thank offering for the rescue work on the District amounted to \$7.35. On last Sunday the Sunday School took an offering for 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 is truly blessing this church. We came to them

Publisher's Notes

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 who feel 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 This 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 10½x13 inches. The text reads as follows: "Christ is the head of this house, an unseen witness, a silent listener, an abiding Comforter." In 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 from morn till eve,
For without thee I cannot live.
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," under the picture of Christ in 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 and grain with the text in gold outline letters. The only one now ready is one which everyone should have. The text is "Be Ye Holy" and the card is 4x13 inches. Can be furnished 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 Christmas 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 magnificent paper and will be a great agency for creating an interest in the great work represented by the Pentecostal Church of the Nazarene.

One of the most interesting features in connection with Mrs. Minnie Staples' story is a photograph of herself and a native Japanese family as they were eating a meal in Japanese style.

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

An interesting coincidence occurred in the receipt of the first two mail orders for the special Christmas number, two brothers—H. W. Grattan, of Des Moines, Iowa, and L. E. Grattan, of West Sunbury, Pa.—being the first two to order by mail. This was remarkable and interesting, 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, postpaid, are as follows: Single copy, 5c; three copies, 10c; one hundred copies \$2.00; one thousand copies, \$17.50. Twenty-five or fifty copies will be sent at the one hundred price.

If you want to order in large quantities, you had better telegraph your order unless 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 had 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 perfectly in order. The important point is to **take it some time.** Our offer of 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 or prepare for it. Announce it one week ahead and write us the number of cards you will want.

One enterprising district superintendent has written to every pastor on his district urging that the offering be taken. His churches are responding well. It is needless to say that the work under this superintendent's hand is a glorious success. That kind of a man will have success 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.

about a year ago as pastor; since then thirty-four have joined. We have a membership now of sixty-five. The whole city is before us. 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 some months ago, the 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 precious souls saved, sanctified and reclaimed right along. Last Thursday a week ago was what might be called an epoch in the history of the Y.P.N.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 salvation.

H. REES JONES, Pastor.

HARRINGTON, DEL.

We arrived upon our new field of labor Thursday at 3:30 a. m., and the members gave us a grand reception. On Sunday God gave us a gracious outpouring of His Spirit. The three services were attended by a good congregation. In the afternoon meeting some wept and some shouted and walked the floor for joy.

I. W. HENRY, Pastor.

ONTARIO, CALIFORNIA

Since our last report a number of good people have united with our church. Some souls are getting saved and sanctified right along. Sabbath, December 1, was a blessed day. Two souls prayed through to victory. Great conviction is on the people. C. W. GRIFFIN,

WHITTIER, CAL.

The blessings of the Lord are resting upon the work at this place. Yesterday was a good day. One man that God has recently sanctified united with the church. Quite a number of new scholars at the Sunday School. Our all-day meeting will be on Friday the 13th.

HUGH C. ELLIOTT.

NEW BEDFORD, MASS.

We had a glorious, victorious meeting Sunday night with four seekers at the altar. We are holding five meetings a week now. Expect to hold special meetings in January with Bro. Roberts. The fight is on with the powers of darkness, but victory is assured in the all conquering name of Jesus. F. W. DOMINA.

WOONSOCKET, R. I.

Our Thanksgiving all-day meeting was a time of victory. The city was stirred this being the first time our people held a meeting of the kind on Thanksgiving. The saints took on new strength in God. The writer preached in Bristol, R. I., Friday night and over Sunday. Conviction was on the people and we saw a few souls weep their way through.

SISTER J. BURNS.

LEICESTER, VT.

An oldtime revival is striking this town. Sunday largest Sunday School on record. Home Camp meeting 11 a. m. Brother Cole preached; five brethren received the right hand of fellowship. A grand love feast, at 2:30 p. m. Brother Geo. Wetmore of Pittsford, Vt. preached from Psalm 1:1. Last week pastor received a new study lamp from two friends and brethren of the work. Also the wife a pair of blankets and portieres. We are to visit New Haven and Brooksville this week. ARTHUR J. MYERS, Pastor.

CLIFTONDALE, MASS.

Revival spirit continues on 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 \$10.00. The Bud Robinson meetings are fine. From us he goes to Nampa, and Caldwell; these are new points on the Idaho District, and from twenty to thirty miles removed from First Church. We are expecting great things at these points, and new churches to come forth. The Idaho District is taking on the Nazarene swing, and we will double our number of churches by assembly time.

J. B. CREIGHTON.

LACKEFORD, CAL.

To-day finds me engaged in a meeting at the above place. Will continue until victory comes. I expect to spend at least three months on the Western Coast and will be glad to answer calls from pastors in California, Oregon 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

Coming Important Events At First Church Los Angeles, Cal.

Twenty-Fifth Anniversary of the Famous Christmas Love Feast.

Dr. Phineas F. Bresee will lead. Dr. Bresee, our Senior General Superintendent and founder of the Church of the Nazarene, originated these Christmas Love Feasts which have been marked throughout all these years for unusual displays of spiritual power. Persons from all denominations and all parts of the country attend. This great service begins at 9:30 a. m.

Special Evangelistic Services

begin Sunday, January 19, 1913, with Rev. W. F. Dallas, Evangelist, of Peniel, Texas, in charge. These special services continue over Sunday, February 2d.

Second Sunday School Convention.

of the Southern California District will be held Wednesday and Thursday, January 29 and 30, 1913. Churches will send not more than ten delegates, nor less than five. A program of rare excellence in the interest of advanced Sunday School work is being prepared.

C. E. CORNELL, Pastor.

our services out of doors and the matter of a place for our winter services has been upon our hearts. This week, however, while visiting among them, one of the houses was proffered us for our use.

To-day (Nov. 29th) we held a funeral service for a little Mexican girl, who was accidentally scalded on last Sunday. The father and mother united with the Methodists in El Paso, Texas, some years ago. Their Christian fortitude, in their sad bereavement, was truly marked. God is using the death of the little one as an entering wedge among the people.

FRED H. MENDELL.

LOMPOC, CAL.

Sunday was a good day; four boys professed Christ at the eleven o'clock service. Interest is increasing in the Sunday School. We begin special meeting December 1. We expect a cloud burst of divine glory.

W. C. FRAZIER, Pastor.

NEWPORT, KY.

We closed a very successful meeting with Brother Bud Robinson. The preaching was good and the presence of the Lord was manifested in all our services. We took up an offering in cash and subscriptions amounting to \$420.00 which will enable us to add several feet to our seating capacity and we are planning

to build in the early spring: The Lord is richly blessing the Nazarene work at this place. Several sanctified folks have recently united with the church, among this number was Brother and Sister Laney, Brother Laney has conducted a Full Gospel Mission in Covington just a few blocks from the church. Brother Laney is a sanctified man and is giving the best of his life in the work of saving souls; he has a zeal for God and a love for the fallen; and the Mission henceforth will be a Nazarene Mission.

We have had a revival on at the Mission for the past three weeks with Brother Howard Sweeten and wife and Brother Foster. About eighteen prayed through to victory. Brother and Sister Sweeten will unite with our church Sunday, and Brother Foster will follow just as soon as he can get his letter from the M. E. Church. Things are moving for God in these quarters.

C. J. QUINN, Pastor.

PENIEL, TEXAS

This has been a good year with us in soul winning. There have been about 360 professed in the meetings I have held and helped to hold including the last meeting held since the assembly. Nothing but praises have we to offer our Savior. Those wanting our services as evangelist, write us at Peniel, Texas.

J. E. THREADGILL.

EAST WAREHAM

The Lord is blessing our special meeting with Brother and Sister Roberts and Sister Taylor. God has given us some wonderful cases of salvation. Brother Roberts goes to Lowell from here. Lord bless his labors in this sin cursed New England.

We have had a hard time getting a house for winter but one opened up one mile and a half from church and away from cars, so we prayed and one of our members gave us a horse, wagon and harness, everything to go with it. Another gave us hens, as we have got two acres of land we shall do some farming. Our God shall supply all our needs. One of our members gave fifty dollars for the special meeting. Our God 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 went to Edmond there were thirteen members. In our revival we have had Rev. E. J. Lord and wife as evangelists. Many souls have sought and found the Lord in saving and sanctifying power, and eleven were added to our church. Our church is small and we need Isa. 54:2-3.

W. P. OLIN.

LAWSONIA, MD.

God is blessing us at this place; souls are getting saved and backsliders reclaimed 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. we preached for the Reformed Baptists at their quarterly meeting which was held at Port Maitland. Then we were driven eleven miles to Yarmouth where we preached in the afternoon and evening and at the evening service had the pleasure of receiving four into the church.

I. P. PLUMSTED.

MT. VERNON, N. Y.

I have just finished a week of special services with Rev. H. B. Hosley, pastor of our church, at Washington, D. C. There were thirty-two seekers at the altar for either pardon or purity and many of them got what they came for. While away the Pentecostal Praising Band of the Utica Ave. Church, Brooklyn, N. Y., supplied our Mt. Vernon church for a Sunday and God made them a great blessing.

REV. THEODORE E. BEEBE.

LEHIGHTON, PA.

We started our revival meetings on November the 24th. Seven came to the altar the first night. Seekers every night since except one. Rev. Obediah Becker, and Jonas Trumbauer of Allentown, Pa., brought us the messages at different times. Sisters Miller and Saeger from Binghamton, N. Y., are bringing us the

message in song. On Sunday December 1st, God gave us a real break. Six to the altar, and one was reclaimed, one saved, and one sanctified. The glory of God came down and filled the hearts of the saints to overflowing. Last evening Rev. Brickley of Johnstown, Pa., 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. HAAS, Pastor.

VILONIA, ARK.

Our meeting closed with victory. God has his hand on this school for our boys and girls are finding Him. In the meeting just closed some thirty-five were either saved or sanctified. Our Thanksgiving 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 meetings. Scores of souls were saved and sanctified. We had Brother Geo. Huff, pastor of Carterville Nazarene church to help us in the battle. People made restitution and confessed and prayed through. We have some time we could give to those needing help.
JOHN WALLACE, Pastor.

HAMMOND, IND.

We have just closed special revival services with Sister Wines evangelist. Sinners were converted, backsliders reclaimed, believers sanctified wholly and the church encouraged. At the close of the Sunday school on last Sabbath the superintendent after a few remarks gave the invitation for all those who wanted to seek the Lord, to come to the altar. A number came and some were converted.
MRS. C. L. FELMLEE.

WINDOM, KANS.

Our meeting closed Sunday night with victory. Twenty in all professed. Most all of those saved were also sanctified before the meeting closed. Three united with the church. Brother Demoret, our pastor from McPherson, and Brother Will Ashcroft our Wesleyan neighboring pastor were greatly used of God in the meeting. Sister Ballard, matron of our rescue home in Hutchinson, gave us a lecture on the White Slave Traffic, which God honored. A collection of over fourteen dollars was taken for her. We are now at Marquette, 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 Wife.

BLOOMSBURG, PA.

The one week's special salvation meeting resulted in several bright conversions. Brother H.N.Haas from our Leighton church was with us three nights and was a blessing to all. The 11-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 brightly converted in the last few weeks. This helps the work here. The children are growing in grace, while they are active in the fight.
JONAS TRUMBAUER.

OZARK, ARK.

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

VIRGINIA, ILL.

We want to report victory at Anderson Station. Brother Bartell and the writer started in the battle Tuesday evening, and the dear Lord met with us and Satan came also. The meeting house was well filled and while the truth was given by the preacher, the other crowd charged on us with brick bats and clubs and tried to bump down the building by bumping against it with railroad ties, but the meeting went right on and God blessed the message.
REV. GEORGE W. BOYD.

BALLINGER, TEXAS

Have just arrived at our new charge, Ballinger, and found some fine people. Had a

REPORT

for October and November of the General Missionary Treasurer of the Pentecostal Church of the Nazarene.

RECEIPTS

Districts—	
Abilene	\$ 448 18
Alberta	26 00
Arkansas	300 00
Chicago Central	127 88
Colorado	68 70
Dakota and Montana.....	69 07
Dallas	241 21
Kansas	47 87
Missouri	9 49
New England	226 42
New York	195 64
Northwest	142 00
Oklahoma	171 25
Pittsburgh	50 00
San Francisco	68 80
Southeast	33 57
Southeast Tennessee	110 62
Southern California	333 00

Total \$2,579 61

Special Funds—

Hallelujah Village	\$4,294 50
Hope School	977 66
India natives	12 00
Japan natives	10 90
India special	100 90

Total \$5,394 16

DISBURSEMENTS

General Fund—

Africa	\$ 130 00
Brava	70 60
Calcutta, India	418 00
Western India	339 00
Japan	330 90
Mexico, D. F.	70 00
Northern Mexico	140 00
Southern Mexico	100 00
J. A. Chenault.....	30 00
Miss Julia Gibson.....	150 00
J. W. Thompson and wife	
passage	390 00
Mexico specials	256 84
L. S. Tracy and wife,	
passage	588 33
Incidental expense	92 47

Total \$3,006 54

Special Funds—

Contingent Fund	\$ 74 60
Hallelujah Village	3,294 50
Miss Lela Hargrove.....	25 00
Hope School	962 54
Miss M. Mangum.....	50 00
Monroe Estate, expense..	563 60
Miss D. Skinner.....	50 00
Traveling expenses, gen-	
eral secretary	39 04

Total \$5,058 08

Administration Expenses—

General secretary	\$ 83 32
Assistant to general sec-	
retary	116 66
General treasurer	83 32

Total \$ 283 30

E. G. ANDERSON, Treas.,

6356 Eggleston Avenue,
Chicago, Ill.

good day with them yesterday. Had a good service at the jail in the evening. We have three churches on our charge: Ballinger, Glen Cove and Coleman.
E. W. WELLS.

GREENSBORO, N. C.

Our meeting in the Spring Garden Friends' church, with Pastor Eli Ruse, has started well; several have prayed through. 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 doing better than at the 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 lacked \$100 of our apportionment. We looked to God to help us meet this need, and raised \$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 what we should do; because they prayed about this work, they said, "Let's raise it." We expected \$100, but they gave \$160. 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 \$80. 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 richly reviving His work before the extra revival meetings to begin on next Sabbath. One of our members, Sister Welsh, has lately been called to Oklahoma as a matron in the rescue home there. We have four deaconesses, nearly all of them have many home cares; how they do go all over our city into the homes of 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 in prayer this week that we may have a special outpouring of God's Spirit upon us.
A. B. RIGGS.

OLINDA, CAL.

We are here with Bro. James Elliott. The Lord is giving 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 wept and prayed in her own way, and God saved her. Brother George Franklin and his mother were over from Venice for a few days with us and God blessed their efforts. Last night the charter members had charge of the meeting and God wonderfully blessed. Old time religion testimonies, shouting and praising God. 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,

The Pentecostal Church of the Nazarene
What Is It?

We have a four page tract with the above title. It is especially adapted for use in your local church work. On the fourth page there is space for your local church card, which we will print according to copy you may furnish and will send the tracts PREPAID at the following named prices:

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C. J. Kinne, Agent

Kansas City, Missouri

N. J., Rev. William Grum, pastor. God blessed the Word. There were twelve seekers for the blessing of sanctification, a Methodist minister and his wife among the number. Brother Grum called his officials together and invited me to come down and hold a two weeks' meeting for them. We began on the 27th of October and closed on the 10th of November. The Lord was with us in saving and sanctifying power. The church was revived and quickened. At the closing service Sunday night there were fifteen at the altar, three backsliders and twelve for the blessing of purity. There were about forty-two or three seekers during our stay. We were sorry we could not continue another week, but we were due at Washington, D. C., at our own church, 3rd and D streets, N. W., Rev. H. B. Hosley, pastor. We labored in fellowship with Rev. J. A. Ward (New York District Superintendent) and Rev. Theodore E. Beebe, of Mt. Vernon, N. Y. This was a great meeting, with not a barren service. We found the fellowship of the church beautiful, its members in love and sympathy with each other and standing heart and hand with their pastor in this great work. The altars were filled with seekers and chairs were added to accommodate the penitents. The meeting was going on in power when we bade the saints good-bye on the 20th and came to Martinsburg, W. Va. This is rather a difficult field; our church has had many things to discourage and hinder, but we are believing God for the victory. Let the saints pray for us at this place.

BESSIE B. LARKIN.

ADAMSVILLE, TEXAS

We have just closed two meetings. Had good success. Backsliders reclaimed. God blessed every service. One meeting at Hines Chapel and one at Stanley Chapel.

MRS. M. A. MASON.

SEATTLE, WASH.

We have closed the first month's pastoral work following our revival held in October. We began on Oct. 6th with an old-time revival, assisted by Rev. L. I. Hadley, the supply pastor, who occupied the pulpit just before we came. It was indeed a time of refreshing from the presence of the Lord. From the very first there were seekers, and the best of it was, we had no trouble to get them to come, and no coaxing was necessary, when they did come, to get them to pray. They came crying and went immediately to giving up and calling for help. Such people always hear from heaven. There were many who came through in old-fashioned style and shouted, made up with folks they had not loved (some did this before coming to the altar) and gave clear ringing testimony to a real experience. There were some remarkable cases of salvation. One lady, a backslider for years, was overpowered by conviction, and when she arose to go to the altar, fell prone in the aisle, could get no

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 blessed service with them, and at the close they laid \$12.65 on the table to help us on our way across the sea. We thank every one 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 superintendent, Dr. Bresee, and his precious companion, who had been gone since June. The people at First Church certainly know how to prepare for such times. In the absence of the pastor, C. E. Cornell, District Superintendent W. C. Wilson presided, and many short addresses were made by the different ministers, after which Dr. Bresee and his wife made a few remarks, and then a general handshaking followed.

On Sunday morning it was my privilege to be with the Compton Avenue Church. After delivering the message, two ladies came to the altar and found the Pearl of great price.

In the afternoon we had our farewell services at First Church. Such a time as we did have! We can never forget that service.

At night we were at our home church, the University. God blessed the message, and about twenty-five came to the altar, to be led of the Lord into whatever field He wanted them.

The climax was reached on Tuesday night, when about one hundred and fifty of the dear ones came to the train to say the last good-bye for awhile. They were so noisy they held the train for several minutes. One of the porters said he never knew the train to wait so long there.

So, amidst the singing, shouting and praises to God we were carried away on our journey.

One request of all the dear ones: do not forget us. E. G. EATON.

November 18, 1912.

farther and cried to God for mercy, until heaven broke loose and she was gloriously reclaimed. Then she went to praying for the Holy Ghost and never stopped until she was as definitely sanctified, never having risen to her feet between the two works of grace. She has been shouting ever since, and bears every evidence that both experiences are genuine. We are glad also to report that the revival has not ceased, but God is giving gracious victory and we are seeing souls pray through every week. This, we believe, ought to be the experience of every Nazarene church, and we at this place, earnestly pray and look to God to give us a stream of salvation the year round.

JENNIE A. and G. ARNOLD HODGIN.

CLARENCE, MO.

A few days since we closed a meeting here in the Holiness Collegiate Institute, in which the preaching was done by Rev. B. T. Flanery, our new superintendent of the Iowa District. The Holy Ghost owned and mightily applied the gospel as it fell in burning words from his anointed lips. Deep conviction was upon the unsaved in answer to the united faith, prayer and fasting of the saints. There were some clear cases of salvation, some made a complete consecration and prayed through into the state of entire sanctification, while the believers were blessed and profited by the preaching of the Word. As is usually the case, there were a number who went through without yielding to God, some of them since having found Him. Praise the Lord! The labors of Brother Flanery were well appreciated and we devoutly thank God for such humble, devoted and tender spirits as he. Personally we are rejoicing in the providence that has placed him in his present relation, for if we retain Bible holiness, we must have men at the head, as well as in the ranks who are clean through and through, filled with the Holy Ghost, and who will feed and not "fleece" the "flocks of the Lord." (REV.) H. S. HESTER, Dean.

CANON CITY, COLO.

Closed a successful revival at Park Center last night. Many souls were brought to Christ and some were sanctified. The saints here are going to carry the meetings on in cottage prayer meetings. Praise the Lord! I open fire Thursday night in the Baptist church at Hartman, Colo. We are expecting real victory there. The Lord is doing wonderful things in this country. CHARLES CROFT.

MALDEN, MO.

I have been busy the last month getting to my new work, and I am glad to say we are in love with our work this year and God has promised us great things. God was with us last year and gave us victory and the people learned to love us and the hardest time came when we said good-bye. Those faithful soldiers stood before us and their tears flowed freely. Years ago I put my hand in the hand of God. We have learned that the Lord will withhold no good thing from them that trust Him. The people at Malden and Caruthersville have received us with outstretched arms, and God has been with us in every service, and we are determined by the grace of God to make it the best year of our lives. I am going to try to put the Herald in every home in our church. J. L. COX.

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.

FRED ST. CLAIR.

MERIDEN, CONN.

We are having a good meeting here. Seekers at every service. L. N. FOGG.

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 everywhere, of course. 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.

FRED H. MENDELL, Pastor.

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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, admonitions, 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. NERRY, Pastor.

BLOSSOM, TEXAS

We had a spiritual Thanksgiving service at the holiness church, Thursday, 11 a. m. The Baptist pastor and a few of his members joined us in the service. The members of the Nazarene church who are near were most of them present, and took part in the exercises. After a short discourse by the writer, an opportunity was given to all who wished to give expressions of thankfulness. Nearly all present spoke and the Lord gave us a very refreshing time.

V. A. WALKER.

FITHIAN, ILL.

We opened in Fithian, Ill., last night, Dec. 4, with eight persons besides the writer present. There were six men, two boys and one young lady. The young lady played the organ, Brother Morgan, the pastor, sang, the writer prayed and preached, the men and boys sat and looked on. We went through the full program of starting a revival. Every sign which speaks forth the need of a revival is here. Pray for us.

N. B. HERRELL, Evangelist.

COUNTY POOR FARM, BOISE, IDAHO

The county poor farm is a curious place for a child of God to get into, is it not? "He hath done all things well." I am unable to work on account of rheumatism. There are fourteen men here and one woman, besides myself. All the men except two, are old and gray haired men, from fifty to eighty years of age, paralyzed, crippled, halt, maimed and blind; I hold services in the men's sitting-

room every Sunday morning. When asked why they do not give themselves to God, they invariably make the same reply: "It's too late now." They are just waiting for death, without hope in this world or the next. Pray that God will move on the troubled waters of these precious men's lives, and send conviction in mighty power. He is able.

HAZEL BRINK.

PITTSBURG, PA.

Thanksgiving was a day long to be remembered at the Nazarene home, No. 17, Kenova street, Pittsburg, Pa., because of the presence and power of God manifest at the services in afternoon and evening. The superintendent, Mrs. Acklin, with face all aglow and heart full of love for the lost, amid songs, prayers and praises, took us through the well-spread dining-room to the kitchen, which was literally lined with good things. The Pittsburg & Lake Erie R. R. quartette sang "Welcome, Wanderer, Welcome." Mr. J. J. Phillis, a railroad man known as "Sunny Jim," occupied the organ stool and did us good service as well as in leading us to the throne of grace. The matron, Miss Dunning, in her busy life, was not permitted to attend this service, but in the evening came to the front with a testimony that would have made your heart glad. The girls, without a single exception, could and did bear testimony to the saving grace of God. Sister Acklin made an earnest plea for workers and finance. There are at this time eight girls and four children in the home, a great many have been secured positions who report to the home; 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 "Unpardonable sin." The Holy Ghost mightily unctionized the Word. When the altar call was made it was hard to find kneeling space for those who came. Wave after wave of pure Holy Ghost power came while the shouts went up all over the house.

A. G. JEFFRIES.

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