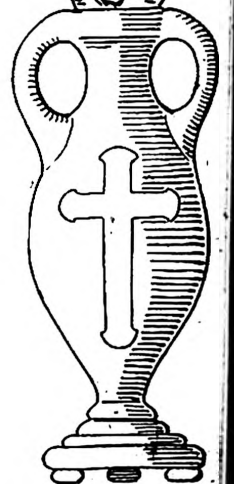
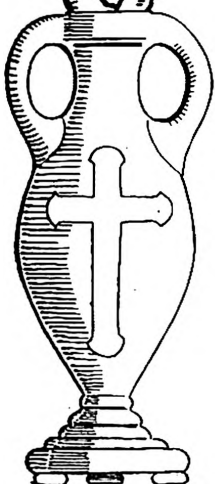


HERALD OF HOLINESS



He is not Here, But is Risen



Easter

EASTER is a festival celebrated from very early times in commemoration of the resurrection of Christ. It corresponds with the Passover of the Jews, which, in the King James Version, is once called by the name of Easter (Acts 12:4). This feast is observed by the Greek, Roman Catholic, Episcopal, and Lutheran churches, and in a modified form by nearly all Protestant churches. In the Romish church and even the Episcopal church it is pushed much further than it deserves, and is accompanied by ceremonies and even superstitious reverence and observances wholly beyond its deserts or its rights.

We take very little stock in the occasion, because of the excesses which have gathered about its observances by some churches. We delight to do honor to the anniversary of the glorious resurrection, but could never get to the point of clothing this occasion with the superstitious reverence with which it has been invested by others.

Let the great fact of the resurrection be duly prized and in any proper ways be celebrated. This is all right and proper. We do not oppose the practice when thus judiciously observed. But we decline to let Rome appoint the festivals we are to observe, and much less the idolatrous ceremonies with which we are to observe any of her days. We choose rather to let the days we celebrate be such as are warranted by not only the consensus of the Christian churches of all ages, but marked by such observances as do not smack of reverence for the church or her authority or her power.

It is certainly the happiest fact in all history, but one, that Jesus did rise from the dead. This sealed the glad fact of the salvation for man, and settled the great truth of our faith as being the security or the great condition of our personal salvation by the blood of Christ. The resurrection of our Lord is the pledge and the certainty of our own resurrection when we have passed from this life to the grave, and the time has arrived for the calling forth from the grave of those who sleep. Thank God for this great truth of the inspired Word.

Let us, while we celebrate the happy event in any ways deemed proper to our best judgments, not forget to turn our hearts in sincerity and in gratitude to the Father of our Lord Jesus Christ, and praise Him for bringing Him back from the dead according to the Scriptures. Let us make it an occasion of real worship, and of deeper consecration to the cause of Christ and the salvation provided by His death and resurrection from the dead.

"Fallen Asleep"

THE ABOVE caption is an expression by which death is designated in the Bible. How seldom do the inspired writers use the word "death" to express the separation of soul and body in the hour of dissolution. Other terms are used preferably by these writers, and only when they speak of the dread reality of the separation of the soul from God do they speak of "death."

The reason that the New Testament and Christians prefer the use of these other terms to express this event of the present life's termination, or the act of dying, as we had best say, is the opposite of why the world uses them. The world is so afraid of dying that the very word of "death" is seldom heard on its lips. The Christian is so little afraid of dying that he esteems it as of so little moment that he disdains calling it by the usual term and prefers calling it "falling asleep." One of the richest men in the world, in New York, will not look at a funeral or a coffin or allow the word "death" used in his presence.

The mere act of dying is merely the act of lying down to rest. It is merely the temporary dropping out of consciousness of the surrounding world, but with every mental and soul power alert and awake and active. How this glorious truth relieves this act we are to perform some day of all its terrors,

and clothes it with a solacing and blessed import. Be thou encouraged and strengthened, ye bereaved ones! Your beloved are not dead. They are only asleep, and soon shall awake to new and even higher powers of life, as they are now enjoying in their pre-resurrection life greater powers than they had here below.

Self-Oblivion

ARTHUR T. PIERSON says strongly and with profound truth that "The secret, the bottom secret, of a life of holiness and of service is *self-oblivion*." This is a cardinal truth in the law of spiritual life and progress. Self must die and be buried before we can rise to that newness of life in Christ Jesus which is our privilege and duty and our preparation for really effective service. For this reason God has provided us a radical remedy for the innate selfhood which is our native bent and our primary curse. There is power in the blood for the destruction of the selfishness with which we are born and which we cling to and which becomes our ruin and our cruel master unless and until we are delivered by the cleansing power of the blood.

Another word for this selfhood is "the carnal mind," which opposes the mind which was in Christ Jesus, and which we are commanded by Paul to let rule in and over us instead of the carnal mind. In the apostle's exhortation he points to the example of our Lord and makes a tremendously strong appeal. Read it in the second chapter of Philippians. He says, "Let this mind be in you, which was also in Christ Jesus." Then, lest we might miss the point of emphasis, he goes further and relates the respects in which Christ lived the truly unselfish life, or the way in which He sacrificed the life of self. He says of this way of the Lord further, "Who, being in the form of God, thought it not robbery to be equal with God." He was equal to God to such an extent that to hold fast to this equality would not in any sense or degree have been an act of violence on His part but ~~His original right~~. His act of self-emptying was therefore absolutely voluntary and the act of His choice freely made.

There was absolutely no compulsion from any quarter or any nature in the surrender of self by Christ. It was freely done and voluntarily offered as an unmerited sacrifice on His part. This must never be lost sight of for a moment. The freeness and uncompelled act of self-emptying performed by our Lord is its glory. He was one with God, essentially equal and one with the Father in glory and power and majesty. This was His right, His nature, His eternal and essential existence and attribute. To remain simply thus invested with this nature or mind or prerogative, and not interfere for man's rescue, would not have been to rob God or any act of violence.

Now, so far from thus remaining so invested, see what He did as Paul further relates in the passage from the second chapter of Philippians. He says, "But made himself of no reputation, and took upon himself the form of a servant, and was made in the likeness of man." He gave up His high and lofty name and assumed the place of the despised and unrecognized and misunderstood in order to perform the voluntarily assumed work of human redemption. But He went farther than this. He took upon himself the "form of a servant" and of the lowest of servants. Even as a servant He might have remained on the level of an angel, for the angels are servants of God. But our Lord descended to the lowest form of servanthood, even to the human level, and identified Himself with the lowly, the outcast, the despised, the degraded. No human condition of degradation was discarded or refused participation in His great *self-emptying act* for mankind.

Our Lord went even farther than this low level of service. Being found in fashion thus as a man, "He humbled himself and became obedient unto death, even the death of the cross." He got to the very bottom so as to lift up the load of human sin. He paid the debt for us all in His death, for He found us all under the forfeit of death, and He freely paid even this fearful price for us. But it was not simply death. This

might have been under conditions devoid of obloquy and shame. But the death He assumed was "the death of the cross," the most shameful and contemptible and disgraceful known to Roman law. He stooped thus low and suffered thus indescribably to raise us up to the high level of godlikeness and purity and heaven forever.

It is a startling thought that we are commanded to make this divine and sublime Example our model and our measure of sacrifice if we would, like Him, be highly exalted in a coming day of reckoning and awards. How much of this spirit of self-denial have we? How much do we suffer or how much are we willing to suffer if called upon by the necessities of life for the good of others? What have been our sacrifices for others? How much of this divine altruism have we displayed in our lives? With how much promptness and delight have we responded to the appeals and the opportunities of unselfishness and of helpfulness of other persons and institutions which God approved and desired helped on?

These are crucial questions and this is a crucial test, and one under which many of us will fall flat and have to cry out that we are undone. Yet to this high level we must attain if we would stand acquitted before God. God has made provision for us in the blood of His Son, shed for us for our complete cleansing, and then has superadded opportunities all along our pathways for the exhibition of this spirit of altruism and of divine Christlike service. Have we applied or allowed applied the efficacy of this blood? Then have we kept ourselves in this new mind, which was given us by cheerfully complying and answering every providential opportunity for practicing this self-oblivion by acts of unselfishness and goodness? Answer, brother, each for himself, and let us set ourselves right in relation to this high and holy law of self-oblivion.

"Blessed Are the Dead"

DEATH IS not a state; it is an act. It has no element of permanency, but is evanescent and flitting. It is a mere incident, transitory and fleeting, quickly telling its brief tale of woe, then retiring into eternal oblivion, while life perennial and triumphant rises to new grandeur and supernal glory on the ruins of death, to shine more magnificently than ever. The dead are, therefore, blessed beyond the state of the living left behind, or their own previous existence in this world.

Why and wherein and wherefore are the dead blessed? This is the question arising in many a mind this Easter morn. Let us answer as best we may. And first we would say that death is a superficial thing. It has not the dignity of a place in the plan of God, but is an interruption of the divine plan. The death is only of the mortal and touches not the vital springs of things. And we may add, the death of this mortal is the emancipation and the glory of the immortal. It is a liberation from limitations which hinder and reduce and trammel our highest powers and capacities. Death leads to our best conquests and our highest possibilities.

We enter not into the disputes about the intermediate state. We only affirm with the utmost positiveness in our power the absolute, the complete, the uninterrupted, and the intensified consciousness of the soul between the act of death and the resurrection. The present life of departed saints is nobler and fuller and of broader capacities than that which they possessed on earth. Remember that they are "the spirits of just men made perfect." They are "made perfect" since their death is in a sense real, but deeper than we can at present comprehend fully.

They have closer fellowship with Christ than while here, for they are with Him in "the place" He went to prepare for them. They are separated from this body of weakness and humiliation and dishonor and corruption. Then they are utterly and forever withdrawn from all the trouble and disappointment, and the toil and care of this present existence. They now have death behind them, having paid the debt once

for all and become victors over it, and not having it awaiting them as a somber harbinger hovering on their horizon. Their field of knowledge is widened inconceivably in that other world, whither they have gone to be forever. They are delivered from all labor unrecompensed, or which is out of proportion to strength or health. They are delivered from that fear of death which, even with those enjoying victory over such fear by perfect love, yet lingers as a payment to be made and which inspires even a phase of dread in the most saintly. That state after death is fuller of all the graces and fruits of the Spirit and of real felicity and bliss, given to the saintly who make the final landing on the eternal hills of deliverance. And when clothed upon with their resurrected bodies their life shall have even more glorious attributes.

How the heart swells unutterably full of glorious expectation and emotions of hope and blessedness at the thought of such a deliverance. Death is truly but the gate to endless joy, and must not be so much thought of with dread and terror. Why should we start and fear to die, who have such vast advantages by the crossing of the river? Why should the child of God fear death when he is assured of such an absolute victory over this enemy of the soul?

We may well join with Charles Wesley in the triumphant strain:

Rejoice for a brother deceased,
Our loss is his infinite gain;
A soul out of prison released,
And freed from his bodily chain;
With songs let us follow his flight,
And mount with his spirit above;
Escaped to the mansions of light,
And lodged in the Eden of love.

Our brother the haven hath gained,
Outlying the tempest and wind;
His rest he hath sooner obtained,
And left his companions behind—
Still tossed on a sea of distress,
Hard toiling to make the bless'd shore
Where all is assurance and peace,
And sorrow and sin are no more.

SAD IS THE case of any man when his home ceases to be the dearest place on earth to him. The most brilliant success in business, the broadest learning, the widest fame, the plaudits of an admiring world—any or all of these are purchased at far too great cost if it be at the expense of love for one's home and joy in one's family.

THE Sunday newspaper has no more right to exist than a Sunday saloon. The Sunday paper, as a foe to the best and highest interests of society, is not exceeded by any other curse now afflicting society.

PRAYER is the door to the power house where the believer obtains his equipment with which to do the utmost service for the Master possible to him. The trouble is he will not enter this door.

THAT is a false trumpet note which declares Christ as one able to save from SOME sins and not able to save from ALL sin.

THAT ballot is Christless, be it a preacher's or a layman's, which gives political support to the iniquitous saloon system.

THE false notion that religion is an unreal thing has spiritually dwarfed many lives.

DIVINE blessings come only in response to religion in the heart and life.

AN EMPTY chair around the fireside has led many wayward hearts to the great Comforter.

GOD deemed woman fitted to mother Christ, but some men deem her unfit to preach Christ.

HERALD of HOLINESS

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The Resurrection

By REV. M. EDWARD BORDERS

THE RESURRECTION of Jesus Christ is the basic and fundamental truth of Christianity. It is the great, granite foundation upon which the whole grand superstructure of our blessed religion rests. Remove this foundation



REV. M. E. BORDERS

and all of our dearest hopes in life and in death, in time and in eternity fall with a horrible crash.

The resurrection is inseparably connected with the atonement. It is the glorious, golden connecting link between earth and heaven; between this life and the life beyond the grave.

1. *There are some important truths which cluster around and are dependent upon the resurrection of Christ.*

(a) THE MESSIAHSHIP.

The apostles declared that Jesus was the Messiah, not so much on the authority of His life and death, but particularly of His resurrection. The early church stated this as a fundamental and historical fact in their great system of religion. They answered all objections and arguments on the fact that Jesus Christ was alive from the dead.

(b) MEDIATORSHIP OF CHRIST.

We can have no mediator at the right hand of God the Father to be our Friend, our Intercessor, indeed, our very Elder Brother, if Jesus Christ be not risen from the dead. His resurrection gives us the most important guaranty that He is there, pursuant to His promise, presenting and pleading for us the merits of His blood.

(c) OUR JUSTIFICATION.

The Word says, "Who was delivered for our offences, and was raised again for our justification."

(d) OUR SANCTIFICATION.

"It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you" (St. John 16:7).

While Jesus Christ was yet on earth He told His disciples that He would die, arise the third day, ascend to the Father, and upon His arrival would send upon them the Holy Ghost. It was necessary, then, for Christ to arise from the dead, and ascend to the Father in order that He might fulfill this last promise of the out-poured Spirit made to His disciples.

(e) HIS OMNIPOTENCE.

If Jesus had not been victor over death

and the grave, He was not divine and therefore not omnipotent. When taken from the cross His body was cold and lifeless as that of a man, but on the third day He arose from the grave, as vast and glorious as the eternal God.

This omnipotent Savior conquered temptations, suffering, and death. He utterly demolished death's Stygian throne. He snatched the crown from His dark brow, and forever illuminated death's palace—the grave—with His resurrection glory.

The silver-dusted lilies, the Sabbath morning's singing breezes, the whole world in a shimmer of ten thousand golden glories greeted this mighty Conqueror as He stalked through the dark cavern of the grave, and stepped out on the victory side of death to exclaim in the presence of men, angels, and devils; heaven, earth, and hell, "I am he that liveth and was dead, and behold, I am alive for ever more."

(f) HIS RESURRECTION IS A PLEDGE OF HIS CONTINUED PRESENCE WITH US.

If, like the faithful women, we were to begin to seek for our Lord, where would we go to find Him? Would we seek in Bethlehem where the wise men and shepherds rejoiced in His presence? In the fish stalls and oyster booths of beautiful Galilee, made forever sacred because of His divine presence? In the city of David and of the king? In the lonely garden of Gethsemane, drinking to its bitterest dregs the cup of God's fiercest wrath? Would we seek Him in the halls of Pilate, Herod, or the Sanhedrin, where we behold Him with bruised features, distorted visage, disheveled hair, pale and haggard of face,

covered with spittle and with blood? On the cruel cross where He is being nailed and maltreated by the infernal spirits of the kingdom of darkness, writhing in mortal agony, forsaken by His disciples, with not even the pitying hand of a mother to wipe away the death dew from His marblelike brow? In the Roman-sealed and spice-laden tomb of Joseph of Arimathea, carefully guarded by a cohort of cruel soldiers of Rome? Or would we seek Him on the sad, sunny, southern slopes of Mt. Olivet, where, with one foot on the ethereal stairway and the other on the earth He loved and died to redeem, with uplifted hands He pronounced His last benediction on His sorrow-stricken and awe-inspired disciples?

No! no! In none of these places would we go to seek Him, but we would lift our longing hearts and hopes beyond all these sacred scenes and places, and, looking on high, we would behold our risen and ascended, crowned and sceptered High Priest on the mediatorial throne forever.

If He were not alive from the dead we would have the benefit and the blessed example of His great life, but we would have no Savior and Friend to stand by us in and beyond death. But because He is risen from the dead He can authoritatively say, "Lo, I am with you alway." The great I AM, not the great I WAS, nor the great I WILL BE; but the great I AM, without beginning and without end, from everlasting to everlasting.

Ah! such a Friend! We might be your friends and when you were depending most on us death might claim us; but the omnipotent Friend, who has conquered sin, Satan, death, and the grave—who ever liveth and reigneth on high—will be your Friend, not only amid the glowing splendors of life but in the presence of the dark, lowering, threatening clouds of death, giving you bright prospects of a glorious resurrection and a deathless life beyond the grave.

2. *Some helpful lessons from the resurrection.*

(a) He left the tomb fragrant with the aroma of precious ointment and sweet spices; so then the grave is not so bad a place after all. When dying, one saint of old said, "The grave takes on the choicest attire." When John Huss was facing death and the grave, dying a martyr for Jesus, he exclaimed, "Anywhere with Jesus it's all right." As the flames were enveloping the bodies of two other martyrs one shouted to the other, "George, does the grace of God hold good?" George, who was blind, shouted back, "Yes, John, here is where I gain my sight." John, who was crippled, made answer, "Yes, George, and here is where I lose my crutches."

(b) The stone was rolled away. So, after all, the grave is like a tunnel, with not only an entrance, but also an exit. It may, perhaps, be a little dark, contain some shadows, yet streaming from the eternity side comes the bright foregleams of a glorious immortality.

(c) Then again, He left the tomb empty, which is a pledge to us that some day all the graves of the Christian dead will be vacated. Let the enemies of the cross and the Christ do their worst! Let all the disintegrating forces of nature continue operative until the bodies of our loved ones return to their original elements, to the dust of mother earth; then let the bleak winds of time gather up every tiny atom and scatter them to the uttermost parts of the world—yea, to the remotest stars of the universe—and in the resurrection morning our great redemp-

He Is Risen

By MISS Z. I. DAVIS

Tell it out, the gladdest message,
That the world has ever heard,
It has cheered in deepest sorrow,
And the sad, with hope, has stirred.
Many hearts with grief are broken,
Sing, oh, sing, the sweet refrain,
Tell again the joyful message,
Echo heaven's blessed strain;
Silver bells, ring out the story,
Send the message far and wide,
Bring the pure and spotless lilies,
For the joy of Eastertide.

give Genius will find every lost atom of our dear ones, and they shall come forth in the triumph of the resurrection, glorified and deathless forever.

This body, says Paul, will be incorruptible, immortal, and glorious. It will be (1) *glorious as to identity*—we will easily recognize our loved ones in their resurrected bodies; (2) *glorious as to power*—Martin Luther said that in his resurrected state he expected to be strong enough to carry off a great mountain range with one arm; (3) *glorious as to velocity*—we shall then be able to travel as quickly in body as we now travel in mind; (4) *glorious as to beauty*—every strand of the silvery hair will be restored to its original luster. The eyes made dim by years will lose their dimness, and will flash and sparkle as in the days of yore. The wrinkles will disappear and the pale, hollow cheeks will bloom again with the glory of perpetual youth. The infirmities, weariness, and decrepitude of old age will suddenly be changed into the vigor and vision

of eternal life, and the bodies of our loved ones bent down with the cares of years will suddenly be changed into immortality, and then down through the vistas of the forever they shall perfectly reflect, not only the moral, but the physical likeness of their Lord.

In this life we are ever running from the morning of childhood toward the outstretched arms of old age, and finally into the inevitable embrace of death. But the resurrection of Jesus Christ guarantees us a physical resurrection and an unfolding life that will rapturously surprise us with the endless cons of eternal years.

So then let us preach, sing, and shout to the ends of the earth the glorious fact that Christ is alive from the dead; that His resurrection fully establishes all that is claimed by Him and for Him, and that this glorious truth gives weary, struggling humanity a hope of a sinless, tearless, sorrowless, painless, burdensome, care-less, deathless life beyond the grave.

Did Jesus Christ Rise From the Dead?

By REV. J. N. SHORT

IF CHRIST rose from the dead, with the believer, it settles every other question. That Jesus rose from the dead, holy men of the twentieth century have no doubt. Many say they believe this. But with some their faith has advanced to a certain knowledge of the fact through the Holy Spirit.



REV. J. N. SHORT

If some have not advanced as far as to say, "I know," they have advanced so far that they are compelled to acknowledge this truth in view of all the facts in the case. Consistency demands this. Some of the effects of His resurrection they have realized.

It is easy for ignorant unbelief to deny this great truth, because it never asks a reason, and loves darkness rather than light. Infidelity denies Jesus rose from the dead, because it denies the gospel of Christ. It does this because it denies all that is supernatural in this world life. It believes in the reign of fixed natural law and cold reason.

But in some of its phases it acknowledges some things respecting a future life. It is compelled to do this to have any standing among a certain class of men of intelligence. This is because there is a demand in the human mind for something of a future life. It is difficult for some to believe that this life ends all.

Then it would be very interesting to inquire how much infidelity is indebted to the gospel of Christ for all it does admit respecting the future. But whatever it accepts as to the future it has stolen from the gospel. And this is simply to say that Jesus Christ and His gospel give us the only basis for an intelligent thought respecting a future life.

Then we assert that apart from the resurrection Jesus Christ would be nothing. To accept Him simply as a man, a teacher, a good example, as even some infidels do, is absolutely inconsistent and a logical contradiction. If Jesus did not rise from the dead according to His gospel He has no standing whatever as related to the truth.

I heard a very able orthodox divine years ago, lecturing before our class in theology, say

that any man who denied the deity of Jesus Christ was an infidel. On this ground, whatever may be their moral platitudes, they are infidels.

I say this today, deny the resurrection of the Christ according to His gospel and you have absolutely nothing left. You have then taken the heart, soul, and life out of the gospel and any supposed truth that the gospel teaches. We have nothing left but to go back to Judaism. But to do that today means infidelity, spiritual death, and a hopeless future. This is what Judaism gives us today, because it denied its own Scriptures in order to deny and reject their Messiah, the eternal Christ.

Then, do we ask, Did Jesus ~~rise from the~~ dead, and thereby prove Himself to be the Way and the Truth and the ~~Life~~, and His words the revelation of God's thought for man? Of course His apostles knew whether He rose from the dead or not. No sane, reasonable man can question this. They saw Him, walked and talked with Him for days after His crucifixion. When they would doubt they could not; they were compelled to believe and acknowledge the fact at a fearful cost to themselves. Though He had assured them He would rise from the dead, it was a matter so far from their thought and so contrary to experience that they did not take it in. And even while they worshiped Him, some doubted.

The Resurrection

MISS Z. I. DAVIS

If there had been no night of weeping.

No dead One lying in a dark sealed tomb.

Then there had been no resurrection,
No bright pavilion shutting out all gloom.

Behold the Star of Hope is shining,
Above the Christ who came His life to give.

The Savior died. Rejoice that He is risen:

Because He lives, His followers shall live.

But according to His instructions, as He parted from them, ascending into heaven, they returned to Jerusalem to wait for the promise of the Father, the Holy Spirit, whom He promised to send. While waiting in prayer with one accord, the Holy Spirit came upon them and revealed in them the risen, living, eternal Son of God. Now the Christ became an ever-present, living personality to their inner being. Then for the first time in their association with Him for years they knew Him to never doubt or falter more.

What did this mean? According to His command they became witnesses to the fact of His resurrection. Absolutely they were not mistaken. If they had had one doubt they could not have faced the world and paid the price of their testimony. For they were at once ostracized, constantly persecuted, often imprisoned, always taking their lives in their hands, and finally suffered a violent death, all because of their testimony that Jesus was alive forever more.

From all this they might easily have escaped by simply consenting to be silent as to the resurrection of their Lord. But this they could not do because it was a present and an eternal fact which meant everything to themselves and a lost world. It overshadowed every other thought and motive.

What is the result? This truth has revolutionized the world. It has given us our Christian civilization. Judaism, as a spiritual factor for this world, is as dead as if it were extinct. Being dead, it gives life to none. But Jesus today is the Light of the world, illuminating the darkest places of the earth, causing the wilderness of heathenism to rejoice, and the desert to be glad and to blossom like the rose.

You may acknowledge this from revelation and from beholding the beneficent results coming to society and individual men upon the part of all who heartily receive Him as their risen Lord.

"If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." It is well to remember that only believing with the heart can one ever come to know this truth.

Once I believed this truth in a general way. But the time came when, as a young preacher, I wanted to know that Jesus was risen and alive forever more. I waited upon God with the deepest heart longings. Then I definitely yielded my entire being to Christ, to be identified with Him. When this was done and ended, the Holy Spirit, the third Person in the Godhead, came upon me, permeated all my being, and revealed the risen Son of God to my inner consciousness. With this I experienced such a sense of purity as no language can describe.

Then I knew the eternal Son of God as my risen Lord. More than forty-eight years have passed, but not a doubt of the resurrection has ever invaded my heart. The Son of God has been revealed in me. To me "Christ is all in all."

This knowledge of the risen Son of God should be the experience of every believer. A faith unminged with doubt that invests all you have and are in Him will bring the fullness of the Holy Spirit, and He will reveal Christ in you the hope of glory.

Christ was always working in the interests of others. Are we trying to be like Him?

Proofs of Christ's Resurrection

By JAMES B. CHAPMAN, D.D.

THE CORNER stone of Christian faith is the fact of the resurrection of Jesus Christ from the dead. It is, therefore, of first importance that the proof of this resurrection should be conclusive. The reality



J. B. CHAPMAN, D.D.

of His resurrection is conditioned upon the fact of His death. It was, therefore, necessary that no proof of it should be wanting on this point.

The life of Jesus upon earth was set for the most prominent point in world history. The "Augustinian Age" marked the acme of political and intellectual develop-

ment in the ancient world. For several reasons the eyes of the world were upon Palestine, and the eyes of Palestine were upon Christ. So the things of Christ's life were by no means "done in a corner," but rather in the very clearest light.

Historically the life of Jesus is a fact beyond question. Had the life of Jesus been a matter of private knowledge its merit would not have been affected, but as a basis for faith its proof would have been insufficient. But the final Passover in the life of Jesus was one of the most largely attended in the annals of Judaism.

Peaceful conditions throughout the Roman empire permitted the Jews of the dispersion to come from "every nation under heaven" to join the faithful of the land in this most notable feast in the history of the world. The failure of Greek civilization and the philosophies upon which it depended had turned the attention of the world of thinkers to Jerusalem and to the monotheistic worship of the Jewish nation.

Then, if the manner of the trial and conviction of Jesus had been different, its meaning would not have been affected; but as a basis for faith it would have lacked the required certitude. But He was arrested on a warrant, issued by an ecclesiastical court, charging ecclesiastical offense. He was tried and convicted by the "court of seventy." Then upon a question of jurisprudence His accusation was changed to political crime. On a question of jurisdiction He was before both Pilate's and Herod's courts. Thus His trial and conviction were made of the fullest and most authoritative record.

Again, if the manner of Christ's death had been different its efficacy would not have been affected, but as a foundation of faith it would have wanted proof. Had the Jews slain Him for ecclesiastical offense, the offense would have been stated verbally at the place of execution, and His death from stoning would have been almost instantaneous. But, although the offense and conviction were verbally announced by the president of the Sanhedrin, yet He was later sentenced in writing, signed by the governor.

His offense was written in three languages and placed above His head upon His cross. His death by crucifixion was a lingering death. For six hours He hung upon the cross, on the hilltop at the crossing of two principal highways, where thousands of priests and Levites, Jews and proselytes, Greeks and Romans came,

read the inscription, beheld the Sufferer, wagged their heads, and passed on. The darkening of the sun, and the earthquake, added nature's testimony to the record.

At the hour of His death visitors in the nearby cemeteries were surprised by a sudden subterranean convulsion, which burst the tombs asunder and exposed the bones of the great men of the past. The evening sacrifice was interrupted by the rending of the veil, which exposed the sacred furniture of the most holy place to the gaze of worshipers. Out on the hilltop Jesus cried, within the ears of all, "Eloi, eloi, lama sabachthani?" and then, "It is finished," while the nearby centurion beat his breast and cried, "This was the Son of God."

The approach of the Sabbath was the occasion of the hastening of the completed testimony. The spear which pierced the side of Jesus discovered the "blood and water" which gathers about the heart of such as die of a broken heart. The soldiers said, "He is dead." The Jews boasted, "He is dead." Pilate pronounced, "He is dead." The disciples admitted, "He is dead," and Joseph loaned his new tomb for His use until the Sabbath was past. The disciples' love placed a "great stone" at the door of the tomb, and Jewish hate placed the Roman seal upon it and a guard of sixty soldiers of the emperor around it. From every possible standpoint His imprisonment in the tomb was guaranteed.

At the dawning of the first Easter every preceding fact concerning Jesus was vouched for by public records, as well as by private testimony. At that hour occurred the miracle of all miracles—Jesus arose from the dead. Had He ascended privately and immediately to the Father's right hand His victory would

have been complete. His resurrection would have proved His deity; but as a foundation for faith it would have itself needed proof. But no, there was the witness of the sixty soldiers, the inferential witness of the nonplussed Jews, the glad Easter testimony of the holy angel, "He is not here, he is risen," the silent witness of the empty tomb and abandoned grave-clothes.

Then followed the testimony of the women, early at the tomb; the disciples, with burning hearts on the way to Emmaus; the eleven in the locked room; the fishermen on the sea-shore; the five hundred on a mountain in Galilee; and the Jerusalem church on the Mount of Ascension. Forty days of infallible proof have been followed by eighteen hundred years of resultant proof that Jesus is alive forever more. The resurrected Christ stood up at the right hand of the Father to receive the first Christian martyr, spoke out of the brightness to command the embryonic "apostle to the Gentiles," stood amid the golden candlesticks on the earthly side of the Apocalyptic vision, and amid the "four living creatures and four and twenty elders," in heaven's hemispheres of the same revelation. His presence on earth is evidenced anew to each succeeding generation of mankind by the moral miracles which follow wherever He is known.

Finally, His resurrection is to us the foundation of a faith through which we have obtained forgiveness of sins, and inheritance among those who are sanctified by faith in Him. It is the basis of the realization of the fulfillment of the promise of the "Other Comforter," and of the authorization of our Master as Ruler in heaven and earth. It is the source of faith for overcoming grace in our "life made new" and is the "first fruit" of the resurrection harvest in which we shall have part. He is risen. We shall arise likewise, be in His resurrected likeness, and see Him as He is.

The Relation of Easter to Missions

By REV. ROY G. CODDING

HAS EASTER a different meaning in heathen, pagan, non-Christian lands from what it has in Christian lands? No, the resurrection of Jesus Christ is everything to Christianity, and, in the measure of their understanding, is everything to Christians in every land.



REV. ROY G. CODDING

"If Christ be not risen, then is our preaching vain, . . . and your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable." These

things are true of all Christians, whether largely grouped in any community or standing alone in widely separated outposts.

But let us remember that in non-Christian countries the one who confesses Christ does by that very act cross swords with the Adversary of his soul, in a way that few in this country can realize. Possibly for this very reason he needs to be more fully assured of the verities of his faith than his brother in this country does, living in a civilization which we say is built upon the foundation of the apostles and prophets.

My observation, in two or three tiny but widely separated spots of the heathen world, suggests to me that the convert from heathenism believes more easily and naturally in the supernatural than his fellow-believer in a Christian land does. He does not seem to be hit so hard by the apostasy of unbelief.

But seeing that he is breaking away from his former master, in a more direct and personal way than his American brother is, does he not need more of those things which will remind him and reassure him of the resurrection of his Lord, which is the foundation of his faith?

Then, too, the heathen people have many holidays, which are to them great occasions, filled with diversion, relaxation, and fun. Should the Christian, then, who is converted from those things be expected to live a life all drab? No, his joy and gladness are the real thing, of which fun is but the world's counterfeit, a very illusory thing. But he should be given opportunity for the suitable expression or overflowing of that joy which is a fruit of the Spirit. Look at the calendar of India. Hindu holidays, Parsee holidays, Mohammedan holidays, Jain holidays, and Jewish holidays, besides the added holidays of the Christian rulers. Certainly in that empire the Christian missionary should encourage and properly direct, on occasions suitable and instructive (not forbidding when in season, childish play that is good for the oldest of us now and then), such expression of Holy

Ghost joy as will give a richer appreciation of God's marvelous grace.

Remembering the importance of the resurrection, the Easter season should be one of the chiefest of these festive occasions.

But, let me add to this my personal conviction that, while most missionaries should make

not less but more than they do of Easter, all Christians, in every land, should make far more than we do of the first day of every week as the divinely appointed memorial of the resurrection of our Lord, thus making it far more than it generally is—a day of joy and refreshing.

slew the bear and rescued the lamb from the lion's mouth, and said, "This uncircumcised Philistine shall be as one of them, seeing he hath defied the armies of the living God" (1 Sam. 17:36).

His thoughts toward us are precious. The psalmist exclaimed, "How precious are thy thoughts unto me, O God! how great is the sum of them! If I should count them they are more in number than the sand: when I awake, I am still with thee" (Psalm 139:17, 18). God's thoughts toward him were so precious and wonderful and innumerable that he fell asleep while counting them, and found on awaking that the Lord had watched over him like the mother over her tender babe, and was still thinking of him and his needs. Amen.

When we lie down at night God watches over us and plans the morrow for us. What a mercy to meditate upon this in the early morning hours and find His will for us for the day! When we awake we find that He has kept us through the night and is still with us and caring for us. What a loving Father! Cast all your care upon Him, for He careth for you. "His thoughts toward us are thoughts of peace and not evil." He wants us to be at peace with Him. He desires to give us His peace. He loves us with an everlasting love, and longs to transform us into His own likeness. He thinks so much of us that He has had our names registered in heaven. He loves us so dearly that He wants us to be with Him forever. He has engraved us on the palms of His hands. What undeniable proof of His love! Are you hesitating to follow in His steps? I hear Him say, "Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine" (Isaiah 43:1).

Are you walking in the vale of sorrow? "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee." Have your enemies overpowered you and thrown you into a fiery furnace? "When thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee" (Isaiah 43:2). Do men revile you, and persecute you, and say all manner of evil against you falsely, for Jesus' sake? "Rejoice, and jump up and down many times for joy: for great is your reward in heaven: for so persecuted they the prophets which were before you" (Greek of Matthew 5:12).

Are you weary? Think of the crown that awaits you at the end of the race. Does the world abuse you and cast your name out as evil? Think of the sainted martyrs who died at the stake, or lost their heads at the block. Are you suffering the reproach of the cross, and the life "outside the gate"? Listen to the great apostle of sufferings for Jesus' sake, "If we suffer with him, we shall also reign with him." Take courage, soldiers, courage! The war will soon be over, the victories soon be won.

Fight on, my soul, fight on;
The warfare ne'er give o'er.
The martyred saints are cheering loud
Above the battle's roar.

They, too, were warriors bold:
They fought victoriously;
They all were faithful unto death,
And died triumphantly.

Soon thou shalt join their ranks
Beyond the bloody sea;
And there receive the crown of life,
And rest eternally.

Let the divine Husbandman remove the roots of evil.

If the missionary paper is a blessing to you, pass it on to bless others.

"One Soweth and Another Reapeth"

By REV. L. T. STOVALL

JESUS SPOKE these words to His disciples at Jacob's well as they saw a great multitude of Samaritans coming toward them. Some of these Samaritans had heard and believed that Christ the Messiah would come into the world. That very day they had heard the glad news from the woman preacher, that the Christ was now at the well. So they were coming out to hear Him. The good seed had been sown among this people, and a number of them were ready to accept Christ at first sight. Christ accepted the invitation to remain with them two days. During this time many believed and much good seed was sown.

There is no doubt but that the disciples reaped a large harvest among the Samaritans in later years on account of the gospel preached while Christ was there. Philip, the evangelist, conducted a revival for these people after the day of Pentecost and had marvelous results. The record says that he "preached Christ unto them," and that "there was great joy in that city." We do not believe that the great good accomplished by him was the result of his preaching alone.

The subject of this writing is very complex in its working. It seems that in this life a man does not reap all he sows. Also it seems, when we consider sowing and seeing results, that some are better qualified to sow, and others to reap. The one may spend many days in sowing and the other may work the same territory in a few days and reap big results. In the world to come each shall receive reward according to his labors. Jesus said, "I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours." This is too complicated for us to figure out, but we have a just Judge who will reward rightly.

There is much said in the Scriptures on the subject of sowing and reaping. It is clearly stated that, in a certain sense, a man will reap what he sows. Job said, "Even as I have seen, they that plow iniquity, and sow wickedness, reap the same." Paul said, "Be not deceived: God is not mocked: for whatsoever a man soweth, that shall he also reap." The Enemy and his agents are continually busy sowing evil. Solomon spoke of him "that soweth discord

among the brethren. Although there is a host of workers continually sowing evil seed, there is also a band of workers sowing the good seed of the kingdom. This latter class has many promises in its favor. David said, "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." A curse is pronounced upon those who sow one kind of seed, and a blessing is promised to those who sow the other. Let us take heed then what kind we sow.

There is a time to sow and a time to reap. In the material world there are certain seasons for sowing, and certain ones for harvesting. Men know better than to go into fields with a reaper where there have been no seed sown. If they want to use the reaper all of the time they will have to migrate quite often. As in the material, so in the spiritual kingdom: the sowing must precede the harvesting. The gospel must be preached before we can see results. And the results do not always immediately follow. Paul said, "I have planted, Apollos watered; but God gave the increase."—Is there not a tendency among our workers to want to be reapers instead of sowers? It is very pleasant to be gathering in the ripened grain all of the time; but it takes much faith and patience to prepare the soil, sow the seed, and wait for results.

This hard work, faith, and patience is not only required of the minister, but also of the congregation to which he ministers. Paul says to the man or church that is doing right, "Let us not be weary in well doing: for in due season we shall reap, if we faint not." Many men would reward according to immediate visible results. Many of us may be surprised at the judgment, for those whom we would reward as seeming to be the most successful may not be so in God's sight. So let us not fail to distinguish between these two classes of workers. Do not churches have troubles themselves sometimes because they choose one that reapeth, when they need one that soweth? So remember that Jesus said, "One soweth, and another reapeth."

NORTH LITTLE ROCK, ARK.

Bible Arithmetic—Enumeration

By REV. ARTHUR F. INGLER

"Many, O Lord my God, are thy wonderful works which thou hast done, and thy thoughts which are to us-ward: they cannot be reckoned up in order unto thee: if I would declare and speak of them, they are more than can be numbered" (Psalm 40:5).

IT MIGHT not take a long while to count the inventions of man or enumerate his great achievements, but when we start out to number the thoughts and works of God we have begun an endless task. In a few moments we can count the gifts that relatives and friends have made us, but the blessings that have fallen from God upon us are innumerable. His thoughts toward us are more in number than the sands of the seashore.

Most profitable is the time spent in medi-

tating upon the greatness and goodness of God. It stimulates thought, increases faith, reinforces the will, and stirs our love into action. If weak, vacillating souls would think upon God's strength and His willingness to impart it to them, they would soon lose sight of their weaknesses and be swallowed up in His almightiness.

To the sorely tempted and afflicted soul it is, often a means of comfort and encouragement to look upon the past and enumerate God's manifold deliverances. By doing this, David was encouraged to go forth to war with a stronger faith. When God called him from the sheep-cote to face Goliath and win the victory for Israel, he recalled the day when he

THE WORK AND THE WORKERS

LOUISIANA DISTRICT

Since my last report I have visited the Shreveport and Oak Grove churches. Truly God did bless our hearts. Brother Sanders is doing a good work in Shreveport, and has been pastor there for the last six years. Brother J. W. Cook is the pastor of the Oak Grove church. This church is planning to build a new church building this summer.

The Ellis church is on the upgrade, under the care of Rev. Fred Owen and wife as pastors. Sister Owen is a sweet singer of the gospel indeed. They have a new parsonage and it is furnished. Brother W. T. Waller reports victory on his work. The Jonesboro church, under the ministry of Rev. C. E. Woodson, is encouraged. They have purchased a nice five-room parsonage. Truly we have some self-sacrificing Pentecostal Nazarenes in Louisiana.

Brother Kirkland reports victory in their revival, led by Rev. C. B. Jernigan. Brother J. A. Pruett and the writer opened up in Trout the last of February. Folks called us "holy rollers" and "tongues" until they came to hear for themselves. I could not stay for the whole meeting, but Sister Pruett joined Brother Pruett the first of March, and God gave them a few souls and lots of friends to the Pentecostal Nazarene doctrine. They are now in a revival at Reaver, La.

I was with them two days, but was called away because of sickness. This is pioneer work for our church, and it takes holy boldness and grace and greenbacks to do things down here. Pray for us often.

S. D. SLOCUM,
District Superintendent.

NEBRASKA DISTRICT

The battle is still on over the District. We are helping our pastors unfurl the banner of full salvation. God is blessing and a few souls are finding the Pearl of great price. Since our last report we visited the following churches and assisted in revival meetings: at Grand Island three weeks, Kearney one week, York three weeks. Mrs. Ludwig was with me and carried on the services while I visited Atlanta, Table, Hastings, and Maxwell over the Sundays.

We had our first group meetings on the District at Hastings, with group No. 2, and at Maxwell, with group No. 3. They were both very interesting and profitable for all those who could attend. Much sickness prevented many from being present. During these group meetings revivals were in progress at both these churches.

Brother and Sister H. W. Galloway were leading on the battle at Maxwell. They are both good preachers and tell forth the full gospel under the anointing of the Holy Spirit. They have recently united with the church at Hastings.

We desire to call attention of all our pastors to the hallelujah march, May 25th, for the \$5,000 deficiency of our Nazarene Bible School and Academy, at Hutchinson, Kas. Notice will appear in the HERALD OF HOLINESS. Do your best to help lift this debt, and God will bless. You will be given credit for your pledge made at the Assembly on this \$5,000. If you make note of the fact in sending in your offering.

The last Sunday of June has been designated as Olivet day, at which time each pastor is requested to take an offering for the running expenses of Olivet University. Our Assembly action was to take an offering for each of these schools during the year. Let us, by the help of the Lord, do our best.

THEODORE LUDWIG,
District Superintendent.

EVANGELIST LEE L. HAMRIC

Our great revival at Norman, Okla., closed Sunday night. We were there four Sundays and the Lord truly gave us a great meeting. I suppose about fifty or more souls prayed through. I don't think I ever saw a meeting worth more to a church than this one. Numbers of church members were strengthened in their experience in this meeting. The church at Norman pray and pay and stand by their pastor, church, and evangelist. They have Rev. Tomie Hays for their pastor, and he is making good, and leading the church on to victory.

The Lord is enabling him to build up a good, strong work at Norman. The pastor and church gave me a unanimous invitation to return another year.

The meeting starts well in McLoud. There are good crowds and interest. We will be here until the thirteenth.

EVANGELIST J. E. GAAR

We have just closed a good meeting at Peoria, Ariz., in which scores of souls were blessed. They have organized and have forty members at present, and more fine people coming to us. This is indeed an open field for our church and holiness.

Our next meeting is with our church at Santa Barbara, Cal. We will report more later. We must keep the holy fire burning. On with the battle!

FROM REV. R. H. DENNIS

I have just closed a revival meeting at Southard, Okla. God graciously blessed us, for which we are very thankful. Rev. C. O. Wisler, of Watonga, is pastor of this church. I found the church in a good spiritual condition, and with great confidence in Brother Wisler and his wife. Sister Wisler is a power in prayer, and Brother Wisler is a godly man, also an able speaker. On last Sunday, March 30th, we had three services and dinner on the ground. We are going to Southard again in August for a meeting. God willing.

EVANGELIST W. O. SELF

We have just closed a two weeks' drive in East Side, Pensacola, Fla., under a tent. There was much opposition, but with the help of our God we went "over the top." A number of souls surrendered, and one soul was sanctified wholly. Thank the Lord! The crowds were good, and about seventy-five seekers were at the altar, with twenty the last night of the meeting. We open a meeting in Parrish this week, with District Superintendent R. F. Sheffer. Pray for us here.

WHAT BUDDIE PLANS TO DO

Here I am in the fight up to my eyebrows; but every battle is a victory for our Christ. Thank the Lord for our great Pentecostal Nazarene band of the truest soldiers on earth. I think our Southern California District was probably never so well organized for the successful battle as now. We are winning in every fight and are going forward by leaps and bounds all over the District.

In the last ninety days I have seen over this country about five hundred seekers for pardon or sanctification, and I have anointed about 190 for divine healing, and have seen some wonderful cases of healing. The outlook for the university is better than it has been for the last four years, and we are looking forward to the day when our first hundred thousand will be subscribed; and then we will make another pull for that much more. We are planning for one of the greatest times of our life at our coming District Assembly. Rev. John W. Goodwin is to preside, and Prof. John E. Moore is to be in charge of the large choir, and Miss Virginia Shaffer is to be there to sing her great solos; and they are worth crossing the nation to hear. The editor of this letter is to be there to preach, and then carry on the meeting for two weeks. This great occasion will be on hand about June 17th, and will run to the 22d.

We close there and have a week's rest, and open our great camp in Pasadena. That will be July 10th to 20th. Then we start east, and hold one or two camps, and reach Indianapolis about August 18th to stay till the 24th; then back to the eastern Colorado camp, and then to Deer Creek, Okla. From there we go to the General Assembly. Prof. John E. Moore and Miss Virginia Shaffer and Miss Lou Jane Hatch will be with me on this eastern trip. Miss Shaffer and the writer of this note are now in a great sweep at Holtville, Cal., and will let you know how we come out at the close here.

Our last meeting was with E. G. Roberts at Pomona, Cal. It was one of the most beautiful meetings, almost, of our life. I just confess up that I never heard such singing done by anybody in my life, as was done by Miss Shaffer. She is to be in all of my meetings this year. God is using her in the most beautiful way that I ever saw. Then again, we had such beautiful helpers in the pastor and his wife, Brother and Sister Roberts. Brother E. G. Roberts is one of the most lovely men that I know of in the United States. Many years ago he lived in my house, and as I was almost always gone from home I never knew much about him, as he was not saved at that time. I knew nothing of him as a preacher and worker, as I never had a meeting with him. He is called to take our large church in Columbus, Ohio. I consider our District Superintendent, Brother John Gould, a most fortunate man in securing this young man for that great church. He is leaving a splendid work at Pomona, and he was called back for another year by every member of the church board, and also promised a \$5 raise on the weekly salary if he would stay; but he felt that the large Columbus church was a fine opening for him, and we prayed for several days before he would give them an answer. We felt that God was leading him. We will miss him on the Southern California District. He leaves a host of friends behind him, and any time he wants to come back west, he will receive a hearty welcome from the entire District. Well, amen!

May our heavenly Father bless the HERALD OF HOLINESS family. Here is what we want to do, and just listen to me for one more minute. We want to go to the General Assembly with a great revival in every Pentecostal Nazarene church in the world during this year, and we want every school in the connection out of debt. We want the Publishing House free from debt, and we want our foreign mission offerings to be doubled up this year, and home missions doubled, and the church extension work with a large boost. Then we want every Pentecostal Nazarene preacher with a fresh can of oil and a box of matches and his arms loaded with kindling wood and we want to start a fire that will burn till Jesus comes. In the love and fellowship of the blessed Christ, I am just the same old Bud.

COAST TO COAST CONVENTIONS

Lincoln, Neb., is not a new field for holiness evangelism. For years the state holiness association has conducted conventions in the city, and a yearly campmeeting some two or three miles outside the city. There are several organizations in the city that in their own way and in their several fields are seeking to keep holiness to the front. Among these are the Free Methodist and Pentecostal Nazarene churches, the city mission, Beulah mission, besides preachers and people here and there, of the various other churches. Perhaps the largest single factor is the Nebraska State Holiness Association. It was this association that invited the national association to Lincoln. Neither the president emeritus, Rev. W. H. Prescott, nor the present president, Rev. George I. Wright, could attend the convention. We missed them greatly. Brother McElfresh, the vice-president, Brother Jacobs, the secretary, and others of the board gave us constant support.

The convention was held in St. Paul Methodist Episcopal Church. It is one of the largest and best appointed churches we have seen in the whole campaign. The pastor, Dr. Gratz, was cordial and brotherly, though centenary duties kept him out of the services most of the time. The friends of holiness in Lincoln supported the convention well in every way. They attended well. They were appreciative hearers. They cheerfully and liberally gave of their means to support the work. May the Lord graciously reward them.

The convention was fruitful in altar work. After the introductory service there was not an altar call that did not bring from one to a dozen souls to the place of prayer. Quite a goodly number were regenerated, reclaimed, or sanctified wholly. We give praise to our Father for all that was accomplished.

REPORTER.

EASTERN AND NEW ENGLAND NOTES

In addition to a very spiritual year for the Everett, Mass., Pentecostal Nazarene church, when many of the saints have gone up into the hill country of Canaan, many souls have been converted and sanctified to God, a number have united with the church, and about \$600 has been raised for missions. This year has surely been the banner year for that church.

Rev. W. E. Smith, the new pastor of the West Somerville, Mass., church is getting hold of things there.

Rev. S. W. Heers, of Lynn, Mass., has passed the danger point in his severe illness, but at this writing he is not as yet able to see his many friends who would gladly make him a visit.

Pastor Norberry will be the special worker at the thirteenth annual Pentecostal rally of the Monday night class in the Delanco, N. J., Methodist church, May 12th. God has always blessed this annual gathering of this class, as well as their weekly class meetings, because they have been true to the doctrine of holiness as a second work of grace.

Rev. A. K. Bryant, of Everett, Mass., is closing up his fifth year of a successful pastorate of the Everett church. Never in the history of that church has it seen any better days than since Pastor Bryant took hold of the work.

The John Wesley Pentecostal Church of the Nazarene is looking forward to a gracious District Assembly, which will be held there the last part of April. The New England District Assembly will be held in Pastor Bryant's church in Everett, Mass., closing there on Easter Sunday.

Pastor Stebbins, of the Fitchburg, Mass., holiness church, is doing good work there. He helped Pastor Bryant in extra meetings, and Pastor Bryant helped Brother Stebbins.

Many of the friends of Rev. Martha Curry will be sorry to learn that she had a bad fall and broke her arm. Sister Curry is one of the leading women preachers of the holiness movement, and has always stood for the Wesleyan doctrine of full salvation.

Miss Bertha Bryant, daughter of Pastor Bryant, of Everett, Mass., is superintendent of the Grand Island Hospital, at Grand Island, Neb. The Lord will bless her wherever she goes.

The blessing of the Lord was upon Evangelist George J. Kunz, while he preached full salvation at the extra meetings at the Pentecostal Nazarene church at East Rockaway, L. I., N. Y. Seeking souls were at the altar for the double cure.

Evangelists George J. Kunz, Miss Harris, Theodore Elsner and wife were the special preachers at the monthly all-day meeting for March, which was held in the Methodist Episcopal church at Huntington, L. I., N. Y.

Rev. John W. Short is still preaching the gospel of full salvation in that old intellectual city of Cambridge, Mass. In spite of all the many issues that have struck that city the last twelve or more years, Brother Short goes right on "walking by the same rule and minding the same things" as did St. Paul and all early and later apostles.

The writer had the privilege of preaching on full salvation in the Eighteenth Street Methodist Church in New York, run by the Billy Sunday Evangelistic Association, of New York; also the one held in one of the Methodist Episcopal churches in Jersey City, N. J. God gave us definite seekers for full salvation in both places.

Rev. Susan Fitkin was away from her home in Brooklyn, N. Y., for a couple of weeks' vacation somewhere in the state of Florida. The change proved a blessing to our sister and her children. Sister Fitkin is the special preacher on the District who goes among our churches stirring up interest for the cause of foreign missions.

Rev. Joseph Fletcher, of Westwood, N. J., has been wonderfully healed by the Lord of a cancer in the stomach. The doctors and surgeons had given him up, saying there was no human help for him. Many of Brother Fletcher's Christian friends prayed mightily to God for a supernatural deliverance, and while our brother was praying by his bedside, God gave him the assurance that he would heal him. The next morning he was a new man. We shall have him give his experience in the John Wesley Pentecostal Nazarene Church in the near future.

The Wilde-Knight Evangelistic Party is helping the Billy Sunday Evangelistic Association, of New York, in special revival meetings in that city, and in Jersey City, N. J. We hear that a number of seeking souls are at the altar for pardon and purity.

Entertainment of the General Assembly

The committee, appointed to fix the date and seating of the next General Assembly of the church, has carefully considered the invitation, agreed to accept the invitation tendered by the First Church at Kansas City, and September 25, 1919, has been fixed as the opening date of the Assembly. The local committees have all been appointed, and plans are under way for the work assigned them.

It is a great undertaking for a small congregation, and is only undertaken because of its vital importance through the whole church. We are very desirous of having the Assembly well cared for, so that the members can give their undivided attention to the business of the church.

It is our plan to have the whole entertainment fund provided in advance "that there be no collection when you come." The finance committee has carefully considered the amount necessary to cover the actual cost of entertaining the Assembly, and it has agreed that it will take twenty cents a member from our entire membership.

By referring to page 36 and paragraph 10 of our Manual it will be noted that provision has already been made by the general church to assist in helping to defray the expense of entertaining the Assembly.

Send your contribution to the District treasurer of your District, who will see that your local church receives proper credit, and will forward the money to the General Treasurer.

FINANCE COMMITTEE.

Address all communications to John F. Sanders, Chairman, 2109 Troost avenue; make all checks payable to Rev. E. G. Anderson, General Treasurer, 2109 Troost avenue, Kansas City, Mo.

The blessing of the Lord was upon the extra meetings in Pastor Rowe's church at Springfield, L. I., N. Y. Brother Theodore Elsner and wife were the special evangelists. God blessed this company of workers, and seeking souls got through to God.

The Springfield, N. Y., Pentecostal Nazarene church had an all-day meeting on Washington's birthday. Pastor Rowe and his people said it was the greatest day the Lord ever gave them. Seeking souls were at the altar day and night, and over \$1,000 was raised in cash and good pledges for their church mortgage. To God be all the praise for this red letter day for that dear church.

Deaconess Mary Webber, of Cliftondale, Mass., was very low at last report. Let the holiness folks remember our good sister in prayer to God, that she may be spared to the holiness movement of New England for some years to come.

"Keep on believing."

JOHN NORBERRY.

EVANGELIST MARVIN S. COOPER

The meeting at Cairo, Ill., closed with great victory. God having given us 450 souls who went through on old-time Holy Ghost lines. From there we went to Pulaski, Ill., where our dear Brother Howard Sweeten had labored for a few days with Brother Hallem, pastor of the Methodist Church, South; and during our week's visit God gave us forty souls who shouted the victory through the blood.

Our Brother Dees, of Nashville, Tenn., who was with us in these meetings, having to return in the interest of Trevecca College, we were left without a collaborator, but God is giving continued victory.

We are now at Slama, Mo., and have been here seven days. God has blessed us with seventy-five precious souls, and to Him we give all the glory. Our next meeting will be held at Locust, Ill., and from there we go to Greenbrier, Mo., and on as God may direct.

ARKANSAS DISTRICT

At last the roads are better, the influenza has given way, and the spring months have dawned upon us with beautiful sunshine that has blessed on every hand. The farmers are plowing, the birds are singing, the war is over, our boys are coming home; surely these are days of opportunity and blessing.

Good reports are coming in from the pastors at most of the churches, and every one seems to be taking on new life. I closed a two weeks' meeting at Argenta, Ark., March 30th. There was much good accomplished. Brother I. T. Stovall, the pastor, is a true and tried man. The church was true to its trust, and did faithful service during the meeting. The work is encouraging at Argenta.

I am at this time in a meeting with the

church at Greenbrier. This church has no pastor at this time, but we hope to supply it with a pastor before the meeting closes. We are going in for a good year on the Arkansas District. We are asking the Lord for real revivals that stick and stand. We want something definite, for the world demands something of us. We can not afford to fail.

T. C. LECKIE,
District Superintendent.

AN APPRECIATIVE STUDENT

I wish to express in some measure my appreciation of the privilege of attending Pasadena University. The few years I have spent here have meant much to me. Not only have I learned many things, but I have unlearned many things. There is sometimes a tendency on the part of some new students to think they know much on some subjects, especially theology, and sometimes more than the professors, but the longer I am in school the more I see the need of students sitting under the teaching of learned professors, such as we have in Pasadena University. The godly example of our faculty, the opening of every class with prayer, and sometimes with a word of testimony, aside from the practical teaching of Christian living, have meant much in establishing me in the faith. I thank God today that my faith in the cleansing and keeping power of the Holy Ghost, through the merits of the shed blood of the Son of God, which is my plea, is stronger than ever before, and I strongly urge and recommend our young people to begin now to plan to attend the Pasadena University, and take their educational training in a truly Christian school.

ELMER F. CAIN.

OLIVET UNIVERSITY

Beginning with next year, we shall offer a two years' course of study at Olivet, designed for those who do not feel that they can afford to give more than that length of time from their active labors for increased preparation and a larger equipment for the future. This course will lay special stress upon Bible, English, Christian theology, church history, and homiletics. This will be a diploma course.

The examining board for Chicago Central District has agreed to recommend those who complete this course for elder's orders, conditioned, of course, upon the completion of the prescribed reading course, as it stands now in the ministerial course.

We are confident that two years of continuous study, with the advantage of instruction, will mean more to young men in the ministry than will the unaided study of text books, amid all the cares and distractions of the active pastorate.

J. W. AKERS,
Vice-President in Charge.

CHURCH NEWS

New Bedford, Mass.

Our young people's missionary meeting was held at the home of Brother and Sister Morse, in Fairhaven, on Monday, March 31st. We had a good crowd. After a season of song, prayer was offered by Brother Lee and Brother Manchester. Each member present, with few exceptions, quoted a passage of Scripture from memory. Our pastor then held our attention with two very interesting papers which he read, showing how the called ones of God sacrifice everything for the cause of the Master. The Lord may see some good material in our young band, and want to use them in the foreign field. And who knows (but He who doeth all things well) what the future has in store for some one? We earnestly pray that some of our number may soon be crying, "Here am I, Lord, send me." We don't believe this band was formed just for social gatherings, but we believe it will prove to be the training school for some future missionary or missionaries.—William W. Atwood.

Kansas City First Church

Kansas City First Church is having the greatest revival in its history. Evangelists C. E. Roberts and wife are God's servants in the right place, at the right time. The meeting commenced March 30th, and up to and including April 9th (eleven days) there have been one hundred seekers at the altar, not counting any one twice. Fully two-thirds of this number have been saved or sanctified, and some have received both blessings. There is a great spirit of prayer upon the church folks, and daily prayermeetings are being held in the six districts of the city. Friday, April 4th, was set aside by the Rosedale district as a day of fasting and prayer. Wednesday, April 9th, eighteen of the Publishing House staff and missionary rooms fasted and prayed all during the noon hour. At night numbers of others fasted and prayed till church time. Every evening at 7 o'clock the folks meet in the prayermeeting room, and pray until time for the service. God is in our midst, and truly a "mighty revival is sweeping this way." Never has there been such harmony and unity, such a oneness of purpose among the members, as is manifested these days. God truly is helping His people at this place. The few weeks preceding the revival were truly great weeks. The pastor, Rev. William E. Fisher, gave a morning series of sermons on "Radical Regeneration," and some stirring evening subjects. On Wednesday before the meeting began we had a remarkable prayermeeting, due to God's presence in our midst. On Thursday night about one hundred of the members marched in a body to Rest Cottage, where the pastor had been invited to conduct their weekly prayermeeting. A happy surprise awaited him, his wife, and son, William, when a short program was rendered, and a beautiful fifty-four-piece set of china dishes was presented to them as a slight token of the church's regard for them. On Friday night our outgoing missionary to Jerusalem, Rev. Samuel C. Krikorian, was here and gave a soul-stirring message on the Turko-Armenian situation. God touched hearts, and \$800 was raised for Jerusalem. Kansas City First Church is still on the firing line. Pray mightily for the church at this place, that it may be a real lighthouse in this wicked city.—M. Stephens, Reporter.

Eucaba Chapel, Miss.

Eucaba Chapel church was wonderfully blessed by having the District Superintendent with us recently. We are always glad when he comes, for he is filled and thrilled with the Holy Ghost. Brother Dees came with him on his campaign for Trevecca College also, and Brother M. L. Howard and Brother J. D. Saxon, who was appointed by our District Superintendent as our pastor. Brother Dees did the preaching, and preached with great power. He is doing a great work for Trevecca College. Pray for us.—Mrs. M. E. Gasaway.

Grand Crossing, Fla.

We are climbing the hill slowly but surely, and are having fine services every time we meet. Souls are finding God, some for pardon, and some for sanctification, both at our regular

church and prayermeetings services. We are looking for great things and trusting in the great Captain, who never lost a battle. All our members are sanctified except one, and all are working in unity. We give God the glory for what we are today. Please pray for us.—Mrs. D. D. McIntosh, Secretary.

Danielson, Conn.

God's blessing is upon our church, for which we give Him all the glory. The revival has been going on ever since Brother Dixon was with us about eight weeks ago. Our church debt has been canceled, and we will come up to the Assembly this year with all debts paid. We regret very much to lose our pastor, Brother Harry Brown, a student from the Eastern Nazarene College. When he took the work here we were only having one prayermeeting a week, and had no interest in missionary work. Now we have two weekly prayermeetings, and God wonderfully blesses us, especially in the Tuesday evening prayermeetings. We have been holding them in homes outside of the church, and it is just wonderful what God is doing for us. We have been having from twenty-five to thirty people out. We take the last Sunday in each month for our missionary meetings, and they are certainly blessed times. This week we are having self-denial week, and we expect, by God's help and prayer and sacrifice, to go over the top for missions. Our youngest little girl in the Sunday school is doing her bit to get all she can in her mite box before the last Sunday in March, which is our last missionary Sunday before the Assembly. Now it means a lot to this little girl, for she dearly loves ice cream and candy, but she is anxious to help some little girl that is in heathen darkness. We ask your prayers.—Mrs. Eva Ware.

Glencoe, Ohio

About sixteen months ago we opened a mission at Glencoe, Ohio. The Lord blessed from the beginning. We have held several revivals and souls have been saved, sanctified, and reclaimed. The last one closed Sunday, March 23d, which was probably the deepest and most satisfactory we have held. A deep solemnity rested on the audience from the beginning; a solemnity that doesn't always characterize the modern revival; a solemnity that seemed like the lingering rays of pioneer Methodism. People came through with clear, justified experiences, by genuine repentance. Backsliders were beautifully reclaimed and believers sanctified. The meeting was also characterized by the large number of young people, especially young men, who attended. Our evangelist was Rev. Earl Stillion, pastor of a Pentecostal Nazarene church at Grafton, W. Va., who was wonderfully used of God at this time.—C. E. Simins.

Stockton, Ill.

We thank God for His continued presence with us, and His help. Two souls were saved last Sunday night, and we are praying for a heaven-born revival. We are now using our Sunday school rooms in the basement, which were recently completed. By obtaining help from our church at Martintown, Wis., we were able to make up a box of clothing for our missionaries in Africa, valued at \$80, which was recently shipped. We covet your prayers that God may work mightily in this section of the state in awakening souls and drawing them to Him.—W. S. Purinton, Pastor.

Anderson, Ind.

The work has been moving steadily along. A number of seekers have been at the altar, we feel encouraged, and believe there are great things in store for our church here. We have just closed a successful revival for the Wesleyan Methodist church at Fairmount, Ind., with 104 seekers. Kirby Fields, from the Anderson church, led the singing. He is a good pianist also, and his good spiritual experience fits him well for his work. Our District Superintendent and wife were with us over the Sabbath, and were a great blessing to all. We will attend the preachers' institute at Indianapolis this week, and expect to feel much strengthened to enter into the battle again.—R. L. Morgan.

Skedec, Okla.

I believe I never served a more loyal, consecrated, and conservative band of people. They are looking after our needs very faithfully. God meets with us in our preaching services, in special power, by blessing preacher and hearers. Our Sunday school is on the upgrade, with Mr. White, the faithful superintendent, in charge. Last Sunday I spent the day with the Cleveland church, as it was their day for dedicating the new church, just recently completed. Our beloved District Superintendent, Rev. J. I. Hill, preached the dedicatory sermon. They certainly have a nice place of worship, a building built of rock, and neatly arranged on the inside, and well furnished. The building and all fixtures cost about \$6,000. Rev. E. L. Looman is the faithful pastor, and is a great man of prayer. I become more and more delighted with the beloved HERALD of HOLINESS, and am always anxious for each week's glad tidings.—W. B. Walker, Pastor.

Worcester, Mass.

We have a spiritual church here, if we have not the members. We have been praying for another revival, and God is answering prayer. A wave of glory is on the saints, and with it real conviction on sinners. For the last three Sunday nights the Spirit has so come upon the church, either with soul travail on the saints, an outpouring in blessing, or deep conviction on sinners that we have had to lay aside the preaching. There was no room for it, for the Spirit had entire control. We are closing the year with the old indebtedness covered, and considerable extra property in the line of furnishings, including another piano, as our own. We have raised an addition to our building fund and, best of all, we have added strength and are richer in grace than a year ago. The folks have called us back for the fourth year. The spring is opening up larger opportunities along many lines, and the future forecast for the work looks indeed bright and blessed of God. Our numbers are loyal, and it is surprising how much they can do.—Elizabeth B. LaFlash, Copastor.

Montgomery, Mich.

We closed our revival March 30th, with a good crowd and fine interest. We had fourteen seekers during the three weeks, and eleven to our knowledge prayed through. Surely the Lord blessed the preaching and singing of Rev. B. G. Halliday and C. A. Bearinger. Men and women of influence were sanctified in this meeting, and as a result \$1,500 was pledged for a new church. We also took five good members into the church, with more to follow. Last evening we had a good prayermeeting, with about forty in attendance.—Frank Houghtaling, Pastor.

Lawrence, Kas.

The group meeting, March 28th to 30th, was held at Lawrence, and a most blessed time it was to all who attended. Brother Joseph Speakes, of Topeka, Kas., Brother Shook, of Ottawa, and our pastor, Brother Dunlap, did the preaching. Our hearts were greatly encouraged, and two souls were reclaimed. Sunday afternoon was a precious missionary service, and \$43.50 was laid on the Bible, in cash and pledges, for foreign missions. New officers were elected on Saturday. Brother Shook, chairman; Brother Dunlap, assistant chairman; Sister Ruth Williams, of Topeka, secretary-treasurer, were elected. The group will meet at Ottawa in June. We urge that every one who can should attend.—Mrs. L. E. Sneegas, Reporter.

Albany, Ore.

Mrs. Miller and I were called to take up the work here last October. The work here is small, but in the face of everything both the Sunday school and church have been growing, and God is blessing. On March 5th we opened a revival meeting, being my own evangelist for the first few nights, when I got hold of a Free Methodist brother whose soul was full of glory. We then took alternate nights preaching. God gave us both great liberty in our preaching. The meeting closed March 23d amid the groans and cries of the saints, and the shouts of newborn babes. Albany is a golden field, and we are marching on to victory. Plans are made to open the fight under Sister Mattie Wines, beginning April 13th. We have our hearts set on a Pentecost for Albany, and it is coming. Hallelujah! Meet us at the throne for the coming revival.—Rev. Harold J. Miller, Pastor.

Providence, R. I., Wesleyan Church

The Wesleyan Church is still on the upgrade. In the month of March we received eleven members into our church. They are a great blessing to us, praise the Lord. Our class and prayermeetings are the greatest meetings of the week. God is richly blessing our church on every line. We just held our annual board and church meeting, and they were blessed times, with perfect harmony in our midst. Our year closed with every bill paid, and the pastor called for the third time. Pastor and people are united and expect great things for this coming year.—G. G. Edwards, Pastor.

Lowville, N. Y.

Our church has adopted the following as a basis of meeting our demands: the four special offerings for General Superintendent, District Superintendent, church extension, and education are raised every three months, the first Sunday in the month, each time for one special offering; on which Sunday we observe the Lord's Supper at supper time. Our missionary offerings are every month, the second Sunday in the month at the morning service. All offerings outside of special offerings are divided equally with the pastor and for all incidentals; if there is a lack, the incidental fund is drawn from. We are getting along beautifully, and great grace is upon us all. Including what our church gave last year, with what they prayed down in the way of gifts and other monies for the pastor, the amount was \$740.20. We have all we need, and that is all we know how to handle in this world or the next.—F. E. Miller, Pastor.

Maize, Kas.

The group of Newton, Wichita, Maize, Clearwater, Augusta, and Eldorado, Kas., gathered at Maize for a week-end meeting March 28th to 30th. The Lord was with us and we had a good time together. Each pastor present brought a message of truth which the Lord blessed, and was highly appreciated by the Maize church. The singing by Sister Young, of Newton, proved a blessing. Our building being small it was filled, and some went away. The group took up an offering for the pastor and then on Saturday night a hallelujah march, in which \$51 was raised, toward a new church building at Maize, making something over \$700. Rev. R. G. Trent, pastor of the United Brethren church, invited us to their church for Sunday night's service on account of the crowds being so large. Rev. I. W. Young preached. The Holy Spirit was with the speaker and the blessing of the Lord on the saints. In our business meeting the Winfield church, pastored by Brother Gilmore, was added to our group and voted we have the next meeting at that place, June 28th, over Sunday. We at Maize, are going to start building the new church at once. Pray that God will help us in our work for him.—Chester A. Harris.

Salem, Mass.

On Sunday evening, March 30th, we had a very precious service. Friends from our Everett and Somerville churches came over to give praise with us as we burned about \$700 worth of notes, which have been a source of concern for a long time. On Tuesday evening following we held our annual church meeting. The business was carried on so harmoniously and with such sweet fellowship we were impressed that the coming year is to be a sweeter one than the one that is so rapidly passing. We have received a unanimous call to return, and by the grace of God we will endeavor to preach, pray, and sing the dear, old gospel of full salvation with greater determination than ever.—Rev. George A. Rideout, Pastor.

Greenfield, Ind.

We closed a revival with W. R. Cain, March 9th, and Rev. Ira Akers followed him for one week. While we did not see the results we desired, it was not the lack of truth. We are having some hot meetings, and the saints are encouraged. We had a sweep April 7th, with two uniting with our church, making six since our revival. Some say this is a hard field, but our God is able for hard fields.—Stephen C. Johnson, Pastor.

Los Angeles First Church

There are so many good things coming our way, we wish all our people could be in First Church. God has shown us marked favor in restoring our pastor, Brother Henricks, to health; and sending him back to us, after a month's absence, renewed and reinvigorated,

"full of faith and the Holy Ghost," more determined to pray, praise, push, and pull for souls. The campaign for our Pasadena University is meeting with success, and we are pulling strong toward the \$100,000 mark, over \$70,000 in cash and pledges the total thus far. Tuesday, March 25th, marked another great day, an all-day meeting, which extended into the night. Pastors and people from all over the District gathered together. Brother Bud Robinson and Miss Virginia Shaffer were with us. Our souls were refreshed, and our hearts made to bound with joy to hear the Word given out in Brother Bud's own inimitable way. Miss Shaffer sang at each service. This is a very commonplace statement, but the richness and volume of voice, as some one said, "Lifted us to the third heaven." Every word and note were backed by the Holy Ghost, and we were moved to tears, laughter, and praises, as she so wonderfully and unassumingly sang to the glory of God. Brother John Moore has won his way into our hearts, and is proving a very efficient aid to Brother Henricks. We are going on with God, true to holiness, all to win, nothing to lose.—Mrs. S. P. Richards, Reporter.

Indianapolis, Ind., West Side Church

The last winter has been one of great victory, and a very busy one. Souls have been settling things for eternity, and counting the cost. We have had quite a revival among our boys. They organized a junior league of twenty-seven boys and girls, who have been either saved or sanctified within ten days. It would set your soul on fire to see them come to the front and take hold for the things of God. We started in for a ten days' meeting with our young folks. We feel we will see some of them come to the front as soul winners for Christ. The fire does fall when they preach, and things move. A preacher who had backslidden, quit preaching, and gone off traveling with a show, heard one of our young women preach and fell at the mourners' bench. He was wonderfully reclaimed, and you should have heard him shout. The closing week was the time of the Christian Workers' Institute, and it proved a blessing to all. Yesterday was a great day. We started in with class meeting at 8:30 a. m. Brother Goodwin preached at 10:45, and truly the Lord had His Spirit upon him. He was made a great blessing to us all. He was anointed of God, and at the close of the message when he made the call for any one who felt called for the work to come forward, six came, and the Lord surely did bless. We had Brother Krikorian, our outgoing missionary to Jerusalem, with us, and within thirty minutes we raised \$721 for this work. The people shouted and praised God for the privilege to help in this great work. The end is not yet, praise God. Pray for us.—J. W. Crawford, Pastor.

Tillamook, Ore.

We are glad to report that God is still favoring us with His presence and smile, and we feel encouraged to press the battle onward. Our missionary program on Sunday morning, March 16th, was truly blessed of God. The children recited their pieces and sang their songs, and the choir sang gloriously. The people gave gladly of their means despite the other pressing obligations which were on them at this season, and praised the Lord for the privilege of helping on the great work of missions. The children willingly and eagerly took the mite boxes to gather Indian-head pennies for the missionary work among the Indians of Central and South America. We are planning on a splendid missionary program for Children's day, June 1st. On May 11th, we expect to begin special revival services with Rev. C. H. Hopkins and wife, of Marion, Ohio, as our evangelists. We have had a number of good meetings with Brother and Sister Hopkins, when we all lived in New England some years ago, and we know them to be genuine and true to holiness and the work of the Master. Remember Tillamook, and the church and its interests, when you pray.—Arthur F. Ingler, Pastor.

Marshalltown, Iowa

We are indeed glad to report victory on many lines at this place. Wednesday night prayer-meeting was indeed a feast of good things from the Lord. From the first song the presence of the Lord was manifest, and as the saints prayed and testified a real melting down spirit came upon them, and some shouted, some laughed, and some cried with the joy of the Lord on them. So the church at Marshalltown is mounting up on spiritual lines, and this is the all-important thing. Unity and brotherly love are

existing, and the burden for lost souls is coming on the church more and more. Conviction is getting hold of sinners, our Sunday school is increasing in attendance every Sunday, and there is also an increased attendance at all of our preaching services. We are still doing business for God along full salvation lines, and God is blessing as we hold the people to full salvation from all sin by a twofold work of grace. We ask the prayers of all God's people that God will undertake for this church in securing the money to pay off the unjust debt that has been placed upon our people.—J. H. Vance, Pastor.

(Brother Vance is sending letters to our pastors, telling of the gross injustice which has recently been imposed upon his church. This appeal has been indorsed by the District Superintendent, and no doubt deserves the attention of our good people everywhere.—Managing Editor.)

Houston, Texas

We have some plans on foot for a great campaign here this spring and summer, and trust that the fruits of our campaign will leave us with many souls born into the kingdom, and a good, strong church. There are only four Pentecostal Nazarene families here, and we earnestly covet the prayers of the church at large for wonderful success and victory. Our people have midweek cottage prayermeetings, and are having some real good and beneficial services.—E. D. Messer.

Zion, Tenn.

Sunday, April 6th, was our regular day at Zion church, in western Tennessee. Fine congregations met us both morning and afternoon. It was a special day, because our General Superintendent Roy T. Williams, perhaps the first General Superintendent who ever visited this country church, was with us in the interest of Trevecca College. He was at his best, and I believe the Lord was pleased with the messages he brought us. A beautiful offering of \$1,144 was made in a few minutes, \$40.50 paid to the pastor in charge, besides donations to Bethany Training Home, of \$24 or more. Four were anointed for healing, two babies dedicated to God, two united with the church, and a general time of rejoicing. We had asked our Father to make it a red letter day with His people, and He did it, ~~in His name~~ ^{in His name}. We came to Walnut Grove for another good service Sunday night. A small offering was taken. Only three of the members of that church were present, owing to a great smallpox scare being on in that community; but Brother Williams' message was good and helpful, and we hope by the time all the reports are in we will have a nice sum of \$1,500 for Trevecca College, our school for the Southeast. I think all who know the strength of our little churches will say that we have not only gone "over the top," but away beyond any previous offering ever made. To God be all the glory! Our people are beginning to see that paying tithes solves all their financial troubles and converts a burden into a great delight. We are expecting our District Superintendent, Brother Patterson, also Arthur Fisher and wife, song evangelists, to help us in a revival at Walnut Grove beginning April 20th, God willing. Please pray for this meeting.—J. A. Chenault, Pastor.

Alhambra, Cal.

Evangelist O. B. Ong has just closed a most successful two weeks of revival services with us. Twenty or more were at the altar, and prayed clear through. We are expecting some permanent fruit. Our people are agreed that this meeting has been the best yet in the history of the church. The revival fire is still burning, and we are expecting greater things. Our band of young people is growing, and we are encouraged in the Lord.—A. A. Perry, Pastor.

St. Louis, Mo.

We, of the Flower Memorial Church, are happy in God, and rejoicing over fresh blessings upon the work. The burden of intercessory prayer has kept pace with seasons of praise and triumph which are bringing an increase of faith for greater victories in the future. Since our last report a number have been definitely saved or sanctified, some of whom were heads of families, whose names were enrolled on our special prayer list. The first man upon the list holds a position in the railroad yards. He wept his way to the blood, and is now happy in Jesus, pressing on to holiness. A young man who formerly taught school in the country, but is

TELEGRAMS

JOSEPH, Ore.

HERALD OF HOLINESS:

Great revival with Rev. W. P. Jay and wife in charge. Some are praying through in almost every service. Packed hall. Town stirred. Will organize church. They go next to Payette, Idaho, May 1st.

REV. A. A. MILLER.

MITCHELL, S. D.

HERALD OF HOLINESS:

We dedicated our new church yesterday. The Lord's presence was manifested. Dedicated free of debt. Raised two thousand dollars. House was full. Souls seeking God at night. Some come through clearly. Rev. Mr. Garvin, of Illinois, is called as pastor. We are all thanking the Lord for what He has done.

W. H. TULLIS.

DALLAS, TEXAS.

HERALD OF HOLINESS:

Revival with J. E. Bates as evangelist increases with interest. Fifteen souls have prayed through the first week. Largest crowds Dallas church has ever had. Our people wait upon Brother Bates' ministry with deep appreciation. Great grace is expected next week.

V. H. FISHER, Pastor.

SPECIAL ANNOUNCEMENTS

KANSAS CITY, Mo.

HERALD OF HOLINESS:

Sunday, April 13th, a great day in First Church. Great tides of salvation, great service in the evening with altar more than full. Folks praying through in the old-time way. Evangelist Roberts preaching great sermons. Church and community stirred. Congregations best ever, with good offerings. Continue another week. Faith strong.

WILLIAM E. FISHER, Pastor.

HENRYETTA, Okla.

HERALD OF HOLINESS:

Great missionary rally with Miss Myrtle Mangum and District Superintendent E. C. Cain, in the Henryetta church. House packed almost to suffocation; \$310 raised for missions in cash and pledges; \$428.28 raised for all purposes. Apportionment more than doubled.

JARRETTE AND DELL AYCOCK.

now employed in an office, has been reclaimed, and later he was sanctified. At one of our cottage meetings, a business college girl was beautifully sanctified, and a young mother was saved. A few days later a young woman stenographer was reclaimed, has also been sanctified, and is shining for Jesus. Others are praying through and the work is going on. March has been a glorious month in our work. The first Sunday was truly a red letter day. Our genial and efficient Sunday school superintendent, Brother J. A. Gibson, called a rally day and we set our stakes for 150. Just 150 was reported by the secretary, and the doxology followed amid shouts of praise. After the preliminaries of the preaching service were over, twenty-one people presented themselves for membership, and two letters were read. Our pastor wept and rejoiced with his people over this surprise, and it was a time of much blessing. A greater number were bright, sanctified,

young people, six were stalwart men, and all were adults but one. The afternoon lovefeast was one of victory. During the night service there were fully thirty people standing at one time, waiting to speak for Jesus. Some shouted while others wept for joy and sweet fellowship prevailed in all of our hearts. When the offerings of the day were counted there was \$205. One young man found Jesus and others were interested. During the month, we were favored with the ministry of Rev. C. J. Kinne one Sunday. He stirred our hearts as our vision was enlarged and our responsibilities dawned upon us concerning the foreign fields. The following Sunday Rev. Oscar Hudson brought tears to many eyes and he made an earnest appeal in behalf of the orphanage at Peniel, Texas. We were glad to make an offering of \$122.50 in cash and pledges for that most worthy cause. The closing Sunday in March, Rev. S. C. Krikorian, our Armentian brother, who is seeking to establish a church in the city of Jerusalem, brought us a burning message, which moved all hearts as he portrayed the horrible sufferings of his people and spoke of his desire to carry the gospel to the Mohammedan and Jewish peoples. Pledges amounting to more than \$400 were made for that purpose. Miss Ora Lovelace, our own Missouri missionary, visited us on the first night in April. This was a precious and profitable service. She spoke of the great opportunities before us, of her call to Africa, and her delight in getting started after twelve years of preparation and waiting. She asked all of our young people, who were willing to go if they were called, to bow at the altar, and ten responded. Some testified to having been called as missionaries, and their willingness to follow God. Many were especially blessed, and one young woman was saved. An offering of nearly \$40 was made. This church has been signally blessed in the four months of its existence, and, besides the number of spiritual victories, we have raised in cash and a few pledges about \$4,000. Bless the Lord! We also have 105 members. We are now looking forward to our first revival effort, and the coming of Rev. M. E. Borders, of Chicago, and Rev. Mr. Sutton, of Iowa. This convention will be held April 25th to May 4th inclusive. Please pray for this meeting—Mrs. Carrie M. Flower, Deaconess.

BLUFFTON, Ind.

Since we last reported God has been very gracious to us in many ways. Quite a number have been taken into the church, making a total of ninety-six members. Our weekly missionary offerings have averaged about \$15. Last week our missionary to Jerusalem, Rev. S. C. Krikorian, was with us one night, and we raised an offering of \$400 for the new work in the "Holy City." Quite a number have said that last Sunday morning's service was the greatest in the history of the church. We now have in the Bluffton church eight preachers, besides the pastor, three deaconesses, and quite a number who have been called to the mission field. Since Sunday we have raised enough money to purchase three gospel tents, and we purpose to send out some of these workers to scatter the fire this summer. Some time ago we made a trip to the far northern part of the state, spying out the land, and found quite a number of county seats where no real gospel is being preached. It is our purpose to reach them this summer with our tents and workers, and, if possible, plant some new churches.—Clyde E. Green, Pastor.

BEVERLY, Mass.

It is indeed with grateful hearts that our church at Beverly closes this Assembly year. God has been with us during the last twelve months and tenderly guided us, knitting the hearts of pastor and people together as the weeks have come and gone. Rev. Charles S. Jenkins was unanimously elected both by the church board and church as pastor for another year and has accepted. God has surely blessed the untiring efforts and self-sacrifice of this faithful pastor and wife as they have gone in and out of the homes of the community, and the outlook for the coming year is bright. We close our books without debt. The missionary offerings have been good, also the pledges for Eastern Nazarene College and several new subscriptions to the Herald of Holiness have been received during the last week. New members have been added, the spirit of harmony prevails, and we are praying for a mighty revival.—Corinne D. Cole, Reporter.

BIBLE STUDY

Young People's Society

CHRISTIAN RELATION TO GOVERNMENT

Romans 13: 1-7

BY REV. E. J. FLEMING

"Be subject": What line of instruction runs all through God's Word? V. 1; Deut. 17: 12; Titus 3: 1; 1 Peter 2: 13, 14.

What is the greatest mark of true Christian liberty? 1 Peter 2: 16; Gal. 5: 13 last clause; 1 Cor. 8: 9.

"No power but of God": What relation does God sustain to human government? 1 Samuel 2: 8; 1 Chron. 28: 4, 5; Daniel 2: 21; 4: 32; 5: 18, 19; John 19: 11.

"Whosoever therefore resisteth": What is our relation to government as shown by "power" and "ordinance"? 1 Peter 2: 13; Matt. 22: 21; Romans 13: 7. How does God deal with resistors? Jer. 27: 8; Mal. 3: 14; Mark 12: 40 last clause.

"For rulers": V. 4; Deut. 25: 1; Prov. 14: 35. What is the Christian's reward for obedience to government? V. 3 last clause; 1 Peter 2: 14 last clause.

"For he is the minister of God": V. 6. For what purpose does God ordain rulers? 1 Kings 10: 9; 2 Chron. 19: 6. How are ungodly rulers described? Jer. 5: 28; Ezek. 22: 27; Micah 3: 1-4. Why a "revenger"? Romans 12: 19; Ezek. 25: 14.

"Wherefore ye must needs be subject": Exemplified, 1 Samuel 24: 5, 6. How may our conscience be affected? Acts 24: 16; Heb. 13: 18; 1 Peter 21: 9. How may we preserve a good conscience in relation to government? 1 Peter 3: 15-17.

"For this cause": Are taxes justifiable from a scriptural standpoint? V. 6; Ezra 4: 13, 20; Matt. 17: 24-27; Luke 23: 2.

"Render therefore": Luke 20: 25. To whom render tribute? Custom? Fear? Honor? For what three things is the ruler mentioned as a "minister of God"? Is it right to hold great public celebrations in honor of kings, presidents, etc.? Discussion.

MITCHELL, S. D.

We certainly say that Sunday, April 6th, marked the beginning of greater things in South Dakota. God graciously put His seal upon the services throughout the entire day. The morning, afternoon, and evening services were times of shouting, rejoicing, praying, and paying, and the day closed with victory at our altar service. The revival services, which were conducted for six weeks by our beloved District Superintendent, Brother W. H. Tullis, culminated in the organization of a church of thirty members, and the dedication of a new church building which is now free from debt. Mitchell is a thriving little city of about ten thousand inhabitants. The Mitchell church makes the

Mission Study
Class Manual

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By

B. CARTER MILLIKIN

CONTENTS

- I. Why Study Missions?
- II. The Mission Study Class.
- III. The Class Members.
- IV. The Class Leader.
- V. Equipment.
- VI. The Organization Meeting.
- VII. The Assignment of the Lesson.
- VIII. The Class Session.
- IX. After Mission Study, What?

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International Sunday School Lesson

April 27th
THE HOLY SPIRIT OUR HELPER
Acts 2: 1-8, 14-18

GOLDEN TEXT: "If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him?" (Luke 11: 13).

THE LESSON OUTLINE

H. ORTON WILEY, D.D.

I. THE DAWNING OF A NEW ERA.
The day of Pentecost marked the beginning of a new era—the birthday of the Christian Church. The Spirit of God descended in a new office and in a greater measure than in the former dispensations. He comes as a Paraclete or Helper, the gift of the Father and the Son to the Church as her instructor, the Guide into all truth.

II. THE FORTFOLD SYMBOLS OF THE SPIRIT.
1. *A rushing, mighty wind.* Christ refers to the birth of the Spirit as a thing mysterious, comparable to the wind of which no one can say whence it comes or where it goes. The rushing, mighty wind, not only signifies the mysterious nature of the gift but the fullness of life which is communicated.

2. *The tongues of fire.* Fire is the symbol of purification, and signifies the purification of the soul from sin and its dross as well as the communication of a triumphant and transforming energy.

3. *The pouring out of water.* The Spirit was poured out as water is poured out and portrays the cleansing, refreshing, and satisfying presence of the Holy Ghost. As the desert became fruitful when watered, so the barren soil of our human nature becomes fertile when the Spirit of God comes upon it.

4. *The anointing with oil.* Ye shall receive power after that the Holy Ghost is come upon you. Oil was used as the anointing element in the anointing of priests and kings and signified the communication of authority.

III. THE TWOFOLD GIFT OF THE HOLY GHOST.
The promised Holy Ghost bears a twofold relation to every soul baptized with the Spirit. This relationship is broadly indicated by the words "upon" and "in" which are so often used throughout the New Testament.

1. The Holy Ghost rested "upon" the disciples in tongues like as of fire, signifying the conferring of authority and power to preach the gospel of Jesus Christ. The source of power was not in themselves, but in the guiding, inspiring Spirit which rested upon them.

2. The Holy Ghost dwelled "in" the hearts of the disciples, "they were all filled with the Holy Ghost." In a broad sense this signifies the communication to the disciples of the Spirit's own holiness making them like Himself in nature and sanctifying all to God through Jesus Christ.

We must be careful to guard against any separation of these relationships in the work of entire sanctification. The Keswick theory emphasizes the aspect of power in the baptism

of the Holy Ghost to the exclusion of the purification from all sin, and in this from the standpoint of divine grace, the experience they preach is no greater than regeneration.

The "third blessing people" have taught that the twofold relationship of the Spirit represents two distinct experiences—this is equally a vital error. When sanctified wholly we receive the baptism of Jesus with the Holy Ghost which purifies the hearts and fills with His own blessed presence. We become Spirit-filled or God-possessed. There can be nothing greater than this. Let sanctified people be careful, however, not to rest in their own efforts for carrying on the work of God. "It is not human power, even redeemed human power of a holy heart, but He who dwells within the holy heart that carries on His own work in answer to the simple faith of those within whom He dwells."

IV. THE UTTERANCE OF THE SPIRIT.

1. *The Inner Impulse.* They spoke as the Spirit gave them utterance. The indwelling Spirit inspired the message and assisted in its delivery. True prophecy is still the utterance of God through human lips, and the preaching which is not divinely inspired avails but little.

2. *The Voice of Praise.* The first utterance was one of praise. The disciples under the spiritual illumination spoke of the wonderful works of God—doubtless the life, death, resurrection, and ascension of Jesus Christ and His promise of the Holy Ghost.

3. *With Other Tongues.* "They began to speak with other tongues as the Spirit gave them utterance." "How hear we every man in our own tongue wherein we were born?" It is evident from these two verses that the disciples spoke a language which could be understood. The Spirit can inspire the language as well as the thought. Our objection to the modern "tongues movement," aside from a false theology, is that the tongues are spurious, failing to convey the message of truth. To add the miracle of Pentecost, and consequently serves no purpose. It is therefore out of harmony with the injunction of the apostle, "let all things be done unto edification."

V. THE FIRST CHRISTIAN APOLOGETIC.

1. Peter defends the character of the disciples against the charge of drunkenness, "Seeing it is but the third hour of the day."

2. He states that the scene which they were witnessing was the fulfillment of prophecy, "this is that which was spoken by the prophet Joel."

3. He defines the nature of the gift—the pouring out of the Spirit.

4. He calls attention to the universality of the gift—the pouring out of the Spirit upon the flesh, sons and daughters, servants and handmaidens.

5. He indicates the purpose of this anointing—"they shall prophesy"—i. e., speak unto edification and exhortation and comfort.

fourth church in the South Dakota District. Truly a great field stretches out before the Pentecostal Nazarenes in this state, and the field is one which should invite men of vision and rugged stability. Brother Tullis came on the District the twenty-seventh day of last October. Arriving in Mitchell he found no definite opening, and, strange as it may seem, in the absence of a church organization, he set about to erect a new church building through faith and prayer. Together with much sacrifice and hard work the building was put in order for worship. Then a Sunday school was organized, and a revival started at once which brought about the above-mentioned results.

The entire day of Sunday, April 6th, was marked by God's power and glory. The other churches of the South Dakota District came in to Mitchell and spent the day with us. Brother H. B. Garvin, the newly appointed pastor of the Mitchell church, who lately came here from Illinois, was used of God in the morning service in bringing the message. Brother Tullis preached with great unction in the afternoon and at night. The afternoon service closed with a wonderful spirit upon the people. The church was formally dedicated by the District Superintendent, and the offering at this time, which was largely cash, amounted to \$2,079.35. This exceeded the faith of some, and will leave some money in the church treasury. The District Assembly is to be held in Mitchell July 10th to 16th. A real Pentecostal Nazarene campmeeting is being planned to start with the Assembly and last until July 27th. Pray for us as pastor and people, and for the South Dakota work. South Dakota is a new District. We feel that Brother Tullis is just the kind of a leader this District needs. God has honored his faithful messages here in Mitchell.—H. B. Garvin, Pastor.

Los Angeles First Church

We are glad to be back on the job again at dear old First Church, Los Angeles, after a rest of a month or more in the mountains recuperating our health and strength. God has surely renewed our strength physically, and given us a new lease on life, as well as to give us fresh visions of the possibilities of divine grace. Dear old First Church has been well taken care of, under the able leadership of my beloved, and able assistant, Professor John E. Moore, and the pulpit supply committee, as well as the deaconesses and other members of the board and workers in this great mother church. We are glad to be back home again and find the people are likewise glad to have us. God is giving us souls every Sabbath, and we have not gotten over the great all-day meeting we had with Rev. Bud Robinson and Miss Virginia Shaffer in the interest of our university. How God did bless the messages in song, as well as the ministry of the Word! And souls plunged into the fountain where they were made every whit whole. We are pressing on to greater things in His name. We took in sixteen new members Sunday.—A. O. Henricks, Pastor.

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REQUESTS FOR PRAYER

We have hoped to have a regular space each week to report answers to prayer, corresponding to our prayer list, but so far we are unable to do so. Many write us that they are praying daily for the list, but very few write us when the prayer is answered and they receive the desired benefits. We shall be glad to hear from those who are helped by the prayer circle. This will greatly inspire others to join with us in prayer for these earnest requests.

77. Pray for the healing of a very poor widow in Oklahoma, who is greatly afflicted but who knows God. Also pray that her needs may be supplied.

78. A father in Virginia asks prayer for the healing of his boy, who is very sick with measles.

79. Pray for the healing of a brother in Oklahoma who for months has suffered with dropsy.

80. A sister in California desires prayer for her healing; also for the reclamation of a backslidden father and an unsaved brother and sister, for whom she is greatly burdened.

81. A sister in Missouri desires prayer that she may be clear in her call to the mission field.

82. Please pray for both the salvation and healing of a woman in Kansas, who says, "Pray for me. Nothing but a miracle can save me."

83. Please pray for a sister in Alabama that she may be used of the Lord for His glory; and for her husband to be healed and sanctified. Pray that he may be so consciously baptized with the Holy Ghost that he may know that he is sanctified. Please pray also for the salvation and sanctification of three young girls in Alabama.

84. A sister in Tennessee asks prayer for her children, that they may be saved and make workers for the Lord.

85. Prayer is requested for a handmaiden of the Lord in evangelistic work in New Mexico, that

her body may be healed and her strength renewed.

87. Pray for a pastor in Alabama who is undergoing great trial because of severing his relations with a secret order.

88. Pray for the salvation of a man in Oklahoma.

NOTES AND PERSONALS

Sir Ernest Cassel has established a fund of \$2,500,000 for educational purposes in England. Scholarships for children of working men are a special feature.

It is said that since the war began over two million new members have been received by the various churches, and more than six hundred million dollars has been given to help others.

According to official reporters 6,000 Belgian civilians died during the war because of German ill treatment; 7,000 children were made orphans; and 125,000 men were deported for work in Germany.

With more than thirty million copies of the Bible distributed in this country in one year, yet there are millions of Americans who are entirely ignorant of the teaching of this sacred Book, and who neglect to read it.

Before the war we were spending annually \$100,000,000 a year for new schoolhouses. Next year we will be obliged to spend \$500,000,000 for new schoolhouses alone. Secretary Lane has urged the appropriation of \$12,500,000 for a federal educational campaign. He holds that illiteracy is at the root of all labor troubles.

The government report shows that the daylight savings plan last year saved the United States \$40,000,000 worth of coal. It is said to have reduced the gas and electric bills in England by \$12,000,000; and yet no doubt it has been a great source of grievance to many pastors, whose congregations have gathered late the last few Sundays.

Hudson Maxim, the inventor of the bomb proof ship, and one of the world's greatest munition experts, is reported to have made the following alarming statement: "The number of our men killed and the injured by all the poisonous gases of the Germans will be far fewer than those who will be killed and injured by the poisonous gases of cigarette smoke."

The revival at Kansas City First Church continues to grow in interest. Evangelists C. E. Roberts and wife are surely doing great work. Last Sunday there were thirty seekers, making about 150 in all, and most of them prayed through to real victory. This is, no doubt, the greatest revival this church has ever had. It will continue one more week yet.

Evangelist C. W. Ruth, Charles Babcock, and Rev. A. H. Johnston and wife, all of the "Constitutional Conventions" party, were welcome guests at the Publishing House last week. They report good success in all of their meetings. It is always refreshing to have our brethren fresh from the field report in person their battles and victories. How they inspire us with their holy enthusiasm!

ANNOUNCEMENTS

Wanted. All the books in the first year's course of study. Must be in good condition. Address Rev. Harrison Flynn, Fairbush, Ky.

For Sale. A Royal typewriter, and books of the different courses of study for preachers. Address Mrs. May Belle Crites, Evergreen, Colo.

Wanted. A home for an orphan boy fourteen years of age, on a farm, with some good, Pentecostal Nazarene. Give references. Apply Dessie Linza, 519 Cate avenue, Jonesboro, Ark.

To the Pittsburgh District.—Please do not fail to send the amount allotted by the Assembly, namely, \$2.50 for each delegate and member who attends the Assembly from your church. Send it to Rev. C. Preston Roberts, 49 Gordon avenue, Dayton, Ohio. —John Gould, District Superintendent.

Wanted. A first-class carpenter, not a contractor; one who will work by day. Will pay all he is worth, must be good workman. There is a Pentecostal Nazarene church in town, with services every Sunday. Write to Western Lumber Company, McLean, Texas. A Pentecostal Nazarene preferred. —S. R. Jones, Pastor.

Notice to the Pittsburgh District.—Please let all who desire to pass examinations in their studies at the Assembly meet the District Board of Examination on Tuesday, before the opening of the Assembly. Those desiring credit for school work may send credits to Rev. H. W. Welsh, 2425 South

Fourth street, Ironton, Ohio.—B. L. Wisler, Chairman; H. W. Welsh, Secretary.

Notice to Washington-Philadelphia District.—The District Board of Examination will sit at Washington, D. C., in the Pentecostal Nazarene church Fourth and East Capitol streets, on Tuesday, April 23rd, at 9 a. m. All licensed ministers and deacons should appear before that board on that day for examination in the studies of the course prescribed in the Manual.—Rev. J. T. Maybury, Chairman.

Pittsburgh District Assembly.—The Assembly will convene with our church at Dayton, Ohio, May 7th to 11th. Let each church send at once the list and names of delegates. Also send money for entertainment to A. McNinch, 50 Rier avenue, Dayton, Ohio. To find the church, take a Fifth street car or Kammer avenue car near union station, get off at Williams street, and walk one block south to the church.—A. McNinch.

Notice.—I am leaving the pastorate of Philadelphia First Church, and will enter the evangelistic field again. I am an elder of the Washington-Philadelphia District, and can furnish the best of references. I have considerable experience as an evangelist, as well as pastor. I am open for calls for camp, tent, and church meetings after May 4th. Our permanent address is 278 East Eighth street, Bloomsburg, Pa.—W. D. Sheler.

Notice.—Miss Hilma Aaronson, 113 East Ninth street, Kewanee, Ill., a returned missionary from India, has been appointed as missionary evangelist for the Chicago Central District, to fill the vacancy arising from the resignation of Mrs. Bertha Mae Lillenas. Miss Aaronson is a good speaker and a godly woman, and will fill well the place. Pastors wanting a missionary worker will make no mistake in calling her. She is at your service, and will bring with her a box of missionary equipment which will prove a blessing to any church or missionary society. I suggest, and desire that the churches avail themselves of this help.—Charles A. Brown, District Superintendent.

A Helpful and Inspiring Book!

IN this day the question of what to read is quite a perplexing problem. On every hand there is being offered either for sale or free distribution, books and periodicals, good, bad, and—well, almost said indiscriminate. On second thought, however, we seriously question whether a page of printed matter can actually be indifferent in its influence.

We feel safe in asserting that the value of a good book can not be over-estimated. For the development and rounding out of the Christian character, the prayerful, earnest reading and studying of good, wholesome books is of great importance. Especially helpful are such volumes that treat of practical, everyday matters that pertain to the daily walk and experience of the Christian.

Such a volume we have recently added to our book list. A volume that should be read and reread and thoroughly assimilated by every follower of Christ. A prayerful study of this book can not fail to result in the edification and spiritual enlightenment of the reader.

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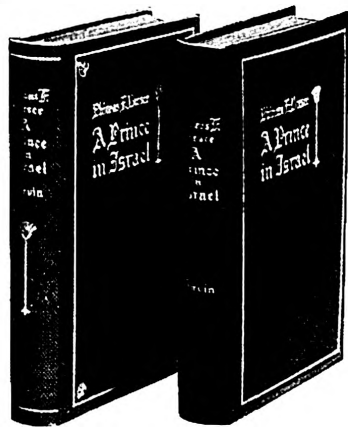
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From Mission Fields

EXTRACTS FROM A LETTER FROM MISS CARPENTER

We are out in the district on a tour now. We visit outside villages in the morning and have services here in Padgha in the afternoon. This is one of the largest towns in this part of the country and our tent is pitched just outside of it. Yesterday we preached in four different villages and this morning in two. We have good crowds and splendid attention. Yesterday an old man wanted to know how to get saved and the people (more than fifty) listened quite attentively while we explained and prayed with him. I hope he will be saved. He went away promising to pray.

Today a young man dying with consumption called us in for medical assistance, and we had to tell him that he was past all earthly help, but we pointed him to the Lamb of God. He prayed with us and accepted what we told him, so far as we could tell. I trust he is saved, but do not know.

We are giving out tracts daily and feel that God is blessing the work. It is indeed a joy to preach the gospel. Miss Caudle is with me and says she expects to spend most of the cold season here.

Today a Hindu *Jagat Guru* (great religious teacher) is in town with his camel, elephant, and cart load of disciples. He is camping within a stone's throw of our camp, but I have not seen "his holiness," as he is too great to be seen by common eyes. I am told that he will be taken through the town this afternoon in a palanquin and worshiped by an adoring people, who will also make their offering at the same time. He speaks English quite fluently, I am told, and is being entertained at the government rest house. A number of policemen wait on him all the time, and escort him from town to town. From that I gather he is more of a political disturber than a religious teacher. He is allowed to enter no town without giving several days' notice, and the police stay on guard all the time.

We could do more good here if we had medicine, but as I am out of the drugs which are most needed, and have not the money to buy more, I have to turn many away. When the influenza was so bad I took 54 rupees of my salary and purchased medicine to keep our own people from dying, but that put me just that much deeper in debt. I have had, I think, about \$35 in all for medicine from home during this entire year, and it is difficult to run a dispensary on that amount, as you can well imagine.

FROM KYOTO, JAPAN

Some of you no doubt will be surprised to hear from us so soon, others who were in closer touch with us will wonder why we have not written a long time ago, while there are many others of you dear people who did not know that you had such missionaries on the field, however surprises are ours all along the way.

Leaving University Park, Iowa, on the evening of May 8th, we came by the way of Kansas City, so we could stop over at Headquarters to see the folks and to attend to any other business that might

chance to need our attention. After we left Kansas City our first stop was Los Angeles, Cal. There we visited some old friends and classmates of the early days of C. H. U., visited the big church in the city, and the university at Pasadena, left Los Angeles on Tuesday evening, and arrived in San Francisco on the 15th. Then our journey began in earnest. On the 16th we boarded the old steamship *China* and after nineteen days of very pleasant sailing we were finally landed in Kobe, Japan, Thursday morning, June 6th. We came by train from Kobe to Kyoto, where we are now located, a distance of forty-five miles in about two hours' time. Our trains over here only make about twenty-five miles an hour, but I know some other roads that do not make as good time as that. Our trains are always on time. We spent four or five days in Kyoto, then went to Hiroshima, where our District Superintendent is now located. We were there for three weeks, after which we then returned to Kyoto to attend the annual Assembly. By the time the Assembly was over the weather was getting so very hot that for a tenderfoot it was necessary that we go to the mountains to spend a few weeks. About the first of September we returned to Kyoto, and on the 15th went to Tokyo to the language school. We remained there until after the holidays, and then came back to Kyoto where we hope to remain.

Many are the lessons which a person can learn by going to a mission field. Many funny things come into one's life which serve to break the stress and strain and pressure of everyday life, which one is bound to feel in a country and among a people not his own race. We are both very happy to be in this land. You have read from the nature point of view that Japan is exceedingly beautiful. The picture has not been overdrawn. A sunrise or a sunset in this country, or an oriental sky at night are just simply in a class by themselves. There are many things I should like to tell you, but space is too scarce.

There is much to be done in the way of real gospel missionary work. The task is great and the progress is slow. When people say that Japan is well evangelized you can be sure they are badly mistaken. Some good people said to me before we left, "Oh, well, you are going to just Japan. That is not so hard. If you were going to Africa, India, or China then that would be something to talk about; but Japan would be easy, it seems to me." There are many, many things in other countries that Japanese missionaries do not have to meet, but those are not the hard things in gospel work. Physical conditions are comparatively easy. The difficult things—the things that really try one's courage—lie within the spiritual. With one thousand foreign missionaries and three thousand native Christian leaders the forces of Christianity were augmented by only twelve thousand during the year 1917. More than six times that number died of influenza this last winter. Over five times as many as were saved by the missionaries for Christianity died from the effects of alcoholic liquors, and from dreaded diseases of various kinds. But they can and are be-

ing reached by the good gospel of Christ. They hear the truth, and come and give themselves to God; the best they know. May be they do not get down and agonize, and pray through as we would like to see them do, and as people sometimes do at our services in the homeland; yet we must remember that we have heard the gospel and Bible and God and Christ from the time we were big enough to sit on our mother's knee and to understand anything; but these poor creatures have not had privileges like that. They have been taught to worship the emperor as the "supreme being." Multitudes of others have been taught to bow down to wood and stone, without any idea of a God of love, One whose heart goes out in pity and in love for His creatures. These people have these things woven into the very fiber of their beings. Yet God is sufficient for all these things, and He is able to deliver them. Thank His name. He is delivering them, and many of them get wonderfully saved and make good Christian men and women.

Those who are directly interested in any phase of our work, and are desirous to get in personal touch with us can do so by addressing us at Higashi 6 Chome, Gajohashi, Shimokio Ku, Kyoto, Japan.

Yours in Christ,

MR. AND MRS. HOWARD WAGNER.

"BUT, DADDY, IT'S COLD!"

The following incident came from north China, in a time of flood and famine there:

"But, daddy, it's cold," said a little girl when her father brought her to a hole in the ice, and told her to jump in.

"Never mind, you must jump in," he replied. Because she hesitated he thrust her in, and returned home with one mouth less to feed!

A CHINESE BRICK BED

AS DESCRIBED BY MRS. ANNA KIEHN

The little house for the native women's study room has been built with money borrowed from the building fund for a missionary home. This will be replaced now again to that fund. This little house has been an absolute necessity. We have felt quite embarrassed at times when the women from the country came a distance of five or six miles and we had no clean place for them to stay. In this little house we have arranged a little room for the women to study, one for a small bedroom, and one a little sitting room, making in all three, quite small rooms, but very comfortably fixed up. We are going to have a brick bed put in, with a brick stove attached to it which will warm the bed, the heat going through under the brick bed; and at the same time they can heat water on the stove and warm their hands. How often I have wished for our homeland friends to get a glimpse of these women as they cuddle up at night, as many as ten and twelve sleeping on one bed, and then to hear them pray and sing sometimes almost till midnight. I am sure our friends and our board, who are doing so much for us, would feel greatly encouraged to behold such a sight.