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The Resurrection

THE resurrection is basic in the Christian system. It is not simply a doctrine, important as that would be; it is more than this. It is fundamental. It constitutes the very foundation on which the whole fabric of the Christian religion rests. Paul makes this challenge. He boldly affirms that if the resurrection be not true, then nothing can be true. He says: "If there is no resurrection of the dead, neither hath Christ been raised; and if Christ hath not been raised; then is our preaching vain, your faith also is vain. Yea, and we are found false witnesses of God: because we witnessed

of God that he raised up Christ: whom he raised not up, if so be that the dead are not raised. For if the dead are not raised, neither hath Christ been raised: and if Christ hath not been raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ have perished. If only in this life we have hope in Christ, we are of all men most miserable."

This is indeed a bold challenge in which the resurrection is marvelously exalted. The Apostle risks everything on it. He hinges every principle, every truth, every hope for time and for eternity on the resurrection. Deny this and disprove this, and you have no foundation whatever upon which to stand, no matter what else you may believe or accept. Repudiate this, and you shut the door to all hope of forgiveness here, of immortality hereafter, of eternal bliss in a heaven to come—of everything which men in all ages have held dear to faith, and which has cheered the race in sorrow and strengthened men in hours of struggle and conflict. Deny this glorious hope of the resurrection, and you mantle the race in gloom, you veil the grave in impenetrable shadow, you crush the fairest flowers that ever bloomed in humanity's garden, and turn it into a veritable Sahara, desolate and dark and hopeless forever and forever.

It is not strange, therefore, that the resurrection rests upon proof so indisputable. No truth in all humanity's history stands so well attested as Christ's resurrection from the dead. Examined by the simple rules of human evidence, as you would try any other proposition presented for acceptance—by the weighing of testimony—this truth stands upon a foundation of evidence which is not surpassed by the evidence for the Battle of Waterloo, the Fall of the Roman Empire, the

Wars of Alexander the Great, or the life and greatness of George Washington.

It has been answered that only friends and believers enjoyed the privilege of being witnesses to Christ's resurrection by His post-resurrection appearances. This is only a sneer of an incredulity hard pressed for answer to the insurmountable proof of the Savior's resurrection. Would it not have been remarkable for Christ to have entrusted the proof of His resurrection to the enemies who had compassed His death, and afterward hired the soldiers to lie by saying His body had been stolen away while they slept? Can the enemies of Christ demand that they should have been made the depositaries of the proof of the resurrection?

What motive could His friends have had to misrepresent the facts? They testified to the literal facts of the resurrection in the face of persecution and suffering and even death, all which they had to pay as the penalty for their manly testimony. Are such men to be trusted? Do lying and sinister men risk the loss of all social standing and all their friends, and the loss of business, and even of life itself, for their testimony to a falsehood? To ask such a question is to answer it. It is simply inconceivable and unbelievable. No, thank God, this truth of the resurrection is grounded in undeniable proof. Nothing in all history is better attested, and we rejoice that when we

STANDING in the garden as his record for Time closes, the rejecter of Jesus, gazing down at a dark and silent tomb, exclaims, "This is the end;" while the Christian at his side beholds the effulgence of glory bursting forth from a riven sepulchre and shouts, "Now I shall live!" Each has suffered the scourging of Satan: the very highest hope of the rejecter of Jesus is escape in death; but to the Christian's ear there already comes a "Well done, good and faithful servant, enter thou into the joy of thy Lord." For the one there is the bowed head and closed eyes: for the other an upward look, a hallelujah and song of victory. The Christ-rejecter cries, "'Tis dark, oh, so dark!" while over the face of the man of God steals a radiance not of earth, that even rests upon the features of clay after he has departed to bask in the eternal sunlight of God's love. Brother, you and I shall come to our tomb in the garden tomorrow: have you met the risen Jesus? He and He alone has brought immortality to light. Whosoever hath Jesus *hath* life. He is the Resurrection and the Life. Because He lives, he who puts his trust in Him shall live also.—C. A. McC.

commit ourselves to this comforting and blessed truth we are on adamant. The proof and place of the resurrection are thus plainly seen—the first to be abounding and absolutely satisfying, the latter to be fundamental. The power and the prospect of the resurrection are also conspicuous in the Christian system and history. It is the power of the resurrection which has nerved apostles and saints in all ages in the struggle against sin and sorrow and every kind of enmity to truth, and which has brought them off more than conquerors. The triumphs of the Church have been wrought through this great truth of the resurrection. As potent in individual experience has been this power of the resurrection. This formed the goal of holy ambition of apostolic fervor and endeavor. Paul aspired to this power of the resurrection. He says, "Yea verily, and I count all things to be less for the excellency of the knowledge of Christ Jesus

"my Lord: for whom I suffer the loss of all things, and do count them but dung, that I may gain Christ, and be found in Him, not having a righteousness of mine own, even that which is of the law, but that which is through faith in Christ, the righteousness which is of God by faith: that I may know Him, and the power of his resurrection, and the fellowship of his sufferings, becoming conformed unto his death."

What an inspiration this to faith and courage of apostles and saints! How it strengthened them for their sufferings and their martyrdom in the great past! How it serves as a spiritual tonic today for all who seek to glorify Him in their spirits and their bodies which are His.

The prospect of the resurrection is alluring to faith. It is our assurance that death does not end all. It is proof to us that death is but the gate to endless joys to the saint who patiently serves and suffers and sacrifices for Him here below. Death loses its sting through the resurrection, and heaven is assured to us as the reward of faith and service in His cause. Thus the place, the proof, the power and the prospects of the resurrection are all presented in the Scriptures. They stand out with distinctness, and are very full of comfort to the church of the Living God.

THE CITADEL ATTACKED

THE history of creation, as recorded in Genesis, the authorship of the Pentateuch, most of the miracles of the Old Testament and of the New Testament, and indeed most all of the historical and supernatural part of the Bible, have been fiercely assaulted by higher critics for many years past with the determination to eliminate the supernatural character, and destroy the belief in the inspiration and divine authority, of the Holy Word. Now comes forward one of the highest critics who outdoes all these skeptics and attacks the very citadel of sacred truth by denying the resurrection. One Lucius Hopkins Miller, of the Divinity Faculty of Princeton University is this modern lion who makes the bold and audacious attack. In an article on "The Life of Jesus in the light of Modern Criticism," in the *Biblical World*, issued by the University of Chicago, this writer denies the resurrection and ascension of Christ entirely. He holds that the story of the resurrection arose from phenomena which are capable of explanation by the laws of physical research and psychology.

In the first place, why do these gentlemen insist upon writing upon the life of such a transcendent fraud as that of Jesus Christ if they really believe His resurrection to be untrue and explicable by natural laws? Why do they wish to dignify such a fraud as Christ shows Himself to be who claimed to have been raised from the dead, and who projected the whole theory and validity of His religion upon the fact of His resurrection? There is surely great and absurd inconsistency in these men giving their time and talents to writing the life of such an untruthful man.

These writers are rich and fertile in denial, but suffer from a pitiful paucity of proof. They are bold and bald in denial and assumption, but seem to regard this as all-sufficient, and the matter of proof as wholly an indifferent thing. The writer referred to says: "The signs and portents, the empty grave, the definite period of three days, the physical appearances, the forty-day period, and the ascension—all these may best be put to one side. We have to choose between an objectively real but nonphysical manifestation of the spirit of Jesus and some kind of vision theory."

Just so. All the supernatural which baffles these high-titled gentlemen must simply be put to one side at their dictum, and we must bow to their empty and vapid and nonsensical assumptions. Only the supernaturalness offends these writers, and this must be made way with at all hazards. The Bible must be understood and believed to be inspired only in the same sense

that the infidel author of such nonsense is inspired. Not for a moment do these writers explain or answer the testimony of the witnesses to the resurrection. Alongside this empty and insulting deliverance of this churchly infidel quoted, we desire simply to put the inspired scriptural proof of the resurrection as quoted by Paul. Remember that Paul risked, and finally paid his life as the price of adhering to and proclaiming the doctrine of the resurrection of Christ. He says with tremendous emphasis, and in clarion notes of daring and eloquence: "I delivered unto you *first of all* that which I also received, how that Christ died for our sins according to the Scriptures: and that He was buried, and that He *rose again the third day* according to the Scriptures: and that he was seen of *Cephas*, then of *the twelve*: after that he was seen of *about five hundred brethren at once*: of whom the greater part remain unto this present, but some are fallen asleep. After that he was seen of *James*: then of *all the apostles*. And last of all he was seen of *me also*, as of one born out of due time. For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God."

First of all! All the apostles preached the resurrection first, because it was the first great truth—because it was fundamental and basic.

He appeared to none but His believers, it is true, but to whom else should He have appeared? His enemies certainly can not claim that He should have trusted His appearance to those who had crucified Him and had hired the Roman guard to swear to a lie that His enemies had come and stolen Him away. Besides had His friends to whom He made His appearances felt free to do so, and only wanted to make the more probable or plausible the fact of His resurrection they could as easily have stated that He was seen indiscriminately by both friends and foes alike. Instead, impelled alone by truth, and restrained by unswerving loyalty to facts, they declared the truth, which was, that He had only appeared to His friends and believers. This, in the best and highest sense, really adds to the plausibility and probability of the account, and consists with the character and aim and purposes of these disciples.

Now, as between these two accounts, Christendom will not be slow to choose. Whether we are to credit the absurd assumption of this Princeton infidel, who sails in the livery of heaven, or the statement of Paul and the apostles who gave their lives as the price of adhering to the literal fact and truth of the resurrection, we cheerfully and quickly accept the apostolic proof, and no sane and fair-minded man in the world can do otherwise.

WE HAND IT OVER TO THE HIGHER CRITICS

IN Marshal Field's store in Chicago there has been on exhibition an enormous fish which, had it been related in the Bible that it was caught in the Red Sea, or the Mediterranean Sea, there would have been a large school of modern higher critics ready with fifteen hundred and seventy-six reasons why it was positively impossible for it to have been caught in any waters on the earth, or under the earth, or above the earth. This fish was caught by Captain Thompson, in June, 1912, or at least he began its capture on the first day of June, 1912; for it took thirty-nine hours to master the fish. It required five harpoons and 151 bullets to subdue it—and five days longer to really kill it dead so it could be handled. The fish weighed thirty thousand pounds. Its mouth was thirty-eight inches wide, forty-three inches deep, and could open thirty-one inches. That mouth it seems would have admitted Jonah or even Anak.

In addition to this, an animal was found in the stomach of the fish weighing fifteen hundred pounds. Jonah certainly could not have weighed fifteen hundred pounds. Our higher critics are absolutely certain, by the irrefragable argument of speculation or assumption, that Jonah could not have lived

in the stomach of the fish if he had ever gotten into it. It is a matter of fact, however, that this Florida monster had live animals in his stomach. One of them lived seven days after its removal. Now we are to remember that this animal inside the stomach of this sea fish had lived thirty-nine hours while it was being harpooned, and five days more while it was dying until it was dead, and only our omniscient higher critics can possibly tell us with absolute certainty how long it had been swallowed before the harpooning began.

We wish Dr. Driver before his death could have given us the "latest deductions" respecting the possibilities of a fish fifteen hundred pounds in weight being swallowed by this thirty thousand pound Florida monster. Dr. Mains is still left with us to enlighten our blackness of impenetrable intellectual ignorance of Holy Writ. We commend this true fish story to his

elucidating and hypercritical brain for correction as to all the actual and present visible facts in reference to its size, contents and possibilities of swallowing and stomach retention. He need not be fearful to contradict the whole business, for his great Methodist Publishing House will underwrite the book and guarantee its perfect orthodoxy, and the bishops will immediately put the book into the course of study for the young preachers of the church. So here is a chance for fresh laurel for the Doctor, which we hope he will be first to take advantage of. We have read his book, "Modern Thought and Traditional Faith," which the New Jersey Conference so strongly condemned, and which the great editors and writers of his church so strongly approve. We want him to get in on the ground floor on this latest possibility in the way of Biblical Fish Business.

THE RESURRECTION'S HOPE

Like a mighty anchor the hope of the resurrection steadies and strengthens and stays the heart amid all life's besetments and difficulties. It is a strong cable which helps to hold us true to duty, and triumphant sorrow, and strong in life's depressing struggles, and which gives victory where nothing else could. It pours light over the bier of our loved and departed, and lines every cloud on our horizon with the silver of hope immortal and unfading. Bishop Stevens gives tersely and strongly and beautifully an epitome of the many-sidedness of this hope of the resurrection, when he says:

When we see the sun set, we know that it will rise again, and so when we see the forms of our friends borne to the voiceless dwelling of the tomb we know that they shall also rise again. Every night of death is followed by a resurrection morning. How precious is the truth that God's people shall rise from the dead! How rise? With glorified bodies upon which the second death can have no power. Rise by what power? By the mighty power of God. Rise when? When the Lord shall be revealed from heaven with all His mighty angels, then shall they be caught up to meet Him in the air. Rise to what? To glory, honor, and immortality in the presence chamber of God. How these thoughts light up with brightness the sepulchre of the righteous! How the doctrine of the resurrection throws a halo over every Christian headstone, and makes each open grave a little postern gate leading into glory! Have you lost a father, mother, child, lover, and were they Christ's before they died? Then lift up your heads, wipe away your tears, cheer up your hearts, for they shall come forth again before your face. Their sunset, though it left you gloom and midnight sorrow, will soon be followed by the dawn of the resurrection day, and when the archangel's trump shall awaken the myriads who slumber in earth's bosom, your loved ones who sunk to rest in Jesus will rise again to meet and glorify their Lord. When the resurrection dawns, it will usher in a day that has no clouds, a day that has no sunset, a day that is followed by no night of sorrow or of death.

THE VOICE OF THE EMPTY TOMB

What does the empty tomb of the risen Lord attest? It attests that Jesus has brought life and immortality to light through the gospel. It asserts the immortality not only of our works for the Christ but likewise of the works done for Him and in His name. The empty tomb suggests the emptying of all the tombs of those who die in the hope of the faith of

Christ. This empty tomb is so many-sided in its suggestiveness and lessons, that it is one of the most cheering, and indeed the most potent, of all the hopes which inspire the Christian's breast. The *Congregationalist* suggests one lesson of the empty tomb which is striking. Says the editor:

The empty tomb declares not only that no right endeavor ends with death, but that death itself is the poorest weapon in the world with which to fight a righteous cause. How long the world has been in finding this out! We do not silence truth-speaking lips nor still change-working hands, nor arrest great pioneer spirits—epoch-making personalities or heralds of a new day—by invoking the shadow "which holds the key of all the creeds." From the very tomb where men have, in their blindness, sought to bury light and love and service these have risen deathless, unconquerable, divinely re-enforced.

EASTER DAY

Easter is both a joyous and a solemn day. It points to the grave from which our Lord rose triumphant, and to the immortality which He joyously attested as our inheritance and our certainty through the fact of the resurrection. This duplex nature of the resurrection is a gracious truth very full of comfort to the saints. In it we find our earnest of a resurrection from the grave, and a pledge of an immortality, and a hope which is sweeter than life and stronger than death. There is in a certain part of Ireland an interesting tradition which illustrates the two-fold aspect of the resurrection. It is said that

every Easter morning the sun, as the mists of dawn clear away, and "his full-orbed splendor is about to break upon the world, turns round three times in his place, and scatters a shower of radiant beams over the earth and sky, after which he shines steadily as on other days." So, early in the twilight, old men and little children, matrons and maids climb the nearest hill, and from its summit stand gazing, "as did the wondering apostles on Ascension Day, into the blue heaven." It is a beautiful tradition, for Easter is both a solemn and a joyful day.

THE WEDDING GARMENT

What is it? This has been often asked, and many have been the answers to the query. Some think it membership in some certain church. Some think it submission to some ordinance. Some think it conver-

sion from sin to Christ. Some think it acceptance of a certain formula of supposed apostolic condition to fellowship with Christ. It is none of these things. It relates to character, and not to any specific profession. It denotes an enrichment and glorification of character through the gospel. It may and does include the profession and the possession of every good vouchsafed by the blood of the Christ, but it is all-compassing and broad in its divine reach. It denotes completeness of preparation—fulness of fitness, maturity of development in the graces of the Spirit. It signifies the glory of the fruit of the Spirit, rather than the attainment of the Spirit, glorious as that is. There is richness, fulness, glory, maturity, rotundness in this great figure. It is being robed and ready for the Bridegroom. This of course implies everything antecedent to this. It bespeaks an instant and a constant readiness, preparation and waiting for the appearance of the Bridegroom. W. L. Watkinson comes nearer a definition of this Wedding Garment than we have seen anywhere else in the following:

The "wedding garment" is the figure or emblem of some qualification, for the lack of which we must finally be rejected. What is this indispensable thing? On what ground will our salvation be determined? To see the way in which men toil for gold and greatness, we might easily think their salvation depended upon their success in this direction, only we know full well that it does not. When Christ told the parable of Dives and Laarus He taught in very solemn fashion that whatever the indispensable thing might be, it was not a purple robe. Some of our thinkers are inclined to believe that we are not naturally immortal, and that the attainments of immortality will depend upon the measure of our intellectual perfectness. There is not a hint of this in the Bible. The robe does not stand for a scholar's gown. It does not stand for any denominational livery. It is the emblem of a moral and spiritual qualification. Fustain, worn in contentment and conscientiousness; mourning robes, worn in resignation and hope; holiday regalia, worn in sobriety and pure gladness; the broadcloths of the rich, unspotted from the world; sheep-skins and goat-skins worn heroically, for the truth's sake; the purple of greatness, unsolled by pride or passion—these are the priestly vestments of beauty and glory in which God delights. The Master asks for beatification of character, for transfiguration of common life, and thus adorned and distinguished, "Ye shall be named the Priests of the Lord; men shall call you the ministers of our God."

CHRIST THE CENTER AND THE SOURCE

Christ may be called the center and the source of the Bible. He is the central meaning of its history, its chronology and its prophecy. He is the beginning and the end, the first and the last, the meaning and the subject of the New Testament. A thrust at the Old Testament is a thrust at Christ as truly as a thrust at the New Testament is a thrust at Him. All Scripture is His, is of Him, is for Him, is through Him, is by Him, reveals Him, exalts Him, is inseparably joined to Him in honor and integrity and validity, and no man dares invalidate or seek to invalidate this sacred Word without doing despite to the honor and majesty of the Christ. The inspired Word centers in, revolves around, points to and reveals Christ as its center and its source. No man honors the Word without honoring Christ. All true preaching of the Word is to honor Christ. There is a path from any and every passage of this Bible to the very Christ himself. This fact is illustrated in the following incident from an exchange:

"What did you think of my sermon?" said a young preacher to a venerable minister in whose presence he had been delivering a discourse.

"A very poor sermon, indeed," said he.

"A poor sermon?" said the young man; "it took me a long time to study it."

"Ay, no doubt of it."

"Why! did you not think my explanation of the text a very good one?"

"Oh, yes," said the old preacher, "very good, indeed."

"Well, then, why did you say it is a poor sermon? Didn't you think the metaphors were appropriate, and the arguments conclusive?"

"Yes, they were very good, as far as that goes; but still it was a very poor sermon."

"Will you tell me why you think it a poor sermon?"

"Because," said he, "there was no Christ in it."

"Well," said the young man, "Christ was not in the text; we are not to be preaching Christ always; we must preach what is in the text."

"Don't you know, young man," said the minister, "that from every town, and every village, and every little hamlet in England, wherever it may be there is a road to London?"

"Yes," said the young man.

"Ah!" said the old divine, "and so from every text in Scripture, there is a road to the metropolis of the Scripture, that is Christ. And, my brother your business is, when you get a text, to say 'Now, what is the road to Christ?' and then preach a sermon, running along the road toward the great metropolis—Christ."

WARRIORS FOR CHRIST

We have always thought that Paul's wonderful statement about the warrior's "whole armour" in the sixth chapter of Ephesians, was drawn from his sight of a Roman sentinel fully panoplied whom the apostle could see walking back and forth in front of his cell window of the prison in Rome, from which he wrote the epistle. From this simile he drew a wonderful lesson on the Christian life and faithfulness, and the need of the complete equipment for the achievement of such fidelity. The Roman soldier was a fine picture of erectness, of valor, and of faithfulness, and his complete armor af-

GERMANY'S BEST LOVED HYMN

66 ARE you there, good Mistress Johannsen? Well, perhaps you will do me the kindness to call in as many people as there are in the house and in the street. Bring them all in and I will sing you a hymn that you never heard before, for I am the happiest man in Hamburg."

In a few minutes the room was full. Then George Neumark seized his bow, played a bar or two, and sang:

Leave God to order all thy ways,
And hope in Him, whate'er betide;
Thou'lt find Him in the evil days
Of all-potent strength and guide
Who trusts in God's unchanging love,
Builds on the rock that nought can move.

What can these anxious cares avail,
These never-ceasing moans and sighs?
What can it help us to bewail,
Each painful moment as it flies?
Our cross and trials do but press
The heavier for our bitterness.

Only your restless heart keep still,
And wait in cheerful hope content
To take whatever His gracious will
His all-discerning love hath sent;
Nor doubt our inmost wants are known
To Him who chose us for His own.

He knows when joyful hours are best,
He sends them as He sees it meet;

When thou hast borne the fiery test,
And now art freed from all deceit,
He come to thee all unaware,
And makes thee own His loving care.

Here the singer stopped, for his voice trembled and the tears ran down his cheeks. The little audience stood fixed in silent sympathy; but at last Mistress Johannsen could contain herself no longer.

"Dear, dear sir," she began, drying her eyes with her apron; "that is all like as if I sat in the church and forgot all my care, and thought of God in heaven and Christ upon the cross. How has it all come about? You were so downcast this morning, and now you make my heart leap with joy. Has God been helping you?"

"Yes, that He has, my dear gracious God and Father. All my need is over. Only think, I am secretary to the Swedish ambassador here in Hamburg, have a hundred crowns a year, and to complete my happiness he gave me five-and-twenty crowns in the hand, so that I have redeemed my poor violin."

"And this beautiful hymn, where did you find it, sir, if I may make so bold? Did you make it yourself?"

"I? Well, yes. I am the instrument, the harp; but God swept the strings. All I knew was this, 'Who trusts in God's unchanging love;' these words lay like a soft burden on my heart. I went over them again and again, and so they shaped themselves into this song. How, I can not tell. I began to sing and to pray for joy, and my soul blessed the Lord, and word followed word like water from a fountain."

Such is the story of one of the most beautiful of all the German hymns.—Sel.

forded a fine metaphor for Paul's use in his Ephesian letter. Roman sentinels, as they were required, always held their post amid any sort of danger or disaster, and were marvels of intrepidity and heroism. The apostle makes this a type of what we should be for Christ as His soldiers. Why not as great fidelity for Him as a Roman soldier, displayed for his state? Why not we be as dauntless in the warfare for Christ, as the Roman soldier was for the state he served? Are there are greater issues at stake? Are not souls of more worth than the success of arms and kingly authority? This fearless heroism is illustrated in the case of the Roman sentinel discovered amid the ex-

cavations of Pompeii. The lesson is one of great force. G. B. F. Hallock tells of it in the *Herald and Presbyterian*:

There is nothing in Pompeii that invests it with a deeper interest than the spot where an old soldier of Rome displayed a most heroic fidelity. That fatal day in which Vesuvius at whose feet the city stood, burst into a eruption that shook the earth, a sentinel kept watch by the gate which looked toward the burning mountain. Amidst the fearful disorder the sentinel had been forgotten; and as Rome required her sentinels, happen what might, to hold their posts until relieved by the guard, or set at liberty by their officers, he had to choose between death and dishonor. Pattern of fidelity, he stands by his post. Slowly but surely the ashes rise on his manly form; now they reach his breast; and now, covering his lips, they choke his breathing. He was "faithful unto death." After seventeen centuries they found his skeleton standing erect in a marble niche, clad in its rusty armor, the helmet on his empty skull and his bony fingers still closed upon his spear.

If a man would do that for Rome, ought not a man to be faithful to Christ, to the duty He assigns, even if he must face danger?

Stand up, stand up for Jesus,
The strife will not be long,
This day the noise of battle,
The next the victor's song;
To him that overcometh,
A crown of life shall be;
He with the King of glory,
Shall reign eternally.

Let us, like Paul, show Christian fidelity, also, in holding to and proclaiming the truth.

IMPORTANCE OF THE FIRST STEP

How difficult it is to adequately impress upon people the importance of the first steps, of the beginnings of character or of young life. A right beginning is most profoundly to one's advantage. This is why the devil seeks always to get the first step wrong, with the special argument that it is very easy to correct a misstep after awhile, when you have enjoyed the pleasures and novelty of the wrong step. Nothing is wider of the truth than this. It is on a par with the vicious and fallacious teaching too often entertained that boys must sow their wild oats. The whole business is radically wrong and false, and is from the pit. Let the first step always be right, and the subsequent steps will be more easily made right. The first one made wrong makes it easier to make the others wrong, and it will make it harder to make the subsequent steps right. An exchange has a good thing to say on this matter which we subjoin:

An interesting speaker related recently, in an effective address, that at the subway stations in New York a man was placed whose business it was to repeat "Watch your step," as passengers were coming to and passing from trains, for a misstep might mean a serious accident if not certain death. This man receives a salary of \$75 a month for the performance of the simple but important duty. Many an accident might be prevented by watching one's step. It is a true saying, "that it is the first step that costs." Why? Because many persons have been started on the road to ruin by carelessness in taking the first step. After the first step downward is taken it is much easier to take the second, third, and so on. The cost of the first step is difficult to estimate, because so many individual interests are involved.

Place of the Resurrection in Our Gospel

Written by H. ORTON WILEY

THE resurrection of Jesus is an event of utmost significance, both historically and prophetically. It is the point where history and prophecy meet and blend into a higher unity. As in the incarnation history and eternity were brought together by the golden link of a single life, so in the resurrection all history becomes related to the prophetic view of the world as held by the inspired writers of the Bible. Christianity declares that eternal life is not a mere extension of the present. There is to be an interruption of the present order, in which all men shall be resurrected from the dead to exist in another state: some to dwell forever in a glorious fellowship with God, others to spend an existence in everlasting shame and contempt. The resurrection of Jesus is therefore the foundation for the Christian view of the world, without which it would have no basis in fact and could exist only as a mere theory; but it is only when viewed prophetically that the resurrection ceases to be a mere wonder and becomes fraught with meaning.

The resurrection is the sacred point in history where death was overcome, and is therefore vitally related to the work of redemption. Death is, to the Christian, an enemy. It is the most dreadful expression of the hatred which God bears toward sin. The trend of much of the modern poetry and scientific writings is toward an idealization of death, a view which has to a great extent changed the present-day thought concerning death and done much to destroy the importance of the death of Christ in modern thinking. Walt Whitman wrote:

*Thee, holiest minister of Heaven—thee
envoy, usher, guide at last of all,
Rich, florid, loosener of the stricture-
knot called life,
Sweet, peaceful, welcome Death,
welcome Death.*

Another writer, commenting upon this tendency, attributes it, not to the temper of the poet, but rather to a heathen mysticism made hopeful by a Christian atmosphere. "If ever one could die of a broken heart," he writes, "he might. I think be justified in doing so after reading some of those popular poems and sermons and books which try to show that death is almost, if not quite, the most beautiful event in human experience. But if I understand, even in the smallest measure, the substance of the Christian faith, death should be to the Christian consciousness an abnormal event, a monstrous action of physical law against man, to express in every movement of its loathsome and appalling process God's boundless hatred of sin."

Death as the last enemy must be overcome before redemption as a finished work becomes a possibility. Previous to the resurrection, redemption from sin was provisional, conditioned upon the victory of Jesus over death. But death having once been overcome through the resurrection of Jesus Christ from the dead, a point is gained in the economy of grace from which both spiritual and bodily

resurrection may proceed. Those who are raised to spiritual life through Jesus look forward to the time when they shall be like Him, and having this hope within them, they purify themselves even as He is pure.

The resurrection has also a racial significance which is but little emphasized in much of our current teaching, and yet it forms the very heart of the New Testament teaching, finding clear expression in the kingdom idea of the Gospels, in the great Pauline metaphors, and in many passages in the General Epistles. Peter declared that "ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of Him who hath called you

anointed of God; it has a common language—the members understand one another—and it has a message which it never ceases to declare, the story of redeeming love. This new race is a people who are enabled through holy relationships to express infinitely more of the praises of Jesus than is possible to the individual as such. The supreme end of Jesus is to redeem men from sin by His blood, sanctify and fill them with perfect love, and so build them into this new body as to bring every person to his largest and best self by uniting all into a perfect organism which shall never cease to declare the praises of God. Socialists have seized upon this ideal of the perfected church, an idea which they owe

entirely to Christianity, and are endeavoring to work it out on principles opposed to the Christian system. They can never succeed for they have no center and no unifying principles; they overlook the great fact of sin and its disorganizing power; they have no Supreme leader and they are attempting it in an unholy environment. Christianity proposes just such an ideal state, but it has Jesus who has overcome death and is thus able to redeem from sin and fill with perfect love, which is the only basis of unity; having overcome death, he is also able to raise His people from the dead and clothe them with immortality; He is also able, and proposes to destroy death in the universe, producing a holy environment by creating a new heavens and a new earth wherein dwelleth righteousness.

This ideal of the Christian is not a mere figment of the imagination. John through the Spirit, caught a glimpse of the church of the future, the bride descending from God out of heaven which he pictures as the city of the New Jerusalem. It is he says, a building so perfect that every stone retained its beauty and yet took on new splendor by having been built into a wall of jasper; an organization so perfect that there was no

What the Resurrection Means to Me

Written by JOHN NORBERRY

- 1 risen Christ!*
- 1 empty tomb!*
- 1 resurrected Redeemer!*
- 1 glorified Savior!*
- 1 resurrected body!*
- 1 resurrected life!*
- 1 resurrected power!*
- 1 resurrected liberty!*
- 1 resurrected glory!*
- 1 resurrected victory!*
- 1 glorious reunion!*
- 1 glorified humanity!*

The blessed fulfillment of a glorious prophecy!

The marvellous change of the earthly to the heavenly bodies!

The dropping of the robe of flesh with all its human limitations!

The happy reunion of all of God's saints in their glorified bodies!

*The blessed fulfillment of the words of Holy Writ,
"Death is swallowed up in victory. O! death, where is thy sting, O grave, where is thy victory. Thanks be to God which giveth us the victory through our Lord Jesus Christ."*

It will be the great meeting with our Lord in the air, with all His saints, and we shall be forever with the Lord!

PROVIDENCE, R. I.

out of darkness into his marvellous light." The emphasis in this Scripture and in many like passages is not upon redeemed man as an individual, but upon redeemed men in a collective capacity. A generation is a people linked together by blood relationship; a priesthood has as its basis a common office and work; a nation is a people under common dominion and bound together by a common law; a people, in the specific sense of the term, is a community of persons having a common language and common customs.

The new race which it is the purpose of Jesus to gather together has therefore as its basis, a spiritual relationship to Jesus Christ, redeemed by His blood, baptized with His Spirit and brought into a living relationship with God; it has as its work, the ministry of intercession, filling up that which is behind of the sufferings of Christ, not ceasing to bleed that it may bless; it is under the Lordship of Jesus and is bound to Him and to every blood-washed soul by perfect love, a unity so transcendent that through it John declared the world could be convinced that Jesus is the

oppression of the individual by the community and as a consequence, no sickness, no suffering, no tears, and no death; a state so holy that it needed no temple; a church so secure from the subtle influences of sin that it needed no special illumination, for it was so constituted by the atoning work of Jesus that it forever bore testimony to God's boundless hatred of sin, the Lamb being the light thereof; and the gates of vicarious suffering forever stood open for nothing might enter which in any wise would defile, through which the light of the glory of God shone out with unceasing splendor.

It is true that we do not yet see all things put under Him, but we see Jesus. Jesus is God's unanswerable argument to the world. In Jesus the whole redemptive process has found its completion. We wait in hope. For if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you.

Nazarene University, Pasadena, Cal.

Importance of the Resurrection

Written by E. P. ELLYSON

THE resurrection of Jesus is one of the most important incidents in all of the work of human redemption. Had Jesus lived just as He did, and died even as He did. He would have lived an ideal life, which would have been an example worthy of being followed, but there would have been no redemption had He remained in the tomb. No preaching stirred up more opposition to the early church than the preaching of the resurrection of Jesus, and the blessings that come to man by it. Never was there a message more delightful than the one given to the women, "Why seek ye the living among the dead? He is not here, but is risen."

The importance of the resurrection has not been sufficiently realized, hence there has been some lack of emphasis of this doctrine in the preaching of the gospel. To get a little view of its importance, we may ask the question, "If Christ be not risen," then what? The Apostle Paul briefly answers this question, and calls attention to five terrible conditions, each of which would be true.

1. Our preaching is vain. The work of the ministry would be not only a mere profession, but a false profession with a vain work. Think then of the thousands of both men and women who have been both deceived and deceivers, and whose lives have been mispent in a vain service. Think of the wasted energy and the unnecessary sacrifice through all these Christian centuries. All of the Sabbath and mid-week services where there have been preaching has been but time lost. All the money spent for the education of preachers, and all the time spent by those studying and teaching is wasted.

2. Your faith is vain. All of the faith in Christ, and the glorious results supposed to come thereby, is vain. The great crowd of Christ's followers through the years have been the dupes of a false faith, and have been resting on a false confidence. All that the Christian has believed as true, all the tenets of the Christian religion, are untrue.

3. Ye are yet in your sins. In spite of the new feeling and the change of life, you are yet sinners. It is a mistaken judgment that says this difference is because of deliverance from sin. Whatever the reformation, there is no freedom from sin and its awful results. The race is all doomed to eternal despair without hope of deliverance.

4. They which are fallen asleep in Christ are perished. The Christian dead are, as all other dead. Their apparent triumph at death, their smile of peace, their rest of hope, and the occasional supposed vision of the heavenly conditions, is all a delusion. There is no sweet heavenly home, no glad reunion of parted friends, no hope for a suffering, dying world.

5. We are of all men most miserable. This is the conclusion, if Christ be not risen.

But who can believe all this? Whatever may be said by way of excusing any who questioned the resurrection during the first decade of the church's history it is certainly too late now to call in question that which if untrue would call for such conditions. We know now by the history of two millenniums of the Christian's triumph, the deliverances from sin, the comfort in sorrow, the courage and fortitude in trial, the conquest in battle, the victory in death, that the conditions described have not prevailed. We confidently join in

the exultant statement, "But now is Christ risen from the dead?"

All the history of the true Christian Church is one clear clarion note, sounding out, "He is risen, He is risen." Every church building sounds it forth, each new-born or regenerated person proves it, each triumphant death magnifies it. There is no surer thing than that Jesus has risen from the grave.

But now is Christ risen, and then what? The answer is clear, our complete redemption is assured. He has become the first fruits of them that slept. In Christ shall all be made alive. Christ first, then they that are His at His coming. Thanks be to God which giveth us the victory through our Lord Jesus Christ.

The resurrection of Jesus gives us full proof of the genuineness of Christ's profession both as to His person and His work; and the history of the Church, the wonders of grace which have been and still are manifest among men give us clear proof of the fact that Christ is risen.

Let us then at this Easter time take new courage. As the years have rolled on into centuries, and centuries have come to millenniums, the ground of our Christian faith has only been strengthened as the results of the gospel propaganda have been woven into the fabric of human history. Christ is risen. Christ lives today. The apostles have gone, the fathers have departed this life, the martyrs have fallen, the personnel of the Church is ever changing, but He lives and remains its head to lead on to the new victories. Look back now and see what has been done because He is risen. Look forward now and see what may be done because He is alive forevermore. Gird up then your loins as one ready for battle, and plunge into the fray with confidence. Others have won, and we will win.

*No longer must the mourners weep,
Nor eail departed Christians dead;
For death is hallowed into sleep,
And every grave becomes a bed.
Now once more
Eden's door
Open stands to mortal eyes;
For Christ hath risen, and we shall rise!
Now at last, old things past,
Hope, and joy, and peace begin,
For Christ hath won, and we shall win!*

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Proofs of the Resurrection of Jesus

Written by R. T. WILLIAMS

THE importance of the doctrine of the resurrection of our Lord can not be overestimated. But for this great fact, a belief in the deity of Jesus could not be substantiated; for without this last climacteric miracle, every claim made by Jesus would have come to naught.

His position after the crucifixion would have been only that of a prophet or a teacher. The resurrection is the cornerstone of all Christian doctrine. Without it there can be no atonement, no glad cleansing of the heart, no hope of a better life beyond the grave. If this doctrine be not true, Christianity is false and the whole structure is a deception instead of a reality. If He be not risen, our faith is vain, for we are trusting in a dead Christ instead of a living Savior, and thousands of churches stand as monuments of falsehood, and those who have left all to follow Christ, even to the burning sands of India, or to the frozen regions of the far north, represent a pitiful waste of talents and energy. Paul said to the Corinthians, "If Christ be not risen, then is our preaching vain, and your faith is also vain."

But thank God, we are not thus left in sorrow! Christ did rise from the grave, therefore the soul need not stand in feverish dread of an unknown future. He is the Conqueror of death, hell and the grave. He is indeed risen!

In establishing the fact of the resurrection, it seems to us necessary to consider but two thoughts: First, that Christ really died, and second, that He rose again from the dead. It seems strange that any one would be so skeptical, or so determined not to believe in the resurrection of Jesus as to make such a fallacious claim, that Jesus from mere exhaustion swooned away and lay unconscious a number of hours, but that He never did really die. But, as this claim is becoming quite common, it seems necessary to present a few facts to show up the weakness and absurdity of such position. It will be remembered that Jesus had foretold His death and resurrection, and that this prophecy was never forgotten by those murderous enemies, who

could be satisfied with nothing less than His death. Is it to be supposed that after men so wicked having gone to such extremes to kill Him, would be defeated at this point? Again, He was examined before being removed from the cross and a spear forced into His side to make sure that He was dead, and from this wound came forth blood and water. Again, within about forty-eight hours after His burial He was seen by eye-witnesses and one would judge from the narratives given that He was in perfect condition. Now let us observe that the night before His crucifixion He was in the upper room with His disciples; then in the garden in terrible agony; from there He went to the judgment hall, where He was scourged unmercifully; afterward He was forced to bear His cross until He fainted under its load; for several hours He hung upon the cross in inexpressible agony; had a spear thrust into His side, and then lay almost three days in the tomb. Now, suppose Christ was only a man, that He did not die, but was only unconscious; could any man undergo such conditions and be well, traveling about and holding consultation with his friends immediately afterwards? It is absolutely unthinkable! There is but one rational explanation—Christ died, was buried, and was raised up by the hand of Omnipotence.

The second great fact to consider, is that Christ not only died, but that He rose from the dead. First, let us notice the testimony of His friends. These witnesses are certainly credible and were competent to testify, for they saw the Master with their own eyes. This is one essential characteristic of a witness in court; he must know what he is talking about. Those who told of the resurrection of Jesus, testified especially that they had seen Him, and Thomas who declared that he would not believe unless he could see with his own eyes, was so thoroughly convinced when the Lord appeared to him, that he refused to thrust his hand into the wounded side as he was requested to do.

The artless manner in which the story is related is another proof of its genuineness. It does not take a philosopher or logician to de-

fect the difference between a straightforward, frank, unpremeditated narrative, and a framed-up story in which one has to be artful and evasive.

Moreover, these disciples who told the story of the resurrection had gone from the scene of the crucifixion, broken-hearted, shrouded in the deepest gloom, and disappointment, to their homes, seemingly having forgotten that Jesus was to rise from the tomb. It would not be easy for such people to have mental hallucinations of some glorious event unexpected.

But again, Jesus appeared to these witnesses many times. He first appeared to Mary Magdalene, who seems to have come with other women to the sepulcher to anoint the body of Jesus.

The second appearance was to the women who came with Mary, as they went to tell the disciples what the angel had said concerning the resurrection.

The third appearance was to Simon Peter; the fourth appearance was to two disciples on the way to Emmaus, whom Jesus met and questioned, keeping for awhile his identity from them.

The fifth appearance was to the apostles, Thomas being absent; and the sixth appearance was to the apostles at Jerusalem, Thomas being present; and the seventh was to seven disciples fishing near the sea of Galilee, and the eighth was to eleven disciples on a mountain, and the ninth appearance was to over five hundred persons at one time.

Is it not notable the fact that Jesus appeared on about ten different occasions, and to over five hundred persons, and that these witnesses agree in their testimony at every essential point? Is it possible that so many witnesses and on different occasions could have been mistaken? And, furthermore, is it possible that over five hundred people assembled in different groups could have framed up such creditable testimony?

But let us consider one more point concerning these witnesses. Would they have perpetrated a falsehood upon the world concerning the resurrection, even if they could have done so? What would have been their motive? Would conscious error have been any consolation to them? By no means! And besides that, every disciple knew that he was jeopardizing his own life to testify to the Messiahship of Jesus Christ.

Men are not quick to give their life to what they know to be false.

Again, the enemies of Jesus furnish us strong evidence in favor of the resurrection. They remembered, as stated before, that He had prophesied His resurrection. In Matt. 16:21 we read: "From that time forth began Jesus to show unto His disciples how He must go unto Jerusalem and suffer many things of the elders, chief priests and scribes, and be killed and raised again the third day." He had made similar prophesies as recorded by John 2:18-22, Matthew 17:22-23, Mark 8:31-39, Luke 9:22-27, and John 11:25-27. Their chief aim was to prevent the fulfillment of these prophesies. The body of Jesus was placed securely in a tomb where it was sealed and carefully guarded by a special company of Roman soldiers. This precaution on the part of the government and the enemies of Jesus make it altogether impossible to believe that the disciples of Jesus could have stolen the body of Jesus away.

After the resurrection the enemies undertook to perpetrate a framed-up story by trying to shut the mouths of the Roman soldiers, and by endeavoring to make them compromise their position as Roman soldiers. No argument was ever presented in refutation of the resurrection, and no one will doubt that the Pharisees and corrupt priests moved heaven and earth in their mad desperation to gather material from which to formulate an argu-

Concluded on page twelve

embodiment of immortality—life that can never die! Like the bubble of air caught by the lashing waves and buried fathoms in the ocean depths, presses and forges its way against opposing forces and again bursts forth into its natural element, so our mighty Christ, even from the depths of death's despair, pressed His way up and on, back to the glory He had with the Father before the world was, and Calvary's victim became the Living Christ. Tombs, nor guards, nor seals could hold Him, and since that first Easter morn, when the light of His resurrected splendor flashed out on a sorrowful world, His glorious presence has been moving about in the earth, subduing and subjecting millions to His beneficent sway, gathering out His blood-bought bride, and through the power of the Holy Spirit sets Christianity vibrant with divine pulsations of Everlasting Life. It is in the consciousness of this glorious fact that Paul declares, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave Himself for me." And again, "You hath He quickened who were dead in your trespasses and sins." It is this infusion of divine energy into the soul of man, making it conscious of restoration into harmony with the environments of grace and holiness.

As the glory of the grand pipe-organ is the music in the organ, so the glory of Christianity is the conscious presence of her Living Redeemer. Inspiration has given us a graphic description of this divine presence in His church. Revelation pictures the Risen Christ walking amidst the seven golden candlesticks, holding the seven stars in His right hand. With flowing robes girt with a golden girdle, His head and hair as white as snow, with eyes as a flame of fire, His feet like unto fine brass burned in a furnace, His countenance shining as the sun in His strength, and with a voice as the sound of many waters, saying, "Fear not; I am the First and the Last: I am He that liveth and was dead; and, behold, I am alive forevermore, amen."

That phase of so-called Christianity which nails a cross to its steeple, suspends a cross about its neck, and counts beads to dead saints, has its flag lowered to half-mast, and worships a dead Christ. They have never merged from the blackness of Calvary's frowning skies to the glorious light of Easter day. Such Christianity is void of life and victory, and is paralyzing in its effect, substituting a superstitious reverence for rites and ceremonies.

Yea, and even that phase of so-called Christianity which has left its first love, and depending like the Pharisee on traditional orthodoxy, or, the other extreme of substituting the luminous, supernatural revealing presence of the Divine, with cold intellectualism and apologetic theories about Christ and His cross: casting a shadow of doubt and fear over the minds and hearts of men; bedimning the soul's vision; deadening the soul's perception and sensibilities, leaving wreck and ruin in its wake. Thousands of their clergy giving utterance to dry, lifeless essays on the externals of morality. Rich sermons of an ever-living, ever-present, evangelistic Savior, given way to metaphysical essays and rhetorical harangues, spiritual sterility and barrenness. Professed Christians, mere religious effigies, instead of burning, holy witnesses for God. The form without the power—the name without the life. "Lord! Lord!" on the lips and the spirit of experimental piety absent from

Concluded on page twelve

The Resurrected Christ in Christianity

Written by WM. E. FISHER

"OUT of the heart are the issues of life," was said because the heart is the mainspring of all action, the fountain from which flows the manifold life-manifestations. As long as the heart of the tree is sound, just that long are there life-manifestations in foliage and fruit. When the heart decays, the tree ceases to bear fruit, withers and dies. There can be no activities without heart-force, no manifestations of life without heart-life.

Christianity is contradistinguished from every other religion in that it stands alone in having as its heart a real live person. That person is Jesus Christ. The enemies of Christianity were all well aware of this fact, and said: We will rise and stab this religion to its heart; and they nailed the Christ to a cross.

But Christ was not merely a manifestation of God (or, "of the Divine Mind"). He was God made manifest. He was not only the life-giver, He was Life. The life which He had was not simply the visible harmony with physical environments, but perfect harmony with the invisible supernatural. In harmony not only with life issues and manifestations, as co-equal and co-extensive with them, but as the great, independent life-force and prime cause. The source of all life. Hence, when they (who killed the body, but were not able to kill the soul) nailed Him to a tree, and afterwards set armed guards about His silent

tomb, an opportunity was afforded for the proof of His claims that He had power to lay down His life, and power to take it again. This was the supreme test of His Messiahship. If He was mere man, then the self-styled Christ was killed and His religion was dead. The heart decayed and the fruit blasted. If He be God, then the grave and the bonds of death could not hold Him.

With early dawn of Easter morn came the women to the garden in which there was a sepulchre. But, lo! the tomb was empty. Said the angel, "Why seek ye the living among the dead? He is not here. He is risen." And out and beyond the confines of that cold, dark tomb we hear an echo from the unseen shore, "I am He that liveth and was dead, and am alive forever more, and have the keys of death and hell."

He was able not only to raise a Lazarus and restore the widow's son, but more! He could lay down His own life and take it again. He could march with a conqueror's tread through the night shades of death, wrest from the jaws of the grim monster its helpless prey, snatch from the tomb the laurels of victory, and wreathing it upon His own brow, burst the tomb asunder, come forth with healing in His wings, and planting His heel on the neck of the vanquished foe, send the victor's shout ringing adown the ages, "I am the Resurrection and the Life."

Christianity lives because its heart is the

THE VIOLETS' MESSAGE

The earth was all frozen and lifeless and still

Under the lusterless pall of the snow;
Bare, black branches of shivering trees
Outlined themselves on the whiteness below;

Everywhere, everywhere, silent and cold,
Dead—as the bird on the drifted snow.

But the sun shown steadily, patiently down
On the pale, still world in its shroud of death,

And called to the blossom buds, sleeping below,

"Awake, little flowers, to the south wind's breath."

Then the sun and the warmth of the soft south wind

Banished the frost and the snow and the wet.

And the earth so apparently lifeless and cold

Came alive in the blue of the violet.

And a heart that was hopeless with sorrow and sin

Knelt by that marvelous message of life,
While over the death of the spirit within
Easter spread softly its blossoms of light.

—Kathryn C. Wheeler, in *Continent*.

THE EASTER CARD

Two heads—one brown, the other fair-haired—bent low over the table, and two pairs of hands worked busily for several minutes with never a pause. Then the brown head lifted and,

"Nan," said the small boy, "don't you think we've done a good many?"

"Perhaps," doubtfully. "But you know, Rob, we want to sell enough to buy a beautiful lily and have some money left to give Mother, Easter morning. Oh, dear!" sighed the girl, holding up and surveying critically the card she had finished. "White lilies on white cards are so hard to make look right."

"Yes, Rob, I think we'll stop. Now put the cards nicely in this box, and go straight to Michigan avenue, near Orchestra Hall, you know, and wait there until the concert is over. Some in the audience are sure to buy of you as they go out. They're really not bad," added Nan, as she looked over the pile of cards.

"Robert Mason!" she exclaimed suddenly. "For pity's sake, why did you paste this picture of a church on here?"

"Cause," declared the boy, "you said I might help. I can't paint, so I pasted things on. You said 'anything 'proprate,' and if a church isn't 'proprate for an Easter card, what is?"

"Why, I meant flowers, of course."

"You see lots of chickens and rabbits on those they sell in the stores. I guess a church is just as good as those," muttered the boy.

"Where did you get this picture?"

"Mother gave it to me with a lot of others. You needn't look so scared. It was a long time ago. Of course I didn't let on what we are doing now."

Nan was still gazing at the card which had on it a small picture of a pretty, ivy-covered church, around which Rob had pasted a circle of Easter seals, lilies on a gold ground. The effect if not artistic was certainly striking.

"Rob," said Nan suddenly, "do you know that's the church in Millbury, where Grandfather lives, the church where Mother went when she was a little girl?"

"Nan, why don't we know Grandfather? Why doesn't he ever come here or we go there? Why does Mother have to work so hard when he has plenty, and lives all alone in that great house in Millbury?"

"Hush, Rob! You know Mother doesn't like to talk of it. But he didn't like Father. He didn't want Mother to marry a poor artist, and there was some one else. I believe—"

Rob was on his feet, indignation written on every line of his face. "Didn't like Father? I wish I'd never been named for him! He must be an old—"

But Nan's hand was over his mouth. Tears

were in the girl's eyes and choked her voice as she answered:

"We know how good and dear Father was, but you see Grandfather didn't. Come now, Robin, Mother will be home before you get back. You know when she sews at the Brown's she always comes earlier."

"Dear boy!" said the girl to herself as she put Rob's card on top of the pile; "his shall have first place. Perhaps some one will like it better than my passion flowers, lilies and violets."

"Now start, Rob, dear."

As Nan watched from the window the sturdy little figure she murmured again: "Dear boy, he did so want to help, and this seemed the only way. Of course I could have put them in a store. Perhaps they would have sold better, but this was Rob's plan and I couldn't disappoint the child."

Michigan avenue reached, Rob took his stand near the entrance to the hall from which the concert crowd would soon emerge. The March wind blew keenly across from the lake. Nearly opposite loomed the great building of the Art Institute over whose broad steps streamed a constant procession—going up or down. A young man with an artist's tin box of colors under his arm ran down those steps and crossed directly to where Rob was standing.

"One of those artist fellows that we often see copying pictures there," thought Rob, viewing him. "Don't believe he can do half so well as Nan."

"Easter cards for sale! Hand-painted cards right this way!"

"Easter cards? Let's see 'em," said the youth, halting before Rob. "Gee whiz!" he ejaculated as he took up the top one: "you call this hand-painted, do you?"

"No, oh, no! that's mine," Rob hurriedly turned over his pile. "There!" he exclaimed, extracting one of Nan's finest.

"What do you say to that?"

"That's more like," quoth the youth. "Twenty-five cents, you say? Here goes, then. And, Sonny, take a bit of advice from one who knows. Put those cards (they're good ones) in some store to sell. You'll never make people stop long enough to look at them here." And he dropped the quarter into Rob's hand and was off with a friendly nod.

In spite of his one customer, Rob felt rather discouraged. But it was well to be prepared, for just then the concert crowd streamed out. All the wealth and luxury of the great city seemed to the boy to be in these groups of richly dressed women and girls, laughing, chatting and surging on to the automobiles and coaches waiting at the curb.

Rob's faint cry, "Easter cards for sale!" was completely drowned in the crowding and confusion, and not one of all those happy, well-to-do people cast a glance at the little fellow trying hard to find a market for his wares.

The last one had left the place and poor Rob, the tears blinding his eyes, stepped out on the avenue and aimlessly wandered south. He was discouraged, tired and cold—so cold that as he passed one of the big hotels he was tempted to go inside and warm himself.

The big lobby was full of men, talking, smoking, standing about the office, or sitting on the lounges scattered about. Suddenly it occurred to Rob that here might be a market for his cards. It took some courage, but he was desperate; and high above the men's voices arose a shrill, childish cry: "Easter cards for sale! Hand-painted cards right this way!"

All eyes were on Rob, one pair glaring with indignation and anger, as the hotel clerk left his desk and bore down on the daring boy.

"You little rascal!" he cried as he shook Rob until the boy's teeth chattered. "Don't you know better than to try and sell your miserable stuff in a place like this? Out with you!"

"Here, my man," broke in a voice, "aren't you rather rough with the boy? He did not know your rules, probably. Come with me, youngster," and completely ignoring the clerk, the gentleman took Rob by the hand and led him into a little writing-room.

Rob, sobbing excitedly, was seated on a

sofa and little by little his deliverer heard his story.

"Easter cards, ah?" said the gentleman, taking them from the box and looking them over. "And you wanted to sell them to help your mother."

He was an elderly man, tall, gray-haired and with rather a stern face, but a kindly smile.

"Did you paint these?" he asked wonderingly, as he studied the delicate flower pictures.

"Oh, no, no! Those are Nan's." Rob hastened to say; "but I did do some." And turning over the cards he found the picture of the church and held it up before the gentleman.

"That's mine!" he declared with pride.

The room was very still. The gentleman was standing now under the electric light, studying the remarkable card.

"It's not so pretty as Nan's," ventured the boy. "You see, I can't paint, so I pasted. But I thought it was 'proprate for Easter. And," he added, "it's the church where my mother used to go when she was no bigger than I."

The gentleman suddenly dropped the card, and coming over to Rob laid two shaking hands on his shoulders.

"What is your name?" he asked.

"Robert Aiken Mason," answered Rob, promptly. "I was named for my grandfather. Oh!" cried the boy, as some glimmer of the truth struck him. "are you my grandfather?"

The gentleman only said, as he put an arm around Rob. "Take me to your mother, boy."

Can you imagine the joy and excitement in the little apartment when Rob and his grandfather appeared on the scene?

It took not many minutes for the father and daughter to reconcile all those years of trouble and misunderstanding. And it took not many days for the Mason family to close their apartment and journey back to the old home in Millbury.

And when Easter came, it was in the little old church whose picture had served so well that Rob with the others sang:

"Light dawns in darkness and comfort in sadness,

Death shall not longer our spirits dismay.
Tears turn to praises and griefs change to gladness—

'Jesus is risen, is risen today.'"

—Elizabeth K. Hall, in *Congregationalist*.

MILDRED'S LILIES

"I've just been over to see that poor, sick little Nellie Smithers," Mrs. Todd exclaimed, pantingly, as she wedged her stout person into the narrow section of car seat between Mrs. Devine and Rachel Wheeler. "What with those steep stairs at Bleeker's Block and chasin' after this trolley car, I do feel about beat out."

Rachel Wheeler shrank as far into the corner as she could, and wished that she could shrink farther. Mrs. Todd needed so much space; besides, her person was redolent of onions and cheap perfume, and Rachel was a decidedly fastidious young person.

She was slightly interested, however, in hearing Nellie Smithers' name mentioned, as it was one familiar to her. Nellie had formerly been a member of the same Sunday school class as herself, but had dropped out a year or so before, and Rachel had not heard of her since then until the present moment. She remembered Nellie as a pale little thing with red hair and patched frocks, who never had much to say.

Though Mrs. Todd's remark seemed to have been addressed to the occupants of the car in general, Mrs. Devine, who was Mrs. Todd's most intimate friend, understood that it was meant for her alone, and inquired, in the lugubrious tone some think appropriate when speaking of the hopelessly ill: "How is she now?"

"Oh, about the same!" Mrs. Todd returned, with equally exasperating cheerfulness. "Fadin' away slow, but sure. Her ma says she's set her heart on havin' one of them

Easter lily plants, poor thing. A'int that just the way with sick folks? Wantin' somethin' that won't do them a scrap of good. Her ma says she can't manage it nohow. What with her lame back, and takin' care of Nellie. Washin' ain't so payin' as it used to be. But she don't dare tell Nellie—she hates to disappoint the child so."

"It would be better to disappoint her and let her get over it," Mrs. Devine said, practically, "than to let her keep on hoping when there ain't anything to keep hoping for."

"So I told her," Mrs. Todd made answer, with an agreeing nod, "but there, Mrs. Smithers always was one of the softy kind."

Rachel Wheeler reached her street at this point in the conversation, and was obliged to leave the car without hearing more, but, try as she would, she could not get the thought of poor little Nellie Smithers and her longing for an Easter lily out of her mind.

"I do hope some one may give her one," Rachel told herself fervently, and then her cheeks flushed hotly as she remembered that at her home there were two stately Easter lilies, whose waxen buds were just beginning to open.

"But I couldn't give away one of those," she thought, miserably. "Oh, I couldn't. Why, they were Mildred's. No one would be so cruel as even to expect it of me," and Rachel's brown eyes filled with the hot tears that came so readily whenever she thought of her beloved twin sister.

The two lily bulbs had been given to Mildred by a dear teacher, upon her going away to a new home in a distant city, who had asked Mildred to plant them and remember her as she watched their growth and, later on, enjoyed their beautiful blossoms. Little thinking that before they bloomed Mildred, herself, would have gone to a new and eternal home.

Mildred had planted the wrinkled, brown bulbs and had tended them carefully, and her delight had been great when two tender green shoots had pricked up through the soil. How she had watched their growth! How she had looked forward to the time when they should be crowned with pure, fragrant bells!

She had even retained her interest in them after that short, sad illness had overtaken her, and almost her last request had been to see her precious plants.

Rachel had brought the pots, and placed them on a tiny stand close beside the bed, where Mildred could see them.

"You will take care of them, won't you?" Mildred had asked weakly; and Rachel, with an aching heart, had promised that she would, though even then she had not been quite able to believe that Mildred could never care for them again.

She had kept her promise faithfully, too, though she had never cared for flowers as Mildred had. At first it had seemed almost more than she could endure to see anything that so reminded her of Mildred, but, after a time, the very fact that they did remind her of Mildred became a comfort to the lonely and motherless girl!

Business cares and difficulties absorbed all her father's attention at this time, and the elderly cousin who kept house for them considered that her whole duty was done if she saw to it that the household machinery ran smoothly; so Rachel had been left to herself, since her sister's death, more than was good for her.

Fortunately her school work had taken up a large part of her time, but still she had much leisure in which to brood over her sorrow. She had shunned the companionship of her schoolmates, feeling that they in their light-heartedness could not understand her present mood, and had felt that she could never again enjoy any of the old-time pleasures in which Mildred had always shared. She had also remained away from church and Sunday school.

"It wouldn't do me a bit of good to go," she had told herself, stubbornly. "I'm not resigned, and I don't want to pose as a hypocrite."

Now, as she entered her home and sought her lilies, Rachel wished that she had never heard of Nellie Smithers and her longing for an Easter lily. She remembered that Mildred had once said she felt sorry for Nellie because she looked so shy and forlorn.

If Mildred were here, she knew—oh, didn't she know!—how quickly Mildred would have given Nellie one of her lilies. It would even have been like Mildred to have given both. But that would have been so different, Rachel thought. There wouldn't have been any sad, sacred associations connected with the lilies for Mildred such as there was for her.

Oh! she couldn't give them away. A girl like Nellie Smithers couldn't appreciate her sacrifice. If she only dared ask her father for money with which to buy Nellie an Easter lily, her conscience would be eased, but her father had troubles enough without her pleading for money which she well knew he could ill afford to give just now. No, there was only one thing to be done, she decided reluctantly, after a bitter conflict with self, and that was to give Nellie one of Mildred's lilies. Mildred would have wished it.

On the morning of Easter Sunday Rachel set forth for Bleeker's Block, where she had heard Mrs. Todd say Nellie lived, carefully carrying one pot of the precious lilies.

She had little difficulty in finding the place. From a small boy she learned that the Smithers lived on the fourth floor. So up the steep, dirty stairs Rachel toiled with her burden.

Mrs. Smithers, who was a faded-out-looking woman, with uncombed hair and attired in a soiled calico wrapper, opened the door in answer to Rachel's knock.

"I brought this lily for Nellie Smithers," Rachel said, timidly.

"Come right in!" said Mrs. Smithers, and Rachel stepped into the large, untidy living-room. Her quick eye took in the barrenness of the place at a single glance. Oh! how dreadful it must be to have to live in such a place, she thought. She had never realized that people could be so poor as this.

Had Rachel been more accustomed to the homes of the poor, however, she would have known that the Smithers were quite comfortably situated. The neighborhood in which they lived was a decent one. Their flat consisted of four well-lighted, airy rooms. They had enough to eat and sufficient clothing for warmth and decency. The dirt and general air of shiftlessness was partly a matter of necessity and partly one of choice. Mrs. Smithers was too fagged out, as she would have said, after a long day at the wash-tub, to feel equal to slicking up the house. She was one of the easy-going sort who didn't mind dirt anyway, having always been used to that manner of living, and never having been educated up to a wholesome fear of microbes.

Oppressed by what seemed to her the wretchedness of her surroundings, Rachel began hastily to remove the wrappings with which she had protected the plant. She was glad now that she had brought it, though it did seem dreadfully out of place here.

"But perhaps it will make them forget a little of their wretchedness," she thought.

"Oh! oh! oh!" came a weak voice, full of rapture from an adjoining room, as the last sheet of paper was removed, and the lily in all its beauty was revealed.

Rachel looked in the direction from which the voice came, and saw, through the open doorway, a pale thin girl sitting, propped up by pillows in a big wooden rocking chair near the front window. Her big, wondering eyes were fairly devouring the loveliness of the lily.

Rachel, all her timidity forgotten, went directly to her, and, stooping, held the lily so that she could inhale the fragrance of the blossoms.

"I wonder if you remember me?" Rachel asked, softly, a lump in her throat, for the sight of this sick girl brought back the thought of Mildred so plainly. "I am Rachel Wheeler, and we used to be in the same class at Sunday school. This lily belonged to my dear sister. I thought it might

brighten the Easter for you. She would have liked you to have it, too."

"How kind you are!" Nellie said, a happy smile lighting up her face. "Of course I know you. I—I thought everybody at Sunday school had forgotten me, I've been away so long. I couldn't help it, though. First mother was sick, and lately I have been sick, too."

"You see, Miss Foster went away soon after you left, and we had a new teacher," Rachel returned, with ready tactfulness. "She probably didn't know about you, and the girls don't exactly forget—they just don't stop to think usually."

Rachel did not stay very long, for she saw that the excitement had tired Nellie, but she promised to visit her again very soon.

"And then you can tell me all about the Easter exercises at Sunday school," Nellie said, eagerly. "Oh, I do wish I could go, too!" And Rachel had not the heart to tell Nellie that she was not intending to go.

"I can't disappoint her when she has so little to please her," Rachel thought, resolutely. "I'll just have to go if it breaks my heart to be there without Mildred."

So it came about that Rachel slipped quietly into her place with her class just as the Easter exercises were beginning.

"I'm so glad," her teacher whispered, giving her hand a little squeeze of welcome and understanding, and all of a sudden Rachel knew that she was very glad to be there.

A knowledge of the real meaning of Easter had entered her heart, which was uplifted in praise to the One whose right it is both to give and to take away. Mildred was happier than she could ever have been on earth, she knew. They had only been parted for a little while, not forever. So she would try to bear her loneliness bravely, and helping other people bear the hard things in their lives would help her to do it. Oh, she was glad, glad, that she had been unselfish and given Nellie one of Mildred's lilies.—Effie Stevens, in Zion's Herald.

A BEDTIME STORY

"I don't want to go to bed!" cried Elizabeth, and her face was all puckered up into a scowl.

"Well, well!" exclaimed grandmother. "I wonder what the little white sheep on the hill-side would say to a little girl who did not want to get under the fleecy blankets that were made from the wool taken from their backs!"

Elizabeth stopped crying to listen. "I wonder," continued grandmother, "what the geese in the pond would say to a little girl who did not want to lay her curly head on a pillow made from the soft down that grew on their breasts!" Elizabeth drew nearer to grandmother. "I wonder," went on her grandmother, "what the silkworms on the mulberry tree would say to a little girl who did not care to use the pretty quilt made from the fine silken threads which rook them so long to spin!"

Elizabeth climbed up into grandmother's lap. "Please tell me some more," she coaxed. "You may unbutton the buttons," she added. "I'll get ready for bed now."

"I wonder," went on grandmother's gentle voice, "what a certain delicate blue flower would say to a little girl who did not know that from the stalks of its plant threads are obtained, and that the threads make the nice, white linen for Elizabeth's pillow-cover, Elizabeth's crib sheets, and Elizabeth's dainty little night-gown!"

"I don't mind going to bed now," and Elizabeth laughed.

"The little lambs are safe in the fold," said grandmother, as she laid Elizabeth down, "and the little goslings are asleep under their mother's wing, and the pretty blue flowers of the flax-plant have closed their petals, and they—have—all—gone—to sleep." Grandmother's voice was getting softer and softer—and—softer. Elizabeth was getting sleeper and sleeper—and—sleeper. Now grandmother's voice was still. Elizabeth was fast asleep.—Gertrude W. Fielder, in Youth's Companion.

The Work and the Workers

ANNOUNCEMENTS

NOTICE.—Let all licensed preachers take notice that the Examining Board will convene at the seat of the Assembly, May 13th, at 9:00 a. m. Let each one be present to take the examination in the prescribed year.—C. B. WIDMEYER, *Chairman*; ROSELE PLUMB, *Secretary*.

NOTICE.—We would like to get in touch with some one who has a good tent for sale, or who has a tent that we could get the use of for the summer, or some one who will buy a tent, giving it either in part or whole. We want this tent to use in eastern Colorado, where the people are very, very poor. The workers will not much more than get a living in preaching the gospel in these neglected fields, but they will be rewarded hereafter. Most of these people in the country are homesteaders, and those in the towns have no money. We have two Spirit-filled preachers who will take the tent and do effective work for God. A number of these towns have little preaching. It is an excellent chance to do missionary work. Let us hear from you at once.—C. B. WIDMEYER, *District Superintendent*, 231 N. Walnut St., Colorado Springs, Colo.

THE GEORGIA HOLINESS COLLEGE.—Let those who are interested in securing a home near a holiness school, in a good climate, with good surroundings, write at once to REV. S. M. STAFFORD, *Donaldsonville, Ga.*, Box 164.

EVANGELISTIC.—We have two dates for revival meetings after July. We have our own tent. Write us at Dale, Okla.—L. A. BOLERJACK AND WIFE.

MISSISSIPPI DISTRICT NOTICE.—Let all our churches and missionary societies take notice that Miss Melissa Wells, Thaxton, Miss., is our district missionary treasurer. Send all your missionary money to her, and be sure to state how much is for home and how much for foreign missions. Let all our churches take up an offering at once, as it is greatly needed at this time.—I. D. FARMER, *District Superintendent*.

DALLAS DISTRICT PREACHERS' CONVENTION.—We are planning for a profitable time at the Preachers' Convention, to be held at Denison, Texas, beginning on Thursday night, May 28th, at 7:30, and closing Sunday night following. A splendid program is arranged, and I want to urge every preacher on the district to be present if at all possible. We need the help it will furnish, and your presence will help make it a success. Let all who intend to come please drop a card to Rev. W. D. Moore, Peniel, Texas, and he will arrange for your entertainment. Do it now!—W. L. DALLAS, *District Superintendent*.

SABBATH SCHOOL AND MISSIONARY CONVENTION.—The Sabbath School and Missionary Convention of the Spokane circle of churches, including Spokane, First, Lincoln Heights, Dimmond, Colfax, Pullman and Grier, Washington; also Coeur D'Alene, Kollig, Kendrick, Troy and Amerienn Ridge, Idaho, will be held at the First Pentecostal Church of the Nazarene, corner Wall street and Nora avenue, Spokane, Wash., Wednesday and Thursday, April 15th and 16th, 1914. The first

session of the convention will begin promptly at 10:00 a. m., Wednesday. Every delegate is expected to be present on time, and to be prepared to take part in the discussion.—C. V. LA FONTAINE, 712 W. Nora Ave., Spokane, Wash.

RESCUE WORKERS' CONVENTION.—The annual meeting held at the Berachah Home in Arlington, Texas, will be held this year, April 23d to 26th, in a large wooden tabernacle, one block from the Interurban station. A splendid program has been prepared with ample allowance for full salvation work, and a great time is expected. Free entertainment, on the Berachah plan, for all who send in their names by April 15th. Come with us and we will do thee good. For further information, address J. T. UFCHURCH, *Arlington, Texas*.

HOLINESS UNION CONVENTION.—This annual gathering will be held again this year at Louisville, Ky., April 28th to May 3d. We had one of the greatest meetings ever held since this Union was organized and the outlook is hopeful for a still greater this year. With such men as Bud Robison, Will Huff, C. J. Fowler, C. F. Wimberly and H. C. Morrison on the program, one can get an idea of what it promises to be. We want the friends of holiness to rally in this fight and make this the greatest convention ever held in the South. Reasonable rates will be secured for entertainment, and every effort will be made to lighten the expenses for those desiring to attend. Programs may be had by addressing Mrs. BETTIE WHITEHEAD, *Louisville, Ky.*

DISTRICT NEWS

COLORADO

Rev. D. M. Spell, of Texas, has been holding a meeting at LaJunta, Colo. Several souls have been seeking the Lord.

Rev. S. L. Flowers, of Boulder Valley Church, began a revival meeting last Sunday. Pray for them.

Rev. J. M. Cole, of Weld, Kas., has been appointed to fill the remainder of the assembly year made vacant by the resignation of Rev. Maud F. Widmeyer. Brother Cole is on the field and at the job.

Last Sunday, March 29th, we organized a church south of Yuma, Colo. There were twenty-two charter members. Among them were two preachers, Revs. T. A. Mercer, and A. E. Sanner. These brethren have formerly been affiliated with the Church of God, whose official organ is published at College Mound, Mo. They came to see that better organization was necessary to the conservation and promulgation of the cause of holiness. Rev. T. A. Mercer was unanimously called to the pastorate of this new church. His post office address is Kirk, Colo. He needs your prayers at this

NOTICE.—As I find that my book business is taking too much of the time that I feel I ought to devote to the work of the ministry, I would like to get in touch with a sanctified man or woman who could take charge of the entire business and push it. The business will pay the right party a good living besides give an opportunity to spread holiness that few fields offer. A little capital will be necessary; though not much. Write me at once.—S. L. FLOWERS, *Manager the Flowers Publishing Co., Boulder Colo.*

time, as his son is in the hospital for an operation for appendicitis. Rev. A. E. Sanner is a graduate of McGee Holiness College, College Mound, Mo., and will do some evangelistic work. We want to get a tent so that he, with the assistance of Brother Mercer, may enter some of these towns in the northeast part of Colorado. We want to get in touch with someone who will buy a tent for this work, or who has a good second hand tent, or who will contribute towards this work. There are a number of towns of 1,000 and upward that have no preaching of full salvation. The best way for us to enter these is with a tent. If someone could let us have the use of a tent for this work during the coming summer, I am sure that they will be rewarded when rewards are given. We are praying the Lord to put this matter on the hearts of some of His people who are able to furnish the means. Here is the preacher ready to go, but lacking the tent. Who will supply the lack?

C. B. WIDMEYER, *Dist. Supt.*
231 N. Walnut St., Colorado Springs, Colo.

LOUISIANA

Sunday, the 22d, was a great day of victory at Ellis, La. This church is in divine order, and the Lord is blessing. Brother Martin and his helpers have built up a fine Sunday school, with growing interest. There were sixty-five present last Sunday. Upon our arrival in Eunice, La., last night we found Brothers Ed Galloway and C. L. Warwick putting up a large tent and preparing to pitch the battle against sin. Brother S. R. Henderson, of Ellis, came with us to assist in the meeting. Let the saints pray that the Lord will give us victory in this priest-ridden little city. We are planning for a series of meetings in the southern part of the state. Louisiana is fast populating; and with its fertile lands and growing cities, will, in the near future, be one of the greatest states of the South. We must keep abreast of the material progress, and establish holiness churches all over this field.

T. C. LECKIE, *Dist Supt*

ARKANSAS

The Lord is blessing at Vilonia. God has put His seal upon the work of the school and it has been the best for years. Many are looking this way to educate their children. Recently Rev. D. J. Waggoner has come to us from Bethany, Okla. We heartily recommend him to our churches of the Arkansas District as an evangelist.

B. H. HAYNIE, *Dist. Supt.*

WISCONSIN

—In order that the work of holiness may be propagated in the Wisconsin District, the writer has caused to be organized a company to be known as "The Church Loan and Aid Association." The object is to aid in the building of churches, parsonages, etc for the Pentecostal Church of the Nazarene, especially on the Wisconsin District. In this pioneer field it is hard to get things started; hence this organization to help matters along. The officers are Rev. J. F. Thomas, Pres., Arla Buck, Secy., and Miss Martha Ferguson, Treas. Incorporation papers have been obtained and as soon as the requirements are complied with the association will be incorporated. The association will receive gifts of money; will also pay four per cent on loans. Money will be loaned upon proper security at 5 per cent to societies desiring to build churches on the district. The officers or directors will not receive any remuneration from the funds of the association. The one per cent profit on loans will be used to defray expenses. Those desiring to loan amounts from \$25 up, confer with the secretary, Arla Buck, Marshalltown, Iowa. We can secure a place suitable for worship in Montfort, Wis., for about \$400. At present we are paying \$3.50 per month or \$42.00 per year for a small room upstairs. Five per cent on 400 would save the

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F. J. Thomas, Dist. Supt.

Livingston, Wis.

NEW YORK

The Utica Avenue Pentecostal Church of the Nazarene, Brooklyn, N. Y., held their annual church meeting, Monday evening, March 30th.

The reports revealed the fact that the church was in good condition in all its branches with all bills paid up to date and nearly two hundred dollars in the treasury; therefore everything indicated greater possibilities for the coming year.

As I have resigned the pastorate of this church, to take effect at the coming assembly, we would like to get in touch with an experienced pastor, who feels led this way. I am deeply interested in seeing the right man come, because it is a strong and united body of people, who are ready to take hold with the God-sent pastor, to push the work on to greater victory. I am also moved upon to do my best to help secure a good pastor for this church, because I am district superintendent, and am working to have all our churches on the district supplied with the best pastors in the field. We have enough preachers, but the great need is a few more good pastors, who know how to build up our churches. Please write to me, and I will see that your name comes before the Pulpit Supply Committee.

J. A. WARD, Dist. Supt.

NEW ENGLAND NEWS

A gracious revival has broken out in our eastern school. A good company of the student body have gotten to God.

The Lord has greatly blessed our Sister Curry who has been acting principal of our Institute. The unity of the Spirit now prevails in the entire school.

Pastor Ward's resignation as pastor of Utica Ave. Church, Brooklyn, N. Y., has been accepted by the church to take effect at the close of this assembly year.

It is reported that Rev. J. H. Norris, of Pittsburgh, Pa., has been invited to come to Brooklyn, N. Y., to take the pastorate of Utica Ave. Church. Brother Norris is one of our strongest preachers of the east.

The dedication service of our East Wareham church took place Sunday afternoon March 29th. Pastor Edwards and his people are to be congratulated in bringing to pass this great work.

Pastor Martin, of Lowell, Mass., has resigned his pastorate there in order to take up the work at Calgary, Alberta.

It is reported that Brother Bearse may leave his work at John Wesley Church Brooklyn, N. Y., and take up the pastorate of our Everett church.

All along the line of battle, the writer hears of a blessed spirit of unity that prevails among our preachers and members concerning our holiness denomination.

Pastor Riggs was one of the visiting preachers at our Pentecostal school the other day. Brother Riggs does not look much older than he did ten years ago. May he live forever.

Pastor Schurman was one of the preachers at our P. C. I. during their revival last week, and over a dozen students were at the altar.

One of the pleasing features of the revival at our Pentecostal Collegiate Institute, is the number of day students who are getting saved to God. The revival is reaching the homes of our village folks.

Brother and Sister Hodlin are doing a blessed work for God and holiness at Worcester, Mass. They have gathered a good company of holiness folks around them who are pushing the work there. We are expecting to see a Pentecostal Church of the Nazarene in that good city.

The old friends of our dear Sister Reed, of Worcester, Mass., are glad to learn of her recovery from severe illness. May God raise her up to go out and get many souls saved and sanctified to God.

Evangelist J. P. Haddle will be one of the workers at the Easter Convention in Pastor Norberry's church in Providence, R. I.

Evangelist John F. Gibson of Haverhill, Mass., was a welcome visitor at the missionary service of Emmanuel Church.

Our Publishing House

By H. O. BROWN

The seashore, the exhilarating atmosphere, and scenery of Southern California, are an inspiration. From San Diego, where we last reported, Brother Conrad, an old friend from Seattle, took us in his automobile, a wonderful ride of thirty-five miles, through valleys of beauty and over hills of grandeur, to the beautiful town of Escondido, lying in a valley which would win the admiration of anybody.

Here we found our pastor, Rev. D. T. Grout, who recently came to us from the Wesleyan Methodist Church. He has the work well in hand, and has the Nazarene swing of victory. We had a blessed time of victory with this church. They took great interest in the Publishing House, and gave us a good contribution.

On Sunday, March 29th, we had the privilege of meeting our church at Cucamonga in the morning, and Pomona in the evening. At Cucamonga we met the pastor, Rev. U. E. Ramsey, and his heroic and noble church. It was a blessing to be with them. Brother Ramsey knows how to shout the battle on. They gave us a contribution of \$220, and the Sunday school took an extra \$50. At Pomona, Rev. Haldor and Sister Bertha Lillenas are in charge of our work. They have a good church, and are doing well. Sister Bertha Lillenas is a worthy daughter of a noble father, our district superintendent, Rev. W. C. Wilson. Notwithstanding a rainy night we had a good service at Pomona. They gave us a good contribution. Many could not be present because of the rain, but the pastor expects to repeat the meeting for the Publishing House, and give those who were not present an opportunity to contribute. We had a delightful day with these two churches. In one respect the church at Cucamonga set a good example for others to follow. They directed that all subscriptions to the Good Samaritan should be donated to the Publishing House fund. That is, all the people in that church who had subscribed and paid for the paper, directed that instead of returning the money it should be transferred to the Publishing House fund.

We are now about to leave Southern California for the San Francisco District. We wish to acknowledge the great kindness of the churches, the courtesies of the pastors, and the great assistance of the district superintendent, Rev. W. C. Wilson. We shall always remember our pleasant and profitable visit to this District.

Rev. Rand Christman has resigned his position at our Pentecostal Collegiate Institute, to take effect at the close of the winter term.

Prof Bailey, of our P. C. I., has done good work while at the school. The faculty and student body regret that Brother Bailey is likely to leave before the close of the school year.

Our pastors and churches are closing up the assembly year with victory! May the new year see more souls saved to God, more churches organized, more new churches built, more mortgages lifted, more conversions, more sanctifications, more power, more glory, more victories and much more on every other line! "Let all the people say Amen!"

"KEEP ON BELIEVING."

DALLAS

We closed at Rock Hill, Texas, a meeting with Evangelist J. E. Bates, in which there were more than thirty professions. No one will make a mistake in calling Brother Bates to hold a meeting. I am now at Grand Saline, Texas, with our pastor, Rev. V. S. Coughran. There are good prospects for a meeting. The

work on the district is moving up. I hope to meet every preacher on the district at Denison on Thursday before the fifth Sunday in May, to remain over Sunday. Be sure to drop a card to Rev. W. D. Moore, Peniel, Texas, who will look after the entertainment.

W. F. DALLAS, Dist. Supt.

HAMLIN

We had a great time at the fifth Sunday rally at Wellington. God blessed us in preaching His Word. One girl in the jail was converted, and I made arrangements with the attorney to let her go to the rescue home at Pilot Point. Rev. J. P. Ingle is the faithful pastor at Wellington. He is a young man, but on fire for God. I came on to Dodsonville for two nights with W. E. Ellis. Things are looking up there.

B. M. KILGORE, Dist. Supt.

GENERAL CHURCH NEWS

BAKERSFIELD, CAL.

Just a note of victory from this part. The second Sunday in March was known as a Mortgage Burning Day, and the long-looked-for event was much enjoyed by all, especially those who sacrificed in order to make it possible. As the \$500 mortgage went up in flame and smoke, shouts of victory were heard all through the audience. Rev. W. C. Wilson, our district superintendent, officiated, giving us helpful and inspiring sermons, both morning and evening. Our attendance is good, and a number recently have found God. One of the leading madams of the tenderloin district was at the altar Sunday, and also one of the girls. Our prayer meetings are fine; big crowds, and seekers at the altar. Four good warriors united with the church yesterday. We are planning for a second great revival campaign during the month of April, beginning the second, and lasting through the month. Evangelists engaged are Rev. Carl Daul and wife and Rev. James Elliott. We are praying for a hundred souls during this campaign.

W. C. FRAZIER, Pastor.

PORTLAND, ORE.

The Lord has graciously visited the First Pentecostal Church of the Nazarene. Revival meetings were opened January 18th, with much prayer for conviction to come upon the people. March 1st, Rev. L. Milton Williams, of Oskaloosa, Iowa, came to us in the fullness of the blessing of Christ, and in the sweetness of perfect love, and poured out the truth of God in the power and demonstration of the Spirit. Some rumors of harsh methods had preceded the evangelist, but the hearts of the people were with him from the first sermon till the close, March 22d, and we saw nothing harsh, either in manner or spirit. He preached the truth, and all who love the truth, or desired it, rejoiced with it, and in it. The afternoon Bible readings will never be forgotten. While some notions were swept away, it was done by the clear study of the Word. The sermons at night held the attention of every one for nearly two hours for the first week, through which he preached without an altar call. Upon his giving the first invitation on the second Sunday night, the long altar was quickly filled with earnest seekers, and many were finders. The altar was enlarged and filled to about fifty. Restitution and confessions were made, and of course the fire fell. There were something over 200 seekers not counting any one but the first time; comparatively few of our own church were among them. Many heard Bible holiness until they saw it is that or hell. The last night the house was packed, and some turned away. What a sight was the long altar filled.

The Church Board held a meeting and unanimously invited Brother Williams back at the earliest time he can see his way clear to do so. The invitation was extended to him in the closing service by the writer, and the congregation was given an opportunity to second the motion, which they did by standing, and many voices called, "Come back, come back." If Brother Williams accepts our call we intend to provide a larger place for the meetings. He came West for this one meeting, consequently the burden fell on the one meeting, and the money was raised easily with only one special offering, for which we praise the Lord. Brother Williams is one of the Lord's anointed, and we bid him Godspeed in his work. The Wednesday night meeting was largely attended, two men seeking the blessing of holiness; one came clear through. Thank the Lord for this glorious clear up, and outpouring of the Spirit. You will hear more from Portland for this meeting.

C. H. D.

BLACKWELL, OKLA.

The revival still continues at the Nazarene church at Blackwell. Had a glorious day Sunday. The morning sermon was on the great tribulation, the killing of God's two witnesses, and their resurrection and translation into heaven (Rev. 11:3-13), and the victorious battle of the Armageddon, the last battle of the tribulation period, in which the Beast (anti-Christ) and false prophet are taken and cast alive into Gehenna, or the lake of fire and brimstone, never to rise again (Rev. 19:11-21). God was also with us in the evening service, and one soul got sanctified. The church is being revived, and we are praying that it will get so hot with the fire of the Holy Ghost that they will search every thing that is of a satanic nature. We are going to keep on believing that God is going to do great things in this place. This leaves us with victory in our souls, and on the firing line.

J. H. VANCE, *Pastor.*

MALDEN, MASS.

The good work goes on. Rev. M. E. Borders is preaching some grand sermons, and pushing the work. We find it pays to advertise on the front page of the local paper every Saturday evening. We use a two-column space, about six inches long.

THE RESURRECTED CHRIST IN CHRISTIANITY

Continued from page seven

the heart. Much profession; but elevated doctrinal religion evidently rare. What a lack of zeal, of self-denial, of generous liberality in the cause of God! What a lack of spiritual activity and enterprise!

The conscious presence of the resurrected Christ makes Christianity the light of the world—the salt of the world—the bulwark of the world—the blessing of the world.

It is the same unchanging, yesterday, today, and forever Christ, whose presence has meant victory for His people in all ages. What an inspiration to Christianity when it is remembered that the life of Him who loves us is an eternal one with the continuance and unchangeableness of eternity. It was He who heard the groanings in Egypt, who wrought a series of miracles in the wilderness, He who rebuked kings, who raised up Cyrus; He who preserved the church amid the valleys and the mountains of the Waldenses, who raised up Luther and Wycliffe, who gave the unction and power to the Puritans, and the founders of Methodism, and who lives today to own, and honor, and crown Christianity with the glory of His own presence.

The resurrected Christ in Christianity, is a voice of assurance from beyond the tomb. The resurrected Christ in Christianity is a voice of assurance of the deity of Jesus Christ. The resurrected Christ in Christianity is the voice of God through the Holy Spirit in the inner consciousness of man, assuring the soul of the fact of sins forgiven, its acceptance with God, a heart made clean, and a conscience void of offence. The resurrected Christ in Christianity assures the soul of an ever-ready access to a throne of grace, an audience with God, where it may obtain help in every time of need. The resurrected Christ in Christianity gives assurance of final and complete redemption for spirit, soul, and body, back to the image of its Creator. The resurrected Christ in Christianity gives assurance of heaven as the home of the redeemed.

The resurrected Christ is the life, and strength, and joy of Christianity—its light, and hope, and glory.

*Sad were the life we must part with tomorrow,
If tears were our birthright, and death were our end;*

*But Jesus hath checked the dark valley of sorrow,
And bade us, immortal, to Heaven ascend*

San Antonio, Texas.

Rev. Michael Knopf

Charter Member, Church of the Nazarene

Michael Knopf was born February 28, 1835, near Buffalo, N. Y., and ended his earthly pilgrimage in faith depending on Christ's atonement on March 18, 1914, in his home at Los Angeles, Cal., at the age of 79 years and 18 days.

When a boy fifteen years old he experienced God's saving grace in his heart and united with the Evangelical Association of which he was a member for forty-five years. At a blessed revival meeting in 1866, at East Prairie, led by the fiery and now sainted preacher, Rev. Aug. Knebel, he dedicated himself anew to God and entered into closer fellowship with his divine Lord and Master Jesus Christ. After this blessed experience the call in his bosom to the sacred office of the gospel ministry became more and more plain and urgent to him, and finally he decided to obey the heavenly vision.

In 1885, upon medical advice, he moved with his dear wife to California, locating permanently in Los Angeles. Here, besides contributing a liberal amount in cash, he helped with his own hands to build the first Evangelical Church on Olive street. He also served appointments and preached as much as his strength would permit and wherever opportunities presented themselves.

When the Nazarene Church in this city was organized he became one of its charter members, and found in its fold a congenial church home, enjoying the services, making progress on the highway of holiness, supporting every undertaking of the church, and disseminating its periodicals. But he also retained a high regard and a sense of gratitude toward the Evangelical Association, his spiritual mother in whose connection he spent the best years of his life.

Brother Knopf was in his character, honest, sincere, earnest, friendly, and benevolent. He hated shams, outward display, superficiality, and every phase of hypocrisy. He was uncompromisingly opposed to the liquor traffic, to the tobacco habit, and to every vice as well as to all crookedness in ecclesiastical circles and political parties. If he saw wrong, or what he thought was wrong, in any person, he would frankly speak to that person about it. He was a diligent student of his Bible, had a clear insight of spiritual things, and was an incessant reader of good literature. He was much in prayer. His sermons were biblical, plain, spiritual, and often accompanied with power and divine unction. He exposed sin in scathing terms and held up Jesus Christ as made of God, unto us wisdom, righteousness, sanctification, and redemption. Hence he led sinners to conversion and believers to a state of full consecration and perfect love to God.

The funeral services were held at the First Church of the Nazarene on Friday, March 20th, Rev. C. E. Cornell, pastor, in charge of the services, assisted by Dr. Bresee, Rev. George Husser and Rev. Boltz. His last words were, Hallelujah! Hallelujah! Hallelujah!

GEORGE HUSSER.

and tell the good, salvation news! Amen! Souls come around hungry, and find God. Last Sunday night Rev. Guy Wilson was with us, and preached to a full house. The writer preached at Cliftondale and saw some victory at the altar. Down with the devil! Now brethren, all together!

L. D. PEAVEY.

BROOKLYN, N. Y.

The Utica Avenue Pentecostal Church of the Nazarene, Brooklyn, N. Y., has had another year of healthy growth. Notwithstanding I have had to devote some time to the district work, the home church has not lost, but is going ahead, and is sure to have greater victory in the future. Last Sunday closed my sixth year as pastor of this church, and I am now beginning on my seventh year. At our last board meeting, I gave notice that my pastorate would close at the coming Assembly, which begins April 22d. I have never served a better class of saints in all my experience than is found in the Utica Avenue church. They

are a noble band of holiness people, with the love of souls at heart. They have stood loyally by their pastor, and it is with sadness of heart that I part with them. The pastor who comes to take up the work will receive a royal welcome from a united church. I have not settled on anything as yet for the future, but am open for calls from any of our churches, and will do my best to fit in where the Lord would have me.

J. A. WARD, *Dist. Supt.*

From EVANGELIST C. E. ROBERTS AND WIFE

The last three meetings have been times of blessed outpourings of the Spirit in revival power. At West Lynn, Mass., we were in the Evangelical church, Rev. Geo. Davies, pastor. This was Brother Davies' first year, but the church had been running down until there were very few active members. The pastor got a burden upon him for the church to be revived. The meetings continued for three weeks. God came in a very special way. Conviction was deep and pungent. One woman tried to resist God by running home, but was stricken down by the power of the Spirit in the vestibule. The first thing she said on coming to herself was, "I said I'd never go to that altar, but I will." The church was greatly revived, and

PROOFS OF THE RESURRECTION OF JESUS

Continued from page seven

ment to present as a death blow to the fact of Jesus being risen from the dead.

Third, to my mind, a strong argument of the resurrection of Jesus is the fact that all of the disciples, the apostles, and the early church fathers, who had every chance from the viewpoint of historic facts and close observation, and personal investigation, believed implicitly in this great doctrine.

The resurrection was constantly preached by the apostle Paul and emphasized as the great gospel in all of his ministry. The same can be said of each of the other apostles.

The last proof that I would offer of this doctrine is that He is alive today, and is the greatest power and most vital force in all human life, and has been for two thousand years. Was there not wrought a moral change in the lives of the apostles, which cannot be accounted for except on the hypothesis that Christ is alive for evermore? And does not the same argument stand in the lives of thousands of others from that day to this, who have knelt at the cross and opened their hearts to Him who has power to forgive sins, sanctify the human heart, transforming corrupt souls into angelic spirits?

His transformation of human life is undeniable. You may take a man, put him in a reform school or prison, talk to him, educate him, give him good surroundings, give him good pictures to look upon, good books to read, good associations, and when all these influences have failed to transform him, bring him to Jesus. In one moment Christ will do more to change his life, his affections, and will, than all these other influences can in a life time.

He said, "Come unto Me all ye that labor and are heavy laden and I will give you rest." Are there not millions who would testify that in Him their souls find rest, and peace, and joy? Why is it that the multitudes never tire of coming to the house of God to worship the Christ? Would they assemble year after year to hear of Shakespeare, or Napoleon, or of Abraham Lincoln? Jesus Christ is more than an influence. Men go to church not so much to hear about Jesus as they do to come into His presence, to feel the quickening power of Christ, alive for evermore. We know He lives for He abides in our hearts today, and there is no greater proof than this that He is not in the tomb—that He is risen.

Peniel, Texas.

a goodly number were gloriously blessed. Besides the actual expenses of the meeting, \$120 was collected, \$80 of which was used to make up the pastor's back salary.

Providence, R. I., was the next meeting, in the Pentecostal Church of the Nazarene, Rev. A. K. Bryant, pastor. This was our second meeting with this church. In spite of severe weather, of three heavy snow storms, the thermometer running below zero at different times, we had good congregations, and most blessed outpouring of the Spirit. A number of new cases were converted and sanctified. This church is planning to entertain the New England District Assembly the last of April. They needed some repair work done in order to entertain the delegates. On the last Sabbath we raised \$350 for this purpose. Brother Bryant has been a faithful pastor, and done good service the past four years. This is one of the oldest holiness churches in New England, and has done a blessed work for holiness. We understand that this Assembly year closes the pastorate of Brother Bryant in Providence. He is worthy of a good place in our church.

Our next and last meeting was at the Evangelical church of Cambridge, Rev. H. S. Trueman being the pastor. This was our second meeting with this church. Last year God gave us a great revival at this place, when 280 people were at the altar. This year plans were made for another blessed sweep of revival. The pastor announced the meetings well and conducted five neighborhood prayer meetings each Thursday night for three weeks preceding the meetings. Then each Saturday evening during the meetings workers went out in an automobile to the crowded parts of the streets to announce the meetings, and each Friday night was concluded by half-nights of prayer. The Holy Ghost came in mighty power. We had the best attendance in this meeting of any services we ever held in New England. One of the remarkable features was the number of new cases reached. It was estimated that there were about 240 seekers, all new cases excepting about twenty. The last day was a great day. Fully 100 seekers were at the altar. The last night was the climax, for there were sixty people professed to be definitely blessed.

We are now at Pilot Point, Texas, enjoying a rest with our loved ones and getting ready for the great Holiness Union Convention with Rev. H. C. Morrison, April 16th to 20th.

BUCKEYE CHURCH, CASTLE, OKLA.

The fifth Sunday in March was made Missionary Day with us again. It was a great day. What a time we had! Solos, choruses, recitations, lay addresses, and talks, all designed to educate in missionary affairs. Then how we prayed for all, until race lines and national lines were forgotten, and we seemed to be of one color and in need of a "common salvation" from all to all. Then our hearts overflowed with love, and we brought our gifts to the altar until we forgot our poverty and hard times, and felt like kings' sons. A brother asked me how to hold a missionary service. I said I go at it like having a revival. I get passionately interested in missionary affairs myself, then the problem seems to be solved.

L. F. CASSLER.

From EVANGELIST G. O. CROW AND WIFE

We closed at Texarkana, Texas, with victory. Quite a number were saved, and Brother Coulson, the pastor, took a good class into the church. God has some true saints there. May the blessings of God be upon the work at Texarkana. We opened the battle here the 18th with Brother Taylor, the Nazarene pastor. God is blessing. Yesterday, Sunday, was a good day; had three services. Brother Agnew, of Illinois, preached at the morning service to the delight of us all. The church here is small, but they have some who know how to pray things to pass. May the Lord bless the work here, and especially Brother Taylor in his untiring efforts to advance God's cause in this wicked city. We close Wednesday night, and then go to Boykin, Ga., for our next meeting. St. Louis, Missouri.

From REVS. THEODORE AND MINNIE LUDWIG

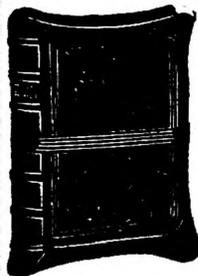
We arrived home from our campaign near Gordon, Neb., in time for Dr. Godbey's meeting here, March 26th. We had to leave our last meeting at Lavaca, at its height, and still going. Received word since that they closed March 22d, with a wave of victory. The total number of definite seekers in this meeting was about thirty-five, and many others were still under great conviction. Nineteen united with the church; fourteen were baptized, and \$700 was raised for a parsonage next to the church. Dr. Godbey gave us two blessed services here, and much encouragement for

our people. He reminds us of John, the beloved disciple, in his last days, and his epistles, or one of the old prophets. He left a wholesome, quiet influence which inspires us for a closer walk with God. He certainly lives in touch and sweet communion with the Lord, ready for his translation at any moment, and yet always busy about the Father's business, preaching to everybody he meets. He expects to make another trip to the Holy Land next spring, if the Lord does not take him home to glory before. Brother Farr, who has taken care of our work during our absence, had to leave before our arrival home, for Garden City, Kan., where

he has accepted work under the Sunday School Union. May the Lord richly bless him there, in this new field of labor, in winning souls for Jesus. York, Nebraska.

SAN JOSE, CAL.

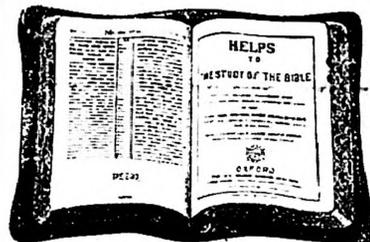
We have arranged for a month's revival meeting to begin April 12th, with August Nilson and Lyman Brough as evangelists. We urge the saints everywhere to pray for the Lord's blessing, that many souls be saved and a work established here. Meetings are to be held at 173 South Second St. A. J. NEFFIELD.



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Read the list carefully

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In this Bible all the verses containing the promises of temporal blessings have been marked in such a way that the reader will be able to turn rapidly from one verse to another on any subject connected with the theme of *Temporal Blessings*. French Morocco; divinity circuit; round corners; grained leather lining, silk sewed.

Regular price \$4. Special price **\$3.00**

No. 3. An International Self-Pronouncing Teacher's Bible, with Bible encyclopedia, concordance, and maps.

Size, 5 1/2 x 8 1/2 inches; Levant; divinity circuit; round corners; red under gold edges; calf lined to edge; silk sewed.

Regular price \$10. Special price **\$6.50**

No. 4. An Oxford Self-Pronouncing Concordance Bible.

Size, 8 1/2 x 5 1/2 x 15-16 inches; India paper; leather lined, Morocco binding; long primer type; silk sewed; divinity circuit; round corners; red under gold edges.

Regular price \$5. Special price **\$3.50**

No. 5. An Oxford Self-Pronouncing Concordance Bible.

Long primer type; size, 8 1/2 x 5 1/2 x 15-1 in.; bound in real Morocco; divinity circuit; calf lined to edge; silk sewed; round corners; red under gold edges.

Regular price \$8. Special price **\$6.50**

No. 6. An Oxford Self-Pronouncing Reference Bible.

Size, 8 1/2 x 5 1/2 x 13-16 in.; long primer type; bound in Persian Morocco; divinity circuit; leather lined to edge; silk sewed.

Regular price \$5. Special price **\$4.25**

No. 7. Same as No. 6, with Concordance.

Regular price \$5.50. Special price **\$4.50**

No. 8. An Oxford Concordance Bible.

Size, 7 1/2 x 5 1/2 inches; minjon black-faced type; bound in Persian Morocco; divinity circuit; leather lined to edge; silk sewed.

Regular price \$4.75. Special price **\$3.75**

No. 9. An Oxford Teacher's Bible.

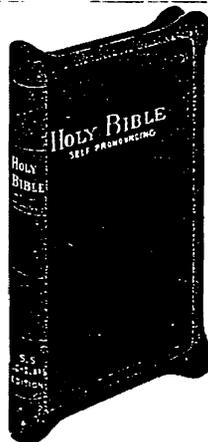
Size, 7 3/4 x 5 3/8 inches; self-pronouncing; brevier type; cyclopedic concordance, with new and select helps to the study of the Bible; bound in French Morocco; divinity circuit.

Regular price \$2.10. Special price **\$1.85**

No. 10. An International Christian Worker's Art Bible.

Teacher's Edition: 32 colored illustrations; divinity circuit, French seal; round corners; red under gold edges; extra grained lining.

Regular price \$3.50. Special price **\$2.75**



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LUFFKIN, TEXAS

Yesterday was a good day with the Nazarenes at Luffkin. After worshipping in courthouse, tabernacle and tents for several years, our people were delighted to move into our new church building, the carpenters' work being almost completed. The building is a good frame structure, with a seating capacity of about 500, on a large lot in a desirable location, making our property worth nearly \$2,000, and best of all, it is practically clear of debt. We thank God and take courage, for "He hath done great things for us, whereof we are glad." The services yesterday were rich in blessings; a real soul feast. Although the writer was sick in the morning, and not able to attend the first service, we were fortunate to have Brother McGraw, of Peniel, with us. He and Brother Sanders brought the messages morning and afternoon. The Lord heard prayer in my behalf, enabling me to preach at night. The entire day was a feast of good things to the saints.

P. L. PIERCE, Pastor.

WALLA WALLA, WASH.

We closed our meeting with Brothers Ong and McBride. God gave us blessed victory from start to finish; not a barren service during the two weeks, and the meeting is really going on yet. One brother, living some distance in the country, who was at the altar seeking holiness but had not taken the final plunge when the meeting closed, called up one of the brethren this morning, about 5 o'clock, and said he had struck the "gold mine." Well, praise the Lord! Many of our own people were helped, and although this is a busy time in this section, yet they are calling for another meeting. The last day of the meeting was one long to be remembered by the Walla Walla church; such waves of power and glory swept over the congregation. One brother came into the church with his best hat in one hand and a handkerchief in the other, praising God and saying that the Lord had saved him on the way to church. The saints all joined with him in praise. Amidst the waving of handkerchiefs, some wept, some shouted and laughed and gave God glory for this wonderful work. The meeting has been a great blessing to us, but we can't tarry long here. We are pressing on to greater things. We are to receive a nice class into the church soon. The people love Brothers Ong and McBride and hope they may come again.

MRS. D. WALLACE, Pastor.

WHITTIER, CAL.

Nearly everything at the Whittier church looks brand new; even the charter members have a look of freshness. Whittier has been one of those places where it seemed a struggle to maintain existence. Former pastors and people have prayed and toiled and waited and held on. In a measure they were blessed and gathered some fruit. Now the Holy Spirit has come swiftly to Whittier in a great change; deliverance has come. Rev. W. A. Welch is the pastor; the last time I saw him he was intoxicated with the new wine of the kingdom. He secured the help of Bud Robinson for a meeting some months ago, and the Lord put His yoke on them and then did the driving. The old plow went down and things were broken up; the devil was uncovered and had to retreat. They had a good revival, quite a number uniting with the church. They made the church house new inside, so you see the people and the house both seem new. Whittier is one of our coming churches. The people are already coming. I was called there for a two weeks' meeting. The Robinson meeting left quite a few logs on the yard to be sawed, so we were blessed with the privilege of seeing the sawdust fly, hearing some souls cry out for God. The old charter members are fat and gamboling like stall-fed calves. Glory to God for victory!

JEFF G. ROGERS.

ALTUS, OKLA.

I am still on the way, reaching higher, and digging deeper. My heart rejoices over the great victory at East Liverpool and other places. They that know their God shall be strong and do exploits. There is too much weakness among us today. Be ye strong in the Lord and in the power of His might in the command of God. I will begin a meeting at Hester tonight. Closed at Reed Monday night. Some were blest.

B. F. PRITCHETT.

KISMET, KAN.

We began a meeting at Arkanlan, a small town eight miles southwest of here, on March 1st. On our arrival we were told there was not a Christian there. The second floor of the school building, where we had our meeting, was seated for the

NAZARENE UNIVERSITY

The January gale of salvation still blows upon us. The sweeping wind has changed to a steady breeze, fresh and vigorous. There are no semblances of spiritual drought in any service. Recitations are not infrequently visited by the Holy Ghost. A few weeks ago, a stranger waiting in the office to interview the president, was led to inquire if the sound which he heard coming from a distant quarter of the campus was some oratorical practice. He was informed that it was only some student praying. Thank God for that kind of oratory. We find it to be most effectual.

It is very gratifying to see the firm establishment of many who have been tossed about on waves of doubt for so long. With the deepened experiences has come larger spiritual visions, and greater exploits attempted for God. Numbers of students go to various appointed places of labor each week and no Sabbath goes by without reports of fruit gathered.

The band work has proved most inspiring and blessed of God. A number of trips have been made to distant points. Some of the places visited are Elysian Heights, Los Angeles; Brother J. F. Sanders' mission in Los Angeles; Whittier Nazarene Church; First Church of the Nazarene in Pasadena; Altadena M. E. Church; and Ontario Nazarene Church. On each of these occasions, precious souls have been saved and sanctified; the faith of the saints has been strengthened and real results obtained for God.

Last Sunday, March 22d, spent with Brother Griffin at Ontario, was a great day of victory. Three big services were well attended. President Wiley preached in the morning. In the afternoon the band had full charge with Brother Wesley Swalm as leader. Live testimonies, songs and exhortations were honored by the Holy Spirit and resulted in a number of seekers. The evangelistic service at night was also blessed of God. Miss Lola Blessing preached with the Spirit, and seven souls came forward.

The visiting has not been done entirely on our side, however. Everything good has surely been coming our way. Missionaries, evangelists, preachers, and soldiers of every division of this holy war have stepped in on their way, encouraging us with their faith and labors. Among these have been "Ma" and "Pa" Brown, whose hearts rejoiced to see so many of their children here; Dr. Godbey, with his bundles of rich experiences and books; Rev. C. W. Ruth and daughter, Naomi, returning from her missionary labors in Java; Rev. Eyster from Africa, who made us all wish we had a call to that field; Miss Fuller from India, who made a quick acquaintance with our Hindoo students, Philip and Hori; Bishop Zook, exhorting us to ardor and zeal in holy things; and finally Mrs. Booth Clibborn, who became so enraptured with the atmosphere of the place that she paid us a second visit in company with her brother Herbert Booth, and her daughter, Victoria.

On Thursday night, March 19th, about seventy-five students chartered a car and went in a body to hear the life story of Mrs. Clibborn given by herself in the Temple Auditorium in Los Angeles. It was one time that the magnificent theatre was made to ring with the shouts and hallelujahs of "just men made perfect." Great joy and liberty was manifested and all felt at home with the Lord. The Ladies' Quartette was called upon to sing, and responded with one of the selections favored by Mrs. Clibborn.

Still they come. "Uncle John" Hatfield was with us yesterday and today, and blessed us as well as being blessed himself.

We are growing externally as well as internally. The present enrollment shows a registration of 405 students. We can not tell more because of lack of space. For a wider account keep alert for the second edition of "La Sierra," which will be issued at Commencement time.

PEARL DIXON.

purpose of holding lodge, and things else but good, but the Lord opened it up for better things. The Lord was with us and blessed us in preaching the gospel of Christ. As a result four prayed through to victory and gave evidence of real salvation. We expect to have an appointment at this place. The people were kind to us; they furnished a house for us, and then furnished us with many good things to eat. We expect to have another meeting at this place in the future, as the Master shall lead.

HENRY A. DUNLAP AND WIFE.

NASHUA, MONT.

We have opened a new preaching point at Tiger Butte, and will organize a Sunday school next Sunday. We are moving along slowly at Nashua, but holding on to God for a break. I love the HERALD OF HOLINESS. J. LUCHSINGER.

SYRACUSE, N. Y.

Under the leadership of our pastor, Rev. A. B. Carey, the Nazarene Church of Syracuse is making progress. The Lord is giving victory; the revival tide is rolling in. Last Sunday, March 29th, was a day to be long remembered. The blessed Holy Spirit was manifestly present in class meeting at 9:30 a. m., causing some to shout, and others to weep. One dear brother, nearly ninety years of age, walked four miles to reach the trolley, that he might be present at the "feast." During the sermon the Spirit so fell, that strong men were laughing and crying, and it was with difficulty that the pastor concluded his discourse. We have a good, live Sunday school. Both there, and in the Nazarene league, the Spirit continues to manifest Himself. In the evening the climax was reached, when at the altar call, three of our young ladies and two of our young men, came one after another, for the baptism of the Holy Spirit. A lady who had been taught the Catholic faith from infancy, came weeping her way to the altar. Then came a "hand-to-hand fight with the powers of darkness," but His precious blood won the day. The saints prayed the fire down, the seekers prayed through, and God met and satisfied each soul. We were requested to pray for the healing of a lady who was very sick. The saints responded. God heard and answered, and today she is again walking the streets. Hallelujah! Our God is Almighty.

M. A. P.

BROOKLYN, N. Y.

On Sunday afternoon, March 29th, by special invitation, Mrs. C. BeVier and the writer attended the exercises in the Sunday school of the John Wesley church. Mr. O. J. Copeland is superintendent and an efficient one, keeping remarkable order. We were surprised to see such a large, flourishing school. On the lower floor were many classes of small boys and girls, and in the gallery were three large classes. On one side was a mixed, adult Bible class, taught by Mr. O. J. Copeland. In the rear was a class of twenty-three bright, promising young men, called the BeVier class, after the founder of the church, and taught by the associate pastor, Rev. J. C. Bearse. On the right side was Mrs. J. C. Bearse's large class of ladies, which last October started with one scholar, and now has forty-two enrolled, with fifty-eight present last Sunday. By tireless effort night and day, through storm and sunshine, and loving personality, this teacher has been able to accomplish this great work. There has been a three months' contest, between Mrs. Bearse's class and the BeVier class, which, of course, the ladies won. It was a fine sight to see so many ladies all wearing white carnations, showing their loyalty to their teacher. The class presented her with a basket of beautiful flowers. In her response she said they had won because they had gone after these scholars three and four times and more, never giving up until they yielded. Charles Shaffer of the BeVier class, played a selection on the trombone, Mrs. Bearse and two of her scholars sang a trio, and two other solos were sung by members of the same class. Mrs. C. BeVier was invited to sit on the platform. When called on for a speech, she said the name BeVier was very dear to her, and hoped that the young men in the class would be an honor to the name they bore, and that some of them might become ministers of the gospel. Then three young men of the class played "Onward Christian Soldier." Rev. Dr. Carter, pastor of the Christian church, Borough Park, gave a stirring talk on Sunday school work, saying it meant soul and sole, and closed by repeating that very apt chorus, "Go on, go on, go on, go on, go on, go on, go on." Mrs. Bearse and class sang "Victory Ahead," in which all joined heartily. The pastor, Rev. W. H. Hoople, closed with one of his happy, encouraging talks.

Mrs. E. M. Levy.

OIL CITY, I.A.

Our tent meeting began on the night of the 21st with good interest. The Lord is helping me to present the truth in a way that is getting hold of the people. I am here to stay until victory comes. There is a great need of workers; there are so few Christians. Truly, the harvest is white and the laborers are few. My tent is nicely lighted and heated free of charge.

Mrs. A. COULSON.

EAST LIVERPOOL, OHIO

The Lord has given us a revival in which over three hundred souls prayed through, among them several of our Sunday school scholars. Our school is increasing both in attendance and interest. We have now eleven large classes, all of which are in charge of sanctified teachers.

CHAS. W. DAVIS, *Supt.*

SYLVIA, KAN.

Our seven weeks of revival meeting closed with great victory. Over sixty souls prayed through to pardon or cleansing. It has been a time of great rejoicing for the saints. A time when God talked and men listened, a time when people really went down to the solid rock. At almost every service there were seekers. The afternoon prayer meetings were special times of victory. Brother and Sister Whitney are doing effective work. Sunday ten united with the church. The revival continues, though the special meeting has closed.

Mrs. CHLOE KREIL.

WANN, OKLA.

Our revival meeting at this place will commence April 17th, led by District Superintendent D. H. Humphrey, assisted by Brother McCain, of Mill Creek, in the singing. We are praying that this meeting will stir the town and surrounding country. We have a few Nazarenes here who are already under the burden for the meeting.

GEORGIA WOMACK, *Pastor.*

JONESBORO, LA.

A gracious revival meeting closed here March 29th. Many were blest at the altar with pardon, others were reclaimed, and some sanctified. Rev. Fred St. Clair did the preaching. His Bible readings were also a great blessing to the meeting, and especially to the Nazarene Church. A great missionary service was held on the last Sunday of the meeting. A class of ten were received into the church. District Superintendent T. C. Leckie was with us over the last Sunday. His presence was appreciated and owned by the Lord. The writer will leave tonight for Eunice, La., where he will be in a tent meeting for two weeks.

S. D. SLOCCM.

From EVANGELIST FRED ST. CLAIR

We have just closed at Jonesboro, La., the thirteenth meeting held since leaving California, nine months ago. This meeting was a fitting climax to one of the most remarkable campaigns for souls that the writer ever witnessed. The battle was hotly contested from start to finish, but our God gave victory. About forty prayed through clearly. We secured ten subscriptions for the HERALD OF HOLINESS, and received ten splendid recruits for our church. In the meetings in Colorado, Missouri, Georgia and Louisiana, we saw at least one thousand souls crying to God at the altar, and eighty per cent of them came into real experience. Rev. Ed Galloway was with me in several of these meetings, and he rendered valuable service in prayer and holy dance. We have no meetings slated until June 5th to 27th, at Fairfield, Idaho. Hill City, Idaho, July 5th to 26th. Had enough calls in the states where we have been to hold us until Christmas.

Berkeley, Cal., 2318 Webster St.

LEICESTER, VT.

March 29th was held an old-time home camp-meeting and gathering. Brethren were present who came for a distance of more than twenty miles. Brother George Wetmore brought an inspiring message, and the saints had a time of victory. We are praying that God will send us a good man and his wife to take the place of our present pastor and wife who expect to leave us after the coming Assembly, on account of the ill health of Sister Meyers. These two faithful workers will be very much missed.

N. H. JENNINGS, *Steward.*

HOLINESS IN THE CUMBERLANDS

At the Clarksville Assembly we came from the Methodist Church to the Pentecostal Church of the Nazarene, and feel very much at home, as we

had sought for years and with tears for a church in which we could have perfect freedom to be a full Christian. Our beloved Superintendent sent us to the Cumberland mountains. We arrived at Cowan on the second Sunday in January, and preached in cottages, where one was sanctified and one reclaimed. Since then Brother Chenault has organized a class of six loyal soldiers. At Mont-cagle, Tracy City and Pelham we found only a few Nazarenes left, and they were nearly discouraged, having been pastorless for nearly a year. We have been visiting from house to house, praying, inviting people to our meetings, distributing copies of our HERALD OF HOLINESS and THE OTHER SHEEP. We realize that we must inform the people and create an interest. Let us push our literature and work for our Publishing House, as our life as a church depends upon knowing and doing. We organize Sunday schools, and prayer meetings, and conduct singings in cottages, to teach the people our holiness songs. We travel many miles over rough mountain roads, often walking and carrying a load of Bibles and religious literature on our backs to preach to the poor, neglected ones. Some are being saved, reclaimed and sanctified. We are pressing into new fields, preaching at ten different places. We preach at the county jail, and the poorhouse, where prayers are requested. Our remuneration is about \$3 per week, part of which must go for transportation. We tell this to encourage others who think their lot is hard. These mountain people are kind and hospitable, but generally poor. Last Saturday and Sunday we held a holiness rally near Sewanee, a section which was once noted for wild-cat whisky stills and the murder of United States revenue officers. There are twelve or fifteen sanctified soldiers of the cross there. A sanctified preacher now lives in a house once occupied by a wild-cat whisky seller, and in which two men were murdered. I hope to soon raise some money for foreign missions. Keep on believing.

R. H. FUSSELL.

EVANSVILLE, IND.

We are in the battle for God and lost souls. Men and women are finding the Lord at our regular services. Twelve persons have found the Lord either in pardon or purity this month (March). Last Wednesday evening a young traveling man sought the prayers of the saints, coming to the altar, but did not get through. We all prayed that the spirit of the Lord will keep after him till he shall throw up his hands and surrender to the Lord of Hosts. Last Tuesday the writer was in Olivet, where we found the school in fine shape, with a revival wave on; souls praying through in chapel and class exercises. The students are a band of happy, contented boys and girls. It does one good to come in touch with such a satisfied crowd, singing, praying and rejoicing in the Lord. I had the privilege of taking a lad of twelve years for the primary department. Had the happy privilege of talking and praying with Sister Trail and her group of fifteen boys, ranging in age from nine to fifteen years. Let me say that we should be proud of our school at Olivet, and pray, and send students to this seat of learning, where boys and girls are given a Christian education and pointed and led to the Lamb of God that taketh away the sin of the world. May the Lord bless dear Dr. Ellyson, the teachers, students, in fact all the interests of our schools and church throughout the entire connection.

CHAS. A. BROWN, *Pastor.*

GORDON, NEB.

Newman chapel, of the Gordon, Neb., circuit, was the scene of the greatest religious awakening this part of the country has ever known. About thirty persons knelt at the altar and received peace and pardon, and several entered the experience of entire sanctification. With a few exceptions these people were non-churchgoers, some not having been in a church for fourteen years, and most of them could testify that Satan is indeed a hard taskmaster. The evangelists, Rev. Theodore and Minnie Ludwig, are among the ablest and most effective workers in the Master's vineyard. They presented the gospel in an uncompromising manner, along true Wesleyan lines, which made both saint and sinner ask himself, "Where am I?" The pastor, Rev. C. E. Calame, held the last three services, the evangelists being obliged to return to their own work, which showed that the field was still white unto the harvest and that he is among the God-appointed gleaners. The Sunday morning service was very solemn and impressive. The crowd was large, and deathly still. Both pastor and people were deeply touched after an able sermon from the text, "Be thou faithful unto death, and I will give thee a crown of life." Twelve persons knelt at the altar and received the ordinance of baptism; also two

small children. Seventeen persons were then received into the church. The propriety of building a parsonage was then considered, and it was decided to build a cement-block house, 28 x 30 feet, by the side of the beautiful cement-block church now on the ground. Four hundred dollars were subscribed in a few moments. The church is in a prosperous condition and the best of feeling prevails. The influence of the meeting was far-reaching and even felt in homes not represented in the services. May God continue to bless and sanctify His work among us. The same evangelists and pastor held a meeting at Clinton on the same circuit, where about fifteen souls were saved and some sanctified.

ANNA COPE.

SAG HARBOR, N. Y.

We held our annual church meeting on Tuesday evening, March 31st, with our district superintendent, Rev. J. A. Ward, presiding. At that meeting we read our resignation, which is to take effect with the coming Assembly. We are ready to consider calls from any of our churches on the New York District, or elsewhere as God may lead. The saints here have stood by us nobly and helped push the battle for God and holiness. The Lord has blessed our ministry here. We were never more determined to preach holiness and push the battle than at present. We leave praying that God's richest blessings may be on all the saints here.

LOUIS D. KEELER, *Pastor.*

RESERVE, NEW MEXICO

Our meetings here and at Alma have closed. God was with us from beginning to end, and there were several real bright professions. Evangelist Threadgill did the preaching. He is a great Bible preacher, and we have never had a more congenial co-worker.

L. LEE GAINES AND WIFE.

HIGHWAY, KY., PRIVATE SCHOOL

The school at Highway, Ky., has closed a very successful year in many ways. While the intellectual man has been trained, the spiritual man has not been neglected. Besides the preaching of the pastor, several other preachers have brought messages during the past school months. Several have been reclaimed, saved or sanctified, and some added to the church. The Lord protected our school from the measles, while several other schools in adjoining districts were broken up by that disease. To Him be all the glory! The closing program lasted for three days. One service was given to the literary and musical program, and the remaining services to preaching. The program given by the school was the first public program ever rendered in this part of the country by a school that teaches and stands for holiness. So many have learned the lesson that a literary program can be rendered to the glory of God, and that the devil is not always in the fiddle. The preaching services were conducted by Rev. Will H. Nerry and Mrs. L. B. Nerry. Brother Nerry delivered some fine messages, which were greatly honored of the Lord. Sister Nerry gave the message in song, which was a great blessing to the people. Five were sanctified.

I. T. STOVALL, *Pastor and Teacher.*

LISBON, OHIO

Our meeting, with Brother Will O. Jones, closed last Sunday, after a fifteen days' battle. More than twenty sought the Lord, and most of them were finders. The meeting was a blessing to our church in many ways; some that had been backsliders for a long time were reclaimed. Quite a number of strangers attended the services, and our folk all got blessed. With new courage we push up the road and make war on sin and the devil.

L. E. GRATTAN, *Pastor.*

COVERT, KAN.

The work here is getting a new start. Souls are catching the fire, and we are reaching out and taking new ground for the Lord's kingdom. Some have prayed through and are stirring things around them. While Covert may have had some hard things, yet by God's grace you shall hear of her yet. We are thinking of building a parsonage in the near future.

J. B. MICKEY, *Pastor.*

COUER D'ALENE, IDAHO

It was our privilege to put in a few days of extra evangelistic labor with Brother Clyde J. Dilley in his recent revival meetings. Brother Dilley took hold of this work when the prospects were far from encouraging. He found but the poor beginning of a church building in very un-

HERALD of HOLINESS

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C. A. McCONNELL, Asst. Editor

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satisfactory condition, but too far along to abandon without loss. A location nearer to town would have been more advantageous. However, with characteristic earnestness, he applied himself to the labor. A loan of \$1,500 was arranged which enabled him to buy necessary material, and with his own labor and the help of some of the brethren, he has finished a most beautiful and convenient place of worship, comfortably seated with pews, and well lighted and heated. His auditorium will easily seat 350 persons, and chairs can accommodate a goodly number more. This last special series of meetings resulted in about thirty persons at the altar for pardon or purity, and from them new additions will be made to the church. The society is small, but has a good field, and the blessing of the Lord will enlarge their numbers. They are nicely situated on a corner lot, and have plenty of room for a parsonage at the rear on the side street. Brother Dilley's time has been so taken up with the necessary carpentering and painting that he has not had the time for pastoral work, but now having his place of worship he can soon collect a good congregation. Brother William Rice and Brother A. E. Derby, of Kellogg, Idaho, assisted in the services, and the blessing of the Lord abides upon the work.

CHARLES V. LA FONTAINE.

LYNN, MASS.

We have just closed a three weeks' campaign of special meetings, with Rev. E. E. Angell, until recently principal of our P. C. 1 school at North Scituate, R. I., as our evangelist. Mr. Fred Davis and wife, of White Plains, N. Y., were in charge of the singing. In some respects this was the greatest meeting I have ever been in. God's power and presence were manifested in a wonderful way, in each service. Under the mighty, unctuous preaching of Brother Angell the saints shouted and wept and praised God with a loud voice, and the sound of their shouting was heard afar off. One evening the spirit of laughter fell on the saints and it lasted until nearly midnight; some of them haven't gotten over it yet. Never can we forget the messages of this man of God; they were beyond description. Sinners were saved, believers sanctified, and some hardened through long resistance of truth, got back to God. Twelve prayer meetings were held each day, at 3 p. m., in the different homes of our people, which, no doubt, had much to do with the victory God gave us. The Lynn church is going on to victory, and we mean to keep the fire brightly burning, for we are far more afraid of cold formalism than we are Holy Ghost freedom, even if they do shout, laugh, march, and praise God with a loud voice. Some folks find fault when it is too quiet, and others complain when it is too noisy; they always have kicked and always will, but I believe in letting God bless His saints as He wants to.

T. E. BEENE, Pastor.

KANSAS CITY, MO.

The revival in First Church is a genuine revival; the preaching by Dr. John Matthews is strong, unctuous and effective. The third week was one of constant victory. Sunday was a day of tremendous pressure by the Spirit in conviction, and several paid the price—all of self—for a clean heart. We begin the fourth week with a good head of steam.

FROM THE CHURCHES IN SCOTLAND

PARKHEAD PENTECOSTAL CHURCH

"Praise God from whom all blessings flow." The reception given to Dr. E. F. Walker by the

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Snyder, Texas—April 22
Nazarene Chapel—April 23-24
Wilsonville, Texas—May 2-3
Murry, Texas—May 12-14
Wichita Falls, Texas—May 9-10
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Dewey, Texas—May 18-19
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WESTERN OKLAHOMA
S. H. OWENS—Bethany, Okla.
Erick and May (Erick P. O.), Okla.
March 27-April 3
Canute, Okla.—April 4-5
Center, Okla.—April 8-12
Duncan, Okla.—April 17-19
Liberty, Okla.—April 20-23
Marlow, Okla.—April 24-26
PITTSBURGH
N. B. HERRELL—Olivet, Ill.
Oil City, Pa.—April 6-10
Claytonia, Pa.—April 11-12
New Galilee, Pa.—April 13
Koppel, Pa.—April 14
Homewood, Pa.—April 15
East Liverpool, Ohio—April 16
Newell, W. Va.—April 17
New Philadelphia, Ohio—April 18-19
Erichsville, Ohio—April 20
Logan, Ohio—April 21
The Plains, Ohio—April 22-23
Dressville, Ohio—April 24-26
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WISCONSIN DISTRICT
F. J. THOMAS—Livingston, Wis.

Parkhead church, and the neighboring churches and missions, was a precious time indeed. It created great expectations for all the conventions in which Dr. Walker has to take part. This occasion was the beginning of the special services in the Parkhead church. The three afternoon meetings were heavenly in their character. The attendance on the week nights varied somewhat, but the spiritual interest was deep and intense. The Sabbaths with large congregations were days of wonderful liberty and power. The doctrine loved by all was expounded with no uncertain sound, and with great power in the Holy Ghost. The preacher seemed to revel in his messages and to glory in the truth he so lucidly and eloquently set forth. He used but six texts for all his sermons. To Israel it was a "Feast of fat things." The saints praised God for "new heights" gained, "no springs" opened, and "new fruit" enjoyed. Faith was enlarged; zeal quickened, and love was deepened. The services left the church cheered and greatly blessed. The fruit of the service consisted in the conversion of quite a number of people, some of them young people in the Sabbath school. Others "crossed over the Jordan" believing that God could save them from all sin, and make them holy. Perhaps forty seekers were at the altar. Glory to God! The Easter Convention from the 9th to the 13th of April is expected to be the climax of all the conventions. Dr. Walker will be the preacher. There will be a special conference on the spring holiday, Easter Monday. Plan to visit Glasgow and attend the conference.

PAISLEY PENTECOSTAL CHURCH

The saints at Paisley have experienced a time of refreshing through the visit of Dr. Walker. He came to us on March 11th and continued with us

till the 16th. The white banner of holiness was kept aloft all the time, and as a result quite a number passed over the Jordan into Canaan. A number were also converted. March 15th was our anniversary. Dr. Walker preached morning, afternoon and evening. The Lord was in the midst, and the glory rested upon the people of God. Monday evening the annual social was held. The speakers were Rev. G. Sharpe, Rev. Olive M. Winchester, and Dr. Walker.

HELENBURGH HOLINESS MISSION

A Saturday afternoon conference was held here on March 14th. The meeting was held in the Good Templar's hall and began at 3 o'clock. The speakers were Pastor W. L. Telford, Paisley; Rev. G. Sharpe, Parkhead, and Dr. E. F. Walker, of the States. The preaching was in the power and demonstration of the Holy Ghost. The saints present were greatly blessed and encouraged. Dr. Walker preached to the edification of the saints also on Tuesday evening, March 17th.

UDINGTON PENTECOSTAL CHURCH

We are especially grateful at this time for the brief visit of Rev. Dr. Walker from our kindred church in America. The glorious truth of scriptural holiness has been plainly, faithfully and definitely proclaimed, by one of its greatest exponents. God has owned and blessed the Word, and not a few souls have entered into the experience of full salvation, and are now living the sanctified life. The saints have got an uplift which is evidenced by the prayer meetings so full of faith and fire, and the fearless testimonies both inside and in the open air meetings, that Christ is able and willing to deliver from all sin.—Holiness Herald.