HOLINESS AND LAZINESS

THE above title is an arbitrary connection of two absolutely alien and incompatible things, brought thus together for the purpose of pointing a lesson. A man who is justly credited with being a lazy man is a disgrace to the profession of holiness. Regeneration ought to cure this malady and render alert all the powers of man. Then, sanctification ought to set on fire these aroused powers and faculties. A holy man is a busy, tireless, ceaseless worker. The day is all too short for him, and the year is too rapid in its flight. Duty and service crowd upon him from every side, and his greatest pleasure is in the ceaseless demands made upon his time, sympathies and energies. He literally pours his soul into the blessed Lord's work, and of him it may be said, as of his Lord, that "the zeal of thy house hath eaten me up."

How any sanctified man can rest on his oars and have an easy conscience we can not see. How any such man or woman can find time to stop and take their ease when there are ten thousand calls they must refuse to heed in doing so, is a mystery. A world lying in the wicked one, countless disconsolate hearts, backslidden churches all over the land, sinners by the thousand hurrying on down the broad road to ruin and eternal death, young men in a vast army ignoring the church and her Lord, and rushing madly on to death and hell, the girls being lured into paths of folly and worldliness, and many of them being entrapped in the meshes of white slavers—with these and kindred conditions facing us, how the Lord's blood-washed can otherwise be than breathlessly pushing His work of redemption we can not see.

"Ye are the light of the world—ye are the salt of the earth"—herein is the chartered rights and the constitutional obligations of the Lord's people. It is our privilege to shine, and our duty to warm others into life and hope. Ceasing to do this, our candlestick will be removed, and stagnation will be our sad lot. Unwavering labor was our Master's history. He went about doing good. It was His meat and drink to do His Father's will. He had meat to eat of which the people knew not. So with us, the springs of our great pleasure must be in service for others.

We must be thus a peculiar people. The Lord wants a people who have sources of pleasure and joy wholly unlike those of the rushing, worldly multitudes. What to others would be insome and unwelcome labor must be to us the greatest pleasure and delight. There is a complete transformation of the matter of pleasure-sources. Not in a lucrative business, not in fortunate investments, not in children doing well, not in prosperous farming, not in a fine clientele, not in money-making, even in legitimate ways—not in these things is the chief pleasure of God's people. There is something higher and superior to all these, with these "strangers and foreigners." Their great pleasure is in the return of prodigals from the hog pen. Their supreme joy is in the dried tear of the widow, and the hushed wall of the orphan, and the security of the fallen woman in some rescue home or some home of a motherly sort to help her back to God.

It is a wonderful thing grace can do. How beautiful to see how God can really make anew, regenerate, and sanctify wholly this frail clay called man, and make him unlike the world, contradictory of its dominant principles and maxims and methods. Hence the necessity of that complete abandonment to His will, that reckless surrender to His power, that absorption with His love and His way required for Him to do His best with us and for us. There must be no reserved rights in our consecration: and when He does the work there must be not one moment of idleness or loitering or hesitancy in our service. We must be as diligent, as ceaseless, as whole-hearted in our service as we were in our consecration. We are to walk in Him as we received Him. The same earnestness, diligence, alacrity and wholeheartedness which it takes to get the blessing, will be required to keep and use it for a lost world, as God desires us to do.

A PERIL AMID GREAT POSSIBILITIES

EVERY good has its possible evil. Eternal vigilance is the price of maintaining any institution in its intended benign results. Fire is a good and great thing, yet there is a great peril in it. It must be guarded with care and kept to its intended uses, and so long as this is done it is difficult to and useful gifts, but a deadly and perilous agent when allowed to work overestimates its value. Water is one of nature's most precious to wander from its legitimate and normal purposes. Fire, under proper control and rightly used, warms and preserves life amid the perils of cold, cooks our food and thus sustains life, makes steam to run our locomotives for the transmission of billions of tons of freight and countless millions of passengers over our continents, and is a blessing in myriad ways. Uncontrolled, or allowed to waste from its normal uses, fire can destroy a Chicago or a Jacksonville, Florida; can send up in smoke in a few hours the accumulations of a lifetime: can destroy lives in a few moments which are more precious than cities, or jewels or colossal fortunes. Water saves from famishing as an essential beverage, is a necessity in mechanism, is of inestimable value as a means of navigation for the world's commerce, and finds a vital use in every home and every life in all the world. Departing from its normal or intended use it is one of life's worst enemies. Countless bodies of hapless victims rest beneath its waves as the result of its action outside its legitimate purposes. Vast cities and tracts of country in several of our great states are bewailing its many victims of hopeful citizens and immense losses of property during the floods this spring.

Nature's forces are not alone in this law which demands that the best things of life be rigidly kept to their original and intended uses. In the realm of grace the same law is inexorable in its application. Organization is a most beneficent force in the Lord's work, yet there is in it a peril which can only be shunned by ceaseless vigilance to see that it is kept to its original, proper and intended use as a means for broader and more aggressive work. Church organization has biblical precedents, as well as a long and honorable record of triumphant success, which vindicates the wisdom and propriety of union of forces in the Lord's work. There is utterly no warrant in Scripture for the anarchical doctrine and practice of some otherwise very good people, who claim to be called to work outside of all church affiliation on not only independent lines, but lines which ignore, if they do not antagonize, church forms and methods. There is not only no scriptural warrant for this, but there is nothing in analogy or reason or common sense to defend such a guerrilla form of spiritual warfare.

The command is to "come out from among them and be ye
Herald of Holiness

Page Two

America and American institutions from the encroachments and treasonable intrigues of Romanism, whose yoke proved too galling for Italy, and forced her to wrest it from her neck. In every country where this paganized political church has gained the ascendancy, there has followed a woeful degradation, morally and intellectually, and a robbery of the people of their property and their liberty. It is but a baptized form of paganism, in its worst phase, and it turns back the wheels of progress, and degrades and debauches with its poisonous touch every where and always.

A Lesson from Real Life

THAT was a pathetic recital which the Kansas City Star contained of a young man from Texas, who, in August last year lost his mother, aged seventy-two years. The son grieved deeply over the loss of this sweet companion, from whom he had never been separated for more than one day in twenty-five years. He had only an old photograph of her, and longed for a good portrait of his precious old mother. He was told of a man in Kansas City, skilled in portrait-painting, who could make him a good picture of her from a photograph. He came to Kansas City from his far away home in Texas last August and the artist told him the picture would cost him $225, besides $25 for a frame for it. The young man gasped his surprise and disappointment, and returned to his home.

He had but a few dollars left after his trip, but his labor was in demand. He went resolutely to work with the fresh stimulus of the quenchless desire for a picture of his painted mother, whose memory he so passionately venerated and loved. He labored hard through all of last winter, saving most carefully, and two weeks ago returned to Kansas City with the $250. The night of his arrival he went straight to the studio, and startled the class by an abrupt request to the artist that he commence work on the picture at once. The sitters started the next day with the old photograph and the young man as the models. "Her face here, a faded rose," the young man touched his cheek bones. "Her eyes blue, like mine, and her whole face kindly and smiling." As the painter worked, the loving son inspired him by telling incidents of the precious old mother's life illustrative of the glory and beauty of the "best mother any man ever had in this world." Finally the picture was finished, and the young man departed with his precious treasure carefully packed and shipped on the train with him.

Thus is a beautiful example of affection's sacrifice. How pure, deep, changeless and unconquerable was the affection of this boy for his mother who had grown old and faded and wrinkled even before her death. That love survived triumphantly old age and wrinkles and sunken cheeks and childishness, and spanned even death, and maintained a deathless ardor. How like the love we owe our Lord who died for us, and then saved us by His blood. He did for us far more than the most perfect and beautiful mother could do. He gave Himself for us in the most acute and inexorable sufferings, and in a shameless death, and then bore long with our ingratitude until finally He conquered us by His infinite compassion. How can we ever love Him enough for His unspeakable love for us! How can we show our love save by obedience, reverence and adoring worship to this Prince of Peace! How the love of this boy rebukes the love so many of us possess and exhibit for the Lord! With him no cost was considered at all when the question came up as to preserving the picture of the object of his love. Patiently and long he labored and started and denied himself that he might accomplish his coveted image of his mother, with whom his heart was buried.

How sparingly and reluctantly the Lord's disciples give of their substance to His cause who gave up all things for them! How little time they are willing to give up wholly to His cause! O that the church had love and devotion like that of this young man! Then would Zion rejoice and her strength

Some Needed Protestant Aggressiveness

THAT was a wise needed bill passed by the Arkansas Legislature providing for the inspection of the various Roman institutions of the state, such as convents, schools, etc. Naturally enough the hierarchy is greatly aroused over this action and are uttering some very ugly things about it from their pulpit and press. This is a fine indication that the spirit of Americanism is waking up, and that we are to have some aggressiveness with which to meet the aggressions of Rome.

Why should not these cloistered institutions be closely scrutinized by the authorities of the state? If there be nothing treasonable or wrong in them the priesthood will have no objection to their inspection. There is not a college, or a benevolent institution, or a Home of Rescue, or any kind of a public institution under Protestant control to which government inspectors would not be welcomed at any time they desired to come. Why? Simply because they recognize this to be the right of government, and secondly, because these institutions are all strictly American and loyal to American interests, and have no political or sinister taint or caste.

This movement in the state of Arkansas is one of the healthiest signs we have seen in years that there is spirit and snap enough in our people to awaken to the protection of
be seen of all. Then would the church march forward with a conqueror's tread, and the world would wonder and be drawn to Him who is the fairest among ten thousand and altogether lovely. Let us pray for such deathless, self-sacrificing love as this in the church. Let us pray for such love as counts all things but loss for the excellency of the knowledge of Christ Jesus our Lord; which counts not its life dear unto itself so that it may finish its course with joy.

THE EDITORS SURVEY

A SONG OF THE BURDEN BEARER

Over the narrow footpath
That leads from me to thee,
I went with a thought of the Master,
And His work of love to see;
My heart was heavily laden;
To Him I turned for aid.
But I knew I should leave the burden,
Could I get a glimpse of Him.

Over the treacherous pathway
Through the fields all shorn and bare,
And the weary world around,
And a face that told of care;
I passed through the light of the morning
With its shimmer of sun and sea,
But the shadow of the Master
Would strength of mind renew.

While yet my courage wavered,
And the sky before me stirred,
I heard a voice behind me
Saying, "Be a feeder of the poor."
And I turned to see the brightness
Of the kindling of the world.
And suddenly lost the pressure
Of the weary, crushing load.

Nothing that hour was altered,
I had still the weight of care,
But I bore it now with glancing eye,
Which comes of answered prayer:
No grief the soul can bear.
Nor could its vision then
The dear Lord give the spirit
To breathe to His will, Amen.

—Margaret E. Sanger.

A DISGRACIOUS SPECTACLE

It is a spectacle to be witnessed the blash of shame and righteous indignation to every patriotic citizen of this republic to witness the shameless truckling and co-partnership in perfidy of our military authorities with the liquor crowd since the army canteen was abolished by Congress from the U. S. Army. These military authorities have entered into an unholy alliance with the distillers, brewers, and the oven barons to discredit this act of Congress, and to make it appear that the abolition of the canteen has greatly increased the amount of dissipation and general debauchery. It is a peculiar ples that the free sale and use of intoxicating beverages is necessary to the preservation of habits of sobriety and decency among the soldiers. It is about like the plea would be made, in the general destruction and use of typhoid fever germs would be the best way to prevent typhoid fever in the army. The fact is, the impression is difficult to repress with an observer that our army authorities have gone into the business of wholesale falsehood at the behest of King Alcohol, and manifest a determination to have the army canteen restored at all hazards. The trouble is we get anybody to believe their statements. Commenting on the statement, recently emphasized by Maj. Gen. Wood, and others, that drunkenness, the use of drugs and other evils have largely increased in the army since the abolition of the beer canteen in 1901, the Chicago Standard's correspondent says:

"Disgracious if true; a shameful slander if false!" He proceeds to say that "for twelve long years the war department has fostered the agitation for the restoration of the beer canteen in the army, and one of the main points made in this prolonged contention is the awful drunkenness and immorality of the enlisted men." This significant question is raised: "What has the war department done during these twelve years to promote or encourage total abstinence or sobriety in the army? Has it ever been published that total abstainers are especially catered to in the military service, and that, other things being equal, the total abstainer will have a better opportunity for promotion than the drinker? Not at all." He continues: "It will be recalled that following the act of Congress of February 1, 1901, large provision was made for gymnasium and healthful amusements for enlisted men. expensive buildings were erected and appliances were installed. Now, instead of serving notice on the army that no effort would ever again be made to touch the soldier's pocketbook during his term in the army and enjoining the most hearty cooperation to make the new law effective, an agitation was at once begun in the war department to discredit the army canteen. What had been done to improve the surroundings of the enlisted men was wholly ignored and even the impression was given current that Congress had neglected the post exchanges and the soldiers' club had been taken away from the army. The agitation was at no point and in no respect faithful to the facts and the same disposition to mislead present in the contention set up by the war department twelve years after the beer canteen was abolished."

RATIONALISM'S CURSE

Reason is all right in its place but all wrong out of its place. It is clearly out of place when it is proposed to supplant it with revelation. The Holy Scriptures and enlightened reason place divine revelation above human reason. Cognizant of the utter unreliability and impotency of human reason in the realm of the divine, God wisely and mercifully provided us with a divine revelation of the actual resurrection of His will, to guide and direct us in the realm wherein human reason could not avail. This, for long centuries, blessedly satisfied and rejoiced the Christian heart. Of late years there has come unrest and unbelief in this revelation on the part of the believers themselves. There has been a turn to the powers of puny human reason to settle things belonging to the sublime and Holy. And hence we behold the unrest and a long train of evils which the world knew nothing of for hundreds of years. This assault on God's Word is the most serious and the saddest development of the Christian era. The most tragic results have come of it, and are to come yet, that have come of any development of the last thousand years. Dr. T. K. Davis, in his sermon and Precipitous Origins of this evil:

For more than eighteen centuries Christians at least were satisfied with this state of things. It has remained for the last fifty years to furnish evidence that there is within the church a revolt against it. We have Christian theologians and professors trusting in human reason to settle questions about God, man and the universe. Darwinism introduced it. The evolutionary scheme of Darwin could not be harmonized with the Bible. And as not only scientists, but some theologians, had been caught up in the popular mind about the Holy Scriptures, and the eternal verities revealed therein. For some years it has been dawning upon my mind that these have been a great apostasy from the faith once delivered to the saints," an aban- donment of "the truth as it is in Jesus," and a sort of worship of Man and his "great intellect," advancement for the word and the works of God. I was strengthened in this view when I read in the Hartford Seminary Record for 1901 an address delivered before the alumni of the Hartford Theological Seminary, by a minister of the gospel laboring in Massachusetts, in which he brings the charge of rationalism (a very bad form of infidelity) against the men and women of our day, without hesitation or apology. He says: "There can be no doubt of this at all, that nowadays the rational is very wide and, one unaided as supreme, as capable of giving the law, the lie, to the religious, as being the one and only force for government and for rights. Our poets, our novelists, our short-story writers, our scientists, our professors, and many of our preachers—who are they and what are they but rationalists generally, and rationalists to the bone?"

He shows how the rational ruled the earth, and reached the climax of its ascendency at the time of human progress against the old bulk of mankind in helpless slavery. "The centuries," since the advent and work of the Son of God, have been "the hour ofvhich with this undoing and reversing this condition thus produced. "It is the very commonplace of historic knowledge that the religious has been its own worst enemy. The religious, given political being to the common people, has unlocked the gates of liberty and opportunity to the masses, has held and is holding new doors of hope to the left-overs and the lumped-togethers among mankind, and that this has been the great and not yet finished task of the nineteenth Christian centuries already gone. The rationalized has recovered, has discovered, has, with digging heels, hung back with all its strength upon the coat tails of the religious in the common cause of progress, and of the vast benefits obtained for man by the religious has been obtained except by dragging the rational by main force along the road of human progress against its shrinking protest and its militant resistance.

THE BIBLE IN THE PULPIT

The reading of Bible lessons in public worship is most imperative and useful habit. Few things can justify the omission of this part of the service. Reading the Bible is so generally neglected that the most that many hear of actual Bible language is the lessons read from it on Sunday in the public worship. We shall never forget the order of the preacher received when a young preacher from the church of Bishop McTyeire. The Bishop was present at the church of the writer was
SELF-ESTEEM

In the light of the soul's value, it is of the highest importance that we put sufficient value upon ourselves. It is easy to confuse pride with that due estimate of one's self which is every man's duty in the sight of God. We do well to abhor and fear pride. It leads inevitably and only to disaster. We do wisely to cultivate a spirit of the Enemy, for this alone leads to dignity of character, to exaltation and to heaven. We must not be deceived, however, into confusing humility with a disregard for our spiritual worth or possibilities. Careful discrimination is all-important just here. On this point Dr. Jowett, in the Continent, points out with clearness the distinction:

It is very evident that the majority of us do not always give due respect to God's Word. We throw ourselves away. We sell ourselves away. We barter our honor for thirty pieces of silver. What we should remember is that God is a God of justice and of beauty. He has a special sense of values and a more glorious conception of our possibility in Christ Jesus. There is a difference. He is a God not only of power but of love. He is not nearly enough self-esteem. Self-esteem is a petty thing and can never think magnanimously. Self-esteem is a dignified thing and can never think smallly. Self-esteem looks upward and contemplates vast possibilities. Self-conceit is always a pigmy. Self-conceit has the quiet stride of giants. Self-conceit fingers bits of imperial ribbons. Self-esteem cursorily carries the blood of kings. Now it is self-esteem we need, the consciousness of our high calling in Christ Jesus. The striking contrast is a vivid illustration of the old saying, that a stitch in time saves nine, of possible nobility, of glorious destiny. And such a lofty eavne would save us from irritating conceits, from deifying meanness and from either secret or obtusive vice.

THE WORLD DEMANDS THE GENUINE

There is no doubt about it, the reason so few men incline to follow the Savior, is their failure to see the genuine fruits of following Him in His disciples. The sample furnished does not attract them, and they hesitate and fall. Nothing can be more alien than two good hearts and two capable people to enlist under Christ's banner, as holy, triumphant lives, witnessed in those professing to be His followers. This is the great weakness of the church today. The lives of the membership do not bear a consistent and encouraging testimony, convincing and alluring to others. Thousands of people feel the need of victory in their lives and they resolve to search for it for just that reason. It is out for it in false faiths which seem to promise and possess what they need and are seeking. It is just this faithlessness and powerlessness of the average professor's life and experience which furnishes the ground and opportunity for the manifold religious fads and fallacies which are reaping such a harvest in these degenerate days. Nothing would kill Christian Science and kindred fallacies like a holy, triumphant band of blood-washed, filling our churches and marching with victorious tread along the highways of life. People want a conquering religion, and the average church, having ceased to believe in the only conquering sort, has nothing to tender but a sort of religious club system without power or comfort or contentment about it. Wilfred T. Grenfell, writing in Congregationalist on "The Men Christ Wants," says:

What is the demand Christ makes on men's lives? Surely it is to follow Him. To me that is what believing in Christ means. I am writing now of the second part of this verse which says: "A pilot is steering my ship." This is believing in that pilot, because the course happens to be lying just now among dangerous rocks on which the ship is drawn. Without Christ's pilot we are shipwrecked, and the man with the chart and compass might be an expert pilot, but his ship will go down. One of us is a Christian who has not His spirit. Christ never asked for submission to a cut and dried creed, or sought admiration or adoration. He asked for the confidence that stands for following Him, which kind of faith is simply a synonym for salvation. The sole and only reward is His own heart in the world. In other words, Christ says no man is a Christian who has not His Spirit. Christ never asked for submission to a cut and dried creed, or sought admiration or adoration. He asked for the confidence that stands for following Him, which kind of faith is simply a synonym for salvation. The sole and only reward is His own heart in the world. In other words, Christ says no man is a Christian who has not His Spirit. Christ never asked for submission to a cut and dried creed, or sought admiration or adoration. He asked for the confidence that stands for following Him, which kind of faith is simply a synonym for salvation. The sole and only reward is His own heart in the world. In other words, Christ says no man is a Christian who has not His Spirit.

THE MEANING OF IT

The meaning and purpose of religion is to save people. The meaning of one man saved is a new force put to work to save others. Every conversion is a new lamp lighted to shine for others and upon others, and from which light it is to be carried to light other lamps. Fundamentally and essentially religion is altruistic. God saves men through other men. The first natural impulse of newly saved souls is that of Christian service which sends them out to save others. There is not a pleasure or a joy in all the wide world comparable to the thrill which comes of the consciousness of having been made the personal means or instrument of saving somebody. This truth is stressed by the following words from an exchange:

He who is "wise" must win souls. The soul won must be a soul-winner. His new nature shall not dwindle, nor shall he ever cease to do good. Light must shine. Fire must burn. He can not but speak the things that he hath heard and seen. The sight of Christ constrains him to cry, "Behold the Lamb of God who taketh away the sin of the world." He draws himself to Christ, now through him draws others. He is even the hand whereby the body of Christ is fed and strengthened. His love first draws Peter; Peter draws Nathanael. Through the godly talk of a maid-servant in a North African home a daughter of the house was brought to Christ; through the preaching of a man of God a boy was born, a son, who for over fourteen centuries has been honored as Saint Augustine. A young Aberdeen girl, through hearing a missionary sermon about the strictures of the Hindus, and this, accordingly, she at once proceeded to do. In after times, when she had become a wife and a mother, she so interested her boy in the Gospel that he became an agent of the Church Missionary Society and soon afterwards was widely known as "Mackay the Missionary." When he was about to be exeunted by the Turk, the Master's command is plain: "Go ye into all the world, and preach the gospel to every creature." Equally plain is His promise, "My word shall not return unto me void." And true is His engagement: He is ever with His servants, "working with them, and confirming the word with signs following."
The walls of the church were lined with mottoes. Here are a few that are pertinent:

- "The teacher is the hinge on which the Sunday school swings." 
- "There is no boy and girl problem. The only problem is leadership." 
- "Where men go, boys will follow." 
- "Every officer, teacher, and scholar must have a plan for the destruction of the liquor traffic." 
- "You can give without loving, but you can not love without giving."
- "It is better to put ten men to work than to do the work of ten men."
- "Train up a child in the right way he should go, and go that way yourself."
- "Vision, Vigor, Victory."
- "The men of the world for the Man of Galilee."
- "We can not save the people unless we teach them. We can not teach the people unless we reach them."
- "The Sunday schools stand for the open Bible and the uplifted cross."
- "The home is God's first and holiest school.
- "It is the Bible teachers who become the pillars of the church."
- "It is the whole business of the church and it is the business of the whole church to give the whole gospel to the whole world as speedily as possible."
- "The world will be evangelized in that generation in which the Christian teachers of youth determine it shall be done."
- "The Sunday schools say the season wound go."

It is the purpose of the Sunday schools of America to have a great temperance and Sunday school campaign in which it is hoped that by 1914 a million men, women and children will have signed the temperance pledge. If this mighty movement can be successfully carried out it will mean the destruction of the liquor traffic within the next decade. Let us as a church become enthusiastic in our Sunday school work.

The Circumcision of Christ

W. W. Hughes

St. Paul writes (Col. 2:10-15), "Ye are complete in Him, who is the head of all principality and power." Literally, "Ye are crammed-full in him, who is the head of all archdeacon and authority. These leaders, as he also writes, Christ "spoiled," after He had made of them a "scher, triumphing over them." In verse 11 he also says, "In Him also are all made reconcile..." This is a complete forgiveness of all the sins of the flesh by the circumcision of Christ.

Circumcision under the covenant made with Abraham (Gen. 17) was a mark by which God's people were distinguished from the rest of the world or nations. It set forth that the Israelites were the chosen people of Jehovah for a special purpose separate from others. They were to be God's kingdom, church and race. A people peculiar in good works. The law also required that this should be a spiritual operation of their hearts. Moses wrote, "Circumcise therefore the foreskin of your heart, and be no more stiffnecked." Deut. 10:16. Of course the outward sign was to signify an inward change of heart. And they were commanded to be holy, because God was holy. They were to lay aside all their complaining, their rebellion against God, and to fear the Lord, walk in His ways, to love Him and to serve Him with all their heart and soul. But the circumcision in question teaches quite a different and deeper lesson. It does not refer so much to our circumcision as to the fact that Christ was circumcised with the purpose to cut away our body of sins of the flesh. (The two words, "of sins" are not in the most ancient scripts: see Revised Version.) It is not here a putting away of actual sins, but the destruction of the body itself: that which caused the acts of sins. Of course it can not mean the destruction of the corporeal body, but that "body of sin," the "old man," or "the carnal mind." Rom. 6:6; 8:6,7.

St. Paul makes plain that true circumcision is a work of the heart and is spiritual. Rom. 2:29; Phil. 3:3. But how is it done? We answer, "By the circumcision of Christ." He was circumcision the eighth day (Luke 2:21). This was done not simply because the law required it, but because it was an outward sign which proved to be His covenant标志 with Abraham. Gen. 17:11. Notwithstanding the Israelites broke the covenant, Abraham and many of the fathers kept it, and Jehovah must needs make good the promised blessing, which was to bless every family or kindred of the earth. It was for this reason that Christ "was delivered for our offences, and was raised again for our justification of life. Rom. 2:25; 5:18. This pledge of Jehovah, in human token, was made on the part of God with an oath. Two matters were sworn to, and became immutable on the part of God (Heb. 6:17,18). Therefore as we through faith have life by Him, we are all circumcised in Him. And we have not only the
assurance of being “quickened together with him,” and that by Him we have forgiveness of “all trespasses” (Col. 2:13), but, thank God, we have even the sin-principle “crucified with him,” cut away by circumcision, and, as stated in verse 12, we are buried with Him in baptism, arisen to new hope, new life and freedom through faith, and the apostle tells us it is “the operation of God.” Circumcision, therefore, implies two things: first, the excommunication of our bodies to God, holy and acceptable” (Rom. 12:1); and second, the loss of that dread sin-principle which troubles the heart so much in the service of our Lord.

Dear reader, just as sure as you know that you are converted, and you are still troubled with that bad heart-inclination to wander, and you apply yourself by faith, God has sworn to take it away from you.

Bible Text:

**The Basis of Unity**

E. M. ISAAC

It ought to be natural for men to love. One would think that all the poor would be cared for, the fallen pitied, the broken-hearted comforted, the weak helped, and every man, woman and child made as happy as could be. It would seem that men would vie with each other in their efforts to bestow kindness on the unfortunate, and remove everything that injures the life, pains the body, or in any way brings discomfort to the individual and society. Has any one ever discovered such a country? Can we name a land any where it may be said that all men love each other, and every thing that would mar happiness, blight lives, corrupt morals is at once banished? Is it America? Do we not boast of being a Christian nation? Have we not said much about liberty? Have we not boasted long and loud of our freedom, equality, and our superior moral standards? But where in this land do we find kindness, mercy, brotherly love? Is there anything outside of love that will bring real truth? Circumstances may be a basis for a certain kind of unity. But it will not last any longer than do the circumstances. Selfishness may be a basis of union. If by being united we can better promote our own welfare then we may on that ground be united. Satan has such a union—“My name is legion.” Not our name. There may be political unity if such a thing were conceivable. There are times when men are banded together to bring about certain issues and policies. But who would trust a political union? One may be a politician yet without Christ in his soul—even a Prohibitionist. Others again have a unity of opinion. There is some kind of fellowship in seeing things alike, but how uncertain is such unity. We may differ tomorrow in our opinion, and then our unity is gone, and we are separated. Some are united on creed. But this is fast passing away, for which we are thankful, for such unity is based on the wrong foundation and hence is not safe. But where may we look for enduring

Furthermore, it is not observed that an assent to any theological dogma whatsoever makes a man more Christlike in character or is of the slightest utility as a help in living the Christian life. That time in the history of the church when it was most insistent upon dogmas was in the so-called dark ages when priesthood and people were most corrupt, when the person of Christ was exalted in cathedral architecture, and when our Lord was locked up in an unknown tongue.

Understand this by no means applies to the truths of Scripture but to the formulas to which men had reduced them. Religious persecution and sectarian intolerance never came from a heart transformed by the truth which Jesus proclaimed, but the world has been drenched in blood and sowed with hatred have uplifted with fire and sword and rack and prison their sectarian dogmas.

Men were slaughtered over the question as to whether the Holy Ghost proceeded from the Father or the Son. Men were hung for daring to be Quakers and burned at the stake for denying the doctrine of the Trinity.

True religion and undefiled never struck a blow in anger or spoke a word in hate, or shed a drop of blood in the spirit of persecution. Religious expression has always been to magnify observances and doctrines and formulas and to set aside the greater things. The fasts and feasts, washings and tithings, offerings and sacrifices of the Mosaic law were all commanded in their day, but Christ branded as hypocrites the churchmen who so scrupulously observed these and omitted the weightier matters—justice, mercy and faith.

In the many backslidings of the Israelites the forms of worship were preserved but its life had departed and there remained only the body without the spirit. The situation today in much of the current teaching and preaching is history repeating itself, for it fails to distinguish between the lesser and the weightier matters, between the vital and the secondary and incidental. Even in the Bible itself that which is The Word. The Word which proceeded out of the mouth of God, spoken unto us by His Son, has been reduced to a level with that which was written only as a help to the understandings of this Word and to show its work in the experiences and lives of men. As Paul puts it, “These things happened as examples to us and were recorded for our admonition. The admonitions have been magnified and made supreme while the commands of Almighty God, spoken unto us by the mouth of Jesus Christ for our obedience to which God has declared He will hold men to account—these have been, in modern preaching, relegated into obscurity as visionary and impractical or declared to be “law” and of none effect, because Paul says: “We are not under the law;” a gross misinterpretation and one responsible for countless distortions of truth.

Though the Bible contains much that is veiled in figure and metaphor and sym-
holism, yet none of these things belong to the "weightier matters" affecting man's personal interests here and now, the time when his place in the future life is decided. These truths are so plainly taught that to seek them honestly and sincerely is an assurance that they may be found. The wayfarer, men though a fool, need not err therein if he seeks his heart is set to do the will of God. The great need of humanity in all its relations is not an assent to various creeds and dogmas, but a certain inner relation to God, which, beginning with true repentance, and continuing in patient endurance in obeying the Truth, results in the development of a Christian character whose fruit is love, joy, peace, long-suffering, gentleness, meekness, patience, goodness, faith, temperance - all of which is his treasure - and we see that as the will of God for every son of man.

SPIRITUAL LAZINESS

REV. B. L. FLOWERS

I firmly believe that the prime reason for so many failures on the part of so many in accomplishing what they feel to be their duty, is none other than spiritual laziness. Few will agree with you if you tell them they are really lazy, but when put to the test they are conquered to confess the truth. Few are willing to spend whole nights in prayer that God's kingdom may come near them, and to "eat less than to "die-eating" than to "dieting" to be in condition to commune with God for the salvation of precious souls. Oh that we might get a glimpse of what it means to sacrifice for the glory of God! How few are willing to spend and be spent for Him, who hath given all that we might have abundance along every line, and taste and see that the Lord is good! If President Wilson or some other person should send out word that on a certain day every person who would abstain from food of any kind for the three meals and then spend the ensuing night on their knees, would receive a check for $10,000 for the faithful carrying out of the same, I wonder how many would receive the check? I wonder how many Christians who have never done as much for their Lord would be among the number? I dare say thousands. Is it possible that we think more of ourselves and our own comfort and of gain than we do of the Lord and of precious, never-dying souls?

When we know from plain statements in God's Word, the experiences of thousands who have gone to glory and are receiving a reward for their efficacy as soul winners, and from our own experience, that if we prevail with God and move Him to action in behalf of those about us who are on their way to hell, they will be saved, and then if we fail to make the sacrifice necessary to bring about such results, when it lies within our power we will be compelled to face it at the judgment, and I fancy the charge against us will be, spiritual laziness.

How much easier it is to retire at night and take needed rest than to remain up after the folks have retired and wrestle with the angel of the Lord till the dead hours of the night, pleading for the salvation of souls, or the comfort of those in distress. It is a little difficult to the flesh, but it will pay tremendous interest at the end of the race. It is nice to "just turn over and rest for a few moments in the morning," instead of rising early that you might be able to spend an extra hour with the Lord. But it will pay to give God the hour.

ECCLESIASTICAL TRAMPS

REV. H. G. COWAN

Some years ago, while serving a pastoral charge in Ohio, I was sitting on the porch one afternoon in summer, when I saw approaching from the direction of the railroad a man who was dusty and travel-worn. He came near and addressed me, and upon invitation took a seat with me on the porch. He introduced himself as a preacher who had been sent by his church to preach in a certain town about thirty miles distant, and where he had labored for a few weeks. But the encouragement and support he had not received from the membership (they were not holiness people) had led him to decide to leave the field and return to his home in Indiana. But a difficulty confronted him here in the fact that, unlike Jonah when he fled to Tarshish, he did not have the money to pay his fare. So he had tramped twenty miles to my place with the view to asking me to let him preach once in my church and take a collection for his benefit. Well, he preached, and he got a little money, and went on his way rejoicing, tramping to Toledo, from which city he expected to take the train for his home town, where, as I afterwards heard, he arrived in safety. This was a peculiar and a necessary case, and I was glad to give the brother a lift on the way.

But there are other cases of religious tramps who likewise ask to be allowed to preach and take collections who should not be encouraged. At one of my appointments in Ohio a stranger appeared one Sunday morning, who was introduced to me as a Methodist preacher. I greeted him cordially and invited him to preach that evening, but he had an engagement and excused himself. Two weeks later he was on hand again, and sat up front reading his Bible as I entered. He did not look up or notice my entrance. We had received information in the meantime about this man, and upon the advice of my Sunday school superintendent (who is now a district superintendent in the Pentecostal Church of the Nazarene), I did not ask him to preach and a day or two later he dropped out of sight. Still I felt that he had done no harm to me, and did not come again, but went and started services in a neighboring school house, encouraged by a few "come-outers," like himself. He afterwards went to another place where a Baptist minister was preaching, and tried similarly to secure an invitation to preach, but without success. After a brief career he finally disappeared from the neighborhood.

Two years ago I met a man in North Dakota who was traveling from place to place, preaching and distributing tract on holiness, and taking collections. He was a pleasant, mild mannered man, and announced himself as a member of a well known church in the east. As I had formerly been a member of the same church, I felt some interest in him, and asked him if he was a member of the conference in his state and if he held papers from his denomination, to which he replied, "No." I afterward learned that he visited two towns in which there are Nazarene churches, but that the pastor in each case declined to ask him to preach. I soon examined he had proved to be unsound in doctrine upon one point, and the pastors wisely refrained from giving him an invitation to preach.

These are but two samples of many of the ecclesiastical tramp, men who have no papers from any church, though claiming to belong to such and such a church, and whose doctrine is usually found to be unscriptural and unsafe. They may be winning in appearance and speech, but the better and safer course for all ministers and members of the Pentecostal Church of the Nazarene is to kindly but firmly let them know they can not have a place in our pulpits.

COWAN, MONT.

WITNESSING FOR CHRIST

L. I. MCDOWELL

One of the greatest losses to the unsaved portion of the world is the fact that there are proportionately so few witnesses for Christ. The decadence of the class meeting has been one of the greatest calamities, not only to the church, but to lost men. Jesus ordained that all believers should be His witnesses, thus conveying, as the only redeemed can, some knowledge of His saving and cleansing power, and their lives, which are a witness to the soul born of God. It matters not that we can plausibly justify our refusal, or excuse our neglect: the absence of living witness is an unspeakable deprivation to the unsaved.

Vast throngs of people do not attend the sanctuary. They never, or rarely, hear a sermon. The comparatively few ministers can not come in touch with all the people, but believers can. They can reach all classes, and nearly every week, and by preaching the sermon, and re-telling the story of their own redemption, great numbers would be saved. Many fathers would return to God, and the home again become a center of religious devotion.

We are face to face with a distressing situation. So many in the church have not been born again, and have formed entangling alliances with the world, can not witness to this glorious salvation, and in the present course of events will never be able to do so. Yet there are those who have been born of God, who fear are putting on the armor of darkness, and forging their defense out of the arguments of the unsaved. Brethren in Christ, for the sake of the fathers whose example is a real barrier to the saving of the son: for the sake of vast numbers of girls that will be swallowed, first by the spirit of pride, and
A PAIR OF THEM

Last night right after supper it was dark, and I went out to play around in front of the little white, till time to go to bed. And Sam and Charlie Rossman stopped, and said, "Come on with us and let's go round the block."

And so I did.

We walked, and walked, and walked, and it was dark, and they were nine years old, but I was only five. And when we got away past the stoves and everything, they said: "Come on, let's run and leave the kid."

And so they did.

And I ran all I could, hollering like I was nine years old, and I was five. And couldn't go as fast, so pretty soon I had to stop and walk, and come on home all by myself. And it was dark, and there was mother waiting on the porch. She said: "You naughty boy! Go on upstairs and read a book, and don't come down again, and I'll tell the teller the kid.

And so I did.

Mother then took the supper, and led me in the bath room by the hand, and shot the door, and switched me on the leg, and broke the switch in two, and then went up stairs.

And licked me with the pieces; then took off my sweaty clothes, "cause I had run so hard, and bathed me clean, and told me I should pray

That I should never run away again, and so I did.

Well, by and by, when I was crying on my pillow in the dark, father came in, and held me in his arms. He said when he was just the size of me. He ran away with two big boys one night, because they told him to, and they stayed out till nine o'clock. And when he got back home, he got a lickin' just the same as me, so he knew just exactly how it was.

Then after we had talked a little while, he said to dry my tears and go to sleep.

And so I did. —Selected.

THE LORD IS MY SHEPHERD, I SHALL NOT WANT

This working analysis of the twenty-third psalm was sent in by Mrs. R. E. Collier, of Braceville, O., who based it upon something which she heard at a devotional service.

I shall not want. "He maketh me to lie down in green pastures."

I shall not want drink. "He leadeth me beside the still waters."

I shall not want wants. "He restoreth my soul."

I shall not want guidance. "He leadeth me in paths of righteousness, for his name's sake."

I shall not want companionship. "Thou art with me."

I shall not want comfort. "Thy rod and thy staff, they comfort me."

I shall not want food. "Thou preparest a table before me in the presence of mine enemies."

I shall not want joy. "Thou凳istent my heart."

I shall not want satisfaction. "My cup runneth over."

I shall not want anything in this life. "Goodness and mercy shall follow me all the days of my life."

I shall not want anything in eternity. "And I will dwell in the house of the Lord forever."

Jesus says concerning these things:

Rest: "Come unto me, all ye that are weary and I will give you rest."

Drink: "If any man thirst, let him come unto me and drink."

Pardon: "The Son of Man hath power on earth to forgive sins."

Guidance: "I am the way, the truth, and the life."

Companionship: "Lo, I am with you alway."

Comfort: "I will not leave you comfort­less; I will come to you."

Food: "I am the bread of life."

Joy: "That your joy might remain in you, and your joy no man taketh away."

Satisfaction: "Thy joy might be full."

Anything in this life. "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you."

Anything in eternity. "In my Father's house are many mansions; I go to prepare a place for you."

—New York Christian Advocate.

A STRIKE

The snow was deep in the paths, the barn door had to be opened and the ax dull, on the morning when Phil and Harold decided to go on a strike.

--The loaf of bread," said Harold. "Bill and Jack Lee never have anything to do out of school."

--Not that they live upstairs in a flat and there's nothing for them to do?"

--I don't care. Why? I only know I've had enough of chores. Lessons, out of school, are enough for any boy.

Said Sam Dunn could just as well do them all the time. "Let's strike work," said Har­old. "Father's away. It would be a good time.

"Strikes are all the go," admitted Phil.

"Let's do it," eagerly.

"We can try how it works, anyway."

"And declare it off if it doesn't work well."

So, on the following morning, as the boys left school, a placard was posted outside the kitchen door with the words:

A strike is on. No more chores for boys. Phil and Harold.

Nora, the maid in the kitchen, called Mrs. Allen to see it, and the two, in some amuse­ment, made arrangements which seemed to involve something like a strike of their own.

So, when the young strikers returned at noon, they found the house quiet, the key of the back door under the mat, as always understood at times when there was nobody at home.

It was easy to guess that mother had gone on one of her very frequent visits to her parents, who lived at the other end of the town, but there appeared no reason for the absence of Nora, and there was some grum­bling as the two realized that no prepara­tion had been made for dinner.

"Never mind; we can find plenty to eat." They made a cold lunch, and at supper time ate what was left of it.

I'm not going to eat cold stuff this morn­ing," declared Phil. "It's odd if we can't get up a breakfast for ourselves. Here are some eggs—anybody can cook eggs. And we'll have milk toast."

"But where's the milk?" said Harold. "I've been looking for it, but there's only a little drop left from last night."

"I wonder if anybody's looking out milking the cow, now that Nora's taken her­self off," said Phil, in great discomfort.

"Well, we'll have coffee.

After a laboratory of three quarters of an hour they sat down to a muggy mixture they called coffee, missing sorely the fresh milk which Sam Dunn made arrangements, had carried away with him when he milked.

"Can't you make better toast than this?" growled Phil. "One side burnt and the other side raw."

"Well, you belted the eggs, and they're like bullets."

"If we waited for them to boil soft, we'd be late for school."

Phil presently pushed back his chair in disgust.

"How long do strikes last?" he said.

"I'm thinking this one has lasted about long enough for me."

"Me, too; I've worked well at all.

The paths were cleared of snow, kindling cut, and other small duties attended to. Then other things were started.

"Strike's off. Phil and Harold."

As the two strikers regarded each other in the case, on their return at noon, Nora was in the kitchen, having much enjoyed her holiday. Everyone was in the finishing preparation for a comforting meal. Mother sat down to it with them, looking as if noth­ing unusual had gone on, but the boys felt a little foolish.

"We—didn't calculate on you and Nora going on a strike, too," said Phil.

"I suppose not," said mother. "But you must acknowledge that it was a good time for us to do it, when there were no boys ready to bear their own little share of the everyday burdens. Things, you know, can not run smoothly unless each one does his faithful, willing best in the business of home-making."

"I think we both know that," said Phil, with a rosful shake of his head, with the remembrance of the discomforts of the last twenty-four hours.—Sydney Dayre, in Chris­tian Register.

HOW IT HAPPENED

Tommy had a cold. It was just a wee bit of a cold, not enough to count, Brother Fred said; but then he didn't know anything about it, of course.

"An' I can't bring in the kindling wood or feed the chickens, Mother announced Tommy jubilantly, and then he coughed—such a funny, made-up cough that Brother Fred laughed "Ho! ho!" and Sister Kate laughed "He! he!" and Mamma said "Dear me! You're not a bit like George Washington, you ain't." Tommy didn't know what it was all about,
and he said so, and then mamma laughed, a bright, cheery laugh. "Do you know who George Washington was?" she said. "Oh, yes, mamma," he answered, and fell. He put back his shoulders and let his arms hang down by his sides. He looked just exactly as the boy in his arithmetic book, the head of his class at school. "George Washington was a great general," he said quickly, "and he was father to the United States, an' he was the father of his country, sides lots of other things."

"And you, Tommy, that George Washington was never too sick to do his duty, and that is one reason why he was a great general."

"I was ashamed," I snickered. "I guess George Washington had never a cold like mine!" he explained.

"Never had a cold?" said mamma. "Once upon a time when I was a little girl, and had to stay in his bed for days and days, but the minute he was able to get up and go out again, back to his soldiers he went. Are you able to go out, Tommy, or must I put you to bed?"

"I don't want to go to bed," he said decided.

"Then," said mamma, "a whole army of woods and blankets, and you, and feathered soldiers want their breakfast, and a whole schoolroom of boys and girls will expect you to join them. If you can play you are George Washington, indeed."

"But," cried Tommy, "I must remember, if you play that play, you are never too sick to do your duty."

It happened that Tommy fed the hens and filled the woodbox, and went to school and he had a new George Washington story to tell to the class, a good story that the teacher put a star on his book.

When Tommy came home at noon his cough was gone and he had forgotten all about his cold, which all goes to prove that a good story that the teacher put a star on his book.

Five months later he recrossed the Delaware and refortified Fort Duquesne-"thereafter known as Fort Pitt."

The lad's schooling was of brief and meagre attainment. When he was eleven his rather died and so began to an imaginative task before deciding to marry.

The brightest page in history are those five months later he recrossed the Delaware and refortified Fort Duquesne—"thereafter known as Fort Pitt."

Russia in arithmetical order. In 1799, he died, in his last words being, "It is well. His character, his life, his illustrious achievements, justify the words spoken in lofty funeral eulogy. He was first in war, first in peace, and first in the hearts of his countrymen."

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The brightest page in history are those
The Work and the Workers

ANNOUNCEMENTS

EVANGELISTIC

Mr. and Mrs. Thomas A. Gookin are expecting to come north from Peniel, Texas, about the first of July, and desire service in meetings on the Iowa District. Brother Gookin is a fine young preacher, a thoroughly safe man, and his wife is one of the best musicians in the country. Give Rev. E. F. Miller, Box 161 Lowville, N. Y., a line.

C. A. McCONNELL.

HOLINESS MEETING

A holiness meeting will be held at Carrollton, Ohio, June 5th to 15th. The workers are R. M. Kell and Miss Lulu Kell and Mrs. Carrie Crow, of Kingswood, Ky., and the Mittel brothers, of Carrollton. The meeting will be in charge of Dick and Tillie Albright.

IDAHO DISTRICT ASSEMBLY

The district assembly for the Idaho District, will convene at Idaho Falls, June 29th-30th. General Superintendent E. F. Walker, D. D., in charge. We are expecting the greatest time that Boise and the surrounding country has ever seen, because God is with us. At the setting of the assembly, the district will approximate nine months in age, with five new churches organized. The district assembly has been by correspondence, which is next to nothing. With the same effective local help in the south end of the state as has come to our assistance in the north end, we are expecting a greater and stronger work.

NOTE ABILENE DISTRICT

Those who subscribed and paid their subscription at our last assembly, for the publishing of the minutes, please notify the secretary if you want your money to be kept for the same purpose, or if you desire it to be turned over to us. We have called the attention of the district to this important matter, and it seems that the time has arrived for the minutes to be published. So please advise us what you want done with your subscription.

J. M. ELLIS, Dist. Supt.
W. F. RUTHERFORD, Dist. Sec.

A NEEDY FIELD

Few towns in the Pacos Valley, N. Mex., have had holiness preached in them. Brother Charlie Robinson, of West, Texas, has agreed to come out with a small band of workers, spending the summer going from town to town. We have a tent here 4x60, but lack funds for them to reach the camps. If you could give $5.00, we would much appreciate an offering at once for this most worthy cause. Please send at once to Charlie Robinson, China Springs, Texas.

Pastor Nazarene Church, Artesia, N. M.

TENT WANTED

I am wanting a gospel tent about 4x60 to use in the New York District of the Pentecostal Church of the Nazarene. Any one wanting to invest $100 to spread scriptural holiness send the same to me. A new place open for a camp now and I need it within the next two weeks. For reference write to our superintendent. Rev.

J. A. Ward, 1710 Dean St., Brooklyn, N. Y., enclosing a stamp. Address all letters to me, Rev. E. F. Miller, Evangelist, Box 161 Lowville, N. Y.

CAMPMEETING NOTICE

The first annual campmeeting for the Nazarene Church at Millport, Ala., will be held in beautiful groves near Millport, beginning August 22d. Arrangements will be made to take care of visitors. We want the holiness people of Alabama and Mississippi to attend. The fine groves and everlasting spring of water makes this place ideal for a great camp­ground. Begin now to plan for this meeting. The special workers will be Rev. C. H. Lancaster, Mrs. C. H. Lancaster, of Jasper, Ala., and Rev. J. A. Manasco, of Nauvoo, Ala. For particulars write to Rev. F. B. Shelton, Millport, Ala.

CAMPMEETING

The Southeastern Washington Nazarene campmeeting will be held May 22 to June 1, 1912, at Mountaine View Nazarene Church, Dayton and Part street, Walla Walla, Wash. Rev. W. E. Shepard, the California evangelist, will be assisted by J. B. Craig and Mathews, the well-known musicians, and other prominent workers. To secure tents or location, address W. S. Barnett, 531 Newell St., Walla Walla, Wash.

CAMPMEETING

The four Nazarene churches of Ford county, Dodge City, Bucklin, Ensign and Kingsdown, have arranged for a fine meeting to be held at Kingsdown, Kas, May 22-June 1, 1912. Rev. L. Millon Williams, evangelist, will have charge of the preaching. To hear him once means to help him. Rev. T. C. Moore, evangelist and singer, will have charge of the song services. Hear his play the cornet and sing solos with his guitar.

ANNUAL CAMPMEETING

The Chicago Central District campmeeting of the Pentecostal Church of the Nazarene will be held at Olivet, Ill., May 28th to June 9th. The workers will be Rev. E. F. Walker, D. D., general superintendent, Rev. J. M. Wines, district superintendent, Rev. J. M. T. and Lida Brandenburg, leaders in song. June 1st, 10 a.m., baccalaureate service, by Rev. E. F. Walker D. D. June 6th, 10 a.m., annual commencement services for this valuable Illinois Holiness University. Olivet is reached by Chicago & E. I. R. R., Big Four, Wabash, Chicago & Southern Indiana R. R. to Danville, Ill., take Illinois Traction interurban car from Danville direct to Olivet. Following the plan of last year, lodging and entertainment will be furnished free, providing you write stating when you expect to arrive and how long you will remain. For further information and reservations, write E. G. Anderson, Olivet, Ill. Do not fail to avail yourself of this opportunity to see the most successful preachers and soul winners in the country. Assisting the special workers will be several of the pastors and evangelists on the district and the student body and faculty of the Illinois Holiness University. Special music will be furnished by the school band, orchestra and quartettes. Pray for a great outpouring.

NOTES AND PERSONALS

District Superintendent A. S. Cochran is at home severely stricken with laryngitis. Let us pray for this valued member of our church. He has been compelled to cancel all his published dates.

The announcement is made of the marriage of Mr. Henry Lorshinger and Miss Hilda Easteen, at Surry, N. D., April 27, 1913, District Superintendent J. B. Craig, officiating. They will make their home at Plaza, N. D.

Prayer is requested for the recovery of Sister Kate Reed one of the most faithful members of our church at Murillo, Ark.

DISTRICT NEWS AND ANNOUNCEMENTS

ALABAMA DISTRICT

Have just visited some of our churches and have seen a marked increase in the number of preachers and the cause of grace at the Millport Nazarene Church on April 11th, 12th and 13th. The weather was a little blustery, but the services were very fine. The Nazarene Church is now doing fine work and God is greatly helping them. Rev. Henry Cook is the pastor there. Brother Cook is a good and faithful preacher and a man of God. Rev. F. B. Shelton lives there; he is a fine Nazarene. Brother Lonnie Shelton and his family are most excellent people. Was in their home some Sunday and had a wonderful meal. I was in Brother and Sister W. F. Gentry's home; they are as fine people as I ever saw, and full­fledged Nazarenes. There are others who are very good, but full-fledged Nazarenes. God's blessings on them. My home was mostly with Father and Mother Shel­ton who are Nazarenes and to see them so enthusiastic for this work was fine. We were almost rained out at the night service and only had a small crowd out. Brother Scogin and his family are faithful there, also Sister Johnson and some others. Brother J. W. Randolph is the superintendent of the Sunday school.

Next I visited the church at Brilliant from May 1st to 4th. The church is one of our old battle grounds where God has given us some glorious victories. Rev. J. N. Russell is the pastor here. Brother Russ­sell is doing a splendid work. I held a meeting of the church board and they agreed to give Brother Russell some time through the summer months to do some evangelistic work. They will also give him some help financially. We licensed Brother John Borges to preach, and I feel that he will make a good preacher yet. Mr. and Mrs. J. R. Wall took two members into the Brilliant Church.

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KANSAS CITY, MISSOURI
I go next to Verona, Ala., where we have some faithful Nazarenes. Then down to South Alabama. God’s blessings be upon the Herald. We are expecting great victory on Alabama District this year.

C. H. LANCASTER, Dist. Sup't.

THURSDAY NOTES

The Spring convention of the Clarksville Dis­

tric was held at the Rev. E. T. Cox’s hotel, in the
town of Gallatin, Tenn., with Rev. J. J. Rye, superinten­
dent; large and attentive congregations, and
talks that were being removed.

The first day of the convention was started by Rev. E. T. Cox, chairman, who gave a brief
to the ministers, and or­
ganized a district meeting. Preacher on the district should write
with the 21st of April, I start­ed
their dimes, quarters, or dol­

The closing day, Rev. J. A. Chenault
Gallatin, Tenn., and Rev. J. L. Roby,
R. F. D. No. 6, Green Lake
Yakima, Wash., at once the year

Rev. E. T. Fish is in evangelistic services at Sulli­

The Northwest District Assembly will con­

October 25th. The next thing was at Kellogg, Idaho. This is a

Beginning with the 25th of April, I started
north to visit the Nazarene churches in north­

Town and said the meeting closed with

Brother Myers, of the Monoville charge, told
his answer to prayer, a lot had been dona­
ted and lumber secured to build a church.

Brother Pollard also represented the work
of Rev. W. F. Collier and Rev. E. T. Cox, who
were absent. He spoke encouragingly of their
work and prayed for them.

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The closing day, Rev. E. T. Cox, chairman, gave a
brief talk at its close.

Saturday morning service opened with a high
			
time in the camp on the

Brother McEuley held an evangelistic service
in Prosser, Wash., in the home of Rev. G. M. Hammond, with a
large and attentive congregation.

At Kellogg, Idaho, stopping first with Pastor L. R.
Blackman, of Troy, for one day and two
nights, having a delightful time with him and the
church. The people who heard the pastor would be hard to find. They
are certainly doing well in the Lord. Seven addi­
tions to the church the last night. On account of business, the pastor
and wife, a change will have to come to the church at Troy the
coming year.

The Thursday morning service was opened
with song, and Rev. G. M. Hammond offered
prayer. Brother Chenault led an enthusiastic
praise service, after which Rev. J. L. Roby
brought us a message of life and hope, and
our hearts greatly rejoiced.

Rev. G. M. Hammond presided at the after­
noon session. After the opening hymn, prayer
was offered. A brief talk was given by Brother
Cox, preached again at night, and there were several in the altar seeking
pardon or purity. The meetings closed with
victory, and preachers and delegates went back
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C. R. POLLARD, Sec'y.

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that their names may appear on roll call and recognition given. Other wise many nominations may occur.

Mid. WALLACE, Dist. Supt.

MISSOURI DISTRICT

The work is progressing nicely. We are looking up and fighting, and a given victory.
Rev. J. E. Bates has just closed a very successful meeting at Malden, and Will Seals is now at Sabula, Mo. L. M. Hibbs is having a successful time at Menlo Park, Nellie Lence is holding forth at Blue schoolhouse. She will go from there to Moak, thence to Clearwater. Other Gospel meetings are going on. De board, in now with his brother, C. I. Deboard, at Redford, Mo. They go from thither to Bunker, Mo. Tom Mason and wife go to Garwood to Blue schoolhouse.

Mo. T. Williams, Arlington, was with us one day. President Seals opened in Jesus' name at 9:30 a.m. and Lord's Supper was witnessed. He did, and for four hours an unbroken stream of glory was seen. Beautiful harmony prevailed and all was Impeccable to mention all who were there.

T. Williams, Arlington, was with us one day. President Seals was with us and preached a strong sermon. We had a very beautiful attendance the last few days, and preached a very glowing sermon.

Our meetings and go away is pleasant. Brother Bowes was pleasant. We had a very beautiful meeting at Ft. Scott, and a great many of them found the pearl of greatest price. On the last Sunday we took in eighteen as fine members as can be found in the great Nazarene movement. We had no trouble in raising the amount of money that was needed to pay off bills. So we took in a fine large class, and paid the evangelist and the running expenses of the meeting, and everything was cleaned up in a lovely way - no dishes had to be washed, and no growling and grumbling and quarreling and no lost spoons to pay for. When we would dismiss the people they would not leave the church but would stand around and talk and laugh and love each other until we had a little heaven on credit to any city in America, and his private socials and the children's meetings are almost.

Leighton, Pa.

On April 1, 1913, we began our labors here as pastor of the Wesleyan Pentecostal Church of the Nazarene. We were greeted with such a warm and hearty reception from the saints, and we could not but feel thoroughly at home right away; and it lingered with us yet. Our moving expenses were paid, and a liberal donation was given, with many other things that a child believes they have the blessing. I am five miles from Gage, Okla., in a meeting. The fire is falling already. This is a new field for holy warriors, and I am bound to put the Herald in every home I can. I think it is a great paper.

A. F. DANIEL

HARTFORD, ARK.

I have just closed a great meeting in Dallas, Texas, in the cotton mill district. More than twenty claimed pardon or purify the last service. We did not have a single heavy service during the thirteen days. I am here in Hartford now in a tent meeting. Brother

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 FREEPAID at the

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Kansas City, Missouri

$1,000, $1.75

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Morgan, the Nazarene pastor, is a giant in spiritual things... There were numerous persons gathered at the meetings, and some are leading the singing. A. JEFFREYS.

RESERVE, N. MEX.

We are out here where the snow-clad mountains are ever present, and the sun seems to be always shining. There is little of the outside world here, and life remains all summer. Magdalena is 6,800 feet above the sea level. We hold a meeting here beginning the fifth Sunday in March. Magdalena is a well-to-do town for its size and location. The railroad is a branch of the Santa Fe Ry. Ranchmen for one hundred miles come there for supplies. There were a few church members there, and a lot of those who were lived just like the Y who fell for a dance. So when that was part of a meeting, it remained all summer. Magdalena is a well-to-do mining town, terminus of the great northwest.

I have been home a few days, and will continue here some time longer unless called out. The youngest member of the Nelson family came in on this morning at eight o'clock. She is rather large for her age, and shows a good disposition. Was glad to meet this crowd. We journeyed to Minot, Walla Walla, and Spokane. We have no class here, but a prayer meeting tomorrow evening. We expect to spend the summer in these mountains, at just such penny places as this.

H. C. and MARY LEE CANGLE

OWENSBORO, KY.

Since coming to Owensboro in February we have been holding our meetings from house to house, which have been well attended. In fact, we have been crowded until it was necessary to seek larger quarters. A few weeks ago, without a cent in the treasury, we stepped out on the promise of God to supply all our needs, and gave the contracts for the work of building a church. The Lord has answered prayer, and on May 18th we expect to worship Him "under our own vines and fig tree." Site of church, 22x26. We also have one lot for pastor's residence.

J. GUY PRINTER, Pastor.

PENTECOSTAL CHURCH OF THE NAZARENE

WEEKLY OFFERING

NAME...........................

DATE...........................

AMOUNT.......................$.

We have in stock, printed envelopes for use in taking the weekly offering. We give here with a facsimile of the same.

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PUBLISHING HOUSE OF THE PENTECOSTAL CHURCH OF THE NAZARENE

2199 Troost Avenue
C. J. KINNE, Agent
Kansas City, Missouri
PAGE FOURTEEN

HERALD OF HOLINESS

MISSIONARY NEWS FROM INDIA AND JAPAN

IN THE DARK

At the cool of the day I was walking through the village praying the Lord to lead me to some day school. The day I left there I had the best opportunities to preach the Word. Personal work generally results in "hand-picked fruit." I had met and talked with a couple of complex of old men who lived in the region, neither seemed to be the ones I was seeking. Just about dark as I was passing a rather good native house, a voice called out, "Salvation, Salvation." The friend who had brought me so kindly in the hope of an invitation to come in and talk awhile, so I hopped across the gutter and found a heart. I was in the village sitting on a low native bed often used as a seat and I sat in a chair that was brought for me. The conversation began on general topics, then he turned to the question of salvation, grieving to lose faith in the Brahmins. They are sinners like I am and how can they show me the way of salvation? They drink liquor and commit other sins and how can we continue them as our religious leaders? They get our money and then leave us as bad off as they found us, beginning to feel that what you tell us is true. He had furnished me with a text. The unpromised sermon was an enlargement along the lines of the story. It seemed to me that whether the king on the throne, the Brahmin, the Raja, the Khan, Rabbi, Haran or Bhungo. Even children born of Christian parents are sinners and must be born again. Unless we are born again we cannot see God. Many people in heathen countries are seeking for God but cannot find Him. If we repent of our sins, forsake them and believe on Jesus Christ for salvation, our sins will be forgiven; we will be born again. God will come into our hearts and we will have no use for idols.

How my heart went out to him as we sat in the open air on that quiet comfortable evening. The moon was preparing to rise and my heart was darker than the night. The Spirit had helped me to flash a few beams across his path. May we not unite in prayer that the Sun of Righteousness may rise in his heart and give him light? Perhaps I will soon have another opportunity to give him some more truth, a word that will come to his heart, and allow me to pray with him, and you know the sequel to the story—if you keep praying for him. When you pray, you may call him "the man Brother Tracy preached to in India," I. S. TRACY.

Buldana, Berar, India.

KYOTO, JAPAN

I regret to report that owing to unavoidable circumstances we were unable to organise our church March 30th as announced. Nothing preventing in the month of May the first Pentecostal church of the Nazarene in Japan will be a reality. God's blessing is manifestly upon the work. Brother Nagamatu is proving a consecrated and efficient worker and the Lord is using him as a medium for our blessing. Because of ill health we have a service without inquirers; last Sunday evening five.

Our people students and seekers at the mission there have been from time to time a number of young Buddhist priests and some of them are coming out into the real light. One young Buddhist, who after studying in a Buddhist school, came to the mission frequently, but owing to the strict doctrinal rules of the institution, he had to abandon these visits. In the past month he has been coming regularly and really gave himself to the Lord, finding peace in his heart. At a meeting that man explained his condition before teachers and fellow students. His teachers remembered with him but to no avail; so they reported to his father, who is a priest in a distant city, that the son was entertaining dangerous ideas, whereupon the father sent him for to come home. Last night on his way thither he stopped at Kinokawa (where I am stopping for a while to try to regain my strength) in order to talk with me and get spiritual help. We studied the Word and prayed last night for the young man. You may feel that I was not altogether for myself wholly earnestly sought a clean heart and the Holy Spirit. I trust he received. His father was his home. As such, I see no persecution and doubtless will receive it, but he has determined to be true to God though his father and mother forsake him. The fact that he stepped out is more than a step with Christians when ten hours from home will doubtless bring upon him angry persecution, but he is a brave young man. He is very anxious to do more for Christ and has determined to go to America. Owing to the difficulty of securing a passport at this time probably he will not be able to do the latter, but in any case the way will open for a Christian education. Friends, this is but one of many similar cases. Please pray for the great numbers of young men studying in Buddhist universities. They are propping for light and rarely find it. Pray especially for this young man that he may be true to God and find no discrimination in his sin. Pray that he may be among the preachers of the truths faith. He is a strong character.

Four days later, a letter from the young man tells of his keen persecution but his unfailing trust in God. Oh, that we might save him for our work! I will endeavor to put him in a better position in his country, and I have determined never to return to a Buddhist school and his father will not help him in any other way. The prayer of our church is earnestly solicited for the work and workers in Japan.

MISS CORA G. SNIDER.

MARATHI MISSIONARY DISTRICT NOTES

Brother Campbell was recently stung by a scorpion. The pain was so severe that even his voice was affected. After two days of suffering the pain subsided, but the God gave strength and recovery was rapid.

Several Hindus are asking for baptism. They are seeking a real reform of religion. Pray that they may be truly saved.

Smallpox is raging in various parts of the district among the heathen. It does not matter much, as it is a common evil that, rather gives us a better hold on the people.

We saw a wealthy Hindu walking through the street sprinkling sugar and flour along the road. This was acquiring religious merit by feeding the hungry, but we told him that there are intelligent people at home trying to atone for their sins in a similar way.

To your missionaries away shut in the back of the country, among the heathen, we and our brethren counsel the Herald of Holiness is a great blessing, probe and inspiration. The gospel of salvation through Jesus Christ has been proved as many, and hundreds of Scripture portions and tracts placed in the hands of the heathen this cold season.

The building permit for the mission bungalow at Mehkar has been granted by the government.

If the saints at San Diego, Cal., who gave the writer a motor cycle, could know what a blessing it is to work, they would indeed feel their money was very well invested.

Another little girl eleven years old, a Brahmin without legitimate parents, has come into our hands. The only alternative to her was to sell her or give her away. She is a pretty, sweet little thing and doing well in spite of her youth.

When a certain low caste mother died a great trial was had to her daughter. The family could not afford to feed the corpse to prevent her spirit from coming back to take away her infant child. This happened some time ago. The remainder of the family is now leaning toward instantaneous.

One of our native Christians has recently been delivered from the relentless clutches of a Hindu money lender. While a Hindu he had
Burdowed a small amount at twenty-four per cent interest and given what he thought was a mortgage on his farm, but being unable to read, he in reality placed his farm as a paupers. Poorey be freed when the race of savages died out over the universe. People. I say God bless us all among us and giving us victory day night prayer meetings, and pressors and the glory. We are holding Tuesday the pastorate of Brother A. C. Clark, School advantages where the Bible

CENTRAL NAZARENE UNIVERSITY

The spring term of the session of 1913-14 is drawing to a close. It is with gratitude that we look upon this year's work, for it has been invested with a very valuable experience. Spiritual activity has been all that we could wish for. The spirit of the student body is unsurpassed. Many who were developed are taking the course that are now blessedly converted and sanctified and will return home to live this blessed life in their respective communities. Some have been called to the ministry and the mission field, and we expect to hear from them in the future.

Intelectual progress has been made along all lines, to the satisfaction of the faculty and parents, and we are anxious to have these characterized both students and faculty from the beginning to the end of the session.

The health of the community during this session has been almost phenomenal, for which our hearts go up in gratitude to Him who made it possible.

The commencement exercises of the university, will be held May 23rd-24th. The baccalaureate sermon, will be preached by President J. E. L. Moore Monday morning, May 23rd. The C. N. U. Missionary Society will render their program Sunday afternoon and night.

Entertainment will be provided for all visitors, and we cordially invite all parents and friends of the institution to be present at these exercises. We are expecting a blessed time in the Lord, and are anxious to have you in on this feast of fat things.

Buildings are dotting University Place, and families are moving to Hamlin for the benefiting of a Christian city. The Nazarene has a Christian community and those seeking school advantages where the Bible is recognized and full salvation advocated, can not do better than to cast in their lot with us.

W. F. RUTHERFORD, Business Manager.

NORTH HOPE, MICH.

We are being wonderfully blessed here under the pastorate of Brother A. C. Clark, who lately came in with us. His heart-searching sermons are blessed to the people and some are getting their eyes opened to the true light of God's Word. The little band of sanctified are lifting up holy hands and giving God all the glory and honor. The people are going to a place of rest.

A special feature of the week were the Sunday night prayer meetings, and God is working among us and giving us victory over our oppressors and we are praying for a great revival. The Lord is increasing our faith wherever his word is opposed and the Word of God abused by so-called ministers. May God raise up a people who are not afraid to attack sin in all its places, drive out formalism and hold up the blased-colored stained of Jesus Christ to a dying people. I say God bless this holiness movement. You will have a soul pictures to set up. When a band of holiness people came up the street singing, "We're marching to Zion." We know you are not the only one, because there are the only ones who are "marching" to Zion. The bell rang, and daughter Edith opened the door and shouted out "Hurry! come downstairs, eat, they want to see you." We waited down stairs and there they were.

Proprieties by the bananas and strawberries and oranges, just what holiness preachers like, but don't buy. Then the pastor was called into the parlor, and one of the members read an original poem and presented the pastor with a purse of money.

H. F. REYNOLDS.

SIOUX CITY, IOWA

Sunday was a memorable day in the little Nazarene church in Urnangile. One soul was reclaimed in the morning service, touched with a song and the message. Three again at noon, one for the forenoon's offering. One of these, a young man. I never heard of a young man groaning as that young man did, but he got through. He could hardly stand up to testify. Norths are pressed to go to the altar, but one. Brother Fugate and his wife are blessedly saved people, humble in spirit and surely walk with God. They know how to pray for us. In the afternoon, Nazarenes were with us now a month.

S. M. DOEBLER.

SYRACUSE CHURCH

The Lord is with us and blessing spiritually and materially. Then we accepted the pastor of this church almost two years ago it was put upon us by Almighty God, first to adjust affairs and to properly organize the little flock, and second to build a church edifice. The first task having been completed, about three months ago we were led by the blessed Spirit to attempt the second. After having raised in our own congregation about $600 we then attempted a solicitation of the entire city. It is amazing how the strangers—business men, doctors and lawyers—opened the subject, of salvation and pressed the message to us, until we have now almost $2,000 pledged and a goodly amount collected. Having just returned from our district assembly we expect to start the edifice at once. Brothers, we see only God and victory for this place. Let us be true shepherds of the flock, and not run away. If the church all the time. It works fine; brings people together and draws us nearer to God.

J. G. NICKERSON, Pastor.

DANIELSON, CONN.

The members of the Pentecostal Church of the Nazarene gave the pastor of this church a May-basket surprise on the evening of May 23. Pastor Raymond had been ill for several weeks and has just gone through a severe trial. When a band of holiness people came up the street singing, "We're marching to Zion." We knew we were not the only ones, because there are the only ones who are "marching" to Zion.

The bell rang, and daughter Edith opened the door and shouted out "Hurry! come downstairs, eat, they want to see you." We waited down stairs and there they were. Proprieties by the bananas and strawberries and oranges, just what holiness preachers like, but don't buy. Then the pastor was called into the parlor, and one of the members read an original poem and presented the pastor with a purse of money.

God bless the dear hearts! We feel sad as we leave them out of one of the best pastores of our lives; everything so sweet, tender, loving. Such a love between pastor and people. We can not say, God bless you, He is a pastor who comes to take our place. In his service, W. H. RAYMOND, Pastor.

LELION, MICH.

We are in a revival meeting at Lulin, Mo., which is starting off fine. The Lord is getting hold of the people, and we are expecting a great result. We will be here about two weeks. We have had some meetings, and while we saw that we are open for dates. We would be glad to correspond with anyone wanting a meeting. Just a word, and we will get at once. My wife and I belong to the Pentecostal Church of the Nazarene at Mill Springs, Mo. We give as references Rev. Mark Whitney, district superintendent of the Pastors of the Nazarene, Mill Springs, Mo., Mrs. W. K. Radford, secretary Mill Springs, Mo., Rev. W. G. Davis, and H. H. Hart, of Poplar Bluff, Mo. My singer, E. T. Johnson, is a member of the M. E. Church, South, at Neevville, Mo., but is a full salvation man. He sings and works to the glory of God.

He in hearty sympathy is in our church.

REV. J. HINRER.

Home address, Poplar Bluff, Mo.

WEST SUNbury, PA.

We closed our special meetings here on April 24th. Brother Herrell was with us for ten days, after which the writer carried on the meetings for four days. The battle was hard, but we were enabled to see seventeen of the Lord's sheep bow before the Lord at the altar during the meeting. On Sunday, the 27th, three more sought and found a pardoning Savior. Our missionary offering for April was $82.5. We are now several dollars past our apportionment for the year, and our time is just six months along. We are looking for the Lord to推开 us and push on for larger things.

R. E. GRATTAN.

PROSSER, WASH.

A glorious meeting at Prosser. Mrs. F. M. Lobaugh invited us to come out here and hold a meeting four miles in the country, in a school house. We had good crowds, and some fine cases of conversions. The people have organized a church of twenty members of the very cream of the country. Evangelist Greene was invited to conduct prayer meetings and song. We opened at Colfax, Wash, May 4th-25th.

This is another novel field; certainly we can see that we are not building on some other man's foundation. We are building on the foundation of the Herald of Holiness, sold ten manuscripts and twenty-one books on prayer. We go to Milton, Cal, camp June 19th-29th; Fruita, Colo, July 4th-27th.

FRED ST. CLAIR.

LOWELL, MASS.

Brother Martin and myself, as pastors of the Pentecostal Church of the Nazarene at Lowell, are seeking to fulfill the words of the Psalmist, "O magnify the Lord with me, and let us exalt his name together." Salvation is our calling. Let the people of the Lord know that the holy people are called to do. We seek in every possible way to press this thought on the church all the time. It works fine; brings prosperity into all departments of church work. We endeavor to keep before our people the duty of an interest in all departments of the work of the general church and in the needs of missions, by preaching and holding prayer meetings for missions, by preaching and holding prayer meetings for four days. The battle was hard, but we were enabled to see seventeen of the Lord's sheep bow before the Lord at the altar during the meeting. On Sunday, the 27th, three more sought and found a pardoning Savior. Our missionary offering for April was $82.5. We are now several dollars past our apportionment for the year, and our time is just six months along. We are looking for the Lord to push us and push on for larger things.

R. E. GRATTAN.

ASSOCIATION, ASTROLOGICAL.

The closing moments of the Lord's work have been marked by a wonderfully陈列ed and precious manifestation of the divine power. Many have been saved through prayer. How the people do pray for missions. We also have raised for foreign, $625, an Increase of $125.

How the people do pray for missions. We also have raised for the general church and in the needs of missions, by preaching and holding prayer meetings, and draw us nearer to our Lord. Residential schools are glad to work two months in the year, a and our time is just six months along. We are looking for the Lord to push us and push on for larger things.

R. E. GRATTAN.
We raised some up our yearly church work as the present time brings upon all our local work. We never Scituate. We have our president, Brother fast We are talking of enlarging the building Syracuse, Warren, H. F. Fogg and General Superintendent Reynolds. Mrs. Edna Reynolds sang a special song. Wednesday morning the first business session to accommodate the people. One hundred in our regular Tuesday evening prayer meeting is no unusual thing. The fire falls, and the souls shout, 'Glory to God always was us the victory. There are two good, live class meetings and a cottage prayermeeting weekly, with full salvation flowing all the time. Last month there were thirty-five saved at the altar; and we trust many of them were saved. The church has called Brother Martin and myself as pastors for another year. A. B. RIGGS.

The New England District Assembly

The sixth annual meeting of the New England District Assembly convened in the church at Haverhill, Mass., Tuesday, May 4th. The assembly was opened with a platform meeting at which Pastor W. G. Schurman and Rev. I. W. Hansen made addresses of welcome, which were responded to by District Superintendents Fogg and General Superintendent Reynolds. Jury the assembly was called to order by General Superintendent Reynolds at 9 o'clock. The roll was called, and organization effected by electing secretaries and treasurer. A nominating committee was appointed to nominate the standing committees.

A number of visiting brethren were introduced to the assembly. In the afternoon the anniversaries of the deaconesses and rescue work were held.

The deaconess work was presented by Mrs. Olive Gould, followed by a number of deaconesses. It was a very interesting and profitable service. This district has a fine body of deaconesses, and Rev. W. G. Schurman and Mrs. Coakley, matron of the home at Swampscott, Mass. An offering was taken for the home.

Rev. I. W. Martin, of Lowell, Mass., preached on "The Judgment." Thursday morning the devotional services were conducted by Rev. E. E. Reynolds, of Conn. The assembly then took up the routine of business. The anniversary of the publishing interests was held. Rev. John Norbery presided. Revs. R. W. Fogg, of Lowell, Mass., and A. R. Riggs, made short addresses. C. J. Kinne spoke at length on the work of the Publishing House, and was followed by remarks by Rev. John Norbery, of Lowell, Mass., and Rev. John Short led in prayer. It was an enthusiastic meeting, and the people showed a practical interest by subscribing liberally for publishing House bonds.

In the evening after an inspiring prayer service, led by Rev. J. D. Archibald, the Barnard Siers, of New York City, and Mrs. E. E. Reynolds, of Manchester, N. H., a brother of our general superintendent, preached a most excellent sermon on "Committed personality." Friday morning the business was conducted by Rev. William Breckenridge. The assembly heard reports of pastors until ten o'clock, when the election of district superinten
dent took place. Rev. I. N. Fogg, who has served the assembly so faithfully and well for three years, addressed the assembly and stated that he would resign his office. After an informal ballot, Rev. N. H. Washburn of Beverly, Mass., was elected on the first regular ballot. He and his good wife spoke very kindly. Rev. I. N. Fogg responded to them, after which the congregation marched around and greeted the new superintendent. Brother Washburn has the confidence and esteem of all his brethren and has done faithful service as a pastor for many years. In the afternoon the reports of pastors continued until 3:20, when the educational anniversary was held. Rev. E. E. Angell, president of the Pentecostal Colle
giate Institute presided. A number of the students and faculty made interesting addresses. The business manager prepared a financial re
aport, after which Brother Angell delivered a stirring address. About eight hundred dollars was invested for the future educational activi
ty was held by Rev. A. J. Myers. The Barnard trio, of Lowell, sang a special song, and Rev. F. W. Domina, of New Bedford, preached. Saturday morning the educational assembly finished their reports. In the evening a platform meeting with many fine exhortations sets the assembly aglow for an hour, after which an extra business session was called closing about 12 p.m.

Sunday was a glorious day of salvation and visions found in this assembly. Rev. A. B. Riggs was a fitting introduction of what was to follow throughout the day. At 10 a.m. Mrs. Edna Reynolds sang, after which General Superintendent Reynolds preached a great missionary sermon. At 2 p.m. an impressive ordination service was held. Brothers Jonas Bolton, Ephraim Woodworth and Gordon Bickford, of New Bedford, preached. Rev. Arthur Ingler sang, and Dr. C. J. Fowler preached at 3 p.m. After the praise and testi
gimony services were held, Rev. Martha Cruce preached the last sermon, thus closing the largest and one of the best assemblies held on the district. The local pastor, Rev. W. G. Schurman, and his loyal people entertained the assembly roy
ey.

C. H. STRONG.
Press Reporter of the Assembly.

Whatever I have done in my life has simply been due to the fact that when I was a child my mother daily read with me a part of the Bible, and daily made me learn a part of it by heart.—Hankin.

Lord Bacon has truly said that "There never was a pure Christian, either in religion or law, that did so highly exalt the public good as the Bible."