

HERALD of HOLINESS

"How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things"

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EDITORIAL

Questions From Two Sides

THE Sunday before the death of Christ was filled with triumph. It was the occasion of His triumphal entry into Jerusalem. It was a day of popularity. The following day, Monday, was a day of neglect. The popularity had died. Cavilings, doubts, and coldness followed. The next day, Tuesday, was a day of controversy. He is plying with questions from two directions—sociological and theological. Hypocritically, His enemies come in the guise of friends seeking information about rendering tribute to Caesar, as if Christ had come as a mere reformer. He confutes these hypocritical questions, when the Sadducees ply Him with questions from the opposite direction. They want to know about the future state. They bring questions concerning matrimony and the perpetuation of earthly relationships in heaven. No doubt these two classes of questions in themselves were astonishing to the Savior. But we opine that the most astounding thing about the questions was the profound stupidity of the questioners. The very questions showed a gross and fatal misconception of the very mission of Christ. They proceeded upon the degrading supposition that Christ was here as a mere reformer to better the social state of man. The whole procedure indicated a total and hopeless failure to grasp the dignity and the spirituality of the mission and purpose and work of Jesus Christ among men.

The same misconception prevails today and many are the dupes being decoyed into its fatal meshes. Many ministers of the gospel, so-called, are degrading the gospel of Jesus to the plane of a mere economic reform. They make it a mere system of social science. Forsaking the great fundamental and solitary purpose of Christ's gospel to implant spiritual life in the world, these misguided ministers are giving themselves to the process of tinkering with mere matters of human reform. They are concerned with questions of taxation, of tariff reform, of social betterment, of suppressing social evils, of promoting sanitation, hygiene, better wages, and such like questions. These are humanitarian and beneficent ends, but they are not the primary object in Christ's giving Himself for the sins of the world. They follow in the train of His gospel as effects or results. Spiritual life implanted and propagated will always bear such humane and beneficent fruits but these humane and beneficent works never did and can never produce spiritual life.

"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds," simply because these weapons are spiritual. Our weapons are made from ore dug from the mine of heaven and made and given to us by the God of all the earth. God doesn't send us to reform the world but to regenerate the individuals of the world.

This abandonment of God's plan and God's gospel is both alluring and deceptive. It is very spectacular to dive into social reforms, material betterments, and humanitarian affairs. It gains a transient and alluring popularity for the preacher. It gets his name in the daily papers. It gains for him the undeserved reputation of being a courageous and manly minister who is not afraid to attack sin anywhere. On the contrary he has ceased attacking sin at all and has gone to tinkering with political and social problems about which he knows nothing.

The greatest and most enduring good any minister of Jesus Christ can do sociologically or politically is to keep alive the love

and life and Spirit of God in his own heart and get individual men and women to know God in His saving power. This specific and exclusive ministerial work to which God calls and commissions and would confine His preachers produces, after all, the greatest reformatory results, whereas, to forsake the spiritual functions of his calling and enter the merely reformatory work is mere abortion on the part of any preacher. He brings forth no children to God through his labors.

Such misguided and mistaken efforts on the part of ministers of the gospel are invariably and essentially failure and only failure and that continually. Such men are doomed to dismal disappointment. Sooner or later they wake up chagrined, saddened, dissipated. They see the utter failure and miscarriage of their life work and often sink out of sight and are heard of no longer, whereas, those who win souls are wise, and they are cheered along the way and theirs is more like the path of the just which shineth more and more unto the perfect day.

You may take the most heroic and determined of these ecclesiastical reforming preachers and you will find that their work, after all, is ephemeral. The little wave of excitement or impression of notoriety they make upon the surface of the sea of life soon passes away and they are forgotten. A man reaches from the seashore and dips up bucket after bucket from the sea and pours them out upon the ground and after strenuous work of this kind looks, and behold, every place whence he dipped a bucket is filled and he can not tell from what spot he obtained a single bucket. The waves rush in and there is a great level of the sea surface and not a sign of his diligent work of emptying is to be seen. That is the human effort which man makes in his own strength upon the sea of life but it goes for naught. Let God appear on the scene with His called and commissioned servant and let Moses, His minister, obedient to His divine command, lift up his rod and stretch out his hand over the sea. Lo, the sea divides and the children of Israel go on dry ground through the very midst of the sea. Because at God's command the sea divides and stands up like walls on either side. Here is the difference between God's divine power and man's puny strength.

The humblest, obscurest, called, commissioned, and equipped minister of Jesus Christ in a faithful pastorate over a dozen or two illiterate people in the mountain coves remote from modern civilization, who faithfully serves his church and gets a few of those souls through to God, is often doing a far broader work, which will tell more wonderfully for the weal of society and the race than the conspicuous ministerial reformer in a city of millions who stands in the limelight and who is written about and read about in the daily press of the great city. Some barefoot, mountain boy, saved in a log house up in the mountain coves, has radiated in his very soul by the Spirit of our God the deathless principles of eternal righteousness. Later on in the course of time he gravitates from one position to another until in the halls of legislature of his state or of his nation he stands a great breakwater against corruption and a conservator of peace and purity and nobility and justice. His name shoots athwart the world's horizon in honor and fame. What a noble citizen to stand thus unselfishly for the weal of his nation. Men wonder why and wherefore could this be possible in such an age of universal selfishness. Long since the humble mountain preacher has gone to his reward who forty or fifty years ago led that boy to Christ and nurtured him in the very principles which as a public legislator he has exhibited in the halls of the congress of his nation. That humble, faithful, unknown preacher who died unhonored and unsung of earth, though now dead, yet speaketh and liveth in the

life and character of this man and others whom God used him to bring from darkness to light and from the marvelous power of Satan unto our God. Let the ministers of the gospel of our Lord Jesus Christ not turn to "another gospel"—not even to that alluring "gospel of service" of which we hear so much these days. It is first a gospel of light and of life remember, and afterward resultantly, if accepted and obeyed, it will become a gospel of service to those who yield to it and become saved and sanctified.

A Plea for the Boys

WE love boys. We believe in them, and every word said in defense of their rights, or for their protection against evil and temptation, or for their inspiration toward the highest and holiest life, elicits our warmest indorsement. All boys are close to our heart; but for those generally described as "children raised on the streets" we have a peculiarly strong sympathy. Scarcely a day passes that our heart is not painfully oppressed at the sight of some poor, little newsboy in his rags, or idle street waif playing about our thoroughfares. We always think that every one of them, the filthiest, raggedest, and most forbidding in person or conduct, has or has had a mother to whom he was or is a heart's priceless treasure; and that in all of them there are possibilities of citizenship and of spiritual character which could be developed. Nothing but the coldness and selfishness of people prevents the state from realizing its needed contribution of vigorous citizenship, and the Church its accretion of moral and spiritual force from this class. The truth is we are all too indifferent to the nature, the needs, and the possibilities of childhood. Absorbed in the business of life, pushing, hurrying, rushing along the avenues of life, we seem to think we are for ever to run the government and the Church, and are heedless of the reminder which the very presence of childhood in our path affords, that we are swiftly passing away and our work will soon be done. We puzzle our brains and are perplexed sorely over the best methods of settling the intricate and troublesome problems of the day, while one method of solution is at our elbow practically unnoticed.

It is right to seek the immediate suppression of every menace to our Sabbath, to our marriage vows, to our home, our boys, and our state. We should seek to accomplish by legislation, as well as by moral suasion, the legal suppression of the liquor traffic, the absolute cessation of the circulation of obscene literature, the protection of our Sabbath, and all such reforms. But in addition to all this the agency of education must not be ignored. For complete and permanent work, the children must be brought up right. Even were all present efforts at reforms to fail, if we do faithful and full work by the childhood of the nation we could effectuate every needed reform within the next fifty years in a way that would stand for ever. And if our reformatory efforts succeed now in all directions, the educative work on our children in the principles for which we have so long fought, must be diligently looked into, or the reforms, when achieved, would break down in the next generation, due to our blind and suicidal neglect in this.

That man or woman does a grand work for humanity who raises a boy, and sends him out into the world at or near maturity, patriotic, unselfish, fearless—a Christian. Our church homes are far too lax in attention to the personal, religious culture of the boys and girls. But what of the churchless horde of boys who are well nigh homeless as well, whose poverty forces them to be raised upon the streets. Are we to coldly and selfishly let these come up to manhood hardened and cold and callous from the outward environment which surrounded them from their earliest years? There is a vast amount of uncharity shown these boys by the estimate entertained of them by too many.

A secular paper says: "The disseminators of evil understand a boy so much better than those who are anxious for his welfare." The old, old biblical wail comes up again that "the children of this world are wiser in their generation than the children of light." The bad and the designing understand the boys better because they spend time and patience and money in studying them, and thus find them out. They get close to them and adapt themselves to the nature and character of the boys.

The church must learn this lesson. She must seek boys as boys. She must reach their tender, young hearts through their impulses, their love of fun and play. She must get down through their eye and ear and bounding high spirits to their hearts, and lead and mold

and establish them in the highest and holiest and best of life. We need spiritual kindergartens.

A Vain Dream

HOW men who read the Bible and are capable of thinking seriously and connectedly for one hour on human nature, can believe that the severer side of the gospel should be little dwelt upon by the pulpit, and the love side be made the staple of preaching, is a mystery we can not penetrate. To prove the wisdom of such a course you must go outside of the Bible, for neither precept nor example is to be found there for such a method by the pulpit. Those who contend for this modern way of presenting the gospel must, therefore, base their argument upon a supposed improvement in men. It is claimed that the people are more cultivated and refined, and hence, are more readily moved by the tender and milder appeals based on God's love for men.

Unfortunately for this argument, however, its assumption that culture tends to bring us nearer to God is utterly fallacious. There is absolutely nothing in culture to render us more susceptible to gospel appeals of any kind. If culture has so improved men as to bring them so near the kingdom that they need only an assurance from an eloquent pulpit that God loves them to cause them to embrace Christ, then we have only to increase the culture in order to dispense with any appeals at all. If a given amount of culture justifies or necessitates dispensing with all portraiture of the heinousness of sin, and all appeals to the fear of an endless hell after death, it seems to us that the step is an easy one to elevate the culture to a point which would also justify dispensing with all appeals based on the love of God, and the hope of heaven, and the joys and blessedness of a holy, consecrated life. In other words, culture then becomes a substitute if not for the gospel, at least for every method and motive which for two thousand years have been employed in bringing men into the kingdom, and which alone are recognized and commanded in the inspired Word of God.

We do not believe a soul was ever saved that was not first moved by a fear and dread of the consequences of sin. The primary impulses in all religious or spiritual operations in the irreligious are those of fear. It is the mission of the Spirit to reprove of sin. Men are in no mood and have no capacity of desiring or apprehending the love of God until the awful truth of the horrors of sin and the terrors of a sinner's hell has broken the charm of the world upon them and made sin and self unsatisfying.

Only then will men look outward or upward for something better. Hunger precedes and is a prerequisite for proper eating. The most delicious viands tempt not the appetite of a man who is full and satisfied. But let hunger come. Let its pangs be felt, and how ready is he to accept proffered food. How all things else, however valuable and necessary, lose interest to the man suffering the agonies of craving hunger. He becomes centered upon the one desire and purpose and effort of life—the procurement of food.

Trying to save sinners by appealing to their appreciation of and responsiveness to the wonderful love of God, is like trying to feed men who are not hungry by proving to them that the food is good. They care not whether it is good or bad. They have all they want.

It is a vain dream to suppose that you can educate people above the necessity of the awakening or convicting influence of the Spirit. The Spirit kills before He makes alive. There is no resurrection until there is death.

THE SUNDAY NEWSPAPER is an outrage on our Sabbath, an enemy to its sanctity, and a blot on our Christian civilization. And yet Christian people allow it to invade the sanctity of their homes on the Lord's day!

THE FAULT FOR WHICH parents correct their children most is often the one the children learned from the example of their own parents. For this, as well as for other reasons, how very careful we ought to be about the spirit in which we correct our little ones.

WHILE PROTESTANT BODIES wrap themselves in their exclusive robes, and dreamily float along, Romanism, with sleepless vigilance and stealthy tread and deft hands, is forging the chain about our throats, which, in the coming day, will convulse a great republic to break asunder.

THINK OF JESUS

History informs us that, when the wife, father, and friends of Tigranes, a prince of Armenia, were taken prisoners by Cyrus, and that, when Tigranes came to redeem them, Cyrus asked him with what he would redeem his wife, he replied, I will redeem her with my own life. Upon this declaration, Cyrus released them, and bade them return to their own country. Tigranes, after their arrival at home, asked his wife what she thought of Cyrus, to which she replied, I did not think of him at all; my mind was occupied by reflecting upon the goodness of him who was willing to redeem me from bondage by his own life.

What an immense volume of gratitude is contained in this, her declaration! Gratitude reigned in her bosom while she reflected upon the magnanimity of him who was willing to lay down his life in behalf of her who had pledged herself to share the scenes of earth with him. If the reflection of his willingness to save her from temporal bondage caused her heart to swell with exalted thoughts toward her benefactor, with what emotions of thankfulness should our bosoms swell toward Him who has redeemed us, and has washed us in His own precious blood, and has made us kings and priests unto God for ever!

We should continually dwell upon His name. Our thoughts should ever be centered on Him, "who is the fairest among ten thousand, and the one altogether lovely." Our affections should always be drawn out toward Jesus, and the Word of His grace—His name should flow in living accents from our lips, and our walk and conversation should clearly show to all around that we have been with Jesus, and have learned of Him who is meek and lowly of heart. It has always been my conviction that, if there were more thinking about Jesus, and less talking about the faults and imperfections of our neighbors, things in the religious world would soon wear a different aspect. Dissension and strife would soon cease, and the benign influences of the Sun of Righteousness would soon be felt in every heart and family—"righteousness and peace would soon meet, truth and mercy soon kiss each other."

GEMS FROM JOHN WESLEY

Humility and patience are the surest proof of the increase of love. In souls filled with love, the desire to please God is a continual prayer.

God is the first object of our love; its office is to bear the defects of others; and we should begin the practice of this in our own household.

Pass smoothly over the perverseness of those you have to do with, and go straight forward. It is abundantly sufficient that you have the testimony of a good conscience toward God.

The bottom of the soul may be in repose, even when we are in many outward troubles; just as the bottom of the sea is calm, while the surface is strongly agitated.

The readiest way to escape from our sufferings is to be willing they should endure as long as God pleases. One of the greatest evidences of God's love to those who love Him is to send them afflictions with grace to bear them.

On every occasion of uneasiness, we should retire to prayer, that we may give place to the light and grace of God, and then form our resolutions, without being in any pain about what success we may have.

If, after we have renounced all, we do not watch incessantly, and beseech God to accompany our vigilance with His, we shall be entangled and overcome.—Selected.

We may dig a channel so as to change the course of a stream, but we can not change the law of gravity in obedience to which the water seeks the lower level. In like manner our prayers may change the action of God by becoming the channels through which the life of another is changed; but His will, being perfect, can not be changed.—Advocate.

Poetry

(Hebrews 2:10)

Perfect through suffering! Is this the path
My Savior trod?
And shall I shrink to follow Thee,
Thou Lamb of God?
Perfect through suffering—the heart may faint
Upon the road,
And flesh and spirit both may fail,
Yet hope in God.
Perfect through suffering—the gold refined,
No dross remains;
And o'er the furnace watcheth One,
To guide the flame.
Perfect through suffering—a bright reward,
Before thee lies;
Gird up thy loins to run the race,
Then seize the prize.
Perfect through suffering—the countless throng
Of saints in light,
Through tribulations great have come.
Afflictions fight.
Perfect through suffering—their robes made white
In Jesus blood,
The tears from every eye are wiped:
They reign with God.
Perfect through suffering—the conflict o'er,
The race well run;
A crown of immortality
And joy is won.
Perfect through suffering—is this the path,
My Savior trod?
Then welcome be its fiery cross,
It leads to God.
—E. G.

Satan has many false guides, who are full of dictation and condemnation, if we do not walk in their light for us. Those whose counsel is safe and from the Lord will be careful how they dictate, and will be very desirous that we ourselves shall hear from God about the matter. If we have a teachable and earnest spirit, God will let us know His will. Keep busy about what is known to be duty till He gives clear convictions otherwise.—Vanguard.

It is a great art in the Christian life to learn to be silent. Under oppositions, rebukes, injuries, still be silent. It is better to say nothing, than to speak in an excited or angry manner, even if the occasion should seem to justify a degree of anger. By remaining silent, the mind is enabled to call upon God in secret aspirations of prayer. And thus you will speak to the honor of your holy profession, as well as to the good of those who have injured you, when you speak from God.—T. C. Upham.

THE MEN WHO BUILD UP THE CHURCH

Who are they? Men of living piety, strong intellect, earnest and honest hearts; men who endure toil and reproach while they live. They labor; others enter into their labors. They toil; others reap the harvest planted by their toil, privation, and suffering—men who lean on God and their own consciences, and not the popular dicta of their times; such as live for the future as well as the present; such as go forth trusting in heaven, and scattering the good seed of the kingdom with tearful eyes. Men of this stamp are the chosen instruments of providence in building up the church. The times now demand men of this type in the pulpit to speak through the press, and raise the standard of truth and holiness.—Selected.

We must learn to set God above His own laws—not that He will reverse them, but use them as we know not how. We are not to think that where we see no possibility God sees none; that when all human skill has been fruitlessly spent there is no more that God can do; that when everything goes wrong with us and we are ready to sit down and wait for ruin there is no help for us in God.—Marcus Dods.

CHRISTIAN CHEERFULNESS

Christian cheerfulness is honorable to God, and of happy influence on man. Let the cheering and tranquilizing power of the gospel break forth and shine from your character. Jeremiah sung psalms in the dungeon; Luther translated the Bible in prison; John beheld the brightest visions of the New Jerusalem in Patmos; Bunyan, in later days, composed his Pilgrim in confinement. There is very impressive power in Christian happiness, on those who see it from without. It is a sunshine amid dripping clouds—a Sabbath heart in a weekday body, and Sabbath speech amid the dialects of Babel. It is brightest when all around it is blackest. When our natural affections cease their music, we then hear, sung out of the sky, unutterable melodies which ear hath not heard; when the world is all gloom, a regenerated soul treads glories out of every pebble, and sees the stars as arteries along which pulsations of felicity reach him. He can say, with Habakkuk—"Although the fig tree shall not blossom, neither shall fruit be on the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the field, and there shall be no herd in the stalls: yet I will rejoice in the Lord; I will joy in the God of my salvation."

A LIVING SERMON

"Do you want to buy some good books, sir?" asked a colporteur of the captain of a vessel.

"No," answered the captain. "I have no time to read; my cook is so good a man that he does all the reading and praying on the ship."

"Then you think there is such a thing as piety?" answered the colporteur.

"Certainly I do," answered the captain. "no man can go on a voyage with my cook, and not be convinced of that fact."

"With your leave I should like to see him, sir."

"Certainly," answered the captain, and, kindly leading the way to the gallery, he told the steward who the colporteur was, and what had brought him aboard; and, while the men stood round the basket of books, as he read the titles, the German cook, pointing to the basket, exclaimed, "Chesus Grise is dere, and Chesus Grise is dere;" and, clasping his hands on his breast, "Chesus Grise is here, too!" This simple burst of pious feeling touched the hearts of the sailors. The captain bought a package of books, and gave one to each of his men, and, turning to the colporteur, said, "That is our Christian." The poor cook was a living sermon to both captain and crew; and the captain, though professing no religion himself, always allowed his men fifteen minutes in the evening for their private devotions.

"No man has a more orderly crew than mine," he says, "they are always ready."—Selected.

KNEE WORK

When Rev. J. Caughey's work, "Revival Miscellanies," was first published, its motto on the title page was "Knee work! Knee work!" Some thought this was in bad taste, and it was left off the subsequent editions. For our part we liked the motto. We need it more among ministers and members—yes, we need more closet knee work. We saw an anecdote the other day on the subject that pleased us much. A clergyman observed a poor man by the roadside breaking stones with a hammer, and, to get at his work better, he put himself in a kneeling position. "Ah! John," said the clergyman, "I wish I could break the stony hearts of my hearers as easily as you are breaking these stones." The man replied, "Perhaps you do not work on your knees."

THOUGHTS FOR THE CLOSET

"The soul is the life of the body. Faith is the life of the soul. Christ is the life of faith."

"Afflictions may buzz and hum about the believer, like bees that have lost their sting; but they can never hurt him."—Selected.

Settling Down in God

E. J. Marvin

THE great promises of God are for those who stay with Him. We are inclined to be constantly on the move, going from justification to condemnation; from the spirit of entire consecration to a season of extreme selfishness; from revival to death; from extra effort to no effort; and from law and order to lawlessness and disorder. Many Christians are like some married folks who have a "house" but take their meals at a restaurant, or like those who live at a hotel, or who spend their time in travel but never settle down. This is not "Home sweet home" as we understand it.

To settle down in God means to make a life of our religion. I was going to say business, but that word does not comprehend the true meaning, for a business is too subject to change. This is a life matter and of life eternal. In this connection there are a few things which a young convert or an old pervert should learn. First, a stick stuck in the mud is not a tree planted by the rivers of water. Second, you can not dig up a tree every few days and expect it to take root, grow, and bear fruit. Third, if one is to be an oak tree character, with a "palm tree blessing," there are certain laws of the natural and supernatural world that must be co-operated with. In other words, one should know that settling down in God is not a spurt nor an experiment, and it must be something that will stay in a settled condition or last.

We have all noted that there are some very important features about home maintenance that necessitate provision such as food, fuel, shelter, etc. When settled down in a home, it is not long ere there is an appetite for food, and when settled down in God there is a great hunger for truth. The Word of God is bread and milk, meat and drink—the food of the soul, or, perhaps more correctly, it is the soul's store house, for it is not only the commissary department, but also the munition supply. And, if an army at war can exist without these, so may the soul in the battle against sin and Satan, without the Word of God. The promises are mediums whereby we partake of the divine nature and without which we spiritually die. When settled down in God we are settled in the center of God's truth, which is like a great telephone central with wires in all necessary directions. Over one wire comes divine faith, over another courage, over a third knowledge. Again, there comes divine temperance, and then patience, and after that godliness itself and ever and anon brotherly kindness and divine love. With these heavenly quantities flowing into the soul over the promise wires, soul satisfaction and victory are assured. It is of first importance that the letter of the word be memorized. This will mean a receiver constantly down and a message over the wire at any time.

When the soul gets settled down in God it becomes acclimated and habituated to the life in God, and thus insures its own safety. Herein comes the important difference between the Word and the mere letter. The Word of God is a living thing, indeed a personality. It represents and is God. We sincerely sing:

My spirit pants for Thee—thou living Word.
Beyond the sacred page I see Thee, Lord.

The letter is but a wide open gateway into the garden of God—the soul's home—the presence of God himself. This is no figment of a fevered imagination, but a glorious fact thousands of times confirmed in the experiences of men and women. Note this experience of Augustine—in the world a most sensuous sinner and after moving into God a most saintly saint. He writes:

So was I speaking and weeping in the most bitter contrition of my heart, when, lo! I heard from a neighboring house a voice, as of a boy or girl, I know not, chanting and oft repeating, "Take

up and read; take up and read." Instantly my countenance altered, I began to think most intently, whether children were wont in any kind of play to sing such words: nor could I remember to have heard the like. So, checking the torrent of my tears, I arose; interpreting it to be no other than a command from God, to open the Book and read the first chapter I should find. Eagerly then I returned to the place where Alypius was sitting; for there had I laid the volume of the Apostle when I arose thence. I seized, opened, and in silence read that section, on which my eyes first fell: "Not in rioting and drunkenness, not in clamoring and wantonness, not in strife and envying; but put ye on the Lord Jesus Christ, and make no provision for the flesh." No further could I read; nor needed I: for instantly at the end of this sentence, by a light as it were of serenity infused into my heart, all the darkness of doubt vanished away. Then putting my finger between, I shut the volume, and with a calm countenance made it known to Alypius. And what was wrought in him, which I knew not, he discovered in the following manner: He asked to see what I had read. I showed him and he looked even further than I had read. . . . "him that is weak in the faith receive"; which he applied to himself, and disclosed to me. . . . Thence we go to my mother; we tell her, she rejoices at it: we relate the triumph how it took place; she leaps for joy, and triumphs, and blesses Thee, "Who art able to do above what we ask or think." (See Confessions of Augustine, Book 8.)

While we enter into the atmosphere and environment of those with whom we associate, and in a sense we get into their hearts and they get into ours, in a much more real and radical way God becomes our dwelling place—a home most modern with every provision of heat, light, and power and as the most wonderful water supply is to a home so is God to the soul.

We understand that a well regulated home is systematically ordered and we also firmly believe that the Holy Ghost has a system for spiritual living—a supernatural system that may become second nature to one who conforms to it, and one that will insure permanency or continuance in Christian experience. The Holy Ghost is the administrator in the matter of our living in God. He must be followed fully in all things that pertain to life and godliness. For example, He himself is the spirit of prayer. We can no more live in God without prayer than we can live in this world's homes without food and sleep or rest. It is through prayer that we renew our strength and keep strong. It is prayer that keeps the line of communication open to heaven and shut to hell. To settle down in God and stay at home in Him is to settle down to a life of prayer. Says Jowett, "If we abide in Christ we must pray without ceasing." If we follow the Holy Ghost from the first hour we enter the kingdom of God we will find that He will inspire, regulate, organize our lives, and lead us. On awaking in the morning we will awake to pray. Private devotion will be as necessary to our spiritual life as clothing in order to proceed into a winter's day. The day will not grow old before there will be a thirst for a drink from the well of secret prayer. Opportunity for this not affording, a substitute will ever be at hand in a quick look to God for heaven's smile. And, somewhat freed from the care of the day, the evening will bring an opportunity for the soul's favorite diversion—a walk in our spiritual garden with God. Then as He brings us to our pillows in peace we can consistently say:

I worship Thee, O Holy Ghost, I love to worship Thee
With Thee each day is Pentecost, each night
nativity.

In conclusion, in order to insure salvation, prayer must become a passion, and we must make opportunity for long, protracted seasons—"sweet hours of prayer." Without this we can hardly lay claim to a sanctified life. We never know, when we see a convert with uplifted hand sing, "I'm going through, etc.," that they

will hold out, but we do know without a shadow of doubt that when a soul follows the Holy Ghost's system of living as given in the first chapter of second Peter, that he or she will never fall. Finally, to settle down and be at home in God means something of positive protection. It means: "The angel of the Lord encampeth around about them that fear him, and delivereth them"; that "the eye of the Lord is upon them" to protect and "guide"; that "underneath are the everlasting arms"; that "goodness and mercy doth follow" them; that "he will send his angel before thee, to keep thee in the way, and bring thee into the place he hath prepared" for you; that He will "put his Spirit within you and cause you to walk in his statutes." "He that dwelleth in the secret place of the most high shall abide under the shadow of the Almighty."

TUCKAHOE, N. Y.

What Saith the Scriptures?

C. F. Wimberly, D.D.

THE scriptural proofs, arguments, and polemics, both for and against the doctrine of entire sanctification—as an experience definitely taught in the Word—revolves around one center. The scriptural foundation and superstructure of the whole proposition stand or fall with the facts concerning the disciples before the day of Pentecost.

One of the strongest anti-holiness ministers we have ever known—strong in that he was a man of extraordinary powers, and a tremendous preacher, had this to say: "If the disciples were converted before the day of Pentecost, the 'second blessing' crowd has all the Bible proof on their side; but they were not converted. All they had was their Jewish zeal for an earthly kingdom."

This preacher was correct, in that there is but two horns to the dilemma. If they were converted, there is not a shadow—or, to make it stronger, there is not the shadow of a shade of reasonable argument can be made against the doctrine of holiness as a second work of grace (let us cease calling it a "second blessing"; it is a second work of grace); if they were not converted, but simply followers of Christ, by intellectual assent and worldly ambition—then the entire propaganda of the holiness movement is projected on a false premise.

We are not going to undertake any display of logical terms, such as syllogisms and deductions; but we venture this one proposition: The disciples were either converted or not converted before the day of Pentecost. There is no territory lying between sin and salvation—unclaimed, as a kind of no man's land. Oh, no, times, ages, and dispensations may change, but the contrast between the soul in touch with God, and not in touch with Him, is so radical and real, that it must be one or the other. Dispensations change neither the character, nor the remedy for sin.

"The power that healed the nations long ago," operates just the same today.

In Matt. 16: 24 the Master went to the heart of the question: "If any man will come after me, let him deny himself, and take up his cross, and follow me daily." By so doing He says in the next verse, he shall save his life. Peter said: "Lo, we have left all and followed thee—what shall we have, etc." Then Jesus replied: "Ye which have followed me in the regeneration," etc., shall sit on thrones as judges (Matt. 19: 27, 28).

Let us now see the manner in which He chose His disciples; was it done carelessly—hit or miss, as it were; or with profound seriousness?

Luke 6: 12, 13 says He remained alone on a mountain side all night in prayer; then He called the multitude together, and from them selected the twelve. Is it reasonable that He, with divine insight to the human heart, would have blundered in this, the most important act of his ministry? Is it putting a just estimate upon Him and His judgment?

In John 15: 16 He says, "Ye have not chosen me, but I have chosen you, and ordained you, that you should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you." Now what about the ministry of these unconverted men? Mark 6: 12, 13, "And they went out, and preached that men should repent. And they cast out many devils, and anointed with oil many that were sick, and healed them." How could the Master commission men to preach repentance who had not themselves repented? Or how could men in sin have power to cast out devils and heal the sick? Matt. 10: 7, 8, "And as ye go, preach, saying, The kingdom of God is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give." What had these men received?

These men preached the kingdom of God, and what is that? "Love, joy, and peace in the Holy Ghost" (Rom. 14: 17). They preached, also, the gospel (Luke 9: 6) and gospel is the power of God unto salvation, to every one that believeth (Rom. 1: 16).

It is not irrelevant to this discussion, just here, to get the Master's opinion of these men, whom he had chosen, ordained, and sent out—in contrast with the peoples with whom they had to deal. Matt. 10: 16. "Behold, I send you forth as sheep in the midst of wolves." Then in verses 19, 20. He says, "When they deliver you up, take no thought of what ye shall speak:

for it shall be given you in that same hour what ye shall speak. . . . It is not ye that speak, but the Spirit of your Father which speaketh in you."

It must not be forgotten that during those wonderful "table talks," recorded by John, He was illustrating their relation to Himself, in the figure of the vine and the branch. It was necessary for the branch to be in union with the vine—both for its life and its fructifying power. Fruit grows only on the branches, but the vine only can give life and strength to the branch. He uttered an unanswerable statement when He declared: "I am the vine, ye are the branches" (John 15: 5).

But we call attention to one more Scripture. Let all who desire, put a construction, and explain according to their own laws of exegesis, every quotation given in this discussion; but Luke 10: 20 can not be twisted into any explanation other than just what it says, without malicious prejudice, and a willingness to wrest the Word of God to fit a preconceived theory. Jesus was talking to His disciples about the power He had given them. But for this power, He declares they must not rejoice; "But rather rejoice because your names are written in heaven." We insist that the Spirit should witness to our conversion; so say all; but to have one member of the God-head tell us this is no more assurance than for another. Is the Holy Spirit more capable of knowing this fact than the Savior himself? Hardly.

In the upper room, just before the crucifixion, they were about ready to start for the garden—the Master delivered His great high priestly prayer. In that prayer are recorded twelve distinct statements; any one of which proves that the disciples were converted men, measuring up to the standards of post pentecostal regeneration. What saith the Scriptures?

was compelled to swear allegiance to his country and give his life into the hands of the enemy, if need be, to warn his people. His business was not to save the people, but to warn them.

He was to be ever on the alert and not to allow anything to approach that he did not see. He was to lean forward so as to penetrate the distance with his eye and to hear the faintest sound. We have read where the Indians, when they were watching for the enemy or were waiting for a herd of buffalo to come that way, would get down with the ear to the ground and hear them coming, miles away. Thus they would be enabled to meet them. He was to lean forward to peer into the distance, to see the first cloud of dust arising from the oncoming foe. He was to observe and be able to detect the first appearance of danger, to await for the approach until it came near enough to be distinguished, to behold with understanding, and be able to espy and quickly detect the difference between a friend and a foe. To keep the watch.

Today we have men all over the United States doing the duty of watchmen, and they have no small job on their hands. I was watching one of them on the steel bridge at Portland the last time I was there. There he was, walking back and forth on the bridge, watching carefully everything that was going on; just walking back and forth, nothing to relieve the monotony of the position. It may be there will not be anything startling for him to do, but he must be there just the same, day after day, and night after night; and no one to appear on the scene to give him anything to do but just be faithful. The nation is in a state of war with Germany, and it is supposed there are German spies all through the land, ready to blow up bridges and factories and ware houses, and they all must be watched: hence, the watchmen are at their post continually, never sleeping on duty, but up and doing continually. It is a post involving tremendous responsibility.

Suppose one of the watchmen were to go to sleep on duty, a spy were to slip up and place a bomb under some factory where hundreds of people were employed, and would succeed in blowing up the plant and kill the employees, and it was brought about by an unfaithful watchman or sentry. He not only would lose his own life, but the lives of the others would be on him, also.

It is the law, in time of war, when a sentry is found asleep on duty that he be shot. Not only that, but every one in the army is expected to serve as sentinels when the proper time comes. They are all trained for that place and every one is on duty when he is off duty, so that when the call comes for help he is ready to help, no matter what time of the night or day. The responsibility is upon him just the same. At Camp Withycombe, a few nights ago, the guard saw something crawling along on the ground. He believed it was a man, so he went and waked up the other man, who was not on active duty, and he dressed hurriedly and they went out to investigate. When the man saw them coming toward him he jumped up and ran. The guard shot at him, but missed, and the man returned the fire, but missed his mark as well. What was he there for? At that place there are great quantities of goods stored waiting to be taken to Vancouver. This man, no doubt, had planned to destroy that ware house. More than that, he had a short piece of gas pipe with which he was to strike the guard, as he passed him on his beat. Thus he would be free to set the building on fire or anything else he wished to do. The watchman was peering into the night, detected the moving object on the ground, and thus saved the ware house and his own life.

We thus see the duty of the watchman in time of war is to be on his guard, just as though he expected the enemy at the next moment, and be prepared for him. We read of Paul Revere and his famous ride when he was sent to spread the news that the British were

A Watchman

Rev. Aaron Wells

SON of man, I have made thee a watchman unto the house of Israel; therefore hear the word at my mouth, and give them warning from me Son of man, speak to the children of thy people, and say unto them. . . . Then whosoever heareth the sound of the trumpet, and taketh not warning; if the sword come, and take him away, his blood shall be upon his own head. . . . But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand. So thou, O Son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me (Ezek. 3: 17; 33: 2, 4, 6, 7).

THE first thought we get from this text is that there was danger or a need for a watchman. That leads us to go into the matter and see what were the conditions and what were the duties of the watchman.

First, the conditions. In the time that Ezekiel lived, war was not declared upon nations, but one nation would slip upon the other without warning and capture it, if possible, and, if not, take the advantage of it and come upon it unprepared, and thus do much harm which would not have been done had the other nation been on the lookout for them. Hence, there were watchmen set along the border of the different nations and it was their business and duty to warn of the approaching danger. By thus doing there were no surprises.

There were certain qualifications that were needful for a watchman to possess. He must be one whom the people could trust and have confidence in, so that when he sounded the alarm it would be believed, because the watchman had sounded it. He must be one on whom they could rely as being at his post at the proper time and there would be no doubt about it. Stormy weather, hot weather, nor anything else would keep him away from his post of duty; not only because of the penalty attached to negligence, but because he had the welfare

of the nation at heart as well. No one makes as good a watchman who is compelled to serve as such, as he who serves because he wants to save his people. He was required to lay aside every other duty and separate himself to this one duty of warning the people of the impending danger. His business was to not be entangled with the things of this world, but be free to act with a whole heart and mind. He

"My Grace is Sufficient for Thee"

Blessed promise! brightly beaming
O'er my path with golden gleaming,
Joy divine, and hope from heaven,
With a Father's blessing given,
Given, my erring steps to guide,
Savior, to Thy sheltering side.

With the storms of life descending—
Beams of brightness, brightly blending;
Till the bow of promise shining,
Smiles away my dark repining,
Scatters every fear of ill—
Bids my anxious heart "Be still."

Blessed promise! cheering ever;
As I near death's darksome river,
Closer to my heart I'll press Thee,
'Mid its swelling surges bless Thee,
Till the watchers on the shore,
Hear my songs of praise no more.

Then, when gained my home immortal,
Passed with praise, its pearly portal,
Evermore in glad evangel,
Sing Thy praise among the angels.
Blessed promise! Boon divine!
Oh, what joy to call Thee mine!
—Carrie.

landing, and thus made it possible for the people to be ready for them when they did land. War has now been declared, only a few days so to speak, and yet everything is being done to safeguard the nation, just as if the enemy were here in our midst and would strike a blow at us the next hour.

This is only a war among nations, a temporal war, that can only destroy kingdoms and nations and men's bodies and cost billions of money; but I want to call your attention to a war that was declared nearly six thousand years ago between the kingdom of the Prince of the air and the kingdom of our Lord. It has been raging since that time, and while the Enemy was driven out of the trenches on the brow of Calvary nineteen hundred years ago, he is still making counter attacks. Not in the open, but by marauding parties, at it were, guerrilla warfare, and God has called His people to be watchmen over His kingdom.

Ezekiel was called to be such a watchman and when he had eaten the Word and had assimilated it, it began to tell on him, and as his duty became more and more apparent to him, it became bitter to his taste. Nevertheless, the Lord had laid His hand on him to hold him up and help him over the hard places, and to hold him steady and lead him on.

The Spirit of the Lord led him to his people who were of the captivity, and he remained there seven days in silence, seeming to be unable to do what he had to do. The Lord spoke again to him and told him He had made him a watchman unto the house of Israel, wherefore to "hear the word at my mouth and give them warning from me."

"When I say unto the wicked, O wicked man, thou shalt surely die: if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand" (Also 19, 20, 21).

Friends, we are in God's army. We have sworn allegiance to Him and His kingdom. We have transferred our citizenship to His kingdom and have renounced every tie to the kingdom of this world. The war is on and the enemy is in our country and trying to destroy all he can of the kingdom of our Lord and Christ. He has called us to be our brother's keeper, and are we going to prove faithful watchmen, or are we going to let the Enemy get in, place a bomb under the soul of our brother, allow him to be lost, and then not only lose our own souls, but be responsible for the souls of our brothers?

The vision of the missionary in India.

Sometimes I think I can almost hear the Lord say "What hast thou?" "How many souls have you spoken to to warn them of their evil ways? Have you been silent when you have seen them sinning? If they die in their sins and you have not warned them, when you have had a chance, they will surely die and their blood will be upon you."

I feel like saying this morning, Forgive us, Lord, for our carelessness and give us a vision of the lost as we have never had it. May we see the awful calamity that awaits not only the wicked, but the careless who are letting other things come in and take the place of the burden for lost souls.

Oh, for a passionate passion for souls.

Oh, for a pity that yearns;

Oh, for a love that loves unto death.

Oh, for the fire that burns!

Oh, for the pure prayer that prevails,

That pours itself out for the lost;

Victorious prayer in the Conqueror's name,

- The Lord of Pentecost.

SALEM, ORE.

Modernism

W. R. Cain

RECENTLY, in a city where we were engaged in a battle against the powers of darkness, there was a lecture given by Francis J. Fluno, C. S. D., of Boston. It was in a theater building. The house was packed.

This "renowned Scientist" during his discourse denied God, Jesus Christ, the Holy Spirit, the Devil, the immortal soul, sin, hell, and heaven, and reached his climax with the "supposed decease of Mrs. Eddy." And even all this is not nearly so silly as the fact that the hearers, classifying themselves as being intelligent, paid rapt attention, and generally speaking, gulped it down. All this is just another exhibition of total depravity. Strange to say, a surprisingly large per cent of unregenerate humanity love to have it so, and to the extent that this "unscientific science" is gaining new adherents by the thousand, while their filthy lucre is given quite freely for the support of the same. But one of these days, not only will this diabolical cult be consigned to the lower regions, but all its "hoodooed" admirers. According to the inspired word of God, eternal woe is to be their portion.

As deceptive, or worse, is the following printed on small pamphlets. It is entitled "Mass.":

The holy mass is Calvary continued. Do we fully appreciate this splendid gift of God? Knowing this, why is it that we do not, at the cost of the greatest sacrifice, go to mass as often as we can? Every mass is worth as much as the sacrifice of our Lord's life and blood is worth. The mass is the most powerful atonement for our sins. At the hour of death the masses you have heard will be your greatest consolation. Every mass will go with you to judgment and plead for pardon. At every mass you can diminish the temporal punishment due to your sins more or less according to your fervor. Assisting devoutly at mass you render to the sacred humanity of our Lord the greatest homage. He supplies for many of your negligences and omissions. He forgives you all the venial sins which you are determined to avoid. He forgives you all your unknown sins which you never confessed. The power of Satan over you is diminished. You afford the souls in purgatory the greatest possible relief. One mass heard during your life will be of more benefit to you than many heard for you after your death. You are preserved from many dangers and misfortunes which would otherwise have befallen you. You shorten your purgatory by every mass. Every mass wins for you a higher degree of glory in heaven. You receive the priest's blessing which our Lord ratifies in heaven. You kneel amidst a multitude of holy angels, who are present at the adorable sacrifice with reverential awe. You are blessed in your temporal goods and affairs. In eternity, yes, in eternity, we shall fully realize that it was certainly worth the while to attend mass daily.

This pamphlet was picked up from a street car floor and is an additional display of total depravity. Christian Science nonsense and Catholic humbuggery are but a sample of the wholesale drift of this great nation. "Awake, oh, Zion, put on thy strength." Surely no one can doubt we are in the midst of perilous times.

WICHITA, KAS.

Tightwad Soliloquizes

Rev. C. H. Lancaster

THIS is one who talks to himself when all alone, and such an one may be heard to say: "Times are certainly hard and money is worse than scarce. Living is so high I have to economize; prices are still advancing; so I know just where I'll put the knife. The church has always expected me to do more than I am able. Why, just the other night the church board met and assessed me too much anyway, and I don't intend to pay it. The pastor does not need it. They have a cow; his wife has some chickens; and he and the boys can make a garden and if he can pay ten dollars to the World-Wide Hallelujah March for the Publishing House, he can get along without my help."

His further meditation brings him to the missionary cause. "Yes," he continues, "there's the pastor always after us about the support of missions. I have never believed much in foreign missions nohow, and I think the Pentecostal Nazarenes have gone to the extreme on the foreign missions question. I believe in home missions, for there are lots of heathen around here yet. Well, I've decided on what I'll do. I'll just cut in two my contribution to missions. I tell you these are hard times, and every fellow has to look out for himself. Just the other day I read a report in "The Crab

Apple Chronicle," where Doctor Whoopemup was dined by a lot of missionaries in China when he was making his world-wide missionary journey, and that they had just as good things to eat as we have. I am determined not to stand for such extravagance. The war is on, and there is no telling when it will end, and before it is over the government may conscript me, and here are my wife and children, and they are as needy as anybody in the world. Charity begins at home, and the man who will not provide for his own household is worse than an infidel, and has already denied the faith. I have to economize; I'm going to cut those missionaries.

"And then there is the HERALD of HOLINESS. It makes me about half mad sometimes a-jumping on my friend, Skinfint, because he is looking ahead and trying to lay up a few dimes for the rainy day, and to provide homes for his children when they are grown up and married. And then there is too much in the paper about tithing, any way. Somehow, I have never believed in tithing. Do you know if my old friend, Skinfint, and I were to tithe, the church at "Punkin Center" would have more money than it would know what to do with? I don't believe in paying preachers a salary. Let them trust the Lord. I believe in keeping the pastor poor and humble, and the church dependent. I'll just drop the HERALD of HOLINESS, for I don't have much time to read it any way, for it takes about all of my time to read the war news. And then I think that it is getting a little too churchy, and that never did suit me. They charge too much for it, and I can get another paper that suits me just as well, if not a little better, for a dollar a year, so I'll just drop the church paper entirely. Very true. I owe 'em a year or two's subscription; but I'll serve 'em right by never owing 'em any less. This will mean quite a saving—in all about seven dollars. That will buy a lot of cold drinks, ice cream, candy, etc., etc. I tell you I believe in a man's having what he wants. We have to look after these bodies; if we don't they'll just naturally wear out. So much talk about feeding the soul and paying preachers, sending missionaries, building churches, and subscribing for church papers is all nonsense. What's the use worrying about it, any way? There is plenty of time. But times are hard; I've never seen money so scarce, living so high, and still going up, and the war is on and I'm going to economize."

Through economy and stinginess this particular Tightwad skimped, stinted, and robbed God until he saved up and left some little money. A few years later Tightwad died—this was about the time he felt he would live easy. Remember the Scripture that says: "Thou fool this night thy soul shall be required of thee."

His estate was divided as follows: "His children got a lawsuit. The lawyers got the money. The worms got his body. The Devil got his soul." So "what shall it profit a man if he gain the whole world and lose his soul?" DONALSONVILLE, GA.

Fishermen report that the easiest fish to catch are those that never leave the muddy waters they are used to; but these fish are also the least desired. Those which are harder to obtain and more sought after, however, are the ones which have conquered the current and reached the clearer pools. If fish may teach a lesson, one of their teachings is that a man is worth more if his character has been purified and strengthened by a struggle against hard circumstances. —Forward.

A man who lives right, and is right, has more power in his silence than another has by his words. Character is like bells which ring out sweet music, and which, when touched accidentally, even resound with sweet music. —Phillips Brooks.

Unhappy is he who wounds the hearts of others without suffering from the hand of remorse a wound of his own. —Forward.

World-Wide Hallelujah March Offering

WE gratefully acknowledge reports from the churches who joined in the World-Wide Hallelujah March on April 1st, and herewith present an itemized account of the offering as reported by the different churches up to date. The membership shown in this report is taken from the official statistics of the churches as reported to the District Assemblies of 1916. The apportionment is figured at the rate of \$1.50 a member. We will ask the pastors to please check up the amounts as shown in this report, and if same does not correspond with their records please advise us. Some of the churches have not yet sent in their offerings either to the District treasurer or to the Publishing House. Some District treasurers have not sent in the offerings which have been sent to them by their churches. Please attend to this, brethren, as we are desirous of paying off our debts as rapidly as possible, and thus save interest expense. We will also ask all church treasurers who have sent in their offerings to accept this published statement as an acknowledgment of the same, and thus save us time and postage.

ALABAMA

Church Members	Appt. Reported	Amount
Banksston	23	\$ 45 50
Birmingham	21	35 50
Beulah Heights	40	60 00
Brilliant	20	40 50
Carbon Hill	20	30 00
Dora	12	33 00
Empire	42	18 00
Florence	12	32 00
Gates Woods	6	6 00
Grace Chapel	50	84 00
Jasper	51	70 50
Manchester	5	7 50
Marvin	9	13 50
New Providence	41	40 50
Nazarene	26	61 50
Nazarene Chapel	36	39 00
Natural Bridge	18	27 00
Pine Forest	25	37 50
Sargossa	30	45 00
Seren Oaks	23	34 50
Shiloh	22	33 00
Taylor Springs	30	45 00
Vernon	10	15 00
Watts Chapel	11	16 50
Wright (1st ch.)	13	19 50
Lockhart	9	13 50
Haleyville	19	28 50
Montevallo	6	9 00
Miscellaneous		18 00
Total	536	\$ 985 50

ALBERTA

Calgary	65	\$ 97 50	\$ 110 00
Camrose	4	6 00	3 80
Collingwood			27 50
Drumheller	14	21 00	32 00
Edmonton	1	10 50	12 00
Granum	15	22 50	50 00
Greenbank	11	16 50	14 50
Millet	7	10 50	
Red Deer	32	48 00	60 00
Rimbey	13	19 50	60 00
Stettler	10	24 00	25 00
Miscellaneous			20 40
Totals	167	\$ 276 00	\$ 415 55

ARKANSAS

Alta	24	\$ 36 00	\$ 17 00
Alvira	6	9 00	
Appleton	10	15 00	10 50
Arzena	29	43 50	34 00
Atkins	17	25 50	21 50
Beebe	50	75 00	22 75
Beech Grove	90	135 00	
Brown Schoolhouse	15	22 50	
Cabot	40	73 50	75 00
Callins	38	57 00	23 00
Call Springs	8	12 00	
Eureka Springs	6	9 00	10 00
Flora Chapel	67	100 50	32 00
Greenbrier	13	19 50	
Harmon's Chapel	31	46 50	
Johnson's Chapel	70	105 00	
Maple Shade	10	15 00	
Monroe	10	15 00	
Morrilton	40	60 00	64 21
Murillo	3	4 50	
New Crossroads	25	37 50	
Oak Grove	29	43 50	
Ozark	49	73 50	30 00
Pangburn	15	22 50	12 00
Pike's Chapel	38	57 00	22 25
Pine Grove	20	30 00	11 10
Pleasant Ridge	20	30 00	11 10
Rosie	7	10 50	4 25
Robt.	14	21 00	21 80
Russell's Chapel	36	54 00	13 50
Searcy	58	87 00	76 84
Sixty One	17	25 50	40 00
Vilon	187	280 50	136 50
West Pangburn	9	13 50	
Chanute	4	6 00	3 05
Letona			2 20
Batesville			15 50
Dyer			16 50
Mulberry			15 50
Miscellaneous			21 50
Totals	752	\$1,690 50	\$ 789 54

COLORADO

Denver	45	\$ 67 50	\$ 63 00
Golden Valley	23	35 50	13 04
Colorado Springs	53	80 50	37 25
Greely	85	127 50	27 80
Kirk	44	66 00	81 07
Thompson Valley	21	31 50	
Yuma	20	30 00	
Boulder	13	10 50	15 26
Montrose			4 70
Griffith			3 25
Miscellaneous			30 50
Totals	263	\$ 485 00	\$ 289 81

CHICAGO CENTRAL

Auburn, Ill.	77	\$ 115 50	\$ 47 50
Arenzville, Ill. (Bethel)	9	13 50	106 07

Church Members	Appt. Reported	Amount
Bloomington, Ill.	55	82 50
Butlerford, Ill.	24	36 00
Canton, Ill.	14	21 00
Carterville, Ill.	63	91 50
Chicago, Ill. (1st ch.)	370	555 50
Chicago (Woodlawn)	190	285 00
Chicago Heights ch.	30	45 00
Christman, Ill.	14	21 00
Danville, Ill.	80	120 50
Decatur, Ill.	90	135 00
Dunfermling, Ill.	17	25 50
Durand, Wis.	11	16 50
Energy, Ill.	12	18 00
Fairmount, Ill.	20	30 00
Fithian, Ill.	25	37 50
Forest Center, Wis.	34	51 00
Georgetown, Ill.	94	141 00
Hull, Ill.	21	31 50
Janesville, Wis.	7	10 50
Kewanee, Ill.	24	36 00
Lena, Ill.	40	60 00
Mansfield, Ill.	60	90 00
Maple Hill, Ill.	46	69 00
Martintown, Wis.	18	27 00
Middletown, Ill.	20	30 00
Milwaukee, Wis.	10	15 00
Oakwood, Ill.	14	21 00
Oliver, Ill.	158	237 00
Racine, Wis.	35	52 50
St. David, Ill.	35	52 50
Sidney, Ill.	37	55 50
Stockton, Ill.	19	28 50
Tallula, Ill.	27	40 50
Virginia, Ill.	12	18 00
Westville, Ill.	28	42 00
Menominee, Wis.	24	36 00
T. A. Cookin charge		21 70
Miscellaneous		47 00
Totals	1,838	\$2,841 50

DALLAS

Alba	32	\$ 48 00	\$ 15 50
Ash Grove	23	34 50	10 00
Batson	27	40 50	7 00
Blossom	24	36 00	9 00
Bonham	40	60 00	11 00
Bivins	40	60 00	
Burroughs' Chapel	9	13 50	74 55
Cedar Hill	52	78 00	25 55
Sedar Mills	15	22 50	10 01
Copeville	15	22 50	
Corner	31	46 50	
Culleoka	21	30 00	
Dallas	96	144 00	76 35
Denison	42	63 00	3 00
Gause	19	28 50	26 00
Grand Saline	12	18 00	18 00
Hat Prairie			
Halesboro	24	36 00	16 50
Henry's Chapel	15	22 50	3 00
Howe	5	7 50	2 50
Independence	14	21 00	
Johnson's Chapel	12	18 00	
Kirbyville	12	18 00	8 20
Lissie	22	33 00	35 75
Lufkin	29	43 50	19 05
Marey	58	87 00	17 00
Milton	20	30 00	
Millana	43	64 50	14 75
Mount Hope	13	19 50	
Nelson's Chapel	12	18 00	1 50
Oakland	12	18 00	0 25
Penick	244	366 00	362 33
Pin Oak	11	16 50	6 00
Pineland	3	4 50	3 75
Port Arthur	27	40 50	25 00
Rockdale	10	15 00	6 20
Rocky Point	125	187 50	130 00
Sherman	31	46 50	15 75
Shiloh	11	16 50	12 50
Sweet Home	45	67 50	57 00
Texarkana			
Valdosta	22	33 00	
Whitesboro	17	25 50	17 25
Wolfs City	11	16 50	
Yantis			15 00
Westminster (class)			25 58
Kingston			18 00
Garden Valley			40 00
Miscellaneous			
Totals	1,150	\$2,092 50	\$1,146 35

DAKOTAS-MONTANA

Center (Sawyer, N. D.)	24	\$ 36 00	\$ 4 80
Hydro Ger., Chiswick, Mont.	31	46 50	8 00
Honolulu, Mont.	16	24 00	1 07
Lonsdale, S. D.	10	15 00	11 07
Norma, N. D.	10	15 00	9 00
Nashua, Mont.	8	12 00	10 00
Minot, N. D.	18	27 00	25 25
Mt. Pleasant Mt. Vernon,			8 83
South Dakota	46	69 00	
Pleasant View (Norma,	17	25 50	20 00
North Dakota)	35	52 50	43 40
Sawyer, N. D.	48	72 00	73 05
Surrey, N. D.			25 50
Smoke Creek	15	22 50	7 55
(Flaxville, Mont.)	18	27 00	45 27
Velva, N. D.			14 00
Van Hook, N. D.			
Benish (Fulton, S. D.)			

Church Members

Granville, N. D.		\$ 8 00
Hewitt, Minn.		1 50
Miscellaneous		587 46
Totals	340	\$ 510 00

FLORIDA

Miami	50	\$ 75 00	\$ 85 10
Princeton	20	30 00	7 00
Miscellaneous			14 00
Totals	70	\$ 105 00	\$ 106 10

GEORGIA

Mount Zion	10	\$ 15 00	\$
Hogansville	5	7 50	
Mount Olive	6	9 00	
Harrisburg	6	9 00	
Bethel	19	28 50	11 55
Donaldsonville	54	81 00	67 00
Carmel	5	7 50	
Boykin	4	6 00	17 50
Rehobeth	23	34 50	28 00
Crest	32	48 00	10 55
Manassas	9	13 50	15 00
St. Paul	14	21 00	
Mt. Carmel	33	49 50	
Cassandra	10	15 00	
Claxton	7	10 50	7 50
Glenville	13	19 50	
Adrian			17 00
Trinity			11 50
Backledge	14	21 00	5 50
Miscellaneous			
Totals	248	\$ 415 50	\$ 191 10

HAMILTON

Ablene	45	\$ 67 50	\$ 68 40
Amarillo	6	9 00	6 10
Blitter Creek	20	30 00	1 50
Bowie	71	76 50	47 60
Buffalo Gap	35	52 50	40 40
Bridgeport	40	60 00	6 96
Blythe	20	30 00	
Clasco	34	51 00	29 00
Childress	25	37 50	
Bunyan	14	21 00	3 00
Dodsonville	97	145 50	46 00
Dennis Chapel	35	52 50	
Dewey	34	51 00	35 00
Dublin	15	22 50	23 86
Eula	14	21 00	5 00
Gainesville	23	34 50	
German	16	24 00	1 50
Gordon	11	16 50	
Hamlin	131	196 50	200 00
Hico	39	58 50	11 10
Hillsboro	32	48 00	0 75
Hullwood	22	33 00	
Hedley	18	27 00	10 80
Sweetwater	8	12 00	3 35
Idella	28	42 00	26 55
Lubbock	33	49 50	30 00
Lakenon	9	13 50	
Longworth	17	25 50	
Mineral Wells	35	52 50	10 05
Mingus	22	33 00	9 70
McLean	25	37 50	40 25
Mt. Zion (Mobeetie)	22	33 00	
Mt. Zion (Hamlin)	21	31 50	10 50
Nazarene Chapel	20	30 00	14 50
Pleasant Ridge	24	36 00	
Pilot Point	72	108 00	132 63
Platniew	31	46 50	44 78
Rochester	21	31 50	
Robt.	15	22 50	
Sunset	20	30 00	5 00
Shannon	40	60 00	40 00
Swedenia	18	27 00	18 40
Wellington	47	70 50	23 90
Wichita Falls	27	40 50	10 00
Wilsonville	21	31 50	
Memphis	8	12 00	
Yonkum	32	48 00	
Murray	10	15 00	
Beattie	15	22 50	14 50
Moodville	8	12 00	
Salt Fork	11	16 50	
Arh			11 00
Kelly (Wellington)			14 00
Bunker Hill			9 00
Tokio S. S.			4 10
Benjamin			7 50
New Hope			2 50
Clear Creek (Bowie)			5 00
Miscellaneous			50 70
Totals	1,113	\$2,107 50	\$1,133 20

IDAHO-OREGON

Boise, Idaho	62	\$ 93 00	\$ 108 00
Burns, Ore	101	151 50	50 00
Caldwell, Idaho	50	75 00	50 00
Central Mesa, Idaho	13	19 50	
Emmett, Idaho	14	21 00	12 80
Enterprise, Ore	29	43 50	50 00
Fairfield, Idaho	37	55 50	10 00
Mountain Home, Idaho			
Nampa, Idaho	105	67 50	20 75
Ontario, Ore	45	67 50	20 75
Pavette, Idaho			
Ruby (Mill City, Idaho)	16	24 00	
Ten-Davis, Idaho			
Victory, Idaho	11	10 50	14 36
Nyssa, Ore			7 15
Miscellaneous			41 00

Church	Members	Appt.	Amount
			Reported
Marion	40	60 00	
Muncie	49	73 50	91 08
Mohawk	33	40 50	40 03
Mt. Beulah	38	57 00	37 00
Mt. Zion	25	37 50	12 35
New Castle	22	33 00	20 03
Pleasant View	9	13 50	
Richmond	23	34 50	32 65
Red Key	23	34 50	8 00
Riverside	19	28 50	12 00
Seymour	127	190 50	111 40
Stringtown	13	19 50	17 21
Summitville	12	18 00	
Walters' Chapel	13	19 50	
Mitchell	--	--	4 00
Winchester	--	--	10 50
Flackville	28	42 00	45 06
Miscellaneous	--	--	66 25

Totals 1,077 \$1,926 25 \$ 950 03

Church	Members	Appt.	Amount
			Reported
IOWA			
Bloomfield	48	\$ 72 00	\$1,044 41
Botna	20	39 00	24 90
Cedar Rapids	20	30 00	
Charlton	84	120 00	57 87
Council Bluffs	49	73 50	22 00
Farmington	26	39 00	32 05
Fairview	31	31 50	4 45
Grinnell	25	25 50	18 80
Lacoma	33	49 50	75 50
Marshalltown	62	93 00	52 50
Mason	30	45 00	60 55
Montrose	42	63 00	70 00
Muscataine	10	15 00	18 85
Oskaloosa	46	114 00	115 10
Ottumwa	18	27 00	12 25
Pioneer	17	25 50	7 50
Sioux City	53	79 50	150 61
Webster City	59	88 50	111 65
Spencer	13	19 50	10 00
Clumbling Hill	--	--	3 50
Miscellaneous	--	--	116 15

Totals 682 \$1,053 00 \$2,008 03

Church	Members	Appt.	Amount
			Reported
KANSAS			
Amboy Charge (Paleo)	33	\$ 49 50	\$ 43 00
Bethel (Johnson)	21	31 50	45 00
Bow Creek	20	30 00	14 00
Bucklin	20	30 00	23 15
Buffalo	15	22 50	12 35
Centuria	5	7 50	
Channah	4	6 00	3 00
Chase	17	25 50	22 80
Cherryvale	20	30 00	18 60
Clearwater	25	37 50	75 00
Coffeyville	22	33 00	31 25
Covert	27	40 50	76 50
Detroit	10	24 00	
Dodge City	35	52 50	39 00
Elk City	6	9 00	24 05
Elkhart	0	0 00	0 00
Ensign	0	0 00	23 07
Garden City	18	27 00	25 00
Howard	11	16 50	4 00
Hutchinson 1st ch.)	180	279 00	267 50
Hutchinson (2d ch.)	19	28 50	16 11
Iola	18	27 00	7 60
Junction City	14	21 00	20 31
Kalvesta	280	420 00	505 27
Kansas City, Mo.	27	40 50	55 00
Kismet	24	36 00	20 00
Lafontaine	15	22 50	32 43
Lawrence	35	52 50	40 00
Liberty	10	15 00	27 00
Lyons	21	31 50	29 37
Maize	12	18 00	22 25
McPherson	51	76 50	85 00
Medora	10	15 00	20 00
New Home	07	24 00	15 00
Newton	07	100 50	77 00
Ottawa	8	12 00	
Plainville	64	90 00	134 12
Pleasant Hill	70	114 00	300 00
St. Joseph, Mo.	12	18 00	20 00
Topeka	50	75 00	70 32
Wichita	63	94 50	90 00
Wilburton	10	15 00	10 18
Winona	24	36 00	43 00
Woodbine	25	37 50	53 51
Sylvia	--	--	
Hoxie	--	--	3 50
McCune	15	22 50	20 25
Selden	--	--	4 50
Jackson St. Mission	--	--	12 00
Miscellaneous	--	--	78 42

Totals 1,403 \$2,188 50 \$2,077 58

Church	Members	Appt.	Amount
			Reported
KENTUCKY			
Louisville	127	\$ 100 50	\$ 33 50
Ashland	90	135 00	20 00
Delmar	70	105 00	48 00
Highway	54	81 00	52 55
Faubush	51	76 50	5 33
Burnside	35	52 50	
Nooml	35	52 50	2 00
Oliver Hill	32	48 00	
Newport	30	45 00	7 00
Shafter	28	42 00	
Walbridge	25	37 50	2 40
Creelsboro	20	30 00	11 25
Westleyville	17	25 50	
Lacy's Chapel	14	21 00	
Science Hill	14	21 00	
Lizard Lope	17	25 50	
Wilson Chapel	10	24 00	
Owensboro	12	18 00	6 30
Norwood	25	37 50	0 35
Kensington	--	--	10 00
Miscellaneous	--	--	0 00

Totals 322 \$1,077 00 \$ 210 28

Church	Members	Appt.	Amount
			Reported
LITTLE ROCK			
Bates	13	\$ 10 50	\$ 15 75
Bethel	62	93 00	
Bell's Chapel	--	--	

Church	Members	Appt.	Amount
			Reported
Caddo	17	25 50	
Cavale	21	31 50	17 40
Cherry Hill	6	9 00	14 25
Corinth	20	30 00	15 00
Cooper	35	52 50	47 50
Delight	--	--	
DeQueen	--	--	17 12
Hartford	13	19 50	22 50
Haystack Chapel	--	--	
Ida Mission	19	18 50	
Jake Jones	11	16 50	
Kings	--	--	10 50
Kingsland	49	73 50	40 21
Liberty	84	111 00	111 00
Little Rock	30	45 00	17 78
Mareus	61	91 50	28 17
Mansfield	40	73 50	35 05
Mena	12	18 00	
Mt. Moriah	39	58 50	
New Hope	--	--	22 50
Oak Grove	11	16 50	9 75
Okolona	17	25 50	0 25
Pleasant Home	18	27 00	47 30
Prescott	14	21 00	18 00
Pike City (Graysonia)	17	25 50	7 00
Parks	--	--	
Traskwood	--	--	12 00
Vandevort	23	34 50	33 00
Waldron	14	21 00	
Warren	24	36 00	38 08
Wickes	5	7 50	47 30
Westmoreland	7	10 50	
Weeks	--	--	13 14
Wamble	--	--	6 00
Wrens	--	--	43 00
Pike City (Delight)	--	--	
Miscellaneous	--	--	

Totals 484 \$1,011 50 \$ 695 55

Church	Members	Appt.	Amount
			Reported
LOUISIANA			
Shreveport	48	\$ 72 00	\$ 85 00
Lake Charles	45	67 00	53 00
Jonesboro	30	54 00	51 50
Home	13	19 50	66 65
EBH	21	31 50	32 00
Quadrant	20	30 00	
Red Land	6	9 00	
Oil City	13	19 50	
Hudson	20	30 00	14 50
Fort Jessup	18	27 00	
Mineral (Pleasant Hill)	9	13 50	6 00
Shamrock	--	--	
Wilda	--	--	14 35
Oak Grove (class)	--	--	3 40
Miscellaneous	--	--	10 51

Totals 102 \$ 373 00 \$ 336 51

Church	Members	Appt.	Amount
			Reported
MANITOBA-SASKATCHEWAN			
Morse	35	\$ 52 50	\$ 37 00
Regina	--	--	12 50
Lustland	--	--	57 50
Devilville	--	--	24 25
Miscellaneous	--	--	5 00

Totals 35 \$ 52 50 \$ 134 25

Church	Members	Appt.	Amount
			Reported
MICHIGAN			
Colling and Caro	30	\$ 45 00	\$ --
Ellington	91	138 50	76 75
Falmouth	22	33 00	5 00
Gagetown	19	28 50	21 00
Grand Rapids	148	222 00	226 50
Harrietta	24	36 00	20 00
Houghton	15	22 50	7 25
Lapeer	70	105 00	73 42
Langston	150	225 00	100 00
Midland	15	22 50	11 00
Mt. Pleasant	12	18 00	
Richfield	10	24 00	
Cherry Grove	27	40 50	2 25
Davison	--	--	40 00
South L'Annam	--	--	10 00
Miscellaneous	--	--	20 03

Totals 500 \$ 940 50 \$622 24

Church	Members	Appt.	Amount
			Reported
MISSOURI			
Malden	80	123 50	50 00
Blue Ridge	18	27 00	24 00
Budah	30	45 00	11 21
Piedmont	30	45 00	
Ironton	8	12 00	2 25
Ellington	32	48 00	5 00
Maplewood	42	63 00	39 33
Hall Town	8	12 00	
Caruthersville	19	28 50	0 75
Clarkton	50	75 00	4 00
Sabula	8	12 00	
Knoxall	23	34 50	
Dexter	60	90 00	2 01
Morehouse	19	28 50	
Gurwood	20	30 00	
Fredericktown	33	49 50	7 00
Des Arc	68	102 00	50 00
Annapolis	18	27 00	
Redford	43	64 50	
Riverside	--	--	50
Vineyard	--	--	1 50
Rayville	--	--	5 33
Miscellaneous	--	--	68 81

Totals 435 \$ 904 50 \$ 282 60

Church	Members	Appt.	Amount
			Reported
MISSISSIPPI			
Eucuba and Union View	11	\$ 16 50	\$ 4 35
Black Creek	17	25 50	
Nazarene Chapel	30	45 00	
Hebron	24	36 00	
Mt. Peniel	40	60 00	13 35
Deer Park	5	7 50	
Houston	18	27 00	32 50
Oak Grove	21	31 50	
Roschbloom	10	24 00	
Prospect	15	22 50	
Mathiston	5	7 50	
Buckhorn	50	75 00	
Davis Chapel	45	67 50	
Hickory Ridge	33	49 50	9 35



Heroic Sacrifice

OUR hearts were deeply moved by the following letters received from a brother who are laboring so arduously that every Pentecostal X is sacrificing effort made by the World-Wide Hallelujah March. We also beg to acknowledge the marvelous, considering their position, increase the offering from the station. We are sure that the considerable more to add to the for their faith and works. We

Chaochee

Dear Brother Sanders: Since the first of April is past report to you of the joy and blessing.

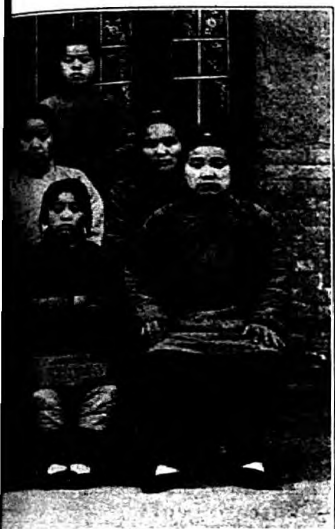
We have been trying to do work here, in bringing the gospel; and as it requires means, them that it was their privilege work. But to contribute means, thing new to them as many of of them has ever seen a printed in good time and it was explained to our work at home as well as elastic over the matter. We should be very glad to impossible I want to assure you I know it has meant sacrifice very little to eat. And to see or the other made us feel as if Master.

Dear Brother Sanders, we dear people who are working in was \$15 gold. I am enclosing Christian greetings, I am,

Dear Brother Sanders:

I just want to write a few last Sunday during our Hallelujah the people gave as poor as they

I am sending in a separate Christian women, girls, and boys money so they did what they could of all those who took part in some of them scarcely have enough could. You will notice that because some of them worked time for lack of time.



North China!

...tally blessed as we read the fol-
-d Sister Kiehn, our missionarie-
-master in North China. We are
-appreciate the heroic and self-
-and Christian converts for the
-ring in cash was \$15, which is
-have also received a package of
-d the sale of this will no doubt
-ation to a very liberal amount.
-some very handsome doll clothes
-women and boys and girls at this
-on the sale of the same will be
-lay God reward them abundantly
-more than we can express.

...tung Province, April 3, 1917.

...had our Hallelujah March. I shall
-t last Sunday.
-eople from the beginning of the
-wn people who are still in dark-
-his work we have pointed out to
-tuty to help along in this line of
-hing House in America was some-
-ot read; and, I might say, none
-ut, as the matter was taken up
-important this establishment was
-t fields, they seemed to get enthu-

...much larger offering; but as it is
-given joyfully with many prayers.
-tr people, as some of them have
-y were to help along in one way
-ig very little real sacrifice for our

...lue to pray for you and all the
-ng House. The collection in cash
-r that amount. With very best
-ours in Him, PETER KIEHN.

I say that my own heart got blest
It was certainly remarkable how

...some tatting which some of the
-de. Some of them did not have
-little tatting. Inclosed is a picture
-ing. They did it gladly, although
-they were glad to help what they
-tting looks a little dark. This is
-As they could not do it in day
-the Master's glad service.
-ANNA SCHMIDT KIEHN.

	Church Members	Amount Appt. Reported
Gulfport	11	16 50
Big Creek	5	7 50
Miscellaneous		10 02
Totals	118	\$ 519 00 \$ 77 78

NEBRASKA		
Atlanta, Neb.	30	\$ 45 00 \$ 65 00
Beatrice, Neb.	67	100 50 90 00
Burr Oak, Kas.	130	204 00 130 29
Curtis, Neb.	35	52 50 35 02
Dry Branch		
Fairbury	50	75 00 38 58
Grand Island	37	55 50 19 31
Hastings	43	64 50 33 28
Kearney	29	43 50 30 00
Kenesaw	28	42 00 80 73
Lincoln	43	112 50 1,084 50
Lone Star	31	46 50
Maxwell	45	67 50 40 00
New Hope		35 00
Spannuth	21	31 50 10 00
York	37	55 50 15 81
Farmum		40 10
Newman Grove	10	15 00 27 84
Boston Ridge		5 03
Mt. Hope		
Miscellaneous		75 85
Totals	643	\$1,011 00 \$1,933 35

NEW ENGLAND		
Bath, Me.	26	\$ 39 00 \$ 12 00
Beverly, Mass.	45	67 50 26 42
Bristol, R. I.	25	37 50
Cambridge, Mass.	100	150 00 181 00
Cliftondale, Mass.	44	60 00 75 21
Corinth, Vt.	6	9 00
Cundy's Harbor	2	3 00 20 23
Danielson, Conn.	31	40 50
Dennisport, Mass.	33	41 50
Derry, N. H.	34	51 00 15 00
East Wareham, Mass.	60	90 00 11 62
Everett, Mass.	45	67 50 17 00
Fitchburg, Mass.	91	136 50 39 59
Hartwich, Mass.	12	12 00
Haverhill, Mass.	123	199 50 150 03
Hartford, Conn.		30 00
Johnson, Vt.	52	78 00 13 23
Keene, N. H.	38	57 00 35 00
Leicester, Vt.	27	40 50
Lowell, Mass.	100	337 00 324 00
Lynn, Mass.	104	240 00 178 12
Malden, Mass.	100	249 00 160 00
Manchester, N. H.	47	70 50
Morrisville, Vt.	22	33 00
New Bedford, Mass.	55	82 50 25 00
North Attleboro, Mass.	41	61 50 13 00
North Scituate, R. I.	33	79 50 11 00
Oldtown, Me.	34	50 00
Oxford, N. S.	32	33 00 20 00
Peabody, Mass.	31	40 50 25 75
Portland, Me.	13	19 50 23 00
Providence, R. I.	91	134 50 22 00
Putnam, Conn.	4	6 00
Saco, Me.	25	37 50 12 00
Salem, Mass.	60	67 50
Sebasco, Me.	40	60 00 21 80
S. Manchester, Conn.	44	60 00 52 04
S. Portland, Me.	60	99 00 55 00
Waterville, Vt.	24	34 00 26 00
West Somerville, Mass.	25	37 50 34 35
Wolcott, Vt.	12	18 00 26 00
Woonsocket, R. I.	16	46 50
Worcester, Mass.	16	24 00
Yarmouth, N. S.	22	33 00
Wicklow	23	34 50
Milo, Me.	5	20 00
Providence (People's)		7 50 31 00
Brandon, Vt.		23 00
Franklin, N. H.		10 01
Livermore Falls, Me.		51 78
Mattapoisett, Mass. mission		5 01
West Point, Me.		16 75
Miscellaneous		184 67
Totals	1,581	\$3,279 00 \$2,207 65

NEW MEXICO		
Abbot	16	\$ 24 00 \$
Artesia	31	40 50 30 01
Bellevue	57	85 50 18 87
Cottonwood (Griffith)	13	19 50
Center Point	4	6 00
Deming	20	30 00 45 00
Deming (Mexican)	20	39 00
Farmington	0	9 00
Forest	5	7 50
Harmony	18	27 00 12 45
Kille	8	12 00
Kille	24	30 00
La Lando	44	60 00 63 31
Lone Vale	16	24 00
Mea	14	21 00
New Home	4	6 00
Plainsview	10	15 00
Rancho	14	21 00
Nogal		23 00
Cuerpo		13 08
Grande		2 50
Lovington		6 00
Miscellaneous		40 50
Totals	170	\$ 495 00 \$ 219 70

NEW YORK		
Atlantic Ave. (Brooklyn)	50	\$ 88 50 \$ 5 35
Bedford (Brooklyn)	40	60 00 8 00
John Wesley ch. (Brooklyn)	308	492 00 84 12
Utica Ave. (Brooklyn)	122	183 00 150 09
Beacon	25	34 50
Canastota	24	30 00
Cliftondale	22	33 00 17 00
Danbury, Conn.	37	52 50 28 00
East Rockaway	29	43 50 17 37
Mt. Vernon	24	36 00 36 00
New Berlin	15	45 00 33 00
New York City	20	43 50 33 00

	Church Members	Amount Appt. Reported	
Patchogue -----	39	58 50	95 00
Richmond Hill -----	34	51 00	21 50
Sag Harbor -----	14	21 00	18 00
Saratoga -----	39	58 50	5 85
Schoharie Valley -----	41	01 50	32 78
Stanford, Conn. -----	18	27 00	
Syracuse, N. Y. -----	76	114 00	33 59
Rochester, N. Y. -----	8	12 00	13 28
Lowville Mission, N. Y. -----	--		11 53
Miscellaneous -----	--		50 03
Totals -----	626	\$1,521 00	\$ 675 35

NORTHWEST		
Albany, Ore.	24	\$ 36 00 \$ 20 45
American Ridge, Idaho	7	10 50
Asland, Ore.	34	45 00 70 09
Barlow, Ore.	13	19 50
Bellingham, Wash.	30	45 00 45 00
Brentwood (Portland, O.)	40	60 00 13 45
Canby, Ore.	23	34 50 20 00
Chelan, Wash.	27	40 50 42 03
Coeur d'Alene, Idaho	9	13 50
Coifax, Wash.	39	58 50 50 04
Condon, Ore.	19	15 00 24 55
Diamond, Wash.	10	15 00 14 01
Diamond Hill, Wash.	16	24 00 7 03
Everett, Wash.	60	90 00 103 00
Garfield, Wash.	29	43 50 44 12
Grier S. House, Wash.	18	27 00
Howard, Idaho	13	25 00
Highland Pk. (Portland)	6	0 00 15 22
Huntsville, Wash.	7	10 50 8 33
Kellogg, Idaho	10	15 00 28 00
Lincoln Heights, Spokane	14	21 00 20 01
Madras, Ore.	15	22 50 26 00
Marxville, Wash.	15	22 50 30 75
McMinnville, Ore.	15	22 50 32 50
Monroe, Wash.	12	22 50 8 21
Mukilteo, Wash.	17	25 50 22 50
Newberg, Ore.	51	76 50 67 45
North Yakima, Wash.	60	90 00 80 01
Parker, Wash.	14	21 00
Pine Grove, Idaho	3	4 50 8 00
Pleasant Hill, Ore.	15	22 50
Portland (First ch.)	182	273 00 318 21
Portland (Scandinavian)	32	48 00
Post Falls, Idaho	13	19 50 13 35
Pullman, Wash.	13	19 50
Ridgefield, Wash.	28	42 00 50 01
Rock Creek, Idaho	18	27 00
Salem, Ore.	33	49 50 28 00
Seattle (First ch.)	83	126 00 160 00
Seattle (Second) Ballard	13	16 50 30 59
Sellwood (Portland)	56	84 00 92 50
Sequim, Wash.	4	6 00 6 00
Spokane (First)	128	192 00 240 00
Tacoma, Wash.	10	15 00 10 00
Tillamook, Ore.	14	21 00 32 00
Troy, Idaho	25	37 50 67 80
Victoria, B. C.	18	27 00 25 00
View, Wash.	33	49 50
Walla Walla, Wash.	194	291 00 500 00
Walnut Grove, Wash.	20	30 00 30 00
Winlock, Ore.	15	22 50 20 00
Winnlock, Ore.	13	19 50 30 03
Grain, Wash.		
Dayton, Wash.	15	22 50 39 00
Lucas, Wash.		2 50
Cheney, Wash.	5	7 50 3 25
La Center, Wash.	15	22 50 23 01
Harvard Potlach, Idaho		14 03
Miscellaneous		51 03
Totals	1,428	\$2,454 00 \$2,007 59

EASTERN OKLAHOMA		
Ada	117	\$ 175 50 \$ 107 10
Amos	27	40 50
Bellview	24	36 00 2 50
Bethlehem	25	37 50
Bokhoma	13	19 50
Boswell	9	13 50 0 40
Buckeye	22	33 00
Caddo	30	54 00 34 70
Canaan	7	10 50
Castro	18	28 00
Citra	25	37 50
Davenport	16	24 00 7 00
Dripping Springs	9	13 50 0 05
Durant	40	69 00 43 55
Fairview	41	61 50 31 45
Fort Towson	9	13 50 0 03
Gum Springs	19	28 50
Henryetta	73	109 50 83 35
Hickory Grove	11	16 50
Hemlin	35	52 50 20 25
Hugo	48	72 00 50 03
Idabel	8	12 00
Kingston	50	84 00 109 50
Laster	20	30 00 12 59
Liberty Hill	34	51 00 31 15
Madill	40	60 00 25 59
McLoud	31	40 50 34 00
Millcreek	7	10 50
Monroe	5	7 50
Moran	6	30 00
Moyock	21	31 50
Mt. Harmony	20	30 00 13 59
Newberg	60	90 00
Okemuh	9	13 50
Okfuskee	24	36 00
Oologah	10	15 00
Oxage	9	13 50 43 00
Paw. Paw	12	18 00 13 75
Pine Grove	40	60 00
Price's Chapel	38	57 00
Rock Creek	5	7 50
Shiloh	21	31 50 10 75
Shawnee	20	30 00 19 53
Sulphur	20	30 00 18 00
Tulsa Grove	25	37 50
Varnerville	10	15 00
Wanette	43	64 50 17 01
Wann	26	30 00 10 85
Watermill	42	63 00
Willow Springs	14	21 00 4 00
Wister	45	67 50 40 00

Church			Church			Church								
Members	Appt.	Amount Reported	Members	Appt.	Amount Reported	Members	Appt.	Amount Reported						
Sallisaw	15	22 50	10 75	Indian Creek	14	21 00	40 85	Hinesville	63	94 50	40 00			
Hartshorn	15	22 50	3 50	Goldthwaite	20	30 00	13 00	Mt. Herman	27	40 50	---			
Broken Bow	16	24 00	12 00	Jacob's Well	14	21 00	20 10	Mission Chapel	24	36 00	---			
Mowdy	13	10 50	11 75	Locker	30	45 00	---	Kedron	24	36 00	---			
Atwood	---	---	10 50	Lytton Springs	22	33 00	26 50	Clarksville	52	78 00	28 50			
Antlers	---	---	7 50	Lockhart	11	16 50	20 00	Cumey Springs	9	13 50	---			
Standing Rock	---	---	13 50	Meridian (charge)	32	48 00	60 18	Gospel Tabernacle	163	247 50	131 25			
Stratford	10	15 00	9 00	Mountain Church	32	48 00	60 18	Bon Air (Centerville ch.)	30	45 00	0 01			
Tecumseh	---	---	3 00	Masson	20	30 00	20 75	Union (Tracy City)	50	75 00	---			
Miscellaneous	---	---	83 30	McGregor	10	15 00	6 20	Union (Monteagle)	28	42 00	---			
Totals	906	\$2,121 00	\$ 989 88	Pearl	42	63 00	69 50	Shiloh	9	13 50	---			
WESTERN OKLAHOMA			SAN FRANCISCO			WASHINGTON-PHILADELPHIA								
Altus	40	\$ 120 00	\$ 122 27	San Francisco	53	\$ 82 50	\$ 82 50	Alberene, Va.	30	\$ 15 00	\$ ---			
Blackwell	47	70 50	52 07	Oakland	100	150 00	---	Albion, Pa.	33	49 50	17 46			
Butler	9	13 50	---	Berkeley	65	97 50	71 36	Baltimore, Md.	48	69 00	27 50			
Bethel	24	36 00	26 00	Santa Rosa	10	15 00	30 25	Bowens, Md.	10	15 00	6 00			
Brownlow	16	24 00	7 25	Stockton	30	45 00	40 00	Brideville, Del.	25	37 50	---			
Bethany	134	201 00	182 50	Lindsay	37	55 50	54 00	Camden, N. J.	40	60 00	23 83			
Center View	66	99 00	121 43	Angels Camp	20	30 00	---	Cherry Hill, Va.	10	15 00	6 81			
Canute	23	34 50	30 00	Murphy	13	19 50	---	Chilcote, Md.	12	18 00	12 00			
Cooperston	42	63 00	---	Bakersfield	54	81 00	55 00	Clarksburg, Pa.	30	45 00	27 00			
Comanche	41	66 00	12 63	Fresno (1st ch.)	14	21 00	5 30	Darby, Pa.	10	15 00	5 11			
Duncan	36	54 00	50 28	Fresno (2d ch.)	33	49 50	---	Hammetts, Md.	22	33 00	4 05			
Dill	31	51 00	29 65	Waukena	24	36 00	19 00	Harrington, Del.	28	42 00	---			
Delhi	17	25 50	3 15	Edendale (Pixley)	---	---	30 01	Hollywood, Md.	38	57 00	11 48			
Eagle City	9	13 50	---	Onknie (class)	---	---	5 75	La Plata, Md.	15	22 50	7 05			
Edmond	37	55 50	15 30	Miscellaneous	---	---	---	Lebanon, Md.	40	60 00	50 26			
Erick	31	46 50	45 00	Totals	387	\$ 730 50	\$ 451 17	Martinsburg, W. Va.	40	60 00	38 48			
Eschol Valley	17	25 50	7 50	SOUTHERN CALIFORNIA			FOREIGN			BRITISH ISLES				
Glendale	30	45 00	35 50	Alhambra	22	\$ 33 00	\$ 42 00	Calcutta, India, Hope school	---	\$ ---	\$ 25 00			
Granite	12	18 00	3 17	Brea	21	31 50	5 00	Brava, Cape Verde	---	---	10 00			
Hollis	22	33 00	36 25	Cucamonga	101	151 50	27 00	Janan	---	---	22 00			
Hester	15	22 50	3 00	Downey	32	48 00	4 20	Africa (L. Cole)	---	---	5 00			
Harmon	68	102 00	38 50	Escondido	36	54 00	16 00	Africa (S. Schmelzenbach and wife)	---	---	8 50			
Ingersoll	23	34 50	3 40	Fairview Heights	18	27 00	---	India	---	---	3 00			
Isabella	18	27 00	33 95	Howthorne	0	13 50	---	E. India (Miss Grebe)	---	---	1 50			
Knowles	23	34 50	40 00	Long Beach	71	106 50	20 00	China	---	---	8 00			
Longdale	44	66 00	21 82	Los Angeles (1st ch.)	935	1,402 50	841 00	Cuba	---	---	17 00			
Leedee	36	54 00	55 50	Boyle Heights	25	37 50	---	Central America	---	---	34 22			
Lone Grove	9	13 50	---	Ommanuel	194	291 00	71 55	Mexican Mission (El Paso)	---	---	---			
Marlow	21	31 50	16 50	Eagle Rock Ave.	26	39 00	13 00	Totals	604	\$1,113 00	\$ 490 07			
Mangum	24	36 00	50 25	Elkman Heights	16	24 00	---	RECAPITULATION						
Norman	32	48 00	18 30	Grand Avenue	60	90 00	47 53	Total number of churches reported	680					
Oklahoma City	45	67 50	72 30	Highland Park	64	96 00	47 53	Total number of members reported	28,230					
Oliver Hill	25	37 50	22 52	Japanese Mission (L. A.)	21	31 50	11 00	Total amount of apportionment at \$1.50 a member	\$42,345 00					
Oak Grove	10	15 00	15 00	Mexican church (L. A.)	20	30 00	3 28	Total amount of offering reported	\$35,638 13					
Ponca City	10	130 50	82 50	Nazarene Mission (L. A.)	16	24 00	---							
Prairie Gem	16	24 00	24 00	Sunny Side	16	24 00	---							
Ryan	38	57 00	223 35	Holtville	27	40 50	46 25							
Sperling	15	22 50	12 00	Ontario	120	180 00	100 00							
Sayre	30	45 00	9 00	Orange	16	24 00	---							
Skedee	17	25 50	25 50	Pasadena 1st ch.	280	420 00	330 00							
Spring Valley	15	22 50	11 15	Pasadena University	430	645 00	---							
Watonga	17	25 50	17 50	Placentia	24	36 00	---							
Woodward	17	25 50	23 00	Pomona	80	120 00	81 55							
Brinkman	---	---	14 00	Redlands	35	52 50	44 17							
Cushing	41	61 50	7 85	River	154	231 00	---							
Pawnee Mission	---	---	6 28	San Diego	20	30 00	---							
Cleveland	---	---	9 25	San Diego (east)	20	30 00	---							
Prairie View	---	---	5 00	Santa Ana	75	112 50	50 00							
Miscellaneous	---	---	49 45	Shorb Ave. (L. A.)	19	28 50	---							
Totals	1,325	\$2,104 50	\$1,072 31	Upland	110	165 00	152 00							
PITTSBURGH			TENNESSEE											
Alliance, Ohio	17	\$ 25 50	\$ ---	Faxon	32	\$ 48 00	\$ ---							
Bentonville, Ohio	41	61 50	9 35	Indian Creek	45	67 50	---							
Bradford, Pa.	16	24 00	32 02	McGee's Chapel	34	51 00	2 00							
Brunola, Pa.	34	51 00	24 00	Stewart	42	63 00	23 50							
Christianburg	14	21 00	---	Sparta	63	94 50	20 00							
Clayton, Pa.	21	31 50	12 00	Dickson	25	37 50	5 10							
Columbus, Ohio (King Ave.)	151	226 50	100 00	Moore's Chapel	20	30 00	---							
Columbus, O. (Taylor Ave.)	8	12 00	---	Tha. Surinza circuit	18	27 00	112 00							
Dayton, Ohio	126	189 00	189 36	Nashville (1st ch.)	400	600 00	450 07							
East Liverpool, Ohio	120	180 00	43 75	Zion	45	67 50	---							
East Palestine, Ohio	84	126 00	145 00	Big Sandy	16	24 00	---							
Gardfield, Ohio	16	24 00	---	Baker's Chapel	15	22 50	---							
Groove City, Pa.	---	---	---	Davis	49	73 50	---							
Ironton, Ohio	38	57 00	50 00	Erin	130	195 00	60 83							
Lincoln Place, Pa.	10	15 00	60 51	Paris	39	58 50	25 07							
Lisbon, Ohio	52	78 00	68 00	Testimony	11	16 50	---							
Lithopolis, Ohio	11	16 50	---	Hinton St. (Knoxville)	37	55 50	---							
Logan, Ohio	40	60 00	6 20	Seyler Home Mission	17	25 50	11 07							
Mannington, W. Va.	40	60 00	7 50	Walnut Grove	32	48 00	---							
Marion, Ohio	58	87 00	107 65	Shelbyville	65	97 50	53 50							
McKeesport, Pa.	15	22 50	25 00											
Middletown, Ohio	46	69 00	24 12											
Millersport, Ohio	23	34 50	---											
New Brighton, Pa.	43	64 50	50 00											
Newell, W. Va.	22	33 00	---											
New Gallier, Pa.	28	42 00	50 00											
Oil City, Pa.	27	40 50	42 50											
Pittsburgh, Pa.	97	145 50	150 00											
Point Rock, Ohio	23	34 50	4 00											
Springboro	17	25 50	---											
Tarentum, Pa.	13	19 50	10 00											
Terrace, Pa.	10	15 00	24 00											
The Plains, Ohio	10	15 00	20 00											
Trot, Ohio	91	136 50	78 00											
Uricksville, Ohio	50	75 00	40 00											
Value, Ohio	15	22 50	---											
Warren, Pa.	170	264 00	464 00											
West Branch, Pa.	8	12 00	5 00											
West Point, Ohio	7	10 50	15 85											
West View, Pa.	10	15 00	---											
New Philadelphia, Ohio	22	33 00	25 38											
Rarden, Ohio	---	---	3 25											
Darlington, Pa.	---	---	14 71											
Bellwood Union	---	---	2 50											
Mayport (class)	---	---	26 48											
Manchester, Ohio	---	---	54 40											
Miscellaneous	---	---	54 70											
Totals	1,522	\$2,545 50	\$2,185 19											
SAN ANTONIO														
Austin	106	\$ 150 00	\$ 54 46											
Bullington	87	07 50	33 24											
Bloomington	19	10 50	8 80											
Bayville	13	19 50	11 50											
Bethel	19	28 50	0 05											
Range	22	33 00	23 30											
Brooksmith (charge)	10	15 00	91 52											
County Line	16	24 00	---											
Coleman	18	24 00	24 25											
Cleveland	13	19 50	23 25											
Cedar Grove	8	12 00	12 00											
Concho	25	52 50	34 15											
Creedmore	21	31 50	25 27											
Cranfills Gap	16	24 00	29 54											
El Paso	15	22 50	32 27											
Fairview	17	25 50	---											
Glen Cove	17	25 50	6 06											
Hondo	32	48 00	53 35											
Hickory Valley	10	15 00	0 45											
OUT of the total amount reported on the World-Wide Hallelujah March, \$2,500 was do-														
nated by three individuals, as follows:														
W. G. Prescott, of Lincoln, Nebraska														
J. L. Goode, of Bloomfield, Iowa														
Elias Fisher, of Langdon, North Dakota														
We feel thankful to these brethren for their help and donations. We also gratefully ac-														
knowledge \$1,359.25 received from kind friends and readers of the Herald of Holiness who														
are not members of the Pentecostal Church of the Nazarene. These amounts deducted														
from the total amount of offering reported really leaves a net amount of \$31,773.88 given														
by the churches, or an average of about \$1.12 a member. If all of the 28,230 members														
who are represented in the offering, or a sum total of \$46,365.53. And if all of the churches														
had \$10,727.40 more in the offering, and the membership participated and placed their \$1.50 in the														
offering the grand total amount would have been \$53,759.75. This analysis is made so that														
we might all readily see how important it is for each and every member to do their part,														
and how serious a matter it is for any to fail in such a great and glorious undertaking														
for God and His work. We would also call special attention to the many churches who have														
given above their apportionment and thus have been able to help share the burdens of the														
weaker ones.														
J. F. SANDERS, Gen. Mgr.														

THE WORK AND THE WORKERS

FIFTH SUNDAY PREACHERS' MEETING

The fifth Sunday preachers' meeting convened at Dill City, Okla., April 20-29, at the Pentecostal Church of the Nazarene there, of which Mrs. Mary and Mr. Joe Kilgore are pastors. Brother and Sister Kilgore know how to do things for God, and how to make visitors feel welcome. Our District Superintendent, Rev. J. I. Hill, was chairman of the convention, and his messages and counsel were surely a great blessing to us all. With the good sermons, and papers on the need of organization, deaconess work, the Publishing House, home and foreign missions, rescue work, etc., the meeting was a great help to us all. We are encouraged to press the battle for God and organized holiness in western Oklahoma. — R. R. Richey, Reporter.

EVANGELIST U. T. HOLLENBACK

Sunday was the closing day of a four weeks' battle for souls at Mitchell, Ind. Rev. Charles Harrison, of Indianapolis, was the evangelist who was called to preach. He was surely blessed of God. We made no mistake, and do not believe others will, in calling this man of God. He preaches with the Holy Ghost, and gives God all the glory. About sixty seekers or more claimed victory, and we believe some went through to rock bottom. The meeting closed with a three days' convention, April 25-29. Our District Superintendent, Rev. U. E. Harding; Rev. B. A. Fleming, Rev. R. L. Hollenback, Rev. Hester Bowman, Rev. W. S. Dean, and some others of the preachers of this part of the state delivered messages. Several seekers sought God. Two hundred and fifty dollars were subscribed the last Sunday for the repair of the church. Pray for us.

EVANGELISTS C. C. RINEBARGER AND WIFE

Since last writing we have been everlastingly at it. While in the east with Brother Bud Robin-

TELEGRAM

COLUMBUS, Ohio.

PUBLISHING HOUSE:

Just closed greatest Assembly in history of Pittsburg District. J. W. Goodwin was presiding officer. Largest attendance. High tides of glory. Increased business. Fine spirit through all. Over five thousand dollars pledged for Olivet University. District over one thousand dollars ahead of apportionment for foreign missions. Sunday was greatest day of all. Seeking souls finding God at the altar.

W. R. GILLEY, *Secretary*.

TELEGRAM

COLUMBUS, Ohio.

HERALD OF HOLINESS:

The Pittsburg District Assembly enthusiastically received, and adopted the plan for liquidating Olivet University debt. Pledged over \$5,000 toward canceling same.

W. G. SCHURMAN, *Treasurer*.

TELEGRAM

CHICAGO, Ill.

HERALD OF HOLINESS:

The first week of the big revival campaign in old First church, Chicago, with M. E. Borders, indicates great victory. A full house, a number of earnest seekers, and a high tide of revival power. It is truly a great church and the outlook is glorious. More later.

ANDREW JOHNSON.

TELEGRAM

LOS ANGELES, Cal.

HERALD OF HOLINESS:

To whom it may concern: The undersigned has received no response whatever to his recently published communication, addressed to the people who composed the University Church of Pasadena, Cal., at the time of its disorganization, proposing a stay of all proceedings pending an appeal to the General Assembly; but wishing a speedy settlement of the whole matter he hereby withdraws and rescinds his official action of March 1, 1917, regarding the disorganization of said church; thus leaving the case as it was immediately prior to that date. This he does in order that it may be reviewed and finally settled by the coming Southern California District Assembly, and in earnest hope that peace may come to our denomination.

E. F. WALKER, *Gen. Supt.*

son for a number of meetings we took this as our motto, and by the help of the Lord we mean to be everlastingly at it. We had some remarkable meetings while with Bud last fall, and our last engagement with him was at Huntington, W. Va., with Brother Woods, pastor of the Apostolic holiness church. The meeting was one of blessings and power, and many seekers were saved. This meeting closed on November 26th, and we left on an early train for St. Joseph, Mich., where we joined Dave Hill, closing out on December 17th. After a rest and pleasant time at home for Christmas we again were on the road. Since January it has been our privilege to labor in the following places: Dearborn, Mich.; Mt. Carmel, Ill.; Indianapolis, Ind.; Canton, Ohio, and at this writing we are in Barboursville, Ky. The Lord has given us some gracious and far reaching meetings in most of these places. We are laboring at this place with Evangelist O. H. Callis, and Rev. T. M. Anderson, pastor of the Methodist church. The battle is hard, but our God is the Captain, and has never lost a battle. From here we go to Lyon, Kas., then to Hordville, Neb.; Pasadena, Cal.; Callis Grove, Ky.; Kearney, Neb.; Normal, Ill., closing our camp season on September 2d.

Following the Hordville, Neb., meeting, which is June 15-25, we have an open date in July. We have held this open, desiring to place it in the west on our way to California. If any of the brethren would desire our assistance as singers, or we could help with the preaching, write us at New Albany, Ind., at once, so as to reach us before we start west.

FIFTH SUNDAY GROUP MEETING

Our fifth Sunday group meeting closed here at Wichita, Kas., last night in a blaze of glory, and with eleven seekers at the altar. God was with us from the first meeting, and the spiritual tide kept rising. On Sunday morning during the sacramental service the waves of glory began to roll. Rev. R. E. Gilmore conducted the service amid shouts of praise, tears of joy, and holy laughter. It was an hour we will never forget. The morning preaching hour was given to the Wichita rescue home. The matron, Mrs. C. H. McCaslin, was in charge of it. The Lord blessed her as she told of the work of the home and presented its need. Then the girls told of what the home had meant to them. The glory was still on the people when we met for the evening service. Rev. C. W. Davis, pastor at Clearwater, Kas., preached. The Lord wonderfully helped His servant, and at the close of the service sixteen knelt at the altar for prayer, and the most of them prayed through. The following brethren were present and preached for us: Revs. J. M. Oliver, from Newton; C. W. Davis, and Jesse Uhler, from Clearwater. — H. Calhoun, Pastor.

EVANGELIST J. H. GRAY

A great wave of salvation is sweeping the country around Haskew, Okla. The altar is full every service, and many seekers have already prayed through. We never have seen a community so stirred up over salvation as this one now. The crowds are large and the interest is still increasing. Lodge men and tobacco men are praying through to victory. Young converts are working hard to save others. Folks are coming and weeping their way through. This has been a tobacco soaked community, but they are cleaning up and getting saved, and all of them are going in for holiness. We are now starting in on the fourth week, and the end is not yet. Most every one is very busy now with their farm work, but the

crowds are coming to church before sundown. Such interest and awakening was never known in this place before. The victory already given is great, but our faith in God looks up for a greater victory yet.

EVANGELIST LEWIS H. BACHELLER

I am here in Elwood, Ind., with Rev. M. T. Brandyberry, our District evangelist, and God is giving us a gracious season of refreshing from the upper world. Although it has rained every day for a week, the hall is filled every night. Last night more people were turned away than could get into the hall. Every available chair or stool was occupied. The meeting closed about 11 o'clock, and two young people prayed through to victory. When the meetings are going to close no one knows but God. We are believing for a city-wide revival. I am planning a trip to New England churches this fall, so if any of our Pentecostal Nazarenes want to engage me for evangelistic services, write me at 816 North Main street, Kewanee, Ill.

FROM MEDA CLIFFORD SMITH

Our Assembly at Lynn, Mass., closed with great victory, April 22d. Many seekers were at the altar the afternoon and evening of the last great day of the feast. I think all will unite with me in saying this was the best Assembly ever held in New England. I have had a victorious year, with some of the most remarkable answers to prayer and genuine revivals. I am still in the field, and ready for sacrifice or service. I am at Hope Cottage rescue home, 145 Essex street, Swampscott, Mass., at the present time, and have seen many precious girls saved by power divine, and a number sanctified. This is a great work, and I believe lies nearer the great heart of Jesus than any other. I solicit the prayers of all our churches on the New England District for this work, and that the doors may be kept open until Jesus comes. Mail sent to this address will reach me.

FROM S. A. LOGAN

My last meeting was in western Oklahoma, in Cask Valley. I held the meeting for two weeks, and it was one of the hardest fought battles I was ever in. I had a great many different things in this meeting to cry against, one of them bootlegging. But I did my best, and God gave the victory. After I preached a few times the best people of the community lined up with me, and the deputy sheriff said he would get behind what I had preached and would clean up the bootlegging of the country if it cost him his life. There were only two Pentecostal Nazarenes there, Brother J. T. Weller and wife. He was a good man and stood by the meeting. People were afraid to take part, as there had been some untrue doctrine preached there, and that always makes it hard for true holiness to be preached; but some of the best citizens said they had received light on sanctification, and called me back for a later time.

EVANGELIST M. W. GOSS

It has been some considerable time since my last report through the HERALD OF HOLINESS, as I entered the Northwest Nazarene College, at Nampa, Idaho, last fall and called off all evangelistic dates. Over a month ago I was obliged to leave the college, as my eyes became badly affected through measles, so I am once again at the battle line. I held a union revival in Medical Lake, Wash., beginning March 13th, and running

Morning Devotions at the Publishing House

THE devotional services which are held every morning at the Publishing House are being blessed of God, and are real seasons of grace and refreshing from heaven. A sweet spirit of love and harmony prevails. Sometimes we have an extra spread and quite often begin the day's work with a shout in the camp. We have lately started a prayer list here, and are bringing all requests sent in to us to the throne of grace. It is a privilege to labor here for the Master. The following are testimonies from some of the employees:

"God thought it, the Bible taught it, Jesus bought it, I sought it, faith brought it, the Holy Spirit wrought it, the Devil fought it, and I got it." This is my experience this morning. His precious blood saves and sanctifies me.—C. W. Jones.

I want to praise God that I am here this morning through the divine leading of God's Spirit. While I did not come here for the money, I felt that God's hand was in it, and He has given more than my heart's desire in it. He gave me more than I asked for, and that is just what God does for us. He is "able to do exceeding abundantly above all that we ask or think." We can safely trust God.—Harvey Emerson.

I am thankful this morning because Jesus really satisfies every longing in my heart. I do not doubt, I never do, that it was God's will that I came here into the Publishing House. God saved me and my life seemed so empty I did not know which way to turn. I just asked the Lord to fill my life with service for Him so I would not have time for anything else. I praise God for all the Publishing House has meant to me and for what Jesus means to me.—Agnes Russell.

These are days of great blessing and encouragement to me. Through Jesus, by His grace I am saved and sanctified, and by His power I am constantly kept. It would surprise every one here if they knew how many were clearly led here through divine providence. I am in a position to know most everybody's history in this House. If God can get a body of people together with an eye single to His glory, His work will be accomplished and His kingdom advanced, and that is what He is doing here.—J. F. Sanders.

I feel that my coming here was through divine providence. I praise God this morning for the way He has been with me during the past week.—Anna Bruck.

I am so glad this morning that Jesus was good enough to look down and pick me up. This morning I am glad I belong to Him.—Marguerite Stephens.

"I will lift up mine eyes unto the hills." That was the best those old heathen knew. They expected their help to come from gods that dwelt in the hills or were made with hands. "From whence cometh my help? My help cometh from the Lord which made heaven and earth."—Juanita Carter.

I thank God this morning that He saves me and that it was through His divine will I came here. I felt I should not work any longer where I was and I told the Lord if He'd get me another place I would quit. He did not get me another place, but I quit anyway. Then God opened up this place at the Publishing House.—Grace Pratt.

I thank the Lord this morning because I can say that He is my Keeper.—Lucy Rowland.

I praise God that I am still saved this morning and have the victory.—Robert Edwards.

I praise the Lord this morning that He is my Savior, Sanctifier, and Healer. It was about four years ago this day that I was near death's door and through the prayers of the saints I am well and here this morning.—Ellen Anderson.

I thank God that He is leading me through the troubles of the past week. I believe I am going to see my sister again. By the power of God I am going through this morning.—E. J. Thomas.

I want to testify to the marvelous grace of God that has lifted me from a life of sin and put me on the solid rock.—Percy Lunn.

I am so glad for salvation and what it has meant to me.—Mervel Lunn.

I praise God that through great pressure and extreme testings God has been able to keep me.—C. A. Kinder.

I am glad to report victory in my soul this morning through the precious blood of Jesus.—D. L. Rice.

I praise the Lord this morning that He saves me and I am trusting in Him.—Florence Eggert.

for four weeks. During that time there were forty definite victories for full salvation. Medical Lake is noted for vice, as it is a summer resort. It had long been said that God had forgotten that place, but God answered prayer and rained cloudbursts of salvation and sanctification into hungry hearts. The meeting was held in the Christian church till the last night, and at the invitation of the Methodist pastor we held the closing service in the Methodist Episcopal church. Words would fail to describe the wonder-working power of God as manifested in that meeting.

I am now engaged in a revival effort near Walla Walla, in the Sunnyside Methodist church, with Evangelist Frank Burke, of Texas. So far there have been twelve victories in this meeting. We are praying for and expecting yet greater victory. I shall again be alone in my next meeting, and may God give victory as He always has. I am in the battle for souls, ready to go anywhere, regardless of conditions, finances, or anything else. My address is still Garfield, Wash.

EVANGELISTS JOHN AND GRACE ROBERTS

We have closed a most wonderful meeting at Argenta, Ark. We were there four Sundays, with something like seventy-five or eighty bright professions. A good number joined the church. We are now with our church at Vilonia. Rev. T. C. Leckie is their pastor. We go from here to Pangburn, Ark., May 10-20.

NEW ENGLAND NOTES

We have received a second letter from Sister H. C. McBride that her husband is some better since last writing, but has been a very sick man. The Lord bless this man of God whom we have known many years.

Rev. Dr. Goodwin, of California, General Superintendent of the Pentecostal Nazarene church, is at present in the eastern states holding the eastern District Assemblies. Brother Goodwin has a tender, humble, and Christlike spirit that is blessed to behold.

The New England District Assembly of the Pentecostal Church of the Nazarene was held in Lynn, Mass., last week. The Assembly was blessed with the aroma of heaven, and closed up in a blaze of glory, with many seekers at the altar.

The largest number of young men were ordained to the gospel ministry at the Methodist Episcopal District Assembly that has ever been ordained at any one Assembly. Let the good work go on.

Pastor Norberry has returned to his old pastorate to Providence, R. I., in charge of the Wesleyan Pentecostal Church of the Nazarene. It is nearly six years ago since he came to Providence, R. I., to take a pastorate.

Rev. N. H. Washburn, for the last four years District Superintendent of the New England District of the Pentecostal Church of the Nazarene, has been re-elected to that position for another Assembly year. God bless our brother in the justification, sanctification, and the edification of many precious souls.

Rev. Aaron Hartt, one of the aged holiness preachers of New England, has spent some weeks on his old stamping ground at St. John, New Brunswick. Brother Hartt is singing the songs of Zion to the delight of the saints as he journeys to the end of his earthly pilgrimage.

All the holiness folks in New Jersey who want to know about real definite holiness campmeetings, their places, dates, and workers will do well to write to Rev. W. B. Woodrow, Collingswood, N. J., or Rev. Q. J. Hammell, Delanco, N. J. These blessed men give much of their time and money to promote holiness campmeetings.

The Pentecostal Nazarene church raised over \$1,000 for foreign missions the last Assembly year. While this is the largest sum ever raised here for foreign missions, still there is a great need for a greater offering next year.

Let all our holiness folks all over the country begin to give some thought of the coming campmeetings. Let us pray for the leaders and workers of every camp. Let us pray that several thousands of souls will be genuinely converted and entirely sanctified to God.

It is expected that General Superintendent Goodwin of the Pentecostal Church of the Nazarene will be at Grandview Park, Mass., and Douglas, Mass., campmeetings this coming summer.

The blessing of the Lord is upon the services of the New York District Assembly now in session in the Utica Avenue Pentecostal Church of the Nazarene, of Brooklyn, N. Y.

"Keep on believing."

JOHN NORBERRY.

HOPE COTTAGE RESCUE HOME

During our annual District Assembly, which was held in Lynn, nearly one hundred of our people had the privilege of visiting Hope Cottage. It was a real stimulus for renewed and awakened interest in this work. I am sure all were impressed with the scope of the work in the home, and in the hospital, including the nursery full of babies. The rescue service at the Assembly was of special interest and blessing. Miss Manning's solo was indeed touching. Miss Colclough, the matron, told about a few cases which had recently come to us, and the help and shelter which was given them in their dire need. She also told of the spiritual results of the work and the number of conversions during religious services and at daily prayers in the home. Rev. Meda Smith, who has been staying with us for several weeks, told of her experiences among the girls, helping and advising them in their Christian life, and of personal work in bringing to them the story of Jesus, who is mighty to save and strong to deliver. Mrs. Beebe and Mrs. Sleeper, of Lowell, spoke also about the home, having come in personal contact with it. Brother Beers, pastor of the Lynn church, told of the blessed services he had held with the girls, the beautiful spirit that was manifest, and how souls sought the Lord and found Him.

Pledges were taken, as last year, and we are confident that the churches shall even exceed the amount of \$400 given during the last Assembly year. Our Brother Brown, of Cliftondale, said he had a dollar bill which was burning his pocket and he would like to give that to start a table offering, and in a few minutes \$20 was given in bills and silver. We are looking unto the Lord from whence cometh our help, especially in these days of high cost of living. Beloved, we need your prayers and help now as we never did before in our work of uplifting the fallen and caring for the dying. Romanism has shut us out from getting public help from tag day, and is trying her best to defeat and use her influence against the pure gospel of the Son of God which is taught in this home, and shall be as long as the present board and workers are of "the faith," and holiness shall be on our banner.

Pastors, be sure to plan for a rescue service during this Assembly year. This is one of our church benevolences and we want to increase and abound on these lines as well as any part of our missionary work.

Again we wish to thank you for the interest

Dr. Archibald preached in the South Providence Pentecostal Nazarene church last Sunday. Doctor Archibald has been identified with the holiness movement ever since he was a young man in Wesleyan university, under the wonderful teaching of Rev. Daniel Steele.

Rev. C. W. Locke and his people at Cambridge, Mass., are getting an uplift in their special evangelistic meetings now going on in their church. Brother Locke is always on hand to lead the singing in the Boston meetings.

Rev. B. S. Taylor is now in special services in Providence, R. I., with the Wesleyan Pentecostal Church of the Nazarene. Brother Taylor never gives the gospel an uncertain sound.

General Superintendent Goodwin, Dr. C. J. Fowler, Doctor Archibald, and Evangelist B. S. Taylor were the special preachers at the New England District Assembly of the Pentecostal Church of the Nazarene. The preaching was blessed of the Lord to the edifying of the saints, as well as the salvation of precious souls.

Rev. E. H. Post, who has been in the evangelistic field for nearly a year, has taken a pastorate in his conference for this conference year. His pastorate includes New Bedford and Fall River, Mass.

Many of the holiness people were blessed under Evangelist B. S. Taylor in Philadelphia, Pa., while he held meetings in several churches in that city the last part of the winter.

Japanese Evangelist Hiraide of Philadelphia, Pa., has been holding evangelistic meetings in various churches in New England, and God has made him a blessing to many souls.

General Superintendent H. F. Reynolds, of the Pentecostal Nazarene church, is spending some time in the eastern District Assemblies these days. Brother Reynolds is formerly from New England, and for many years was one of the leading holiness preachers of Vermont.

you have taken and the financial aid given, for it has helped largely in keeping these doors open during the winter months. May God bless you, and some day he that soweth and he that reapeth shall rejoice together. Beloved, our only aim and ambition in keeping this home open is that souls may be saved by the power of God and be redeemed from a life of sin and of bondage to the Enemy of souls.—Florence M. Ripley, Field Secretary.

SAN ANTONIO GROUP MEETING

We are glad to report great victory in our fifth Sunday group meeting, No. 3, at Coleman, Texas, San Antonio District. Services were opened Thursday, April 26th, by the chairman, Rev. J. W. Bost. One seeker found her way to the cross, and on through the meeting God continued to bless until ten seekers were saved. Different subjects were discussed by our ministers and laymen, which brought new thoughts and ideas to their minds, which will be a blessing to them in their work. We expect to attend the next meeting.—G. R. Ransbarger, Press Reporter.

A DELIGHTFUL OCCASION

On Friday, April 27th, about one hundred persons, nearly all of whom were members of the faculty and student body of the Nazarene University, gathered together at the home of Dr. and Mrs. Edward F. Walker, near Glendora. For several Sunday afternoons past Doctor Walker has preached in the chapel of the university, and the relations of mutual love and confidence between him and its personnel have never been closer and more intimate than at the present time. "Shelter-nook," the hospitable home of Brother and Sister Walker, nestles in the most beautiful foothills of Los Angeles county. The principal object of the gathering was an expression of confidence in and love for General Superintendent Walker in these times of testing and trial, and to encourage him in his faithful efforts to promote the purity, peace, and prosperity of our church, as well as to honor Sister Walker, who feels a deep interest in our work. The afternoon and evening were spent in a very enjoyable social time. But the reception, though largely social in its nature, was characterized by deep spirituality. There were fervent prayers, songs of salvation, and an expression on the part of the members of the faculty, not only of their love and esteem for Doctor Walker, but of their unwavering faith in the blessing of God upon the Nazarene university and the future usefulness of that great institution. It would be impossible to find a more loyal and heroic band of men and women than those who constitute the faculty of our school. Brother Fallis, the vice-president of the university, laid especial emphasis upon its great possibilities, and Doctor Walker spoke eloquently of the social needs and activities of God's people, and emphasized the transcendent importance of Christian culture and cultured Christianity. The occasion was a profitable one for all who were privileged to be present, and I count myself fortunate to have been among that number.—E. A. Girvin.

MEETING OF TOPEKA GROUP, TOPEKA, KAS.

This meeting was opened in the Pentecostal Nazarene tabernacle, Topeka, on Friday evening, April 27, Rev. A. G. Crockett, assistant pastor at Kansas City, bringing the message. Rain, which was in evidence during the entire meeting, hindered the attendance somewhat; but the spiritual tide more than kept pace with the natural elements, until a regular down-pour was experienced on the closing day.

The predominating note, aside from the desire to do service for God in the salvation of the lost, was the interest manifest in the group meeting itself—what could be accomplished by and through this group effort, the interchange and exchange of ideas and methods. A permanent committee—the pastors and secretary of the group—was brought into existence to arrange for the meeting to be held during this Assembly year.

Messages were delivered by the different pastors and workers of the group. E. H. Shook, of Topeka, read a paper on "Our Young People's Societies," and C. A. Kinder, of Kansas City, talked on "Our Sunday Schools," also conducting the love feast and preaching on Sunday morning. E. N. Reno, pastor at Ottawa, on Saturday evening, preached a strong and scriptural sermon on the second work of grace, to the edification of his hearers. On Sunday afternoon, following the devotional service conducted by Sister Sanders, of Kansas City, Sister Lue Miller, matron of Rest Cottage, Kansas City, gave a most interesting talk on "Rescue work." Following this service Rev. E. G. Anderson, secretary and treasurer of the General Foreign Missionary Board, gave a stirring message on the power of the name of Jesus. Sister Sanders conducted the Young People's meeting at 6:30, followed by Brother Mickey, pastor at Lawrence and president of this group, who preached to the edification of the saints.

The next meeting of the Topeka group will

The Pentecostal Nazarene Spirit

WE like the spirit manifested and the faith which is expressed by the brethren in the following letters that have been just received. We are sure that there are many others who are like minded and who desire to give another lift and good pull to put the Publishing House entirely out of debt. We have never doubted that the World-Wide Hallelujah March was a God-inspired and providential undertaking. And to fail now would simply mean to admit and take defeat, which we are not ready or willing to do. We are now in sight of the goal (the Publishing House free from debt), and a little special effort will bring us there. Shall we finish the job, in good old Pentecostal Nazarene style, brethren, and have the victory complete? Or shall we neglect our opportunity and weaken our faith for future undertakings for God and holiness?

STUART, Okla.
April 28, 1917.

DEAR BROTHER SANDERS:

The Lord bless you and the work He has given you. Inclosed find check for \$350 from Hartsbome church, Eastern Oklahoma District, to be applied on the Hallelujah March. I am not satisfied and will not be until the entire amount comes, and I am willing to take it up again and defeat the Devil and raise the \$50,000. I believe we should make this full, as I believe the March was heaven born. I also believe the amount was as much born of God as the plan was, and somehow I don't believe in letting the Devil defeat us. Well, the work is coming on here, praise the dear Lord. We are marching on to victory.

I remain thy brother,

F. R. MORGAN.

May 4, 1917.

DEAR BRETHREN:

I am just in receipt of the HERALD OF HOLINESS for this week, and will say in answer to your question that I am in favor of having a second March and get the full amount. If it is so decided, I will be in the March and do my part.

Yours in His service,

W. G. PRESCOTT.

NEWTON, KAS.
April 27, 1917.

DEAR BROTHER:

I hope even yet the full amount will be raised. If it is not, we ought to have another March to bring up the deficit.

FRED H. MENDELL.

MENOMINEE, WIS.
April 29, 1917.

HERALD OF HOLINESS:

I am requested to suggest to you and through you as editor to the 186 Nazarene churches from which no report respecting the World-Wide Hallelujah March has as yet been received, that, hard up as we are financially, we shall have to have a second

March pretty soon if their report does not come in. It was the Devil, not us, we wanted "fooled" regarding the date of the March. And some of us respectfully and charitably object to being fooled.

D. D. TOWER.

DEAR BROTHER SANDERS:

I note from the report of the Hallelujah March that some of our churches have not risen to the opportunity that was offered them of getting a blessing by "doing their bit" for the cause of Christ and the church. From the first mention of this plan for putting our Publishing House on a solid foundation, where it would be a potent force in the world for the spreading of scriptural holiness, my faith has never wavered; and is as strong today as it was on the morning of April 1st, that God would undertake through His children to bring this thing about. My thought is that a second March is the proper thing, and if that does not suffice, well—a few of us have it in our hearts to enjoy the third, glory to God. So let's plan to make a startling finish, and thus defeat the Devil, as well as the "hangers-back." A "grain of mustard" faith will put us away to the good.

Your brother,

CHARLES W. JONES.

HERALD OF HOLINESS:

I would be happier and much pleased if I could start the HERALD patrons and every adult Nazarene at work on a plan to have every true Nazarene write the editor and either send one dollar cash or a note due September 1, 1917, to make up what was back on the \$50,000, April 1, 1917. Wife and I have now paid altogether \$5.50 to the Publishing House in cash and I shall send one dollar more by September 1st. We have the full light of the Holy Ghost dispensation blazed forth every week by the HERALD and propose to stand by scriptural holiness every day until the judgment day sets to try the souls of men. Say, come on, all true Nazarenes—let's down Satan!

N. D. CRUMLY.

be held in Lawrence in connection with the annual campmeeting. This camp will be a group camp, with the preachers of the group doing the preaching. A large attendance of campers is desired, and plans are being made to interest the group to accomplish, under God, great good during this time.—Reporter.

CHURCH NEWS

Bloomfield, Iowa

We began a campaign here April 13th, with Brother Ward and wife, of Oskaloosa, Iowa, as evangelists in charge. Every service was well attended and great interest was given all during the meeting. Seekers were helped and several believers from other churches requested the prayers of the church, that they might be sanctified and find this satisfying portion. Sunday an offering of \$146 was raised, and during the week enough more was given by outsiders to raise the amount to \$156, which was given for the erecting of the new church at Oskaloosa. Since our last report four new additions have been made to the church. We had a glorious time April 1st in the great Hallelujah March. Our offering amounted to \$1,045.26. We had a great time in our souls, and three seekers were sanctified that night. The revival spirit is still on, and we are praying for a tidal wave to strike this old town that will stir it from center to circumference.—LONE MCINTIRE, Church Reporter.

Argenta, Ark.

We closed one of the greatest meetings here last night that this city has had in years. Brother John Roberts and wife were the evangelists. They seemed to be in the right place at the right time.

From the very first service the glory of God rested on the preacher, and the saints got under the burden in prayer. At times there were many shouts heard from the saints, while groans were being heard from the sinners. Old-time confessing and making up with each other was done by those who wanted to go with God. Many said it was the greatest meeting they ever attended. About one hundred knelt at the altar for prayer. Many were happy finders. We took twelve fine members into the church. This meeting gave us many friends to our work here. The finances came easy, and we paid the evangelists over \$100. The pastor's salary was raised \$19 a month. The women of the church and their friends remembered the pastor's wife with a nice shower of many things which were needed. The Argenta church has a bright future if her people will keep the glory, and hold on to God. She is destined to be one of the best stations in Arkansas.—SAM D. SLOCUM.

Gibbsboro, N. Y.

The writer left Lehighton, Pa., when the Assembly closed, on the 16th inst., for Gibbsboro, where we accepted an invitation to hold a meeting for ten days or more to preach holiness. The seventy members here in the Methodist Protestant church are hungry for holiness. The preacher says "amen" as if he means it, when we mention holiness of heart. I received an evangelist's commission at the Assembly at Lehighton, presided over by General Superintendent Goodwin, without a ripple of friction from beginning to the end of the last meeting on Sunday night, when we enjoyed a grand feast of things from the Word as demonstrated by our worthy General Superintendent. We prefer working among our own people, so where He leads we will follow. Let us be intense for Jesus. Address me 182 Adams street, Washington, D. C.—N. B. SHADE, M. D.

Topeka, Kas.

We have closed a successful revival meeting with Rev. Allie Irick and wife, of Pilot Point, Texas, evangelists. There were several saved and sanctified, for which we give God the glory. Brother and Sister Irick are strong gospel preachers. They know how to put the old gospel plow in and lift up the handles. No church will make a mistake in calling them for a meeting. By their sweet spirit they won their way into the hearts of the people, much prejudice was broken down, and the church was greatly blessed and built up in the faith. The last Sunday at 3 p. m. Sister Irick lectured on the white slaves of America, to a crowded house. This was a blessed service. An offering was taken for rescue work, amounting to \$39.14, of which half was sent to the rescue home at Pilot Point, Texas, and the other to the rescue homes on the Kansas District. We are looking up and expecting great things from God in the future, and by His grace we intend to press the battle against the Devil and his works in this city.—J. G. DEMORET, *Pastor*.

Wann, Okla.

We are moving along with a conqueror's tread at both my appointments. At my last appointment at Wann, there was a girl saved, and a few days before a woman saved in her home. Last Sunday at Hominy church there were two sanctified and one saved. In the last month there have been eighteen seekers at our altars, and eleven of them were saved or sanctified, just at our two churches. This has truly been the best year of my life, so far, and I am looking for greater things still.—F. C. SAVAGE, *Pastor*.

Kearney, Neb.

The six days' holiness convention of the Nebraska state holiness association, which was held in our church, closed April 29th in one of the best meetings we have ever seen. Twelve seekers were at the altar at night and all got through. Many remarked to the pastor, without knowing what others had said, that the altar scenes were like Pentecost. One father and mother had two daughters and a son and his wife saved. It was glorious to witness the seekers sobbing one moment and shouting the next. The last one got the victory at 11:30 o'clock. Splitfoot could not stand it any longer and skulked away. Rev. A. L. Whitcomb, the evangelist, was used mightily by God. He will hold conventions at Fremont, May 1st; Albion, May 8th, and Wymore, May 15th. A tent will be used at Wymore, and he will hold a two weeks' convention there. The state holiness association has secured him to hold conventions over Nebraska till the campmeeting at Lincoln, June 15-25.—HENRY BELL, *Pastor*.

Newberg, Ore.

Our revival meetings following the missionary convention closed last Sunday night, with twenty-five seekers at the altar on the last day. All prayed through but two, and we are looking for the results of this meeting to continue. Brother J. T. Little and Sister Stella Crooks were our workers. The Lord blessed them and they worked and prayed hard to make the meeting a success. Sister Crooks sang as well as preached and seemed to be able to get folks to pray when the rest of us couldn't. Brother Little gave us four great readings on prayer in the afternoons of the last week. Some have made confessions and straightened up things as a result of the light received from them. A goodly number sought and found the Lord throughout this meeting and the church was helped wonderfully. Tears were shed, confessions made, hearts melted together, and the Devil defeated. They say that the church is in better condition than it ever has been since its organization, less than three years ago. Thank God we have a beautiful church, all modern and well equipped, and all the indebtedness arranged for but \$700. I don't suppose the property could be duplicated now for much less than \$10,000, including all. At present we are in a union meeting and the local pastors are doing the preaching for the seven churches. The church board met Friday and balloted for the nomination of the pastor and all ballots were for our return. We are going to obey Him and keep in the center of His will. We are going on to better things.—O. F. GOETTEL, *Pastor*.

Hutchinson, Kas.

We are praising the Lord for victory here in church and school. We are coming to the close of a school year of blessing and victory. The students have not only done good work in school, but many of them have been actively engaged in soul winning while in school. Some are pastors in nearby towns, and many are working in Christian work in the city. They go on Sunday to the jail, state reformatory, county farm, Mexican camp, and other places, where they preach the glad tidings of salvation. They also hold many evening prayermeetings through the week, and have seen definite results in their work. Brother Stone has held before the students constantly the thought of soul winning and gives the Bible and Bible study the first place in the school. The teachers have worked faithfully and in hearty co-operation with the president, and the students have given their loyal support. Best of all, God has been

NEW RELIGIOUS CENSUS

"The Bureau of the Census in Washington is now engaged in the work of another census on religious bodies and schedules have been mailed to the pastors of every Pentecostal Church of the Nazarene in the United States with the request that the schedules be filled out and returned without delay. The returns have been most gratifying, but many churches are still to be heard from. It is most important, in order that the Pentecostal Church of the Nazarene may receive its full representation, that each pastor respond promptly and all are urged to attend to the request of the government without delay.

"The general statistics for the Pentecostal Church of the Nazarene at the close of the year 1906, as then compiled by the Federal Bureau of the Census, and with which the new census will be compared, showed that there were 100 organizations connected with the church located in 21 states and the District of Columbia. The total number of communicants reported was 6,657, and of these as shown by the returns for 99 organizations, about 37 per cent. were males and 63 per cent. females. The denomination had 69 church edifices and church property valued at \$393,990. The number of ministers connected with the Pentecostal Church of the Nazarene at the close of 1906 was 170 and there were also 75 licensed preachers.

"The increase in the present census of the Pentecostal Church of the Nazarene will depend upon the completeness of the returns from the individual churches."

The above is of much importance to the several churches of the Pentecostal Church of the Nazarene, as particularly indicated in the last paragraph. The record of the Government Census will not depend upon the printed report of the General Statistical Secretary; but on the individual church report to the Bureau of the Census, Washington, D. C. For instance, the last report of the General Statistical Secretary records 923 churches with 774 elders, 889 licensed ministers, 33,267 communicants, as compared to only 100 churches, 170 elders, 75 licensed ministers, and 6,657 communicants. Unless each individual church reports directly to the Bureau of Census, the real numerical strength of our church can not be made a matter of Federal record.

If your church has not received the necessary blanks, write at once to

The Director of the Census,
Washington, D. C.,

requesting that same be forwarded, as this information can not be conveyed by the General Statistical Secretary. It is his desire that every church respond with the required information.

C. A. KINDER,
General Statistical Secretary.

with us and has manifested Himself in many ways. The students have especially enjoyed the ministry of our pastor, Brother Haas, who has been a real shepherd to them, always helping them by his encouragement and advice. During Brother Haas' absence in the east, for a little over a month, we have had very helpful and spiritual messages from a number of good preachers. Brother Keddie, Mickey, Hermann Galloway, and Sister Logue have preached with good results. Sister McPherson, the outgoing missionary to Japan, was with us over Sunday a few weeks ago and gave us some stirring missionary talks. District Superintendent Chambers has been with us a part of the time and blessed us with his services. The commencement exercises will be held May 28th and 29th. Our new catalog will be ready for distribution soon. We are praying for and expecting victory.—NETTIE WINANS.

Lerna, Ill.

We are glad to report victory at our church here. We are in the midst of one of the greatest revivals we have ever witnessed. The meetings have been hindered by the measles, rain, and the busy season of the year, but God has given victory. Yesterday, April 29th, was a red letter day. Sixteen were at the altar at the morning service and

twenty-three at the evening service, and the end is not yet. Rev. R. M. Kell is the evangelist. God has helped him to bring us some great messages which had no uncertain sound. Brother Kell has stood nobly by the pastor and the church. Any one desiring a good evangelist will make no mistake in calling him for a meeting. The finance has all been met with ease. Pray for the work here.—L. T. WELLS, *Pastor*.

Hondo, Texas

We are glad to report victory at Hondo once more. We have had an old-time revival. Evangelists J. O. and Bessie West rendered us fifteen days' faithful service. Sister West is a Spirit-filled woman. She seemed to grip the people from the very first service. She held them spellbound while she preached. There was a goodly number prayed through to victory. It was hard to get their minds off of the war, but hell was made so plain that they had to listen. The outlook is good for holiness here. We all love one another, and the pastor and the church work is moving along in perfect harmony.—E. R. GENTRY, *Pastor*.

Pomona, Cal.

We are moving along with victory in our work here. New people are coming and God is blessing our work. The pastor has been preaching a series of sermons from the twenty-fourth and twenty-fifth chapters of Matthew. The sermons on prophecy have created much enthusiasm in the church. Our Hallelujah March was a blessing to us. We marched while the choir sang the special song for the occasion written by the former pastor of the church, Brother Lillenas. General Superintendent E. F. Walker was with us at this service and preached a great sermon. Our people gave liberally, considering their number, and other indebtedness on them. We love the HERALD of HOLINESS, and thank the Lord for its weekly visits. We rejoice to know that we are a part of the great Pentecostal Nazarene movement that is organized to stand for the whole Bible for the whole world. We are to commence revival meetings May 6th, with Earle F. Wilde and his evangelistic party.—C. E. ROBERTS.

Lincoln, Neb.

On Saturday night, April 21st, we closed a six months' mission revival campaign, conducted in the heart of the city, by our church, just a few doors from a well patronized saloon. More than one hundred definite seekers, drunkards, gamblers, harlots, and other "down-and-outs," as well as some starchy society folks, knelt at our altar during this time, and many of them manifestly prayed through to victory. Nazarene-like, we preached holiness constantly, strongly, and explicitly to these wrecks of humanity, and while some of the seekers were transients, we rejoiced that they had the privilege to hear that Jesus could save from all sin, inside as well as outside; a gospel which they do not hear in many of the missions of our land. But I observe that not only have there been made jewels for heaven out of human junk about to be destroyed, but my church, especially the young people, came out of the campaign more efficient, earnest, and spiritual. The cost of running this mission was about \$65 monthly, but as the plate collections amounted to 75 per cent of this amount, the expense to the church was not a great deal. While pastor of a church now numbering nigh a hundred members, the Lord enabled me to do more than half the preaching, and enabled me, also, to be present at all the services, excepting while filling the pulpit at the church and about a week on account of absence from the city. Brothers Hunter, Martin, and Coombs rendered us valuable service. Also one of my own flock, Sister A. J. Wheeler, who is a competent preacher of the gospel. We received a number of the converts into the church and after months of testing which they have already had I see for them a promising future. My church has been kind enough to grant me a leave of absence for a month or six weeks, according to my need, and during this time, accompanied by my wife and youngest girl, I expect to get as far west as Phoenix, Ariz., in our travels. I hope to see and spend a little time with one of my old friends, Brother J. M. Sitton, who recently moved there. It will also be a pleasure for me to meet Brother Jernigan, who is now on his way to Phoenix with his family, where they expect to permanently locate. Sister Wheeler will have charge of the pulpit during my absence, and my deaconess, Miss Minnie Oberst, the pastoral oversight. I hope to return to my field in due time and finish out the year with shouts of victory such as we often have in the Lincoln church.—Q. A. DECK, *Pastor*.

Maplewood, Mo.

A year and a half ago Brother J. E. Linza took charge of the Maplewood work. There were then two or three children in our Sabbath school. Today there are about twenty-five, with something like a dozen in the young people's class, and an attendance reaching sixty odd. This magnificent work has been done by the Lord, as He has heard the cries of His saints, and watered their fields, giving increase. Our Sabbath school today is a holy monument to the prayers of the sanctified and the tears of the precious women who have sown the Lord's seed. We are striking out for the glory land, by faith in the Son, and He is send-

ing the glory down upon our souls and putting the holy shine on our faces. — K. O. GOULD, Reporter.

O'Brien, Texas

We have closed a meeting at Hulto schoolhouse, Sister Brister doing the preaching. She knows how to pray and preach the gospel straight. She was liked by all the people here, and they have called her back to hold a summer meeting. Sister Pearl Brown had charge of the music and singing. She knows how to sing and play, too. Time alone will tell what these two girls meant to this community. We have a Pentecostal Nazarene church at Idella schoolhouse, with Brother J. P. Ingle as our pastor. We are glad to say that he is a man of God, and his sermons are wonderful and encouraging. We thank the Lord for a pastor who preaches the gospel straight. This is a hard place, for we are in the midst of a community of soul sleepers, and the Devil makes it hard on us, but we are believing God for great things in the future. Brother W. E. Ellie will hold our summer meeting to begin in August. We ask the prayers of the saints for us here. — BEATRIS SMITH, Church Secretary.

Plantersville, Miss.

Our District Superintendent, Rev. S. E. Galloway, and wife came the 27th and stayed over till the 30th. We were glad, indeed, to have them with us. They are filled with the Spirit, and preach with great power. They gained the hearts of the people, and are surely loved by all who know them. They used the chart in the afternoon, Sunday, and also Sunday night. It was certainly fine. We want them to come back soon. They left here for Alabama, where they will enter a meeting. We have thirty-four students in Sunday school now, and all are deeply interested. We are getting ready for the Children's day program, June 3d. Our prayermeetings are fine, and the saints shout in the old-time way. — M. E. GASAWAY, Deaconess.

Bridgeport, Texas

I was privileged to attend the fifth Sunday meeting at Bowie, Texas, where we had a fine time. I never have seen a sweeter spirit manifested than there was in these services from first to last. Every subject discussed was done in such a way that made them both interesting and instructive. We fell in love with the pastor, Brother G. W. McCluskey, and his people. Their singing makes one feel like they are surely in a holiness meeting. They are forming bands to go out to school houses and hold services. Brother J. T. Standfield did some good, logical preaching, and we enjoyed it. I had the privilege of meeting Brother P. R. Wallace, of Nocona, Texas, and he preached us a great message Sunday at 8:30 p. m. Rev. W. A. Johnson was with us and helped push the battle. We will have our next fifth Sunday meeting in September, and it was voted to have it at Bridgeport, Texas, where I am pastor. We hope it will come there. I preach at Bridgeport every first Sunday. I will hold a meeting in Dennison, Texas, the whole month of May, with the pastor, S. W. Greary. Brother George Pierce and wife, of Dennison,

will be with wife and me the rest of this year. We have bought a tabernacle and will camp by it, and live at home, and stay as long as the Lord wants us to. — M. W. BURGESS.

Darby, Pa.

We have had a glorious year, and God has wonderfully blessed Brother Neilson's work. He is a fine pastor, and our church has prospered both financially and spiritually. We are expecting great things from God in the coming year. We had a wonderful day on Sunday, the 1st of April, as Brother Dalbow was with us, and conducted three wonderful services in the afternoon. We had about seventeen of the Sunday school scholars at the altar, and they professed conversion. — CHARLES A. TOLAND, Treasurer.

Edmond, Okla.

We came to Edmond about one month ago, and took charge of the church here. The Lord has blessed our labors wonderfully. A number have gotten blessed, some have united with the church, and others are coming in later. The revival closed last Sunday, but will begin again soon. We are expecting great things at Edmond. Pray for us. — REV. R. M. and ALLIE PARKS, Pastors.

Garden City, Kas.

We have been hard at work since the Lord led us here. We set stakes, by the help of God, to have a church. Last Saturday a meeting was called to select a site and buy. The Lord let the glory on, showing His seal throughout the whole meeting. All were in harmony as to the lot to buy. It will cost \$1,050 and has the house on it. We expect to see a church on the ground in the near future, as God may lead. At our regular meetings God has been blessing and seekers have prayed through. We commenced special meetings in the skating rink here, and are praying and looking for a gracious outpouring of the Holy Ghost and for seekers to be saved and sanctified. We are just a little flock, and would be glad if the Lord would lay it on some one to send us help to put up the church. — H. M. BOSSETT.

Mukilteo, Wash.

The Lord graciously poured out His blessing upon us the Sunday following the Hallelujah March. Our hearts were filled to overflowing and we were made to realize that He honors His children when they bring in their tithes and offerings. The people here are certainly faithful in meeting all apportionments and in caring for their pastor, besides giving freely for missions. During the month of March we had Evangelist J. E. Bates, of Peniel, Texas, with us for twelve days. He is a strong gospel preacher, and was much liked by the people. We had a good meeting and believe the results are recorded. The last two years here have been blessed, some seekers have been saved and sanctified, and some added to the church, for which we praise God. Our only ambition is to keep filled with the Spirit and on fire for God, and as we feel His hand leading to other fields of labor to follow. — WILLIAM C. UNSCHEL, Pastor.

First Church, Kansas City

Two weeks ago Wednesday night our missionary, Sister McPherson, gave us a beautiful address. Last Wednesday night Brother and Sister Thatcher were with us and we were greatly edified. At these two meetings we pledged and gave nearly three hundred dollars extra for missions. We believe in missions. We pray for missions. We give to missions. Sunday was a good day. We took an offering for our church building and other indebtedness. In spite of the fact of our recent gifts and pledges to missions, and our gift of over \$500 to the Publishing House (\$100 of this amount being from a nonmember) with a membership of about 250 people, we raised Sunday, cash, \$680, and pledged \$662 more. Our friends helped us. The total for the day, \$1,342. Less than \$5 of this amount was given by Nazarenes out of our local church. In five weeks we have raised in extra offerings, over \$2,000. The spirit of God fell on us at the evening service, and the people were greatly blessed. We propose to devote May and June to a special soul-winning campaign in the regular services. We hope to have our automobile on the streets by next week. We give God all the glory. — Rev. John Matthews, Pastor.

PERSONALS

Brother Hedges, formerly of California, and well known to the older members on the coast, three weeks ago moved to Kansas City, and paid a visit to the Publishing House last Friday. We are glad to welcome him in our midst, and to our fellowship.

ANNOUNCEMENTS

Notice — I am preparing a tract on "Organized Holiness." There has been a need for such a tract, as most of us have felt. Please send me your thoughts and suggestions. My plan is to take up the objections you have met and your answers. I wish to prove that it is necessary to belong to a

Mottoes!

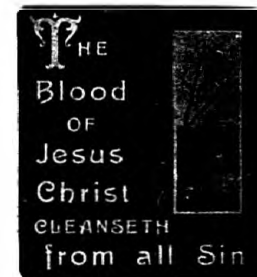
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holiness denomination.—Rev. Henry Bell, Kearney, Nebraska.

Call to Prayer—Pray that the churches of the District may be united in an effort to plan for informing our people as to conditions in foreign fields; for unity in intercessory prayer; for consideration of methods for increasing gifts; for inspiration among our young people to give their lives to foreign work; and that to this end the Lord will open the way for a District missionary conference, to which shall be invited pastors, Sunday school superintendents, and teachers, leaders of Young People's Societies, and all others who should be interested in this great task before our church.—Mrs. O. H. Creel, Mrs. E. M. Hillsman, Mrs. T. A. Peters, Mrs. P. E. Shepard, Missionary Committee of Woodlawn Church.

Announcement—An old-time campmeeting, for every one in Mexico, will commence at the Providence (formerly Mesa) church, "Nogal on the Mesa," N. M., July 15th. The human leaders will be Rev. and Mrs. Fretwell, of the Mexico District. Every one come prepared to camp. We will have our new church completed by that time, plenty of wood, water, and grass for stock. This is one of the most beautiful places in the west. Come with a burden of the lost, and stay and pray till God meets with us.—Mrs. J. B. De Arman, Reporter.

Notice—I have a few open dates for meetings. Will answer calls anywhere. I could give Sunday services to a church or congregation needing them.—J. A. Broomfield, Arkido, Ark. R. 1, B 53.

Announcement—To the patrons and friends of the Arkansas Holiness College: Owing to the prevailing circumstances, and the urgent call of President Wilson to plant foodstuffs, the board, after prayerful consideration, thought it best to close school May 5th, and allow the boys to go home and farm. This

will necessarily do away with our usual commencement exercises. We are sorry to disappoint our friends who were thinking of attending these, but feel that in this time of need we should stand by President Wilson.—L. L. Hamric, President.

Wanted—A girl or middle-aged woman for general house work, with a Pentecostal Nazarene family. Write S. H. Kerns, Lincoln Place, Pa.

Notice to the Georgia District—Please send all of your District Superintendents' dues to T. B. Eason, treasurer, Manassas, Ga. Send all of the foreign mission funds to Mrs. M. Minter, Donaldsonville, Ga. We have bought a District tent and had to borrow the money at the bank, and we trust that all of the churches in the Georgia District will take a collection immediately for this purpose and send same to Rev. C. H. Lancaster, Donaldsonville, Ga., so that the note can be paid at an early date.—C. H. Lancaster, Dist. Supt.

Musical Director—Experienced and successful. Is open for convention or chorus choir work after June 1st. Correspondence solicited. Address C. A. Rossignol, Olivet, Ill., until June 1st.

Notice—I have open dates for spring and summer except June. Any one wishing my services, please address me at Clearwater, Kas.—Jesse Ulrich.

Notice—The party who was going to buy the tent for the North Dakota campaign next June has decided not to do so. On account of that I will have the month of June and perhaps July, at least a part of July, open for calls for camps or tent meetings. Address me at 3726 North Marshfield avenue, Chicago, Ill. Please put on letter "Forward immediately." August N. Nilson, Evangelist.

Evangelistic Meetings

Mrs. Beale Williams

New Hope, Texas.....June 1-17
Tupelo, Tex.....June 22-July 8
Bell Plains, Texas.....July 10-22
Jarrell, Texas.....August 10-20
Austin, Texas.....Sept. 1-20
Lockhart, Texas.....Oct. 5-28

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Japan, Kyoto; Rev. William E. Eckel will preside.....July 4-8

China, Chaochenghsien; Rev. Peter Klehn will preside.....July 4-8

Eastern India; Rev. George J. Franklin will preside.....July 4-8

Western India; Rev. Roy G. Coddling will preside.....July 4-8

South Africa; Rev. H. F. Schmelzenbach will preside.....July 4-8

Alberta, Claresholm; Rev. H. F. Reynolds will preside.....July 25-29

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E. F. WALKER.....Glendora, Cal.

District Assemblies

San Francisco, Berkeley, Cal.....May 10-20

Southern California, Los Angeles, 1st Ch.....June 20-24

J. W. GOODWIN.....Los Angeles, Cal.

District Assemblies

1625 Delta st., Los Angeles, Cal. Address mail to 2109 Troost ave., Kansas City, Mo., for forwarding.

R. T. WILLIAMS, 208 Fall St., Nashville, Tenn.

District Assemblies

Colorado.....May 30-June 3

Idaho-Oregon, Nampa, Idaho.....June 6-10

Northwest, Spokane, Wash.....June 13-17

District Superintendents

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Alberta Mission—James H. Bury, Collingwood, Alta., Canada.

Arkansas—J. D. Edgin.....Ozark, Ark.

British Isles—George Sharpe, No. 1 Westbourne Terrace, Kelvinside, Glasgow, Scotland.

Chicago Central—W. G. Schurman.....Olivet, Ill.

Colorado—R. J. Plumb, 411 East Del Norte street, Colorado Springs, Colo.

Greeley.....May 10

Denver.....May 11

La Junta.....May 14

Montrose.....May 17

Kirk.....May 21

Mildred.....May 22

Bethel (Yuma county).....May 23

Yuma.....May 24

Hallas—P. L. Pierce.....Peniel, Texas

Dakota-Montana—Lyman Brough.....Surrey, N. D.

East Oklahoma—F. E. Morgan.....Henryetta, Okla.

Florida—M. M. Bussey, 910 Fourth st., Miami, Fla.

Georgia—C. H. Lancaster.....Donaldsonville, Ga.

Hamlin—J. C. Henson.....Hamlin, Texas

Idaho-Oregon—W. H. Tullis.....Nampa, Idaho

Indiana—U. E. Harding, E. Thornburg st., New Castle, Ind.

Iowa—E. A. Clark.....University Park, Iowa

Kansas—H. M. Chambers, 817 N. Maple ave., Hutchinson, Kas.

Kentucky—J. G. Nickerson, 710 S. Twenty-fourth, Louisville, Ky.

Little Rock—T. W. Sharpe.....Delight, Ark.

Louisiana—B. F. Pritchett.....Houma, La.

Manitoba-Sask. Mission—C. A. Thompson, Box 208, Regina, Saskatchewan, Canada.

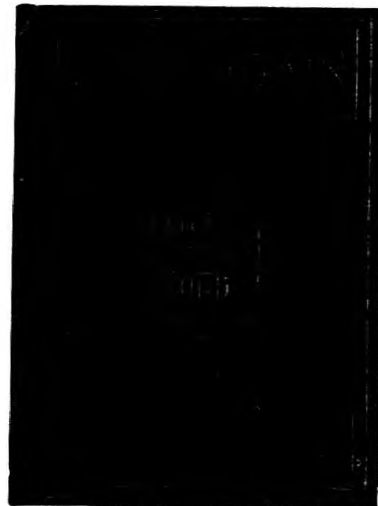
Michigan—Ira E. Miller.....Caro, Mich.

Lapeer, Mich.....May

Mississippi—N. E. Galloway.....Houston, Miss.

Missouri—J. D. Scott.....Des Arc, Mo.
Nebraska—M. F. Lennard.....Burr Oak, Kas.
New England—N. H. Washburn.....Beverly, Mass.
New York—Paul Hill.....Clintondale, N. Y.
New Mexico—R. E. Dunham.....Artesia, N. M.
Northwest—J. T. Little.....Newberg, Ore.
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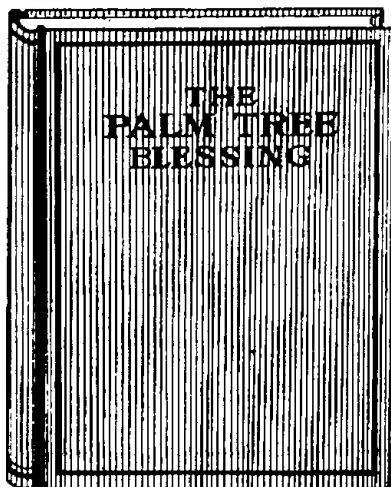
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