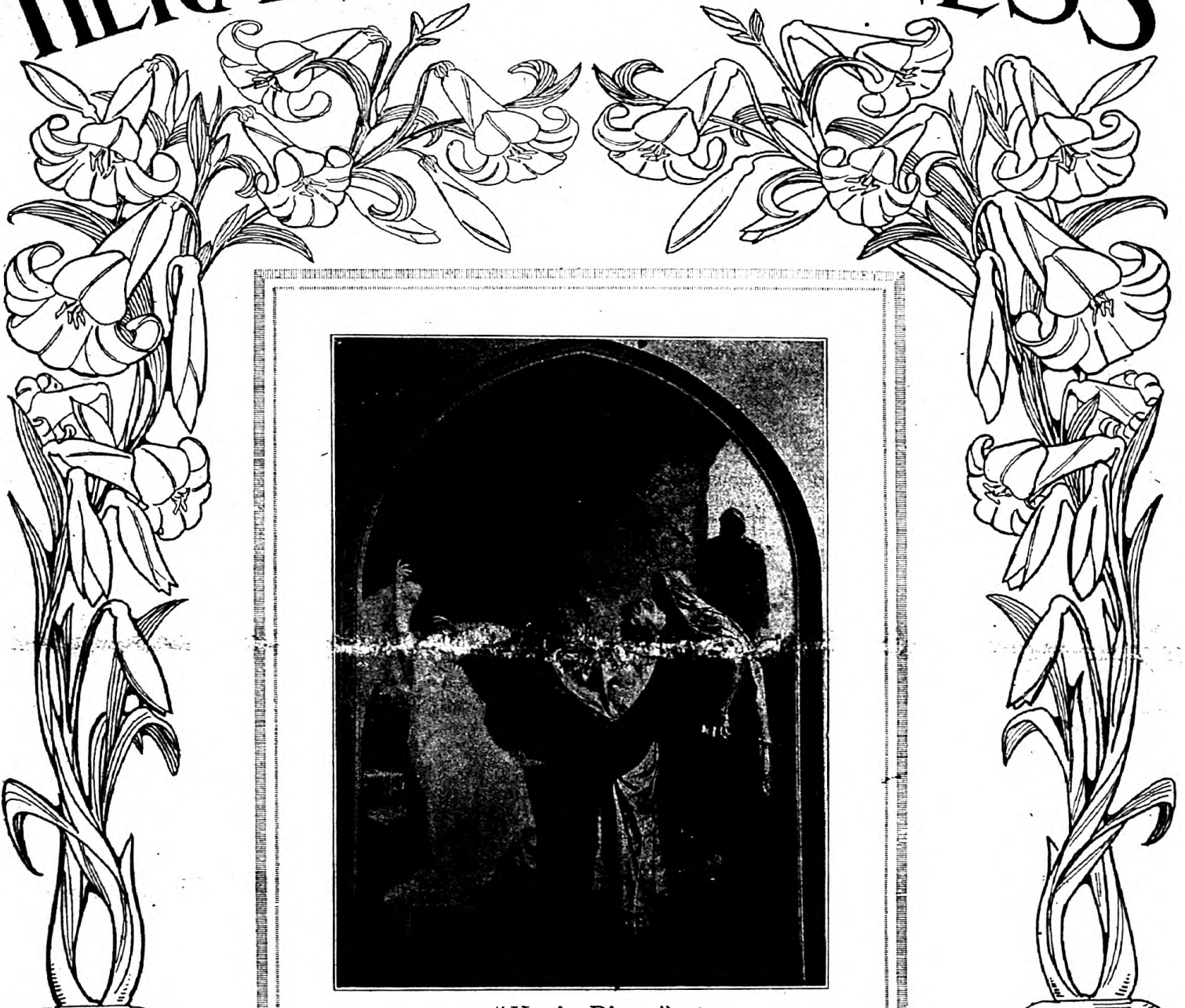
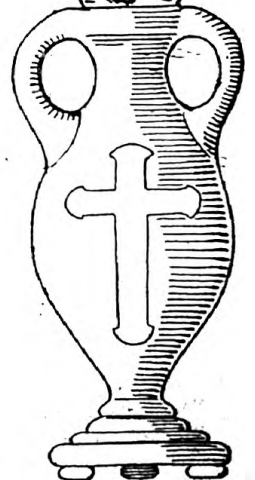
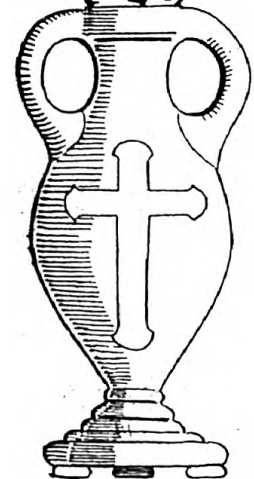


HERALD OF HOLINESS



"He is Risen"



SIGN YOUR REPORTS

It is still necessary to remind some that reports or communications to the **HERALD OF HOLINESS** can not be printed unless the name of the writer is sent. It is not sufficient to sign: "Reporter," or "Church Secretary"—the name of the reporter or church secretary must also be furnished. An interesting report from Placentia, Cal., awaits the signature of the writer.

PREACH TO THE HEATHEN AND STAY AT HOME

Our Superintendent of North Mexico missions, Brother Athans, is in great need of the Gospel in Spanish to give out to the host of Mexicans who are breaking away from Catholicism, and are seeking the true light. We should send an hundred thousand Gospels of St. John in Spanish to them at once. You can send in \$12 to Rev. E. G. Anderson, General Missionary Treasurer, and he will have the Publishing House send a thousand of these Gospels to Brother Athans, with the name and address of your church, or the donor, printed on the cover. Without this name and address, they will cost you but \$11. This donation will be credited to your church and District as missionary offering, under the head of "Specials."

CONTRIBUTED ARTICLES

It shall be the policy of the managing editor to secure for the **HERALD OF HOLINESS**, such articles as will be helpful to the faith and holy living of our people. Articles of controversial nature will not be admitted. The freedom of beliefs allowed by our Manual in certain things declared to be non-essential to salvation, does not allow an attack by any writer upon the belief or non-belief in those non-essentials, nor does it allow disparaging expressions concerning those who hold contrary opinions. However, this does not necessarily exclude from a contributed article expressions of belief in any one of these non-essentials. An article, moreover, may be received setting forth the reasons for belief in such doctrines—provided such article is written not merely as a negation. Such articles may not be frequently published, and will be inserted at all, only as the spirit shall appear unobjectionable to the managing editor.

No subscriber or reader has the right to have his article printed in the department of contributed articles: the **HERALD OF HOLINESS** is published for the readers and not for the writers. However, every writer shall have, by right, courteous attention from the managing editor. If he feels aggrieved personally, or in his opinions, by any editorial, his complaint must first be lodged with the editor; if, by the managing editor, then with that one; if satisfaction is not had, his complaint must be taken to the Executive Committee of the Board of Publication. The department of contributed articles can not be used to make charges against, or settle differences between, other departments of the paper, or with its management.

Articles advocating changes in church polity, when expressed in courteous language, may be received at the proper time for such discussion.

THE HAND ON THE DIAL

Did you notice the hand on the dial showing the number of subscriptions to the **HERALD OF HOLINESS**? That hand is your hand. It points where you point. It shows your attachment to the cause of holiness. It is a sort of steam gauge that tells how the fire is burning in your heart. Watch it move forward, and note how your spiritual pulse quickens.

APPRECIATION

Your appreciation of the **HERALD OF HOLINESS** will largely depend upon the amount of yourself you put into it. If you would like it to be a blessing to you, first subscribe for it. Then, as

Channels!

I remember, as a small boy, a little creek in Indiana—Dilly creek. It ran through a section of the state known for its fertile soil; and for years had been the inspiration of a limited number of acres on either side of its meandering way. A few miles away was Six-Mile. Where it got its name I do not now recall; but its importance was somewhat greater than that of Dilly creek, for Dilly creek emptied itself into Six-Mile. I often wondered if Dilly creek was content to lose itself in the larger stream. Perhaps in its bubbling, murmuring, rippling way, it did offer a few protests. At any rate, as I used to stand at the place of its renunciation, I felt that it had not gone into utter oblivion, for without doubt Six-Mile was larger below the confluence of Dilly.

Over in the next county was Blue river. How proud it felt over its title! But it performed the same function—and that only—as did Six-Mile and Dilly. While it acted as an inspiration to a large area on either side of its always-flowing current, mind you the function was the same—only the extent was different. And its end was the same. For just as Dilly creek emptied into Six-Mile, and Six-Mile into Blue river, so the Blue lost its identity in White river, the White in the Wabash, the Wabash in the Ohio, thence in the Father of Waters, and eventually in the great Atlantic ocean.

The mind of the young is always questioning. So as I went up and down the little stream, fishing and swimming, there would come questions of the possibility of the water flowing by my side, reaching the great ocean. Could the waves reach out in an ever-widening horizon, and touch the sides of the great ships sailing on its bosom? How hardly possible it seemed that such could be! Yet in the mind of the purling stream there seemed to enter no doubt; for it went on and on and carried its wealth of water to enrich the far-distant sea.

In the years since those boyhood days, I have been borne on the great rivers and the mighty ocean; and in the silences of the great deep I have traveled back through those years to Dilly creek, and marveled at the richness of the soil through whose rolling acres it took its way. Did it empty itself in vain? Did it go on to its close with nothing done? Would Six-Mile get all the credit?

Ah, no! Though it was but a *small* channel, yet it was a *channel*. It had no part or parcel in any other channel. It could not carry the waters of Six-Mile any more than Six-Mile could carry the waters of Blue river. But it could carry the waters of Dilly creek. Without complaint, it stayed in its own set place and made the region on either side fertile because of its faithfulness. True, not many knew of Dilly creek; yet its ability to do good was not conditioned on wide acquaintanceship. It did not water Isaac Munden's land and leave George Hatfield's to suffer drought. It did not leave its course and bring disaster on the surrounding country because it was not as large as Blue river. No, no! It had a place to fill, and it filled it; it had a duty to perform, and it occupied itself in the performing of it.

It is thus with man. Every God-called person is a channel. And bear in mind, it is the channel God wants. Perhaps you think of yourself as a small channel—only a Dilly creek. So do I. But thank God, I can do like Dilly creek—carry the message God desires to speed on its way by means of my channel. I can not send my message, perhaps, to the king or to the president; but I can send it to some one else. I look about, and lo! He directs me to send a tract here, a Spirit-filled book there, a holiness paper over yonder. What if, in the great activities of His kingdom, I am swallowed up, lose my identity? What if I do come to the place where the larger stream takes up my work? Is it not true that far out, yet ever near, is the boundless ocean of God's eternity into which everything of His goes? Will not my little effort be found out there? Surely it will, and because I rest securely in the promise of knowing "even as I am known," I keep to my channel and flow contentedly on to the sea.

One thing I know: it is given me to do what I can do. To no man is it given to overlook the possibilities in the contemplation of the impossibilities. If my possibility ends with my own county, yet it is mine to embrace. I am not to question whither or where; only to perform what God details. No doubt, in His own good time He will bring the result into larger spheres, and the little stream will show itself in the mighty ocean. But I am not to do because of that. I must do because He has directed—and He knows best for me.

One other thing I know: if I do not fill my channel, it never will be filled, and just to that extent will those round about me be deprived of the inspiration of His Word. Will I occupy? Will I follow on? Will I empty myself? As I think of the years that have gone and the good that has resulted by Dilly creek keeping its channel open, I yield myself to Him and answer, "Yea, Lord, send me forth."

you read it, find some article that especially appeals to you, (read until you find it), and then tell your unsubscribing neighbor about it, and get him interested. You can do it after you get interested yourself. Keep interesting him until you get his subscription. That was the identical way a brother led the writer into the experience of entire sanctification. What would it be worth to you, when we get over yonder, to have been the means in God's hands of bringing one soul into heart purity? Each one of us can do that this year.

"IF I ONLY KNEW HOW"

Well, we will tell you how. Send to the Publishing House for some paper covered copies of "The Man in Black," "Caleb of the Hill Country," and "Palm Tree Blessing." Feed them to your neighbor, one at a time, and in the above course, and you will have him so hungry for holiness that he will strike the altar the first meeting that comes along—if, indeed he does not strike fire and get the blessing before he gets half way through the course. Some of our people have bought these books to distribute, and are having success in winning souls in that way.

THE GOOD OLD DAYS

The reason the holiness movement spread so rapidly fifteen and twenty years ago, is that everybody that got into the movement began to move. Everybody was at it, and at it all the time. Do you sigh for the "good old days?" Get some copies of the **HERALD OF HOLINESS**, a bundle of tracts—the folks at the Publishing House will tell you of some good ones—and some of the good books, and go out and bring back the old-time blessing to your own soul. The movement will begin to move again, and the fire will spread. If you try this, and the "good old days" do not come back, write us and we will tell you why. But they will.

THE MARCH GAINS

In order that you might understand how the subscription list is increasing, we will begin with March. The number of new subscriptions received that month was 547. March is a bad month, and we ought to make it a thousand new ones in April.

Our OTHER SHEEP have been having a pretty hard time, but the indications are that better times are ahead. The shepherds are waking up. During the month of March, 1,418 new subscriptions were added to the list. We still have just half enough to make the paper self-sustaining at the present price.

RENEWALS

Watch the printed address on your paper for the time when your subscription expires, and send in your renewal at least two weeks before, so that you will not miss a copy.

If you find it impossible to get the money at that time, write a card to the House, tell just how it is, and that you will send the money later, and your paper will keep coming. There are 618 subscriptions expiring during April. Is yours one of that number?

I HAVEN'T WRITTEN FOR SOME TIME, SO—

What would you think if your boarding house lady should serve you with empty plates for several months, and then some day come in saying, "I have n't given you anything for half a year, and now here is what I have saved up." You would say, "Dear lady, I much prefer that you let me have my food while it is fresh. This doubtless was good at one time, and would have nourished and strengthened me, but I can't eat it all now," and you would turn away and leave it. We sure hope some one is going to read this parable.

HERALD OF HOLINESS

B. F. HAYNES, D.D., Editor.

CHARLES ALLEN McCONNELL, Managing Editor.

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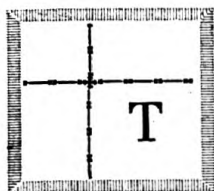
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WHOLE No. 210

“He Is Risen!”



THESE are the words of an angel, spoken to the women who were early at the sepulcher of Jesus, “as it began to dawn toward the first day of the week.” This was a mighty angel, who did wonderful things on this august occasion. It is related that “there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow; and for fear of him the keepers did shake, and became as dead men. And the angel answered and said unto the women, Fear not ye; for I know that ye seek Jesus, which was crucified. He is not here; for he is risen, as he said. Come, see the place where the Lord lay.”

☪ ☪ ☪

This pivotal event on which St. Paul hung the whole gospel, was thus honored by a supernatural being, called an angel, to announce it. Mark, too, the stress this angel laid upon the fact that this resurrection was according to the preannouncement of the fact by the Lord himself—“he is risen, as he said.” We thus see that Jesus announced it before the angel. He claimed that He would rise from the dead while He yet lived.

Here the words of Paul, which are indeed striking. In 1 Cor. 15:17, “If Christ be not raised, your faith is vain; ye are yet in your sins.” Two things here are plainly set forth: First, the resurrection is the condition or at least one essential condition, of genuine faith. Secondly, there is no forgiveness of sins without the resurrection. Thus does Paul make the resurrection the very pivot on which the whole redemption scheme revolves. If there be no resurrection there can be no faith which will save to the uttermost. If there be no resurrection there can be no forgiveness of sins, and no blessed assurance of salvation, which has cheered the hearts of the sin-burdened, and brought relief and peace and pardon and hope to countless multitudes for the past centuries.

☪ ☪ ☪

What is to be said, in the light of this Pauline statement, of those large numbers of modern professors of our Christ's religion who deny His divinity and His resurrection altogether? What can be said for their soundness and their hope and their prospects for eternal life with this Christ in heaven above? How can evangelical believers say that such men are all right, and fellowship with them as with those of their own full faith in Jesus? It does seem that in this we have latitudinarianism gone to seed. This is a species of breadth which certainly is not admissible at all. We believe in broadness, but not to this extent. The line must be drawn somewhere, and we claim that that line must be drawn at Christ's divinity and His resurrection.

No truth can be more plainly proved than His resurrection. The death of George Washington does not stand upon so solid proof as the resurrection of Jesus. The battle of Waterloo can not be proved by evidence one whit more absolute and satisfactory and conclusive than that which establishes the resurrection of Christ.

What can men be thinking about to dispute or deny this greatest and best established fact in universal history? How can sane men attempt this absurdity of disproving or denying the resurrection of Jesus? Could they succeed they would only blot out the solitary star of hope in the overhanging heavens, and leave them big and black with despair. They would snatch from the hearts of millions the solitary truth which makes life worth living, and which is their only solace in sorrow, and their only light in darkness unutterable.

Thank God for the absolutely safe and solid foundation on which this most glorious truth of all Scripture truths rests. Thank God that “He is indeed risen, as He said.” Thank God, He did say He would rise, and, true to His prediction, He did rise from the grave, and the witnesses to the truth of His rising were so numerous, and the proof so absolutely unanswerable and satisfactory! What a foundation on which to stand and defy the armies of hell! Surely we can exult, and hurl defiance in the face of devils and infidel men, and rest safely and victoriously on this blessed truth of the resurrection. Our hope is a solid hope. Our faith is a solid faith. Our forgiveness is solid and sure, since Jesus did rise from the dead and come forth and mingle among men. Let us rejoice, and march forth to new conquests!

☪ ☪ ☪

It is sad to see how pitifully small is the meaning of Easter to many people. With so many it is a season to satisfy the carnal appetites, have an Easter hat or suit, and Easter jewelry and flowers. The glorious significance of the resurrection of Jesus seems to enter little if at all into their thoughts. The church should get away from the merely spectacular in Easter, and seek to get impressed upon the minds of people the deep spiritual teaching of the tremendous fact that we have a Savior who has burst the bands of death and gone above to intercede for us. Let it remind us that “If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead and your life is hid with Christ in God.”

Courtesy

COURTESY is not only a fine esthetic attribute, but is a positive scriptural injunction as well. Peter says in his first epistle, eighth verse, “Be courteous.” Paul says in Philippians 4:8, “Whatsoever things are true, . . . honest, . . . just, . . . pure, . . . lovely, . . . of good report, . . . think on these things.” The apostle gives us here almost an analysis of courtesy. How impressively these verses bring out the beauty and glory and power in human character of the elements of gentleness, tenderness, meekness, delicate consideration of others' feelings and rights. We hear David exclaiming in that great praise Psalm, wherein he is ascribing thanks to God for sundry and multifarious blessings, “Thy gentleness hath made me great.” Think of the element of the divine gentleness making this warrior and statesman and king great!

There is a marginal rendering deserving our attention here. It runs as follows: instead of “thy gentleness hath made me great,” the margin has it, “With thy meekness thou hast multiplied me.” He distinctly attributes his own greatness and power, wonderful as it was, not to the power of God; not to the wisdom of God; not to the providences of God. He says it was the divine gentleness, or the divine meekness which made him great and powerful.

☪ ☪ ☪

This is as true in human character as in God. True goodness and greatness are always gentle and courteous and tender. There may be exceptions to the rule, but only enough to prove the general rule. Search through history where you may and you will find the great and noble and potent of earth's greatest men have been gentle and tender. In poesy, in war, in literature, in scholarship, in any and all realms it has been the case that true greatness has been of a gentle and tender nature.

Real greatness needs not to blare trumpets to attract attention and announce its existence. Real scholarship does not need to be brusque or boorish to attest by such peculiarity its existence. True military valor quietly rests upon its achievements, and lets the world discover its laurels instead of flaring forth its greatness by any imposing parade or affected or assertive means to attract attention. There is always a spirit of meekness and modesty about true greatness. It possesses a sense of resourcefulness that renders it patient and content whether the world find out all its merits or not. It is satisfied with duty done, and a conscience serene and tranquil without the immodesty of self-assertion and impertinence. About all phases of greatness there is this charm of reticence or modesty. It never presumes upon its existence and ignores the civilities and amenities of life.

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We have sometimes seen scholarly men presume upon their gifts and attainments, and ignore these delicacies and amenities of life, and become brusque and coarse. By such means they sought to advertise themselves as peculiar, and entitled to peculiar exemption from the obligations which rested upon ordinary men. The world in its best and justest thought will never admit any such assumptions. There is no exemption whatever from this universal law of courtesy. The rule laid down in Holy Writ has never been repealed: "In honor preferring one another." We owe this obligation to each other. Good breeding ought to have brought it to us. Education should have performed the great office of conferring it upon us. If we have been unfortunate in not getting it thus, if we meet God at any time in life and become acquainted with Him in real salvation, we may rest assured this will beget it within us. Religion will certainly make of us *gentle-men* and *gentle-women*. If we have not had super-added to our initial faith this matter of courtesy or meekness we may well suspect the genuineness of the article we received. God wants us to be gentlemen. He will make us such if we let Him have His way with us. Let our gentleness be known of all men. By our unobtrusiveness and gentleness let men see that we have been with that same God whose gentleness made David great.

A Providential Fortress

IT IS marvelous how God has buttressed the great fundamental principles underlying His revealed Christian religion. Not only have we His inspired revelation, which has attested its claim to be our only and sufficient rule of faith and practice, but God has taken care to safely imbed corroborative proof of these fundamentals in nature itself.

There are what have been aptly termed universal ideas in which repose such proof. Singularly every vital, leading truth underlying religion has been the very core of such a universal idea.

Take the existence of God himself. Belief in deity has been universal among mankind in all ages. No nation so steeped in ignorance and superstition, no people so remote from civilization and enlightenment, no race however sunk in savagery and barbarity has ever been found among whom the idea and belief of deity did not prevail. It is not always the idea of monotheism. Often the idea was grotesque, and burdened with many absurdities, but the thought of deity was found all the same.

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The same is true of the idea of immortality. All peoples everywhere believe and have believed in immortality. Not that such belief was in the correct and well defined shape, but the fundamental idea that man had an eternal hereafter was the core of such belief and has been a universal belief. Logically following such a belief we find that human responsibility has been a similar universal idea. All nations and peoples have felt that life here had to be lived or should be lived, with reference to another state, and that a future accounting had to be met after this life was over.

In the same way we find that a future state of eternal weal or woe has been a universal idea. Instinctively, amid earth's shadows, the human heart has turned to a future land of light and soul-rest. Instinctively guilt has ever lurked with shuddering forecast of coming doom, which was felt to be its merited retribution. God seems thus to have written upon the human heart, as well as upon the pages of Holy Writ, proofs of these fundamental tenets, which involved the weal of the creatures of His hand. It is needless to add that every such universal idea has always proved to be a true idea

coinciding with the revealed truth of the divinely inspired Word of God. This realm of the religious sentiments and instincts of mankind, wherein we find imbedded these universal ideas, is a realm of evidence and truth which commands our respectful and careful attention.

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We go a step further and add another to our list, and say that among all nations of which we have any record there has always been found a belief in some form or other, not only in the existence of God, but also in that of Satan, or of inferior beings possessing superhuman intelligence and power, and which have been objects of dread and fear by men.

Some of the wisest of the ancient philosophers regarded these universal beliefs among men as an out-speaking of nature itself. Cicero so regarded it. He mentioned in detail the facts of such universal ideas and proceeded to show that this did not arise from any conference and agreement among men, but such general consent had to be regarded as a law of nature itself. Professor Tyndall has rightly said that "religious feeling is as much a verity, as any part of human consciousness, and against it, on its subjective side, the waves of science beat in vain." Yet Mr. Tyndall might have gone the whole length, for he could not deny that there was an *objective* side. May we not ask, how could he or any man admit that God had endowed man with such universal feelings, sentiments, and aspirations, and suppose there was no satisfaction or fruition. Would He thus foster in the race He had made such sentiments and feelings as vain illusions with no basis in fact? The very admission of the fact of such universal ideas involves necessarily the corollary facts which are found in the eternal verities toward which they looked either longingly or fearfully, or with glorious anticipations.

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It is delightful to contemplate such a providential fortress as seems to have been erected thus in the realm of human feelings, sentiments, and aspirations. Understand, that the inspired Word of God is amply sufficient, and is the solitary Gibraltar of our faith and hope and love. It is likewise the only and the sufficient, divinely inspired rule for our faith and practice. We merely wish to show, however, that God has so constituted nature itself that gleams and scintillations of proof stream forth from it which operate as secondary or subsidiary testimony to the truth of the Bible. Thus nature in its deepest recesses — its heart realm — becomes vocal with attestations of the truth of the precious Book.

Personal

IN OUR personal note last week we said nothing of our election to the presidency of Olivet University as the election had not taken place when those lines were written. Brother L. Milton Williams, president of the Board of Trustees, later in the week, gave formal announcement of the fact after the election had occurred. We would only add a word here to say that this is a return to a line of former work in which we have spent a number of years as Brother Williams indicated. We have visited the institution, and were more than delighted with the surroundings and the magnificent student body. The buildings and equipments are splendid, and a finer student body were never looked upon. They accorded us the warmest reception, and everything points to the finest type of work being done by the students. The faculty is composed of a noble body of scholarly men and women, who are giving themselves unremittingly to this highest arm of service of the church with patience, care, and great fidelity. We solicit the prayers of the church, that the Lord may use us mightily in this work for Christian education, and that salvation may be the watchword always henceforth, as it has been heretofore in this institution, and that God may be honored and Christ lifted up among the students while their minds are sought to be trained in true culture along literary lines. Our institutions of learning stand for such symmetrical culture as includes the heart as well as the head, so that scholastic training shall lead closer to Christ and God, and not away from Him. Empty and worse is all culture which does not so train aright the heart as well as the head.

We will continue to write the first two editorial pages of the 'HERALD OF HOLINESS.

"TO REACH the heavenly streets of gold, the way lies over earthly paths of rough stones; the preparation for an eternal crown of glory is often a crown of thorns in this life. The way to the Father is the way in which Jesus went."

NOT DRIFTING

A little fear like a little fire in the back yard, may make quite a smoke and becloud a good many people, and yet there be not much to it. There seems to be, in some quarters, a fear that the Pentecostal Church of the Nazarene is about to drift into this or that error, or doctrine contrary to the Scripture. The fear is groundless. The church is not drifting; it is plowing its way upstream, against a mighty current of evil and worldliness, but it is carrying its cargo safely and to the desired haven. Our church is not guilty of ambiguous statements of belief; it stands for the fundamental doctrines of the Book, and states them clearly and explicitly. There is not the slightest danger of our young preachers, or our people, being taught by any one in authority in our church, any doctrine contrary to the Word of God. There is no body of people in the world more loyal to the Book, the *whole* Book, than the Pentecostal Nazarenes, and the first man to put the knife of higher criticism to its pages would find the atmosphere so uncongenial that he would very soon take his departure from among us.

A DOCTRINE OF THE CHURCH

Perhaps it is not so generally known as it should be, and some confusion has arisen thereby, but the fact is, that the second, personal coming of the Lord Jesus Christ to this earth, is one of the fundamental doctrines of our church. It is time we ceased quibbling over this matter, accept this fact, as we are Nazarenes, and go to work getting people ready to meet Christ at His coming. The Pentecostal Church of the Nazarene is not divided up into two camps—those who do and those who do not look for the coming of the Lord—all believe in His second coming; they so declared when they united with the church. Let us cite you some proofs to set the minds of some at rest. Of the Sacrament of the Lord's Supper the church declares (Manual, page 22):

"Of the obligation to partake of the privileges of this sacrament . . . there can be no doubt."

Then in the paragraph above it says:

"By it they show forth the Lord's death till He come again."

On page 23 of the Manual the church declares, that for the privilege to membership in the Pentecostal Church of the Nazarene, only such avowals of belief as are *essential to Christian experience* are to be demanded. Among the eight great doctrines to which the church requires assent, and which it declares are *essential to Christian experience* and church fellowship, is "In the return of our Lord"—the second coming of Christ. (See table of contents.)

HE IS COMING

Jesus Christ is coming back to earth again. The Bible declares it, and our church accepts the doctrine as fundamental to Christianity. Let no man deceive you by saying that He has already come the second time, or that the judgment is past, or that there shall be no resurrection. Reject him as a Pentecostal Nazarene. *But*—as to the details of the dispensation ushered in by His glorious appearing it would be unwise to dogmatize. No two writers agree as to those details. We now see those days as through a glass darkly. To some the vision is more clear than to others. The dispensation will bring its own perfect light in His coming in glory. Having accepted the doctrine of the second coming, all our people have a perfect right to their own interpretation of what the Scriptures teach concerning

the events following that coming, and they are not to be upbraided, disfellowshipped, held up to ridicule, or become the objects of uncomplimentary remarks because of such opinions.

The Pentecostal Church of the Nazarene is committed to the fact of His second coming.

It is pledged to look for and hasten His return.

It is to occupy until He come.

It is to prepare for His coming, by getting men converted and sanctified, for "without holiness no man shall see the Lord" in peace.

How can we afford to lay aside the great work which He has committed to us, and fall out over our views of some of the things the dispensation of His day may bring? Let us be ready, and get others ready, "for in such an hour as ye think not the Son of man cometh."

DOES THIS RECOMMEND HIM TO HEAVEN?

It is one thing sure that when one comes into whole hearted devotion to Jesus Christ, the affiliations which are worldly are laid aside. Of these are the fraternities known as lodges. No one whose heart is full of the Holy Ghost will find satisfaction in such company. The best thing we can say of these fraternities is that they are unspiritual substitutes for the Church of Jesus Christ. Indeed, it is the boast of the lodgeroom that one needs no other religion, and their ritual insures the member an abundant entrance into all the happiness of the hereafter—if his lodge dues had been paid up—without any other than lodge salvation. Rightly do we question what kind of a recommendation that will be at heaven's gate. Rev. C. E. Cornell writes:

A preacher from the East recently died in this city (Los Angeles). He was sixty-five years of age, and evidently quite prominent in his denomination. The daily papers extolled him and said the Rev. Dr. _____ was a *thirty-second degree Mason*, a member of the *Knights of Pythias*, and also of the *Knights of Malta*. Not one word as to his religious character, whether spiritual or not, and not a word as to his achievements for the kingdom of God. One thing is sure, this eminent preacher was not in the experience of entire sanctification, for when one enters this adorable grace, the secret orders drop from the life like leaves off the trees in the fall of the year. The adulation of the newspapers does not strike us as complimentary. The pity!

RELIGION THE SOUL'S PASSION

Whole-heartedness is what God demands and expects. The very soul on fire with holy zeal, until the words of Scripture may be truly said of us, that "the zeal of thy house hath eaten us up," is what we need to possess. A man can do but little in anything until it possesses him so fully that he is consumed literally by a passion for it. In religion it is the same. If men can become thus possessed by the demands and the interests of some earthly engagement, how much more should we become possessed of the demands and the glory of the cause of our Christ who was so consumed with a burning zeal for us that He laid down His life for us? An exchange tells the following incident in the life of the great missionary, Alexander Duff, which illustrates the power of such a consuming zeal:

When Doctor Alexander Duff, the great Scotch missionary, went home after his work in India, a crowded meeting was held in Edinburgh to hear him on the claims of India upon the Christian church. For two hours and a half the old man went on, holding the audience by his eloquence. Then he fainted, and was carried out of the hall. Presently he came to and asked: "Where am I? What was I doing?" In a moment memory returned and he said: "Take me back. I must finish my speech." "You will kill yourself if you do," said his friends. "I shall die if I don't!" exclaimed the old man. They took him back. The whole meeting arose, many in tears. His strength

failed and he could not rise, but gathering himself up for one final effort, he said: "Fathers of Scotland, have you any more sons for India? I have spent my life there, and my life is gone; but, if there are no young men to go, I will go back myself, and lay my bones there, that the people may know there is one man in Christian Britain who's ready to die for India."

THE POSSIBILITIES OF LIFE

It is one of the most marvelous and beautiful things in the world that the religious life, if lived in all the fullness of its divine privileges, can be lived in triumph that will withstand all the adverse conditions possible to the pilgrim here below. So many suppose that it remains only for the few to attain heights and excellences of grace and saintliness—that only such as God has blessed with exemptions from the ordinary besetments and trials which afflict the great majority, can hope to attain these greater heights in grace. This is not the case at all. The very glory of our religion is its superiority to any and all environment. It is the possibility of any of us to reach these delectable heights of grace if we are simply faithful to our Lord and Master. The peculiar glory of our religion is that God can and will and does "make *all things* work together for good to them that love him, who are the called according to his purpose." J. R. Miller says with force on this point:

How can you live sweetly amid the vexatious things, the irritating things, the multitude of little worries and frets, which lie all along your way, and which you can not evade? You can not at present change your surroundings. Whatever kind of life you are to live must be lived amid precisely the experiences in which you are now moving. Here you must win your victories or suffer your defeats. No restlessness or discontent can change your lot. Others may have other circumstances surrounding them, but here are yours. You had better make up your mind to accept what you can not alter. You can live a beautiful life in the midst of your present circumstances.

BUILDERS FOR GOD

It is a great thought that God has honored us with the privilege of being builders for Him and His cause in this world. How the thought should impress us and how we should thank Him for this distinction, and how we should seek to be diligent in the pursuit of this great business. This thought is strikingly presented in the form of a parable by Nelson Dalenberg in the *Continent*:

They were builders of God's spiritual house. Each had some ability that fitted him for some part in building up the home where God and men might dwell and work together. But I looked up, and there upon the scaffolding sat two builders, forgetful of their own danger, glaring at each other in jealousy, ready to make their tools weapons of attack. I looked again, and there upon the edge of the scaffolding I saw one fast asleep. Once more I looked and I saw one standing with dejected and downcast look. Down below, amid rubbish, I saw tools growing rusty. Soon they would be lost in the rubbish.

Again I looked, and there were some parading around bearing in their hands fine new tools that had never been used. The handles were already smooth, but yet they were afraid to use the tools. I was on the point of turning away when I heard the sound of hammers. It sounded like many, but when I looked I saw but a few. Their tools were growing old and well worn, but yet they worked on. Then I saw them take the tools that had been dropped by others or were not being used, and continue their work.

Some day we shall stand about the building of the body of Christ, the great building of Christ's church, and there will be great rejoicing among the builders as they look upon the complete building. But, amid all the rejoicing, some will stand with bowed heads weeping because they might have had some part in it. Who will be among those that rejoice?

An Easter Promenade

DURING the afternoon of Easter Sunday, two disciples departed on their journey to Emmaus, a village nearly eight miles distant from Jerusalem. Leaving the city by the western gate and progressing rapidly for about twenty-five minutes, they have reached the edge of the plateau. The blood-stained city and the cloudy and gloom-capped trysting-place of the followers of Jesus, are behind them; and with every step forward and upward, the air seems fresher and freer. Other twenty-five or thirty minutes—perhaps a little more, passing country houses here and there, and they pause to look back on the wide prospect as far as to Bethlehem. Again they pursue their way. They are now getting beyond the dreary, rock region. A short quarter of an hour more, and they have left the well-paved Roman road, and are heading up a lovely valley. The path gently climbs in a north-westerly direction, with the height on which Emmaus stands prominently before them. What an oasis this, in a region of hills! Along the course of the stream, which babbles down, and low in the valley is crossed by a bridge, are sweet-scented orange groves and lemon orchards, olive groves, and luscious fruit trees, shady nooks, bright dwellings, and on the height lovely Emmaus—a sweet spot in which to wander on that afternoon in spring; a most suitable place where to meet such companionship, and to find such teaching, as on that Easter day.

But these disciples were busy with the interchange of thoughts. The concern they were in on account of the death of their beloved Master was sufficiently visible in their countenances; and, as they pursued their journey, talking one with another and debating about the things that had so lately happened among them, concerning the life and doctrine, suffering and death of their Master, and of the report that had just spread among His disciples of His rising that very morning from the dead, Jesus himself overtook them and joined their company. As He appeared like a stranger, they did not in the least suspect that their fellow-traveler was the great Redeemer. He soon entered into conversation with them by inquiring what event had so closely engaged their thought, and why they appeared so sorrowful and dejected, as if they had met with some great disappointment.

Their hearts were quite full of love, but almost empty of faith, and so full of sadness. So is Christ often near us when our eyes are holden, and we know Him not; and so do ignorance and unbelief often fill our hearts with sorrow, even when truest joy would most become us.

To the question of the Stranger, about the topics of their conversation, they replied in language which shows that they were so absorbed by it themselves as scarcely to understand how even a festive pilgrim and stranger in Jerusalem could have failed to know it, or perceive its supreme importance. Yet, strangely unsympathetic as from His question He might seem, there was that in His appearance which unlocked their inmost hearts. They told Him their thoughts about Jesus; how He had showed Himself a Prophet mighty in deed and word before God and all the people; then how their rulers had crucified Him; and, lately, how fresh perplexity had come to them from the tidings which the women had brought, and which Peter and John had so far confirmed, but were unable to explain. Their words were almost childlike in their simplicity, deeply truthful, and with a pathos and earnest craving for guidance and comfort that goes straight to the heart.

To such souls it was that the risen Savior would give His first teaching. The very rebuke with which He opened it, must have brought its comfort. We also, in our weakness, are sometimes sore distressed when we hear what may seem to us at the moment insuperable difficulties raised before any of the great truths

By Rev. Arthur F. Ingler

Luke 24: 13-35.

AND, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs.

AND they talked together of all these things which had happened.

AND it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them.

BUT their eyes were holden that they should not know him.

AND he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad?

AND the one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?

AND he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people:

AND how the chief priests and our rulers delivered him to be condemned to death, and have crucified him.

BUT we trusted that it had been he which should have redeemed Israel: and beside all this, to day is the third day since these things were done.

YEA, and certain women also of our company made us astonished, which were early at the sepulchre;

AND when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive.

AND certain of them which were with us went to the sepulchre, and found it even so as the women had said: but him they saw not.

THEN he said unto them, O fools, and slow of heart to believe all that the prophets have spoken:

OUGHT not Christ to have suffered these things, and to enter into his glory?

AND beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.

AND they drew nigh unto the village, whither they went: and he made as though he would have gone further.

BUT they constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them.

AND it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them.

AND their eyes were opened, and they knew him; and he vanished out of their sight.

AND they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?

AND they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them,

SAying, The Lord is risen indeed, and hath appeared to Simon.

AND they told what things were done in the way, and how he was known of them in breaking of bread.

of our holy faith; and, in perhaps equal weakness, feel comforted and strengthened, when some great one turns them aside, or avows himself in the fact of them a believing disciple of our Lord.

But Christ's rebuke was not of such kind. Their sorrow had arisen from their folly in looking at things visible, and this, from their slowness to believe what the prophets had spoken. Had they attended to this, instead of allowing themselves to be swallowed up by the outward, they would have understood it all. Did not the Scriptures teach this two-fold truth about the Messiah, that He was to suffer and to enter into glory? Then why wonder—why

not rather expect, that He had suffered, and that angels had proclaimed Him alive again? He spake it, and fresh hope sprang up in their hearts; new thoughts rose in their minds. Their eager gaze was now fastened on Him as He opened up the Scriptures, one by one, from Moses and all the prophets, and in each well-remembered passage interpreted to them the things concerning Himself. Oh, that we had been there to hear—though in the silence of our hearts also, if only we crave it, and if we walk with Him, He sometimes opens from the Scriptures, that which comes not to us by critical study: "the things concerning Himself."

All too quickly fled the moments. The brief space was traversed, and the Stranger seemed about to pass on from Emmaus, for the Christ will only abide with us when our longing and loving constrain Him. But they could not part with Him, "They constrained Him." Love made them ingenious. It was toward evening; the day—that remarkable day—was far spent. He must now abide with them.

What a rush of thought and feeling comes to us, as we think of it all, and try to realize times, scenes and circumstances in our experiences, that are blessedly akin to it! The Master allowed Himself to be constrained, aye, I feel He would have left them sorrowfully had they not urged Him to tarry. He went in to be their guest, as they thought, for the night. The simple evening meal was spread and the Stranger sat down with them to the frugal board. And now He could be no longer the Stranger. He was the Master—the beloved Lord. No one asked, or questioned, as He took the bread and blessed it and, breaking it, gave to them. But that moment it was as if an unfelt hand had been taken from their eyelids, as if suddenly the film had been cleared from their sight, and as they knew Him. He vanished from them, and, instead of being sad at His departure, they were unspeakably happy—so happy to know that Jesus was indeed alive and had appeared to them also, and so happy that they never finished that meal; in fact, they had not eaten a mouthful. Oh, the joy of knowing Jesus!

Kind reader, have you felt a Stranger near, trying to open the Scriptures to you—trying to unseal the hidden truths, and have you constrained Him to abide with you till earth's dark night is o'er? Has He deigned to enter the portals of your soul and there reveal Himself as the Bread of Life, the awakening, sustaining Comforter? If so, you have found the meaning of Easter and have enjoyed this "Easter Promenade."

I've found the life of truest joy,
My heart is overflowing;
By day and night my glad employ,
This secret to be showing.

Once selfish joy I vainly tried,
And sought the world for pleasure;
Now self with Christ is crucified,
And He is all my treasure.

But now the Truth that makes me free
Is like a well upspringing;
The risen Christ now lives in me,
And fills my soul with singing.

Oh, the joy of loving Jesus,
Oh, the gladness that is given,
When we know the Father sees us
One with Jesus there in heaven.

Prayer and Promises

From Sermon by

John Matthews, D.D.

PROMISES

WHEN you pray, kneel on a promise and you will rise with an answer.

You must be a pray-er if you wish to be a stayer.

Faith builds with the promises and cements them with prayer.

A Canaanite with a club stands at the door of every promise.

We put on the whole armor of God that we may pray. Prayer is spiritual fighting. He fights best who prays most.

When you come to a wall ten feet high, if you will jump the first three feet, God promises to lift you the other seven.

A promise of God is a projection of God. When we embrace the promises, we have put our arms around God.

The promises of God contain the purposes of God, as the gem lies in the case. He who claims the promises enters the purposes.

FAITH

What is "holy faith" but the faith of a holy man?

Make your faith go to work and earn its bread in the sweat of its face, for the faith that sweats is the faith that wins.

Love is the plummet line by which we build ourselves up on our most holy faith. Let us build by the love line.

If we keep believing, God will keep us filled.

Chapel Talks by President Wiley

No. 2. Christ As Our Apostle

WE ARE well aware that in taking up the apostolic work of Jesus, especially that phase of it which is concerned with prevalent grace, we are entering a field which has been the arena of some of the greatest controversies of the church, and these differences persist in some form or other to the present time.

The purpose of these chapel talks is to present the doctrines of those churches generally classified as "Arminian," in which class the Pentecostal Church of the Nazarene by the doctrinal statement of its Manual is included. Our young people, especially those who are planning to enter the ministry, should be perfectly familiar with the fundamental doctrines of our church. Students leaving this institution to take up the active work of the ministry, will find it necessary not only to have a definite experience and a burning testimony, but also to be able to give a reason for the hope that is within them. It is our desire that every student going out from this institution, shall understand clearly and be able to intelligently present the fundamental teachings of our church and to properly defend them.

In order to properly appreciate the importance of this subject, it will be necessary to briefly review the history of the various positions which have been taken in the church in reference to this phase of the work of grace. No man at the present time in any department of learning ever regrets subjecting himself to the history of his department. The influence which history exerts upon the mind is always safe and generous. The great value of historical study lies in the power which it gives to interpret the present in the light of the past, and nowhere is this more important than in theological study.

"What is unreasonably called 'Arminianism,'" says Dr. Pope, "is the faith of the Eastern and Western churches, representing ancient Christianity through in its forms of corruption, of Lutheranism, representing the Reformation, of the Church of England throughout the British Empire, and of Methodism in all its branches throughout the world" (11.357).

Arminianism takes its name from James Arminius, a professor of theology in the University of Leyden from 1602 to 1609, although it is claimed that these doctrines were set forth previously by John Cassianus, an Eastern monk of Marseilles, France, during the first half of the fifth century. There were no serious divisions in the early church, although there is a

We must dip the pitcher of faith into the fountain of the promises.

If you keep yourself in the faith, He will keep you in His presence.

Faith looks at the broad, onflowing current of our Christian experience. Doubt sees only the "eddies" that seem to flow upstream. Eddies are "infirmities."

A little faith, a span long, will, if carefully nursed, soon grow as strong as Samson, who carried off the gates of Gaza before breakfast.

Faith must be constantly exercised to do good work. That is why God keeps us on the stretch. Thus we keep the "kinks" out of our faith.

Faith as large as a mustard seed can make the mountains move. The littlest living thing is bigger than the biggest dead thing.

If your faith is weak, feed it on the promises of God, morning, noon and night.

Through faith we may have an experience so definite and so dated, so great and so gracious, so living and so loving, we shall never doubt it, men will never question it, and the Devil will stand off and wonder at it!

remarkable anticipation of modern controversies in the New Testament itself. The apostle Paul suffered persecution at the hands of the Jews because of his assertion, "Lo we turn to the Gentiles," the ingathering of the Gentiles being regarded as an invasion of the privileges of the covenant people as the elect of God—"these earliest perverters of the true doctrine of the decreative will of God."

THE PELAGIAN CONTROVERSY OVER ORIGINAL SIN

During the fifth century there arose a controversy over the question of *original sin*, and the promulgation of certain doctrines known as Pelagianism. While these teachings undoubtedly had their origin in the teaching of Pelagius, a British monk who came to Rome in the early part of the century, Pelagianism is not so much the teaching of a single individual, as a complete moral and religious system which formed a decided contrast to Augustinianism. The main tenets of this system as given by Shedd, Fisher, Hagenback and other writers on the history of the Christian doctrine may be briefly stated as follows:

"At birth, each man's voluntary faculty like Adam's, is undetermined either to sin or holiness. Being thus characterless, with a will undecided either for good or evil, and not in the least affected by Adam's apostasy, each individual man, after birth, commences his own voluntariness, originates his own character, and decides his own destiny by the choice of either right or wrong." "Regeneration does not consist in the renewal of the will by an internal operation of divine efficiency, but in the illumination of the intellect by the truth."

AUGUSTINE'S APPRECIATIONS OF DIVINE GRACE

Augustine in his teaching represented the other extreme. Unlike Pelagius with his "moralism" and rationalistic tendency in the interpretation of the Scriptures, he was deeply impressed with the fact of man's dependence. A wild, reckless youth, he sank deep into the mire of sin, and when his life was all but wrecked by his excesses, he was converted through the prayers of a godly mother, and the ministry of Ambrose, a saintly bishop. After his conversion he made such progress as to become unquestionably one of the greatest men in the church since the days of the Apostle Paul. His personal experience led him to a deep appreciation of the grace of God. With him, man had no goodness except in communion, and this was impossible for fallen man apart from the indwelling, inspiring grace of

The doctrines of Augustine are therefore, the perfect opposite of those held by Pelagius. With Augustine, the freedom of the will remains, but it is a freedom only to evil. Grace acts directly and supremely on the will. The grace of the Spirit kindles life here and there where he will, and this first spark of grace has in it all the potentiality and efficient cause of eternal glory. It was from this doctrine of original sin, this "massa perditionis" that the doctrines of the decrees were developed, which later were championed by Calvin, the great modern representative of Augustinianism.

THE REMONSTRANTS AND THE SYNOD OF DORT

It was against the doctrines of Calvinism that the Arminians or "Remonstrants" objected, that is they objected to the rigid predestinarianism. James Arminius, while professor of theology in the University of Leyden, was openly attacked by his strictly Calvinistic opponent, Gomarus, and died in 1609 during the discussion which followed. Simon Episcopius, a dogmatist of high repute, championed the cause of Arminius, and with other adherents of Arminius, enunciated their views in five propositions known as the "Five Points of Arminianism." These propositions were laid before the Dutch states in 1610, in a so-called remonstrance, from which they came to be known as "Remonstrants." A religious conference was called for the settlement of the dispute, but ended without any definite or permanent result. In 1618-19, a synod was called known as the Synod of Dort, which met November 13, 1618, and continued in session until May 9, 1619, a total of one hundred fifty-four sessions. Before this synod the Remonstrants appeared in the persons of thirteen deputies headed by Episcopius. As a result, ninety-three canons were drawn up, combating the principal tenets of the Arminians and developing more thoroughly the Calvinistic system, the Canons of Dort, constituting an important portion of the Calvinistic symbolics. (Cf. Shedd, History of Chr. Doct., Vol. II, 476).

ARMINIANISM IN ENGLAND

After the Synod of Dort had combined in condemning the Remonstrants, many ministers were banished, many were thrown into prison and some were put to death. Macaulay speaks of the proceedings as "manifesting gross injustices, insolence and cruelty." For a time there was a reaction and Arminianism and modified Calvinism, known as Baxterianism, gained ground upon the continent and also in the Anglican church. In the days of Wesley, a strong effort was again made to suppress Arminian views. The university where Mr. Benson and Mr. Fletcher held professorships, made Calvinism a test of office in the college. Mr. Benson was removed and Mr. Fletcher resigned. In the year 1770, Mr. Wesley made a vigorous protest against the spread of Antinomianism, especially amongst the Calvinistic Methodists, and this he did by publishing extracts from the minutes of 1744, which so incensed his enemies, especially the Honorable and Reverend Walter Shirley. This gentleman printed a circular and addressed it to a number of persons, both clergy and laity inviting them to meet him at Bristol, during the time of Mr. Wesley's conference, and go in a body to said conference and insist on a formal recantation of the minutes. One of these letters was addressed to Mr. Fletcher, M. A., of Madeley, and by this means his attention was turned to the minutes. On investigation of the doctrines set forth in these minutes, and a careful comparison of the doctrines which they contained with the Scriptures and the articles and homilies of the church, he could not discover "that dreadful heresy" mentioned by Mr. Shirley, nor find in them anything injurious to the "fundamental principles of Christianity." Instead therefore, of uniting with "other Christian friends, clergy and laity, as well as of the dissenters of the established church," he took up the cause of Mr. Wesley and proposed a series of letters addressed to Mr. Shirley, to be laid before "the principal persons, both clergy and laity" whom he had invited from all parts of

England and Wales to visit Mr. Wesley, in order to force him to retract his sentiments. How mysterious are God's ways! Through evil design on the part of the enemies of truth, God raised up one of the greatest scholars of the church, and provided a defender for the doctrines which Mr. Wesley so ably preached. The work of Mr. Fletcher in his "Checks to Antinomianism" was so masterly, and showed the peculiar genius of the author, and the strength of the cause which he espoused in so complete and masterly a manner that it has never had to be repeated.

This brief historical statement will call your

"Prepare for War!"

"Proclaim ye this among the Gentiles; prepare war, wake up the mighty men, let all the men of war let the weak say, I am

WE ARE living in one of the saddest years of the world's history. When we hear, as a result of the present European war, of graves five miles long, six feet wide and six feet deep to bury the choice manhood of Europe in; of thirteen million people in Poland living on roots and barks of trees; and over a million Servians starving to death, it is enough to appal the stoutest heart. It seems the Pharaohs and kings of past and present days were never satisfied unless they rode hub-deep in human gore, or crimsoned the plains with human blood; and left in their wake devastated cities, the wail of orphans and groan of widows.

But our warfare is different. Our weapons are mighty, but not carnal. Instead of orphans wailing, and widows moaning, there will be rejoicing; instead of taking life, everlasting life is given.

They tell us that less than one-third of the two billion five hundred million of earth's population are nominal Christians. If this is so, something must be done, and I believe the Nazarene church has been raised up to do it. Millions are waiting in sin's dark night for the light; whole continents are starving for the Bread of Heaven; by the tens of thousands they fall and die of thirst for the Living Water. It is a critical hour. It seems the final issues of this age are close at hand; we are facing a climax.

God has written the call in the sky; yea in blood. It is heard in the groan and moan of a billion of unreached souls. The demand is emphasized when we see that seething mass of humanity caught in the giant grasp of the black river of iniquity, and with horrible shrieks glide over the falls and drop into that fearful maelstrom of destruction to be carried out by that whirling vortex to an everlasting undoing. It seems to me the Nazarene church is the Esther of this age, come for such a time as this. Millions of eyes are looking to her for succor and salvation. We have a tremendous responsibility. Let us lay aside petty differences and waive everything in favor of holiness and world-wide evangelism and strike hands to march in solid phalanx to carry the gospel to the remotest regions of the Enemy's territory.

It will mean unflinching zeal, an unquenchable courage and with Martin Luther, say, "Come, let us sing the 46th Psalm, and let earth and hell do their worst."

It will mean more than dress parade or mimic maneuvering. It means to pull down tents, leave the camp of conventionalities, perform services, forms and fads, and carry the fight to the enemy's country. The fight is on, the shrill blast of the bugle rends the air; the colorbearers are holding the banner stained with our Captain's blood, aloft. Our Captain on His white charger "Victory," gives the command, "Forward, march!" What care His loyal legions for long marches and short rations; for hardship or hard-tack; impossibilities or difficulties; disease, devils or death! We have heard the call and command, and forward we march, with voice and pen, sermon and song, testimony

attention to the fact that the interpretations of Scripture which we hold, and the fundamental positions which we take in theology have been subjected to the criticism of the centuries, and those who have championed these positions have suffered greatly in the hands of their enemies. The earlier Remonstrants suffered on the continent through the condemnation of the Synod of Dort, the early Methodists were greatly persecuted in England, and in the colonies of America, both Quakers and Methodists were persecuted by the Puritans to an extent altogether unbecoming professed followers of Christ.

'Written by H. Higbee Lee

Draw near; let them come up; beat your plowshares into swords, and your scythes (margin) into spears; strong? (Joel 3:0,10).

and talent, men and money to give the gospel to the un-gospelized millions.

THE HERALD of HOLINESS, THE OTHER SHEEP, and Publishing House literature are our big 42-centimeter guns, so let us load them to the muzzle and fire them into every country and home possible.

There stand the breastworks, our splendid schools, protecting our education, and sending

Touring Indiana for Holiness

Bud Robinson

We are now in the field of old Indiana making a tour of the state. The Rev. U. E. Harding and his wife, and Miss Oakes, and Rev. C. C. Rinebarger and this writer, make five in our party. We have so far visited two cities and have twenty-seven more to make, but before this letter reaches the press, we will have made six or eight more towns. We only stay from one to two days in a city. We can't tell just yet as to the results of our short stays in the different cities; it may be a great success or it may not be. To go to a city and stay two days and get a revival started, and then move on and leave it, may not be the best, but in many places we have good Nazarene pastors, and they can carry the work forward after we leave. But in quite a number of the cities where we are to visit, we have no Nazarene church or pastor, and nobody to carry the work forward after we move on. Still, we may be able to make such arrangements as to come later and organize a Nazarene church.

We are in a lovely little city now, of several thousand, and not a church in the city that will allow holiness to look through the back door. So we are holding forth in the courthouse. We had secured a church here, and at the last day before we were to arrive, that was refused us, so the dear Lord moved upon the county officials, and they were kind enough to let us have the courthouse. We thank the Lord and press the battle for old-fashioned Bible holiness.

We are having great crowds; every seat taken, and some standing. Thank the Lord, the people are interested even if we can't get a church. We are just back from the morning service. The joy wagon came in loaded to the water-line with joy, and such a time as we had can not be put on paper or in print. A fellow would just have to be there to see how we all acted. The most refreshing, soul-satisfying thing in the whole world is a sweep of spiritual power, when it comes down like rain and melts the people to tears and laughter. Then to stand on the platform and look at the people when a wave of glory is sweeping the thing, is the most beautiful sight in all the wide, wide world. There are no ugly people when they are filled with the Holy Ghost. How free they are from all selfishness when the Holy Ghost comes in like a mighty flood, and sweeps all the fear and doubt and dread and unbelief out of the heart and life of men and women. They look so different, and feel so different, and act so different, and they are just simply different from what they ever were before.

out well-equipped, fire-baptized preachers and missionaries.

Like David, we must be aggressive and on the offensive, carrying the fight to the Devil's domains. While the Eliabs fuss and fume, David takes the slingshot (prayer, faith and divine love) and with the smooth stones (the promises) slays the giant. Thank God! Some of our Davids are pushing out to face the giants in India, some to China, Africa, Japan, Cuba, Mexico, and the Isles of the sea. We promise (if it takes blood) to raise more funds, drill more recruits, send reinforcements and rations to the front and firing lines everywhere. We are in for it; the fight is on. We have mobilized and organized for war. The Devil is stirred, pandemonium reigns in hell, but to let up now means defeat, sudden and sure. It is victory or death. Let us have some spiritual patriotism. Let us agitate, enlist more troops, keep heaven's artillery bombarding Satan's strongholds. Read the reports in the HERALD of HOLINESS and THE OTHER SHEEP and see how victories are gained that are simply marvelous. Let us promote the HERALD and OTHER SHEEP, and simply load people down with this good ammunition. "Everlastingly at it," did you say, Buddie? Well, we say Amen! And that means, "Let it be as you say, and I'll bear my share of the expense."

NEW PHILADELPHIA, OHIO.

Well, before I forget to tell you, we had a fine time at Columbus, Ohio, with Sister Gould and the church. We had a beautiful time there for ten days, but we only had one Sunday and some thirty were saved or sanctified. We took a nice class into the church; some very fine folks. We took in Brother Charles Ward, and he is one of the finest men in Columbus. Although his wife did not come in, she will later. They will make as great a team of Nazarenes as ever came into our church. Plenty of other fine folks in Columbus will some day be red-hot Nazarenes, and all out for Jesus. There is a fine outlook for the Nazarene church in Columbus, with Brother John Gould and his wife at the head, and their children to help them push the battle for Jesus and full salvation. There is no reason why we should not have a church in Columbus second to none in the land. We have everything on our side, and full salvation thrown in. I was so glad to meet so many that were either converted or sanctified while I was there one year ago with Brother Robert Kell. I found so many of them still red-hot for God and holiness.

Meaning of Immortality

EASTER starts in our minds thoughts and questions about immortality. Good Friday shows us Christ dying and laid away in the grave. Easter morning we see Him risen and living again. Is that always the story of death? We know that all die. Shall we all live again? Are we immortal?

People have always thought so. But does that prove it? Has anybody ever come back after dying to tell us? A few have been raised, three by Christ himself, but these only came back to a little longer of the old life and had to die again. None were ever raised to immortality — none but Christ himself. He rose to die no more.

What proofs have we that we shall live again and go on living for ever? The greatest proof of all is that Christ rose again. He said, "Because I live ye shall live also." He said, too, "I am the resurrection, and the life; he that believeth on me, though he die, yet shall he live; and whosoever liveth and believeth on me shall never die." Thus all who believe in Christ have the assurance that they will live for ever. Death is not the end of life for them. It seems to put a stop to their living and doing, but an hour afterward they will be going on with life somewhere, in some form. Death is not a period in

the sentence of life—it is only a comma, a little breathing place, with more to come after.

What should this mean to you? Should it make any difference in the way you live the years you stay here? Should it make any difference in the way young people improve their school days and their opportunities? Should it affect our choice of friends or of things we do in this world.

There is a phrase in one of the Epistles that speaks of the power of an endless life. We may apply the thought in many ways. It makes a vast difference whether the word 'you' say to another will be forgotten as its sound dies, or whether its influence will last for ages. It matters infinitely whether the choice or decision you make today is only for an hour or whether it is the fixing of the course of your life for a career and the settling of your immortal destiny.

If you are immortal, you are dealing now and always with the things of an endless life. Everything you let another do to you is for an immortal impression, whether it be for beauty or for stain. The fabric you build up in yourself through the years will be endless. No prayers will change it or make it beautiful, if you find, near the end, that it has all been wrong. The work you are doing on the lives of others can not be torn out and something else altogether different put in its place, if you should discover by and by that it has been false and ruinous. Pilate did not know the full meaning of his words when he said, "What I have written I have written." The law of an endless life gives a stupendous meaning to every moral act of our life and ought to make us thoughtful and careful in all that we do.

It is a glorious conception of living, therefore, which enables us to think of it as endless, beginning with infancy's first breath and going on without break for ever. It gives us a splendid reach for effort. The years of earth are too short to make much of our life. We have some vast dream and begin to work it out, then what we call death breaks in with its interruption when we seem to be only beginning. But if our conception of life is endless, the interruption is only for a moment and we plan for things that will take ages.

Just how the sentences after the comma will read, we can not know. Just in what form we shall continue to live we may not even guess. We know that we shall be the same persons. Individuality will never be lost. I shall be I through all changes and transformations. The being that shall be serving God a million years hence in the glory of immortal activity will be the same person that played about the home early in childhood, wrought in the hard tasks of mature days, and suffered and sorrowed. I will always be I—there never can be any confusion of individuality. This is perhaps all we can assert positively about the immortal life. But this is a great deal. We shall lose nothing in our efforts. This makes it immensely more worth while to live.

One lesson we may take from all this is, that we should begin now to live the immortal life, to practice immortality. We should think and plan and choose, these common days, for immortality. We should do nothing we should ever wish we had not done. We should say no word we shall ever want unsaid. We should build only fabrics we shall be glad to look upon in endless years. Immortality has begun already in the youngest life. It is not something we shall enter upon when we get to heaven. It is going on now in the schoolroom, on the playground, in the friendships and amusements of the young people, and in all their hours, however spent. We must practice immortality all our days if we would realize its fullest meaning.—*Selected.*

The Resurrected Life

"Dead" is the word used in the New Testament to describe those who are separated from God. It matters not what other conditions obtain in regard to them; they may be rich or poor, free or in slavery, fairly moral or desper-

ately wicked; if they are not in vital union with God, they are dead, and by this the Scriptures mean to say that the only real life is that which is united to God as the branch is to the tree, and draws its lifeblood from Him. It is easy to speculate concerning the varying states and prospects of those who are not in union with God, just as we might discuss the varieties of soil suited to a cemetery; but the New Testament wastes no time in that. Those separated from God are all alike to the writers of Scripture. They are dead, all dead and buried. There is a simplicity of reasonableness in the scriptural position; for if people are separated from God, it makes little difference what bars them from Him. They may be buried in sin or buried in business or buried in pleasure; in either case they are effectually separated from God, cut off from his life, and spiritually dead. Perhaps the largest spiritual cemetery in the

be comforted with dollars and cents, but that life which consists in communion with God and abiding in him. They need a resurrection from the dead.—*The Watchman.*

Easter: Its Secret and Its Meaning

What Christ appeals to, both in His disciples and in the multitudes to whom they preach the gospel of the resurrection, is the inner susceptibility which constitutes the will to believe. Without that susceptibility, physical evidence is useless; with it, such evidence becomes merely subordinated. The apostles were made the trustees of the physical evidence, because in their case personal devotion to our Lord had become so deep and all-controlling that the physical could be thus subordinated to the spiritual. For the world it could not be so. Hence for mankind at large the evidence of the Christian message is fourfold. In the first place, its historical basis is furnished by the apostolic testimony. Then its truth is pressed home by the joy, the power, the unworldly and transcendent satisfaction of their lives. Still further, the spiritual appeal of Christ to the heart, using both historic evidence and apostolic influence, becomes irresistible to those who yield themselves to the Spirit. And, lastly, the message of Easter so illuminates and reinterprets the world as to make its highest and inmost reality great enough to satisfy the reason, the hope, the love, and the holiness without which human nature perishes, but which naturalism can neither explain, satisfy, nor sustain.

With Easter the Sun of Righteousness arises with healing in His wings. As the radiant light touches and quickens every faculty of spiritual being, men find in the risen Christ the "yea" to every promise of God made not only to them, but in and through their nature, its needs, and its aspirations. Thus through the message of Easter they are enabled to possess its secret. The spiritual process which led the disciples on from Easter to Pentecost is reproduced in all that believe.—*The Methodist Times.*

If No Resurrection?

The apostles and other immediate disciples of Christ believed that He rose from the dead on the Sunday after the crucifixion. The Christian church was founded, and developed its first fresh, ardent life, on the strength of this belief. This is the only possible way of accounting for the courage and boldness of the apostles, and for the rapid progress of the Gospel after Pentecost. Canon Westcott has well observed that "the death, the burial, and the resurrection of Christ claim to be facts in exactly the same sense, to be supported by evidence essentially identical in kind, and to be bound together indissolubly as the groundwork of the Christian faith. These words seem to me to be very timely when a dangerous and bewitching subjectivism is so prevalent, and religious consciousness is allowed to usurp the place of authority which rightfully belongs to the Word of God.

If anything is clear, it is that, a short time after the death of Jesus, the apostles and many others affirmed that Jesus had been seen by them in bodily form after the crucifixion. Paul, in 1 Cor. 15, is arguing for a bodily resurrection, and his use of the facts following the crucifixion is without meaning unless they go to show that Jesus had risen in bodily form. Without the resurrection of Jesus Christ, Paul and the writers of the Gospels must stand impeached as false witnesses. His mission on earth would have been a disastrous failure, the Christian church would have been impossible, and the epitaph, written on all the ancient civilizations—"Without hope and without God in the world"—would have continued to echo its dirge-like, melancholy note across all the centuries until now. All the joy and hope and blessedness and good will among men—all for which Christianity, at its best, now stands—had its birth, its growth, and its conquering power in the resurrection of Jesus Christ.—ARTHUR LITTLE, D. D.

from the Other Side of the Gates of Pearl Edith G. Cherry

"Oh, what do you think the angels say?"
Said the children up in heaven.
"There's a dear little girl coming home today.
She is almost ready to fly away
From the earth we used to live in.
Come, let us watch at the gates of pearl
And be ready to welcome the dear little girl,"
Said the children up in heaven.
"God wanted her here where His little ones meet,"
Said the children up in heaven:
"She shall play with us in the golden street;
She had grown too fair and pure and sweet
For the earth she used to live in.
She pined for the sunshine, this dear little girl,
That gilds one side of the gates of pearl,"
Said the children up in heaven.
"So the King called down from the angels' dome,"
Said the children up in heaven:
"My little darling, arise and come
To thy prepared place in the Father's home,
The home that My children live in."
So come, let us watch at the gates of pearl:
For Jesus has called her, the dear little girl,"
Said the children up in heaven.
"Far down on the earth do you hear them weep,"
Said the children up in heaven.
"For the dear little girl has gone to sleep;
The shadows fall, and the night clouds sweep
O'er the earth we used to live in.
But up here there is joy at the gates of pearl.
Oh! why do they weep for their glad little girl?"
Said the children up in heaven.
"Fly with her quickly, Oh, angels dear!"
Said the children up in heaven.
"See, she is coming. Look there! Look there
At the jasper light on her sunny hair
Where the veiling clouds are riven!
Oh, hush, hush, hush! All the swift wings furl!
For he King himself at the gates of pearl
Is taking her hand, dear, tired little girl,
And leading her into heaven." —Exchange.

present age is that devoted to those who are buried in business. It is rather rare to find any one nowadays who is not burrowing underground for more money. The daily papers are full of stories of their efforts. They are trying to break into houses and banks, to break the wills of deceased relatives, to break the banks of gambling houses, to win the money of others by betting on the stock exchange, the ball field, and the race course, to get the money of the public by graft in office or dishonesty in business; and some who are only buried with a slight covering of soil are just keeping away from God by giving all their time and powers to making money in an honorable business way. But whether the covering over them be thick or thin, they are all dead and buried and out of the light of God and the blessedness of living in his glorious day. Now for every one of these there needs to be a resurrection. They need to know that the spiritual is more important than the material; that the soul is worth more than the body; that the real life is the inner life, not the outward; and that the only life worth providing for is not that which can

THE WORK AND THE WORKERS

About the Golden Gate

I spent a week with Rev. Frank B. Smith in March, in a meeting at Angel's Camp. This is one of the early-day gold mining towns, and still the big mines are in operation. Best of all, God is being honored in Angel's Camp, and we now have a church there of twenty members. Mrs. A. A. Osborne was elected Sunday school superintendent at the organization of the church.

March 30th, an all-day meeting was held at Waukena, Rev. Fred Green, pastor. At the morning hour, Rev. P. G. Lineaweaver, pastor at Lindsay, brought a helpful message from the second chapter of John. The District Superintendent preached at the afternoon service, and Rev. Fred A. Smith, of Bakersfield, at night. It was a day that will long be remembered on account of the outpouring of the Holy Ghost. Delegations were present from Fresno, Lindsay, Visalia, and Bakersfield.

The all-day District meeting and Missionary Board, held monthly on San Francisco Bay, met April 7th, at Oakland, Rev. O. F. Goettel, pastor. Rev. S. B. Rhoads, of Alameda, conducted the morning prayer service and Bible reading, much to the profit of all. Brother Rhoads seems to increase in his masterful handling of the Word of God as the days go by. The Missionary Board meeting at 1:30 p. m., was the best the writer has yet seen on this District. Mrs. Mary E. Mabee, treasurer, and who was for several years in Honolulu, brought a ringing message in connection with reading her report. Sister Mabee expects to enter the foreign work again.

The afternoon sermon was preached by Rev. Dr. Farr, pastor of Calvary Baptist church, of Los Angeles, from Eph. 5:18, much to the edification and profit of all present. He was in the city as one of the workers in the Christian and Missionary Alliance, and was kindly loaned to us for this service.

The day was crowned at night with a mighty sermon by Rev. Thomas Murrish, of San Francisco, from Psa. 84:7. All agreed that this was one of the very best all-day meetings held this year. The arrangement for serving the meals by the Oakland church ladies, in the newly opened parlors of the church, was ideal, including fine meals.

At present, Rev. J. B. McBride is engaged in a revival meeting at Bakersfield, with Brother Smith. Lewis and Mathews, are at Milton, with Brother Dutton. April 16th, Fred St. Clair will begin a month's meeting at Stockton, with Brother Bancroft, and April 20th, Harry Hays begins a ten days' campaign at Berkeley with Brother McBride. The Smith Band expect to hold a tent meeting at Murphy before Assembly. Brother and Sister Lamar, pastors at Santa Rosa, have also been in special meetings.

The District Assembly meets at our church in Fresno, corner Coast and Voorman, at the intersection of I street, on the state highway, Wednesday, May 17th. Preliminary service Tuesday evening. General Superintendent J. W. Goodwin will preside. Candidates for examination will meet the Board there Tuesday morning. The usual plan of entertainment will be observed, the local church providing the rooms, and making the arrangements for the meals, the latter to be paid for from the offerings. As soon as delegates are elected, notify Rev. Andrew Downing, 830 McKinley street, Fresno, Cal., as to the number coming from your charge. Let all the churches take note of the action by last District Assembly regarding Assembly expenses, as recorded on page 11 of last District Assembly Minutes, and take action accordingly.

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The Fresno church is being painted inside and out, and will be in fine condition for the oncoming District Assembly. This will be the first time the Assembly has been held in that part of the state, and should be a great benefit to our work in that country.

The District Superintendent called on Brother and Sister D. A. McCoy, at Kerman, the past week, and while they are deprived of Nazarene services, are as much interested in the work of God as ever.

Rev. F. L. Eddy is conducting evangelistic services in the mountains of

come to the meeting and pray through and get an experience. The town was stirred. They were planning a dance for the last night of the meeting, but the dance was broken up, and since, the hall has been changed to a butcher shop. While some did not give up sin and come through, they are quitting their meanness. My next meeting commences April 9th, at Hankinson, N. D. We are asking you to remember us in prayer.

Brother J. O. Young, of Norma, writes that the class there is planning to build a church and parsonage.

Arrived in Japan

WE arrived at Gojo Zuka, Yochome, Kyoto, Japan, on February 25th, and met our friends, Sister Williams and Brother Isayama and wife. Found them in good health, and rejoicing over our coming. Upon reaching Kyoto, we found a Presbyterian missionary, who lives just across the street from us, had prepared dinner for us, so we had a nice reception to our new home in this strange little world. As Miss Williams has written you about our new place, I will not take time to explain, only that we are highly pleased with it. We will be able to make ourselves quite comfortable I believe. We now have the carpenter at work making our kitchen larger and putting in shelves and one thing and another, all of which takes time and money. About all our month's salary is going for repairs. We have the two houses together which makes it fine, and our helper, Isayama, has with our help secured a little house for himself and wife, which costs \$6 a month, making a total rental of \$26. This puts us in a position to live, and not merely exist as our missionaries have been doing heretofore.

We found things in good order here. A fine company of men and a few women. All seem to feel the presence of the Lord. I am encouraged with the outlook for this place. We are laying plans now to further the work, possibly in a larger measure than before. Our object is to get the largest returns possible. We are well equipped for street work. My wife's mother is here, and will relieve us of much of the home affairs, freeing us for the work of the church. For this we thank the Lord. We had good services Sunday, and on Wednesday evening we had a school teacher claiming to get saved. Our first convert. The Lord is richly blessing us all. Remember Kyoto in your prayers.

W. A. ECKEL.

Yuba county. Recently he was in a three weeks' campaign at Oregon House, Dobbins, and Indian Ranch, in which two were sanctified, and some saved, and two Sunday schools organized, with our literature. Brother Eddy just goes on with the fire of God burning in his soul, and in these neglected, out-of-the-way fields, carries them the gospel of full salvation. Oh that God might raise up some more men like Brother Eddy. The fields truly are white unto harvest, but the laborers few.

H. H. MILLER, Dist. Supt.

On the Northern Line

We are glad to report our work on the Dakota-Montana-Minnesota District. We closed a ten days' meeting at Hamilton, Mont., Sister Markham arranging with us to come. She had engaged the Methodist church in which to hold the meetings, but on arriving there, the pastor came to us and said they would have to have the church Tuesday night, Friday night, and all day Sunday. We had preached there only one night. So we came to the conclusion that as we could not have the church every night, we would not do much in a revival there. There was a little gospel mission in the city, and they came to us and offered the mission for services and we accepted. The Lord blessed His Word and several were saved and many revived.

We closed a good meeting at Almont, N. D. We were called there by Sister Hyde. She was running a little Sunday school, chiefly Scandinavians. They came out to our services and the Lord gave us a good meeting. The old-time power came down in real conviction. Thirteen sinners were converted. A number of high school girls would leave school each afternoon,

They have already raised \$500 for the same.

Brother Morris' church at Van Hook, N. D., is doing fine. They are the only church in the town, and outlook is good for the Nazarene work there.

Brother C. B. Prine, at Homestead, Mont., is helping Brother Oleson, pastor, of our church there.

Our pastor at Flaxville, Mont., Sister Florence Bowman, has just returned from Minot, N. D., where she has been receiving treatment for her eyes.

The first annual Sunday School Convention of the Pentecostal Church of the Nazarene, Dakota-Montana District, was held at Surrey, N. D., March 20, 1916. It was a successful convention. Rev. William M. Irwin was elected president for the coming year. The next convention will be held in November, at Sawyer, N. D.

LYMAN BROUGH, Dist. Supt.

A Full Winter's Work

We have spent nearly seventeen years in the Master's service, and on the fields of holy evangelism, but this winter was our first time to assume the office of a pastor. We began our pastorate of the Nazarene church in Ashland, Ky., the first of November, and remained there, according to promise, for five months. During this time we held five services each week, conducted five revivals, organized one Nazarene church, entertained the District Assembly, made three hundred pastoral calls, witnessed many scores of souls get reclaimed, converted and sanctified wholly, received more than seventy members in our local church, adopted the titling plan and the Duplex Envelope system to finance the work of the church, and did all of

our house work edited *The Rescue Messenger*, kept up our correspondence, and kept fully saved.

No better set of folks, or a church with brighter prospects than at Ashland, Ky. We left them in the good hands of Rev. George Ward and wife, of East Palestine, Ohio. God bless them all. At this writing we are at home busy getting ready for our annual spring convention, which is April 20th to 23d. Our slate for this summer is full, and we are making up our slate for 1917. We love God, Bible holiness, and the power and purpose of the Pentecostal Church of the Nazarene. Home address, Pilot Point, Texas.

ALIE and EMMA IRICK,
Evangelists.

Sunday School Convention

The first annual Sunday school convention of the Nazarene church, Dakota-Montana District, was held at Surrey, N. D., March 20, 1916. The following program was given:

Forenoon Session—10 A. M.

Singing.
Devotional—Led by Rev. W. M. Irwin.
Election of Officers.
"Object of Sunday School Convention"—Rev. J. H. Clymer.
Special Music—Quartette.
"Origin of Sunday School"—Rev. Florence Bowman.
"Qualifications of Superintendent"—D. Mower, Mrs. Holcomb.

Afternoon Session—2 to 4 P. M.

Singing.
Devotional—Led by Rev. Florence Bowman.
"Qualifications of Teacher"—J. J. Larsen, William Culbertson.
"Primary Methods in Sunday School"—J. H. Clymer, J. J. Larsen.
Special Music—Primary Class.
"Missions in Sunday School"—Rev. E. C. Pounds.
Special Music; Duet.
"Decision Day in Sunday School"—T. T. Zook.

Evening Session—7:30 P. M.

Singing.
Devotional—Led by Rev. J. H. Clymer.
Special Music—Duet.
"How to Interest People in Sunday School Work in This Twentieth Century"—Rev. W. M. Irwin.
Singing.
Benediction.

The addresses were all practical and to the point; special music numbers were enjoyed, especially that given by the Primary class.

Rev. W. M. Irwin, of Minot, N. D., was elected president; Rev. J. H. Clymer, of Surrey, N. D., vice president, and Mrs. J. J. Larsen, of Surrey, N. D., secretary-treasurer, to hold office until next meeting, which will be held in Sawyer, N. D., November 8, 1916.

Coming to the Top in Tennessee

Since the 17th of March, we have made a tour of the West Tennessee churches, visiting Uba Springs, Zion, Walnut Grove, Paris, Faxon, Mt. Union, Stewart, Erin, Griffin's and Clarksville. Brother Cox and his people are live wires and are bringing things to pass. The revival campaign is on, and we are expecting a glorious sweep of victory on this work.

Brother Collier lives in the hearts of his people, and system is his watchword. His people are alive to every interest of the church. Paris reminds me of the mule in the well. The old farmer decided that it would cost more to get the mule out of the well than the mule would be worth to him, so he proceeded to shovel in dirt, and the mule proceeded to tramp, so when the well was filled, the mule was on top. The Paris church is tramping heroically, and no doubt, when the well is filled, she will be on top.

Brother Lowe is in favor with his people, and is forging ahead with a hero's tread. The interest of our church is safe in his hands.

Brother Sanders and his flock are lovers of the plain old-fashioned gospel. The old gospel trumpet is heard in that field, with no uncertain sound, and the people are prepared to battle.

I find Brother Cooper in the heart of his people, at Clarksville. A more faithful band I have not met anywhere. The revival spirit is on. We have been conducting evangelistic services, since Sunday morning, April 2d, and will continue through next Sunday. Good crowds, fine interest, a number at the altar, and some have prayed through.

Had a good, encouraging letter yesterday from our former District Superintendent, Brother J. A. Chenault, with good word for the Tennessee District.

F. W. JOHNSON, *Dist. Supt.*

Victories in the Southland

On March 26th, we closed a good meeting at Rullinger, Texas. A goodly number were saved or sanctified. Some good folks came into the Nazarene church as a result of the meeting. Pastor J. W. Bost is a fine man to labor with. My brother, W. E. Ellis, was with me in this meeting.

I am now at Duncan, Okla., with Rev. Charles Robison, pastor of the Nazarene church. The town is stirred, and souls are praying through in most every service. The church is under the lord, and we are expecting a great salvation time this week.

I. M. ELLIS.

Idaho-Oregon Holiness School

The Idaho-Oregon Holiness School is closing a prosperous year. The outlook for the future is encouraging.

Over \$6,000 was raised last week for the purpose of erecting new buildings this summer. We need \$100,000 to do what we ought to in order to meet the demands. Students are now making inquiry for next year; many families are moving in. We expect between fifty and one hundred families to settle near the school before school opens.

We have secured an option on 150 city lots for a short time that lie between the school and the city. These lots are desirable resident lots, 50 x 140 feet. These we expect the holiness people to buy and settle on. Any one giving the school \$500, we will give them their choice of any one of these. They can pay for them in five payments, \$100 down, the rest as they choose inside of four years. This is the best climate to be found any place and the town is a thriving city, on the main line of the Oregon Short Line. In the famous Snake river valley. The Arrowrock dam has made this region one of the fertile spots of the earth. Now is the time to buy. These lots are sure to advance when the option expires.

Write at once to Rev. W. H. Tullis, financial agent, for information, if you intend to locate near a holiness school to educate your children. We would be glad to send you a plat of the lots and any information you might need.

We have a school that stands for "Out and out second-blessing holiness."

We expect to hear from you soon.
Yours truly,
W. H. TULLIS, *Financial Agent.*
NANPA, IDAHO.

A Resolution

At the Preachers' Meeting of the New England District, which convened in Lynn, Wednesday, April 5, 1916, it was voted that the pastor of the church be a committee of one to draft the following resolution, and that a copy of the same be published in the HERALD of HOLINESS:

Evangelist Martha E. Curry, our beloved and esteemed sister in Christ,

At Peniel University

EVER onward and upward is the prevailing spirit with the church and school at Peniel. We have been wading in clover up to our eyes for some time. The school literary societies have been having programs and recitals, and the musical department has been giving us charming programs, while the classes in expression have been giving us entertainments; real feasts of oratory.

While the intellectual has been giving us these rare treats, the spiritual interest of the school and church is moving on a high plane. Prayer-meetings are soul feasts, and we have several of them weekly. They are times of refreshing and demonstrations of the Holy Ghost. At every prayer service requests come in, and some from long distances, for prayers for the sick. Our pastor is with us the first two Sundays in the month, the other part of the month he is out working in the interest of the college. During his absence the president of the school supplies his place.

Our excellent and highly appreciated District Superintendent, who is with us now for a short time, preached for us Sunday and at night. He was full of spiritual life and courage, and gives us a good and encouraging report of the work on the District. There is an increased membership, and growth in grace are fruits of the work.

General Superintendent, Rev. R. T. Williams, is now at home among us, having been gone for some weeks in the evangelistic work, filling some engagements in Michigan and Arkansas, made previous to his call to the position of General Superintendent. We are glad to have him located with us. We all love him. He is one of God's worthy sons. We are sure he will please God in the field of his labors. In cleanness of life, in efficiency, and ability for the work, he will be strength and wisdom to the Pentecostal Church of the Nazarene.

Peniel church is rich in grace, experience and good work. The people are poor in pocket, but the most willing hearted people we ever saw, always pulling, lifting, and helping. We are highly exalted in having so many of God's spiritual giants living among us. Their power is felt far away and comes by the indwelling of the Holy Ghost.

May 11th to 14th, our Preachers' Convention of the Dallas District convenes at Peniel, just in good time to take in the commencement exercises. Let every preacher of the Dallas District be on hand and be of courage and strength to one another.

The invitation is broad. Come everybody and feast your minds and hearts on the good things we have for you.

E. H. SHEEKS.

for some time has been ill and under the physician's care. For this cause she has been obliged to refuse the many calls she has had from time to time. Sister Curry is considered by all who know her, an excellent preacher, and one of the most successful evangelists in the field today. Being extremely zealous for the cause of holiness, and with a passionate burden on her heart for the lost, to be laid aside by sickness and unable to pursue the work to which she has devoted her life is hard indeed for her to bear. Therefore, be it

Resolved, That we, the preachers of the New England District, do hereby express to our afflicted sister our heartfelt sympathy, and pray that God in His infinite mercy may soon restore her to perfect health, and thus enable her to enter again that service for which she is so eminently fitted.

THEODORE E. BEEBE.

THE WORK of the : CHURCHES :

Birmingham, Ala.

I was called to the pastorate of this work at the last Assembly. The church is not very strong in number, but we have some real saints of God. We have a good Sunday school, preaching morning and evening, our mid-week prayer-meetings and a weekly cottage prayer-meeting. The Lord is with us and giving us the victory. We have taken in six new members this year and expecting more to come in. We are now praying for a great revival here and for God to send us the right man. Join with us in prayer for a great time here for God and souls. This is a great city and a needy field and can be made a great center for second blessing holiness. The work has been greatly hindered for the lack of some good place to hold our services, but we thank God for a good place now. We have a building to

hold our meetings and for the pastor to live, which is very nice and convenient. We are looking for great things from the Lord here this summer. Pray much for the church at Birmingham and for the pastor that he may be at his best and used of God in building up a great work here.—P. C. Ramsey, 4729 First avenue.

Baltimore, Md.

Our congregation has moved into a nice brick church, corner of Cross and Nanticoke streets, thus giving us the room we have needed for a long time. Since the first of July, we have had about fifty-five definite seekers at our altar, nearly all of whom received what they were seeking. Twenty have joined the church, and several names restored to the rolls that were lost sight of when the church was disorganized a few years ago. Our first service was held in our new location on April 2d. One man—a stranger—came to the altar and was reclaimed. A nice piano has been secured; a beautiful spirit prevails; all bills have been paid promptly, and we are greatly encouraged to go forward. Very few weeks have gone by without there being seekers at our altar. We are praising the Lord for these blessings, and we are expecting greater things the coming year.—L. B. Williams, *Pastor.*

WASHINGTON, D. C.

Newberg, Ore.

We have closed a successful meeting, beginning on March 8th, and closing on the 26th. Our District Superintendent was with us for the first five nights and then Stella Crooks took up the meeting and carried it on over two Sundays. Brother Little's preaching was in the Spirit. Sister Crooks' preaching won the hearts of the people of Newberg. There were about forty-five seekers during the meeting, either for pardon or purity. Sister Crooks is a woman of prayer, and believes in praying a revival down instead of working it up. Our District

Missionary Italy will convene here on the sixth and seventh of this month. We are expecting a time of blessing and enlightenment.—Florence Wells, *Deaconess.*

First Church, Kansas City

It has been some weeks since I have reported our work here, but God has been with us in saving, sanctifying, and edifying power. Sunday, April 2d, was one of the greatest days in the history of First Church. In the morning, our pastor preached on the second coming of Jesus, and our hearts were made to rejoice as we contemplated His return, and the effect it would have on the Scriptures, Jesus, Holy Ghost, and saints. Truly it was marvelous, blessed, and edifying. In the afternoon we held our first monthly missionary rally. I have heard people say missionary rallies were dry, but I am sure they would have reversed their verdict should they have been present last Sunday afternoon. We had recitations by some of the Sunday school scholars, reading of missionary paper by Mrs. Dr. Needles, member of the Ladies' Missionary Society, addresses by the pastor, Dr. Matthews, C. A. McConnell, and assistant pastor, E. F. Wilde, solo by Mrs. E. G. Anderson, and a mixed quartette, Mrs. E. G. Anderson, Mrs. E. F. Wilde, F. R. McConnell, E. F. Wilde, singing "Dark Africa," and a selection by our choir, "We are full salvation soldiers." At the close, we had a grand altar service. The scene was indescribable. Some were praying for pardon, some for sanctification, and a few settling it for ever to be God's messenger to the foreign fields. In the Young People's meeting following, four of our young people spoke five minutes each, telling bits of their experience to the edification of all present. At night, the pastor preached another of his blessed evangelistic sermons, and many responded to the altar call for pardon or purity, all praying through. Truly, that day will ever linger in our memories as one of the great days of our lives. Our young people are growing spiritually, and the society is growing numerically. We have as fine a class of young people as can be found anywhere. They sing, shout, pray and testify, give and boast until heaven breaks out in a jubilee. In fact this is the singeingest crowd of folks this scribe has ever had the privilege of leading. Our young people have from four to eight cottage prayer-meetings in the city every Tuesday night. Last week, four were saved, three sanctified, and one backslider reclaimed in these cottage meetings. On Sunday, April 30th, we are to cele-

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brate "Anniversary Day." Just one year ago, April 27th, 1915, we moved from the little stucco church to this magnificent house of worship. At that time the membership was a little over sixty. Just a little band, so to speak, but pastor and people with hearts full of faith, fire, and clear-cut vision. Since then this little band has grown from a handful to an army of three hundred. "Behold what God hath wrought." So on April 30th, we will take time to rejoice and give thanks to God for all His goodness and mercy. Truly God hath wrought a great work here in Kansas City. On that day we will put out the table again, start a Hallelujah march, (Nazarene fashion) and with our few dimes, dollars and greenbacks, raise about \$1,100, to clean up the next payment on the mortgage. You say, How can you do it? Just pray, pray again, pray again, believe, believe again, put out the table, march around, count the money, pay the bill, and go on our way rejoicing. This is the Lord's battle, not ours. Why should He not pay the bills?—E. F. Wilde, Asst. Pastor.

Peniel, Texas

Truly these are blessed days in dear old Peniel. The results of our mid-winter meeting were very gratifying and especially so when we see them so lasting. As we near commencement, we think of the homes made happy, and hearts made glad by the salvation of boys and girls, who, when they came here, were not saved, and now will return with the beauty of God's salvation in their hearts to light a community for God. Surely God and angels look with smiles upon such work. We have been especially blessed in having with us for the past two Sundays, both our General and District Superintendents. Brother Pierce, our District Superintendent, preached two very practical sermons Sunday, April 2d. Every one seemed to be blessed as he gave out God's truth. April 9th, our Junior General Superintendent, Rev. R. T. Williams, who was educated in Peniel University, and whom we all love and reverence, brought two great messages. His subject in the morning was Isaiah's vision. At the close of the service, many people bowed at the altar and partook of the bread and wine in communion. In the afternoon at 2:30 o'clock, people gathered in the building for a prayer service, which was owned of God. The Young People's Leagues met at their usual time. President Chapman spoke at the Young Men's League. At the evening meeting, Brother Wil-

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Shingler Holiness University

THIS school is located at Donalsonville, Ga., a beautiful town of about fifteen hundred inhabitants. This is a fine farming section, and the people seem to be good citizens, and also prosperous. We have a strong Pentecostal Church of the Nazarene in Donalsonville, made up of the very best people in the community.

It was my privilege to visit the University last December and spend a few days looking around before going to the Southeastern District Assembly, at Glennville, Ga. From what I saw, I was much impressed with the school and the location. After the Assembly, I was invited by the pastor, Dr. Z. B. Whitehurst, to conduct a Christmas meeting. God gave liberty in preaching His Word, and some souls were blest. The interest was greatly increasing, when I was called home on account of sickness in my family, but the meeting was continued under the direction of the efficient pastor, Dr. Whitehurst, with Rev. M. M. Bussey. The brethren wrote me later that the meeting was a blessed success. When we left, the saints were beginning to get the fire down on them.

THE BUILDING

The building is a three-story brick. It has about sixty rooms, and is up-to-date in all of its arrangements, from the basement to the top; heated by steam, has electric lights, a number of bath rooms, lavatories, sinks, toilets, fountains, etc., throughout. The school also has an abundance of good water, which is pumped from a deep well on the grounds. I was agreeably surprised to find such a splendid equipment. The building is made of the very best material that could be secured, and the workmanship is first-class. The building is a marvel of art. The heating department is perfectly safe, and even if there should be an explosion, the room where the furnace is located is so arranged that it could not be set on fire; and I must say that this is a great feature for any school.

THE FACULTY

The Faculty is one of the important features in such a school. Rev. Z. B. Whitehurst, A. B., D. D., is the president. Dr. Whitehurst is at home in the school room; he has had many years experience in public schools and in holiness colleges, and he is thoroughly capable for the important place that he occupies. I have never met a more busy man than Brother Whitehurst. He is also a spiritual man, and longs to see every student saved and sanctified. It was my privilege to attend several of his classes, and I was delighted with his work. Then there are the other branches who are all Christians, and well prepared to carry their part of the work. Mrs. Whitehurst is in charge of the kindergarten department. The other teachers are: Rev. H. L. Goodell, Mrs. M. M. Bussey, Mrs. Todd and Miss Ellen Whitehurst. They are all good, consecrated teachers, and are not simply out after money, as they are making a great sacrifice to help get the school on a solid basis.

The following courses are maintained: Primary, Intermediate, Academic, Commercial Science, Liberal Arts, Divinity, Scientific and Music.

THE SPIRITUAL CONDITION

I found the spiritual condition of the Shingler University good. Every student is taught the Bible, and prayer is held at the opening of each class; besides, a chapel service is held every morning. All of the students go to service every Sunday. They have the privilege of attending a church that stands for the full gospel. This school is pushing holiness, and God is blessing.

Mr. T. J. Shingler is the human instrument that God has used to establish this splendid school. He is a business man in Donalsonville. God has blest him in a financial way, and he has his means consecrated to God and holiness. It was my privilege to spend a few days in his home during our meeting, and I never met a more delightful family. Sister Shingler is a consecrated woman, and does much for the cause.

This is the opportunity of the Southeast for a holiness college, and if all of our people would rally to the school, it would become a great school in a few years. If you are contemplating sending your son or daughter to a good school, investigate the college at Donalsonville, Ga.

THE CAMPUS

The college campus is beautiful and already the president of the college is improving the grounds. They also have a fine tabernacle under which they hold their annual campmeeting. The tabernacle is near the college. The management has quite a few nice building lots for sale near the college, and that offers those who would like to move to some good school, the chance of being located near the school. If you are interested in the school, write to Dr. Z. B. Whitehurst, Donalsonville, Ga. The Shingler Holiness University is under the management of the Pentecostal Church of the Nazarene, and this gives us the assurance that it will stand for the full gospel.

C. H. LANCASTER,
Superintendent Florida District.

liams spoke from the text in Rev. 3:20. Ten persons came to the altar, and almost if not all of them found victory.—J. E. Bates, Pastor.

Lissie, Texas, Circuit

Since I last reported our work here, we have had the privilege of visiting other fields of labor. Our District Superintendent's work here at Lissie and at Lolita, in January and February, proved to be lasting. At Lissie, the Lord met with us in every service for eighteen days, and the people will never forget Brother Pierce's mes-

sages of full salvation. The work was strengthened and new friends were made for holiness. At Lolita, by the labors of Brother Pierce, for the past three years in summer and annual meetings, holiness has been rooted deeply. The majority of the people not only desire the preaching of holiness, but demand it. Since January, we have been filling monthly appointments at Lolita. The last of February and the first part of March, we had the privilege of falling in with Brothers White, Maedgen and Greenfield, while they labored at Temple, Texas.

The battle was hard fighting, but they slept under their new campaign tent, preached soul-stirring and bell-defeating messages to the small crowds who came. By earnest praying and faithful intercession, the power fell, deep conviction seized the hearts of the people, and soon the number of professions reached to thirty. Now there is a church established there. It took two months to get the work established, but it pays to hold on until victory comes. We have engaged the services of Brothers Leo F. Maedgen, C. H. White and E. L. Greenfield, for the month of June, commencing the second and continuing until God says, "It is enough."—Johnnie J. Douglas, Pastor.

Rutherford, Tenn.

The Devil is fighting the doctrine of holiness in this part of Tennessee. Most of the preaching is of the sanctification that is not for this life. Our church was edified by the good sermons preached by our new District Superintendent, F. W. Johnson. I was privileged to be with him some years ago, and then learned to love him. We are praying that God may make him a great blessing to the Tennessee District, as we had to give up dear Brother Chenault.—E. T. Cox, Pastor.

Berkeley, Cal.

As a preacher, our pastor, Brother McBride, is a powerful instrument in the hands of God, carrying with him the pentecostal fire to the hearts of his people. During his pastorate here, sinners have been saved, backsliders reclaimed, believers sanctified, while the precious saints have been wonderfully refreshed with spiritual food and encouragement. A call for another year was extended to our pastor, by the Board, but he feels the Lord is calling him back to the evangelistic work, so he lovingly and appreciatively declined. Our dear Sister McBride is a beautiful type of Christian character, is loved by all, and is a devoted companion and helper to her husband, also a steadfast and faithful worker toward the upbuilding of the church in all its branches. Sister Maidie McBride, their only daughter, is an excellent example of young Christian womanhood, and has endeared herself to the hearts of those of us who have become acquainted with her since her return from college at Pasadena. We shall miss these precious ones. Our Sunday school is progressing successfully under the leadership of its superintendent, Brother McCall, and his staff of faithful teachers. The attendance has now reached ninety-two. Credit is due our young Sister Jordan, who every Sunday morning accompanies the Sunday school wagon, picking up the little tots, many of whom otherwise could not be present. Brother McCall hopes to have the attendance reach at least one hundred before the end of the church year. The

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Young People's Society, under the presidency of Sister Quail, is forging ahead, and we are praying and expecting greater work to be done by this organization. Great praise is due our deaconesses, Sisters Cornwall and McCall, for the work they are rendering among the sick and needy, both in and out of our congregation. Only those who come into contact with them in their rounds of mercy, really know the sacrifices these precious sisters are making in their unswerving loyalty to the cause of Jesus. Through their ministrations, sinners have been brought into the kingdom. Our cottage prayer-meetings are well attended every Friday evening, and souls are blessed in song, prayer, and testimony. At our last one, dear old mother Baker, who is about ninety years of age, and a precious saint of God, brought down the glory in prayer, and testified to those present what joy it really meant to have the fulness of the Holy Spirit abiding within. Her life is certainly an inspiration to us who are younger. Last Wednesday, we had a very enthusiastic missionary meeting, presided over by District Superintendent H. H. Miller. Brother Miller gave us a good, spiritual talk on missions in general throughout foreign lands, followed by Brother Clinton in a brief outline of some of his experiences in China, when a missionary to that country. On Sunday morning, April 8th, we expect to have with us the Rev. Hostler, of Annam (French Indo-China), pioneer missionary to that country. On April 20th, ten days of revival meetings will commence in our church, conducted by Rev. Harry Hays, District Superintendent of the Idaho District, Nampa, Idaho. We are praying for and anticipating a great wave of salvation when he comes. — A. M. L.

Nauvoo, Ala

Since our last report, the blessings of God have been upon us in a special way. The fourth Sunday in March was a blessed day of victory in Nauvoo. In the night service, one young lady prayed through to victory. Our prayermeeting the following Wednesday night was splendid. A mother of several children, who had never heard her children's voices, was healed of deafness, and she and her husband were out at prayermeeting to tell the good news. Our District Superintendent was with us at the Nazarene chapel last Sunday. He proved a great blessing to our church there. We are always glad to have this good man with us. He preached for us at Saragossa, Monday night, and at Carbon Hill, Wednesday night. God is making him a blessing as he goes.— H. H. Hooker, *Pastor*.

Texarkana, Texas

We are glad to report that the Lord is with us. Our meeting at McGregor, Texas, was blessed of God. Some twenty or twenty-five prayed through to pardon or purity. Arrangements

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**Report of Treasurer
General Foreign Missionary Board
Pentecostal Church of the Nazarene
E. G. Anderson, Treasurer**

RECEIPTS

Districts	
Alabama	\$ 111 21
Alberta	20 33
Arkansas	100 09
Chicago Central	042 71
Colorado	102 75
Dakota-Montana	207 68
Dallas	170 70
Florida	31 31
Georgia	11 46
Hamlin	441 20
Idaho-Oregon	230 11
Indiana	346 44
Iowa	226 62
Kansas	1,137 60
Kentucky	70 86
Little Rock	74 53
Louisiana	42 80
Manitoba	24 00
Michigan	25 74
Mississippi	27 75
Missouri	37 90
Nebraska	164 86
New England	1,033 81
New Mexico	83 40
New York	836 28
Northwest	866 46
Northern Mexico	51 17
Eastern Oklahoma	159 62
Western Oklahoma	251 48
Pittsburgh	943 45
San Antonio	300 02
San Francisco	324 08
Southeast	35 83
Southern California	1,400 00
Tennessee	1,237 00
Wash.-Phila.	233 00
Total	\$12,357 10

Miscellaneous

Individuals	\$20 89
Interest	54 23
Total	75 12

Total Receipts General Fund \$12,432 22

Special Funds

Africa	\$ 460 15
Central America	101 50
Children's Day Programs	8 70
China	321 80
Cuba	37 57

RECAPITULATION

General Fund

Received from Districts	\$12,357 10
Miscellaneous receipts	75 12
Cash on hand, October 1, 1915	2,016 12
Total	\$14,448 34
Disbursements	15,260 47
Overdraft in General Fund, April 1, 1916	\$ 812 13

Special Fund

Receipts	\$ 8,220 18
Cash on hand, October 1, 1915	2,590 12
Total	\$11,119 30
Disbursements	9,694 02
Cash on hand, April 1, 1916	\$ 1,425 28

Trust Fund

Received for J. D. Monroe Estate	\$ 40 00
Cash on hand, October 1, 1915	1,348 90
Total	\$ 1,388 90
Disbursements	\$ 170 00

El Paso church debt	50 00
El Paso property, rents	95 15
Garo	100 00
Hallelujah Village	6,086 70
Hope School	1,493 91
Western India	733 11
Japan	351 02
Mexico	26 97
J. D. Monroe Missionary Fund	495 72
"Other Sheep" Fund	67 00

Total receipts, Special Fund \$11,119 30

DISBURSEMENTS

General Fund

Administration	\$ 1,477 96
Africa	1,262 50
Brava	300 00
Canada	100 00
Central America	336 00
China	720 00
Contingent Fund	1,535 00
Cuba	615 00
Lillian Pool	13 07
Incidental Fund	953 61
Calcutta, India	1,570 55
Western India	2,399 70
Interest and exchange	8 11
Japan, Kyoto and Fuku-chiyama	1,204 98
Kumamoto	831 00
Mexico, D. F.	420 00
Mexico, Northern	651 00
Scotland	249 99
E. M. Tanner	125 00
Traveling expense	487 00

Total \$15,260 47

Special Fund

Africa	\$ 108 60
Central America	161 50
China	130 75
Cuba	20 00
El Paso property	147 05
Garo	100 00
Hallelujah Village	6,080 09
Hope School	1,435 17
Western India	640 97
Japan	227 92
Mexico	20 97
Total	\$ 9,694 02

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giving us freedom in preaching the Word at Hall's Chapel, and we are expecting some fruits from our labors. We are doing our best to preach Bible holiness for Jesus' sake.—J. L. Sanders.

Hudson, La., Circuit

God has given us four churches in charge this year and has blessed us with redeemed souls. Louisiana is a ripe field for holiness. Brother J. E. Gaar, from Hamlin, Texas, is spending the month of April in Louisiana in revival work. He closes the services here April 9th. He handles sin with his gloves off. He gives us Bible readings at the morning services and then preaches soul-stirring messages at night. We have had good interest, a number saved and sanctified, and backsliders reclaimed. Brother Gaar will hold a meeting at Hodge, La., as he goes from here.—J. A. Pruett, *Pastor*.

Harvard, Idaho

A revival meeting of four weeks just closed at Harvard, Idaho. Brother C. U. Fowler, pastor of Troy, Idaho, was the instrument that God used to put the Devil on the run. In four weeks there were twenty-five saved, one reclaimed, and five sanctified. Sister Neva Stamper helped by playing the organ and in song. Brother Fowler organized a Pentecostal Church of the Nazarene of thirteen members, and others will unite later.—Arthur Gilliam.

New Bedford, Mass.

The church in New Bedford is taking on spiritual proportions these days. Our attendance is on the increase and the spiritual tide is coming in. Our prayermeetings are seasons of heavenly delight. Last Tuesday night, was one of those rare, heavenly refreshing seasons, when the heavenly gases are blowing and the glory streams down. We had thirty-eight present on Thursday night. Our work here was never in a better condition than now, with increasing congregations. The prospect is good for the coming year. I close my five years' pastorate with this church, the first of May, with the best of feelings, and harmony prevailing. I expect to take up work with our South Providence church, after the Assembly.—F. W. Domina.

Hudson, La.

God is still blessing in many ways. He gave us a glorious meeting with Brother J. E. Gaar, from Hamlin,

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were being made at the close of the meeting for a Nazarene church. We came from there to Texarkana, and are engaged in the battle with Pastor Pinson and his band of workers. The meeting opens with good prospects for a revival of salvation.—R. B. Gilmore and Wife; V. B. Atteberry and Wife.

Stewart, Tennessee Circuit

Our church at Stewart is progressing nicely. Brother F. W. Johnson,

our District Superintendent, was with us recently, and preached us four fine sermons, that were a blessing to all who heard him. He is a clear, forceful, logical and uncompromising holiness preacher. Our church at Standing Rock is taking on new life, for which we rejoice. We have some real Nazarenes there, who are standing nobly by the church. We also have a few at Long Creek, who have not bowed their knees to Baal. The dear Lord is

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Texas, with his searching messages. There were about thirty souls helped and the work revived. Brother Gaar is a great man of God and he spends hours at a time on his knees. We covet your prayers.—J. A. Pruett, *Pastor.*

Dallas, Texas

We are glad to report victory at Bethel Mission. We have reorganized and adopted a constitution and by-laws and stand for justification and entire sanctification. There are five who are Nazarenes and we are allowed what money we pay to support the mission, to be credited to the home mission fund. The Superintendent, Sister Chandler, is an old-time Methodist and others are Baptist. We have a foreign missionary society with Sister W. B. Fisher as president. The writer brought the message the first meeting and three dollars was raised. We have it in connection with the Sunday school once a month. Brother W. M. Nelson brought the second message, and two dollars was raised. Brother G. N. Ware, a young Nazarene preacher, had charge of the night services. Sunday morning services were in charge of the writer. God is giving us men and women of one mind and heart, and they have the blessing. We are sowing beside all waters and are giving out tracts and papers.—Mrs. Clara R. Pence, 913 Bellevue, Dallas, Texas.

Malden, Mass.

The little church is moving on. Since my last report, our beloved Brother Boarders has gone to his field of labor in Chicago. About one hundred friends and neighbors gathered at the North station in Boston to bid them God-speed. Hymns were sung in the depot, and amid handshakes and weeping, we watched the train pull out. God has dealt kindly with us in sending Brother Martin, of Chicago. Sunday morning he preached his first sermon in the Northeast. His text was Psa. 133:1. Brother Martin is a man of God, and we are expecting great things and many precious souls under his ministry. He is to hold a series of meetings, beginning Sunday, April 9th, and ending Easter Sunday. We are to have the youngest evangelist in the New England District, Brother Lewis Bacheller. Brother Bacheller has been doing evangelistic work for some months in Maine, New Hampshire, and Massachusetts with great success. We also have the

The Acts of the Missionaries

Written by L. S. TRACY.

NOW it came to pass on a certain day that the missionary and two of the brethren, Woman and Dhonduba, departed from Hatla to visit the brethren at Maimbai, and as they entered into the village they learned that Beemabai, the aged mother of Limbaji was unconscious with a certain periodical malady and seemed nigh unto death; and the house was full of weeping people, both Christians and heathen, because she was like a mother unto them all. It appeared unto the brethren that the woman must certainly die, but they made supplication unto the Lord to give her another opportunity because she was yet an unbeliever, though her son Limbaji and his family had been staunch Christians for some years; and the Lord heard their prayer, and raised her up, and she arose and talked with them, and all that heard it glorified the Lord.

After they had lodged that night on some cornstalks on the veranda, it came to the notice of the missionary that there was a dispute among the brethren at Maimbai about a small pathway before one of the houses. It appeareth that such disputes gender strife; so after the missionary had sought the direction of the Holy Ghost, he called them all together and read in their hearing the sixth chapter of 1 Corinthians, from the first to the fourteenth verse, and exhorted them to be at peace among themselves. Now when all the brethren had asked him to be their judge in this matter, and had promised to abide by his decision, he consented that it was good, and held a little investigation into the history of every little piece of land and every little house that composed the Christian quarter in that village, because there was no registry of village lots in those days. After this was completed, and he was convinced of the right of the dispute, he gave judgment and reproved the erring brother. Then he measured every lot of land and every house and made a map that will be permanently placed on the Mission records at Buldana for reference.

The night after, the brethren lodged in the house, which the missionary not assaying to do, because of the poor ventilation, slept on the mud floor of the veranda. And it came to pass that a goat was tied close on one side of him and three kids and two sitting hens close on the other side of him, with no obstruction between, and the goat and kids did send wireless messages and sneeze and snore most diligently through the night, but the missionary had in mercy been provided with a cold in the head that prevented him from being disturbed, at least by the odors.

In the early morning when it had become day, he arose and called the brethren together for service. In the meantime, the Lord had given Beemabai, the aged mother who had been sick, a spirit of true repentance, and though she had for many years rejected Jesus Christ, she now repented, and was baptized in the name of the Lord Jesus before the Christians and heathen. And it came to pass as she shook hands with the church, her old face suddenly lighted up with a new joy, and she got blessed right there. When the missionary and the brethren saw this, they glorified the Lord.

Now when the congregation was broken up, and preparations for departure were made, some of the brethren followed the missionary outside the village, who, speaking to them, persuaded them to continue in the grace of God.

youngest member in full connection in the Northeast District, Muriel Weyland, eight years of age. She was taken in by Brother Boarders the last Sunday he was with us. Little Muriel sends her Bible and prays in her home, and is one of the dearest little girls it has ever been our privilege to know.—W. N. Dodge, *Church Reporter.*

Martinsburg, W. Va.

Our revival which had been running for over two weeks, closed last

Sunday with a blaze of victory. Rev. J. F. Penn, son of the pastor, was with us, and did most of the preaching. The Lord blessed His Word. Although we had two days' rain and were otherwise hindered, there were fifteen who professed faith in Christ and the church was built up. We are just finishing our third year here, and while they have been years of toil and sacrifice, the Lord has greatly blessed our efforts. We have not had such a special outburst as we have wit-

nessed elsewhere, but we have had a blessed revival spirit all along the way, and souls are being saved. Not only in our Sunday services and mid-week cottage prayer-meetings, but God has given us a goodly number as we have gone from house to house. We have some loyal Nazarenes here and they mean to go through.—J. H. Penn, *Pastor.*

Pasadena, Cal.

Yesterday was a great day for the University Church. Two great sermons, and the altar filled with seekers. Quite a number tunneled clear through and came up with shouts of victory.—A. E. Lenke.

Columbus, Ohio




The middle of February I came to Columbus to supply the church here for the remainder of this Assembly year. My husband, Rev. John Gould, of Warren, Pa., has accepted a call to this church for the coming year. The blessing of the Lord has been on the work from our very first service. There is a loyal band of Nazarenes in Columbus. We could not help loving them, and they have certainly treated us fine. During March, we held a meeting with Brothers Bud Robinson and C. C. Rinebarger. Brother Rinebarger came ahead and started the meeting Sunday, March 19th. He preached and sang. The Lord made him a blessing to us all. On Monday, Brother Robinson came from Alliance, and for eleven days he preached and Brother Rinebarger sang and exhorted. The Lord blessed. About thirty bowed at the altar for pardon or purity. Five united with the church. The attendance was good except the days when the water was high and parts of the city were in danger of being flooded. The blessing of the Lord is still with us. Yesterday, April 9th, we had three seekers. Scarcely a Sunday but some souls seek the Lord for pardon or purity. After next Sunday, I go to Warren for a little farewell, and then come back with Mr. Gould to begin our work here in earnest on Easter Sunday, April 23d. There is a great field in this city of 250,000 souls. Pray for us.—(Mrs.) Olive M. Gould, *Supply Pastor.*

Grand Tower, Ill.

We closed our meeting at Mt. Pleasant in a victorious sweep with between fifty and sixty saved or sanctified. God blessed His Word, and seekers came at every altar call. We have never been where the young converts were brighter and were more willing to push into Christian activity and go to work with a will. The pastor informs me since of one young man of promise who will likely accept the call to the ministry. This was truly a great meeting. We are now at Grand Tower, Ill., in a glorious revival with the pastor, O. C. Birdwell.

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Already the revival fire is beginning to burn, and last night the altar was full. Quite a number have been saved or sanctified. We are blessed in having as co-workers here, Rev. E. C. Dees, of Kentucky, and Rev. A. E. Thomas, of DeSoto, Ill. The meeting is to continue another week, and we are looking for a great ingathering of souls. We go from here to Murphysboro, Ill., April 21st to May 1st.—H. W. Sweeten.

New Brighton, Pa.

Charles T. Shaffer has transferred to the Pentecostal Church of the Nazarene, a building on the corner of Penn avenue and Fifth street, New Brighton. Mr. Shaffer purchased the building in October, 1915, for the Nazarene church. The building belonged to Mr. Shaffer until April 5, 1916, when sufficient money was raised to transfer the building. The church has been growing stronger since the pastor, Dr. J. H. Sloan, has had charge. He has gained many friends and the influence of many people in New Brighton, as has also his wife, Mrs. Carrie Crow Sloan, evangelist, who has been a wonderful help, and is thought most highly of by the church and people of the town. Both Mr. Sloan and his wife are great speakers and singers and received a unanimous vote to return to New Brighton, from the Assembly, to be held next month at Troy, Ohio. Trustees elected for the coming year are: Joseph Brew, George Leibolt, John Bush, R. P. Burgess, Harry Baker, Lewis Schlar and William Ruth. The stewards elected are Mrs. John Bush, Mrs. R. P. Burgess, Mrs. William Wyant, Mrs. Edward West, Mrs. Joseph Brew, Miss Flora Ruth and Mr. Harry Holett. Superintendent for Sabbath school: Joseph Brew; assistant, Harry Baker. It is desired that all claims be mailed to the Pentecostal Church of the Nazarene trustees.—Charles T. Shaffer, Reporter.

New Haven, Conn.

The holiness people of West Haven, New Haven, and Branford have hired the church building (formerly occupied by the Baptists), located at Howard avenue and Rosette street. They now have a pleasant and commodious place in which to worship. Credit is due Brother I. J. Blackley, of West Haven, for conserving the holiness movement in this vicinity. He has kept his home open for years, so those of a like faith might have a place to worship God in the beauty of holiness. The writer has been acting as pastor for this little flock for a short time. Brother Herbert P. Snow, a licensed preacher of our church, who has the indorsement of Brother Washburn, Superintendent of the New England District, is now located in New Haven. He says God sent him here to labor. He appeared in our midst full of faith and zeal, and has manifested in every way that he has the blessing of perfect love. He has so-

licited money, hired the church, scrubbed, swept, and dusted it, fired the boiler, and preached. This is in addition to his regular duties. He is agent for a lubricating compound, does most of the work in his own home, as his wife is an invalid, and gives liberally to the support of the gospel. Brother Snow is superintendent, and the writer assistant superintendent of our new mission. We opened on Sunday, April 2d, with services at 10:30 a. m., 3 p. m., and 7 p. m. God was with us, and it was glory and power from morning until night. One young brother was sanctified Sunday afternoon. When he came through there was such a sweep of victory in our souls that we shouted and praised God with great joy. Sunday, April 9th, the services were greatly blessed of God. Strangers are coming in, and we have entered the fight to establish a strong Nazarene church here in New Haven.—Frank A. Gray.

Lowell, Mass.

The revival continues. The Lord is blessing these days as never before. We had with us the Rev. Earl E. Curtis, as evangelist. The Lord used him in blessing, and many new ones were saved. The Lord is blessing the saints and saving and sanctifying a few who are willing to take the narrow way. Brother Riggs is at his best these days. His preaching is an inspiration to all that hear him. Brother Beers, our associate pastor, is preaching the truth. Many of our young people are going through on the old-fashioned way. We are moving up the road, and taking advanced spiritual ground. Brother Riggs and Brother Beers have been called for another year, and we expect to make it one of victory. We are praying for, and expecting great things from the Lord.—Mina A. Mooers, Church Reporter.

Delmer, Ky.

The school has closed. We feel it has helped the work over the circuit. Each of the churches was represented in the music department. This alone was worth the time spent, as we are scarce of good organists over the work. The circuit was blessed and stirred by the presence and preaching of District Superintendent Hanks. He preached at each place, and made plans for the coming year. We were all blessed and enriched by his messages. Some souls were at the altar, and one prayed through. We wish he could come again. The Sunday school at Naomi has been revived. The new seats have been put in the Shaffer church, and the building is being painted. The church at Delmer will have an organ in it by the time this reaches the public.—I. T. Stovall, Pastor.

Clarksville, Tenn.

For eight days, the dear Lord has given us a most glorious revival, in which a number of souls wept their way to the cross and became every whit whole. It was a time of rejoicing among God's children as well as a time of salvation. Brother F. W. Johnson, our beloved District Superintendent, was with us for his usual official meeting, when the Lord seemed to open the windows of heaven upon our souls, and through our brother's earnest labor souls were saved and sanctified. Thank God for District Superintendents baptized with the Holy Ghost, and on fire for God and His cause. Our heart was somewhat lonely when we learned that our dear Brother Chenault was called to the coast for service in that field. We had learned to love both him and his precious wife. They had been a great comfort to us during the long and continuous siege of sickness followed by the death of our precious companion. God never leaves His children in need of a friend or leader, and truly He has abundantly supplied our need in sending to us Brother Johnson, who is a man baptized with the Holy Ghost and competent for the official position that he has been chosen to fill. He

carries the interest, and we find that God has given him the Christ-like concern for the pastors whom he serves.—Marvin S. Cooper, Pastor.

Victoria, B. C.

Since our new pastor, Brother Adam Walker, came to us in the fullness of the Spirit, last January, we wish to report that we have been much helped and blessed by his faithful preaching of the Word. He had many discouragements at first, including great indifference and opposition to the cause of holiness in Victoria. Spring is now here, and we go forward with confidence that we are on the winning side. Our Sunday school is growing, and homes are being opened for cottage meetings, for which we praise God.—Mrs. E. Samson Smith, Sec'y.

Deaths

Webber—Philip Whitman Webber, youngest son of Sister Mary L. Webber, passed away at Pentecostal Collegiate Institute, North Scituate, R. I., on February 11th, at the age of sixteen. Philip was a bright and promising boy and his sudden removal from this world was a crushing blow to his devoted mother. Impressive and touching funeral services were held at the school, where he was a student, and in the church at Cliffondale. Rev. A. K. Bryant, Rev. T. M. Brown and Rev. Martha E. Curry, assisted by Miss Sweezy, conducted the services. Burial was in Riverside cemetery, Saugus, Mass.

WANTED: Pastors, Evangelists, and Laity, to help secure 5,000 new subscribers to the HERALD of HOLINESS, that everybody who reads it might "Taste and see that the Lord is good." If you have some spare time, write us for our special offer relative to securing subscribers.—Pentecostal Nazarene Publishing House.

Mills—Mrs. C. F. Mills, died at Pasadena, Cal., on February 23d, following an operation in the hospital. The funeral was from the chapel on the 25th. We did not know we had so many friends. The attraction on the other side is stronger now. We receive comfort from John 14:2.—C. F. Mills and the Boys.

Page—Brother John H. Page was a licensed preacher on the New York District for years, and recognized as a typical, true Nazarene. He was born in California, but located in Brooklyn about twelve years ago, where he was united in marriage with Miss Emma Parks. His labors for Christ were many, and his works will continue to follow him. He died at the age of forty years. Pray for his dear wife in her affliction.—L. C. Kirby, pastor.

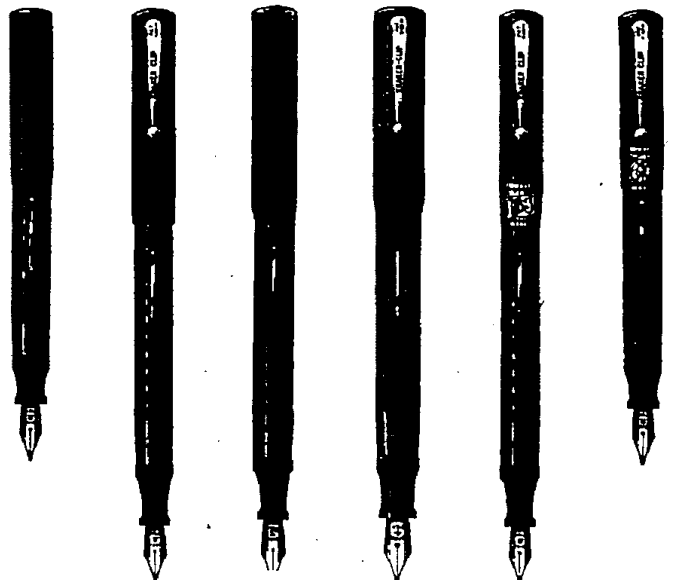
Edwards—Nancy Jane Shake was born in Morgan county, Indiana, October 17, 1837, and departed this life March 2, 1916, aged seventy-eight years. She was married to William Edwards, May 1, 1859, and to this union nine children were born. The father and her four sons preceded her to the world beyond. For several years she has made her home with her daughter, Mrs. C. Henry Abbott at Pleasant Hill, Sylvia, Kas. Sister Edwards was converted and united with the Methodist church at the age of twenty-two. About five years ago, she was sanctified in a meeting held here by Rev. J. N. Speakes, and joined the Pentecostal Church of the Nazarene, of which church she was a

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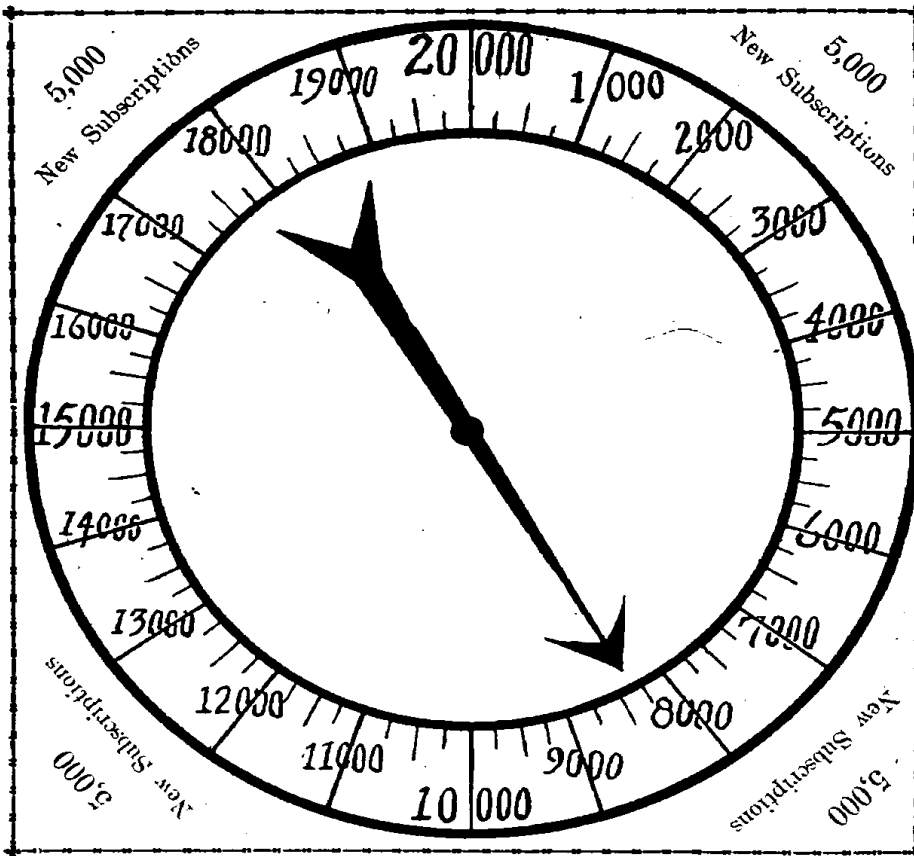
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faithful member until death called her to the Church Triumphant.—E. J. Lord, pastor.

Shook—Mary J. Allen was born in Ripley county, Indiana, April 25, 1843. She was converted while a child. Married to J. D. Shook in 1872. Her husband preceded her to the glory world thirty years. She entered into the experience of entire sanctification at the Silver Heights holiness campmeeting, New Albany, Ind., in 1880, and lived a victorious life until Jesus called her from labor to reward on February 28, 1916, at San Antonio, Texas.—W. O. Self, pastor.

Cooper—Marjorie Cooper, who had been making her home with Brother and Sister Elliott at Ollinda, Cal., died March 4, 1916. District Superintendent Howard Eckel, had charge of the funeral services, assisted by the Ollinda quartet, Brothers Klemel and Welch, of Pasadena; Brother Lewis, pastor of the Methodist church, and Brother Hill. Her life was one of great influence for good.—Mrs. Grace Bowle, deaconess.

Wiesand—Rebecca J., wife of T. L. Wiesand, died at Allentown, Pa., March 3, 1916, in the triumph of faith, at the age of sixty-six years. When she was six years old she gave her heart to God, and has ever since glorified her Redeemer. About twenty-five years ago she sought and obtained the blessing of entire sanctification. Her life was one of self-denial. She will be greatly missed at the Beulah Park camp.—E. C. Kraft, pastor.

Lawrence—Harvey E. Lawrence, a member of the First Pentecostal Church of the Nazarene in Seattle, Wash., has gone to be with Jesus. I have never known any one with a clearer experience of pardoning and sanctifying grace than Brother Lawrence. The night before his sudden departure, he gave a glowing testimony at prayer meeting in the presence of a large congregation. After the service, a sister said to him, "Well, this is like heaven." He replied, "Yes, and I am ready for glory." The next day he was with Jesus.—J. F. Harvey, pastor.

Christianson—Fred Christianson was born at Sand Creek, Wis., January 23, 1876, and died March 17, 1916. He was converted at the age of seventeen, and sanctified about ten years ago. Was united in marriage with Miss Blanche Shaffer, September 5, 1914. He joined the Pentecostal Church of the Nazarene in April, 1914. The funeral was held at Gatt, Iowa, where he was living at the time of his death. The body was taken to Clear Lake, Iowa, for burial.—F. B. Gowland, pastor.

Frazier—Lois, the eighteen-month-old daughter of Rev. and Mrs. W. F. Frazier, pastors at Cucumungo, Cal., died Tuesday, March 21, 1916. Sunday morning preceding her death, little Lois was enjoying the service, clapping her hands and trying to sing. On the way home she was stricken. The par-

ents are comforted in the fact that Lois has gone to be with Jesus and His coming is looked forward to by them with more eagerness. The following ministers assisted at the funeral services: Rrs. J. D. Scott, J. N. Gortner, L. H. Humphrey, E. M. Hutchins, Will H. and Lillie B. Nerry.

Announcements

REQUEST FOR PRAYER—While the afflictions of my family still keep me from my work, they are greatly reduced in number. We yet have a serious case of pneumonia and measles and we desire the prayers of the Nazarenes everywhere. I hope to soon be able to be at my Father's business.—F. R. Morgan, *Dist. Supt.*

PASTORATE WANTED—I would like to correspond with some church in need of a pastor, or one to conduct special meetings. My health is good since coming to the coast country.—David Stanford, Bayside, Texas.

REQUEST FOR PRAYER—Rev. Lyman Brough, Superintendent of the Dakotas-Montana District, requests our prayers for sustaining grace as he goes to the bedside of his dying mother in Michigan.

IMPORTANT NOTICE—It is earnestly requested that the pastors see to it, that each church of the Pentecostal Church of the Nazarene, raise at least two dollars for each preacher, lay delegate, deaconess and Sunday school superintendent, who attend the annual Assembly of the New England District to be held at our church in West Somerville, Mass., April 26. This is necessary to meet the expense of caring for the Assembly.—J. N. Short, by vote of the Preachers' Meeting, April 5, 1916.

WANTED—I am desirous of a position as companion, or mother's helper, Minister's home preferred. Best of references. Address, Miss S. A. Bassett, 1208 S. Figueroa street, Los Angeles, Cal.

NOTICE—An experienced trained evangelistic singer has open dates during spring and summer for revivals and campmeetings. Terms, free-will offering. Would desire getting in touch with lady evangelist.—Miss Ora Henry, Creston, Iowa.

EVANGELISTIC WORK—At the time of the meeting of the Northwest District Assembly, June 1st, I shall close my pastorate in First Church, Seattle, Wash. I shall then be ready for calls for evangelistic meetings. Prefer the Northwest or the Pacific Coast. Any who desire my services will do well to write me as early as possible.—J. F. Harvey, 3819 Fremont avenue, Seattle, Wash.

HOLINESS MEETING—Our meeting at Hartford, Ark., will be held July 20th to 30th, with J. L. McLendon, of Hugo, Okla., as evangelist.—H. H. Sherrill, *Pastor.*

HOLINESS MEETING—Our meeting at Monroe, Okla., will be held July 1st to 16th with Brother McLendon, of Hugo, Okla., as evangelist.—H. Sherrill, *Pastor.*

NOTICE—Will all deaconesses on the New England District kindly send their annual report (of calls made, meetings led, money used in benevolent work), at once to the District Secretary, in order that the report for the District Assembly may be prepared. Address, Mrs. Cora M. Hudson, 13 Whitney street, Cliftondale, Mass.

CHANGE OF ADDRESS—Evangelist Ural Hollenbeck has changed his permanent address from St. Louis, Mo., to Greenfield, Ind. All mail sent to this address will be forwarded to him. He would like to hear from any one who has a gospel tent to sell cheap, as he has several meetings in the Ozark mountains of Missouri, where the people are poor but hungry.

APPOINTMENT—Rev. R. T. Williams, General Superintendent, has been appointed by the other General Superintendents to fill the vacancy on the General Board of Church Extension occasioned by the death of General Superintendent W. C. Wilson. The Extension Board is greatly pleased to have such a strong man to be placed on this Board.—Joseph N. Speakes, *Gen. Sec'y.*

NOTICE, ARKANSAS DISTRICT—We have a number of good evangelists in this District and from other Districts who want to keep busy this summer. I want to hear soon from every place that wants a meeting any time from now until fall. We are anxious to reach as many new places as possible. We have a District tent and want to start it by the first of May.—Joseph N. Speakes, *Dist. Supt.*

NORTHWEST DISTRICT—Notice to those preparing for examinations: As it has been deemed best to conduct the examinations for this year on the Course of Study as set forth in the 1911 Manual, candidates who expect to write at the coming Assembly will, therefore, govern themselves accordingly. Please notice also that all candidates must present themselves before the Board at 8:45 a. m., Tuesday, May 30th. Will those examiners who have given mid-year examinations, kindly send names of candidates, subjects, year and credits of such examinations to the secretary at once, so he may have the records prepared before Assembly.—G. S. Hunt, *Secretary of Board.*

NOTICE—The New England District Assembly will be held in the First Pentecostal Church of the Nazarene, corner Chester and Elm streets, West Somerville, Mass., April 26th to 30th, inclusive. Delegates coming through Boston must take the Clarendon Hill car, at the north station, getting off at Davis square. All ministers and their wives and properly elected delegates will be entertained. Visitors coming to the Assembly will find several restaurants and bakeries within three minutes walk of the church. We are going to ask every church in the District to spend the hour from 9:30 to 10:30 a. m., Sunday, April 23d, in special prevailing prayer for the coming Assembly.—Mrs. De Long.

POSTPONEMENT—Our Crete siege meeting, which was dated to begin April 16th, had to be postponed a few days before opening, on account of not being able to get a building for the meeting. Should any one want this date, April 20th to May 12th, wire us here, at York, Neb.—Theodore and Minnie E. Ludwig.

PLACE OF ASSOCIATION—The Eastern Oklahoma Ministerial Association will be held at Wann, Okla., located on the M. K. & T. railway.—F. R. Morgan, *Dist. Supt.*

NEW ENGLAND ASSEMBLY, NOTICE—The examination board will meet all examinees at the seat of the Assembly Tuesday, April 25th, at 9:30 a. m. None will be admitted to examinations who are not present at that time, unless satisfactory arrangements are made in advance.—A. K. Bryant, *Chairman*; C. J. Washburn, *Secretary.*