

# Herald of Holiness

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## Salvation From Sin, as Well as From Sins

**W**E present salvation in this duplex form because sin exists under two forms. There are sins for which we are responsible, having voluntarily committed them. For this reason they involve guilt and hence need and must receive pardon in order to salvation.

Secondly, there is the sinful state, or sin-tendency, or disposition, or, the sin-nature, with which we are born. Being inherited, it is not *per se*, sinful, or guilty. It can only involve guilt when we consent to it and follow its leadings. This original sin, or sin-nature, therefore, is not treated in the blessed work of pardon, but remains in the pardoned and calls for a definite second work of grace, in order that we may be purified from it.

These two aspects of sin—the sin-nature and the sinful acts—are in some respects similar to cause and effect. The sin-nature which leads to, or issues in, responsible sins, corresponds somewhat to the cause which produces effects.

Treatment of effects do not necessarily effect a remedy of or cure the cause. The wiser and more efficient treatment is directed to the removal of the cause. This brings the best and most permanent results.

We can not in the space of our editorial give all the Bible proofs of this sin-nature of man, or his sin-trend, which necessitates a second work of grace. It is presented as a principle of corruption, and there is promise of divine dealing with it, as such, "And I will *take away* the stony heart out of your flesh, and I will give you an heart of flesh, and I will put my Spirit within you" (Eze. 36:26-27).

In remission, it is essential that we have a complete pardon of all our sins. So it is essential that in the subsequent work of grace that we have complete heart-cleansing. If the cancer should be cured and all pain and inflammation be stopped, but the root be left, we may expect the sore to reappear.

"The blood of Jesus Christ cleanseth us from all sin"—(1 John 1:7)—all

*inward sin* as well as all *actual sins*. "Behold the Lamb of God which taketh away the *sin* of the world" (John 1:29). It is not *the sins*, but "*the sin*" of the world that is mentioned. Manifestly this refers to the *sin*-nature of the race which is covered by the precious promise of this verse. "Our old man was crucified with him that the body of sin might be destroyed" (Rom. 6:6). The "old man" and the "body of sin" is our *sin-nature*, or our natural depravity. "Jesus, that he might sanctify the people, suffered without the gate" (Heb. 13:12). The end of His suffering was that He might deal with the heart condition, or *sin-trend* of His people and this act is denominated here to be sanctification.

Human consciousness corroborates this scriptural discrimination between these two aspects of sin. Every pardoned man very soon discovers within himself an answering influence to temptation inclining him toward yielding, against which, however, his conscience and loyalty to Christ revolt. If not informed previously of the distinction we are discussing and the remedy provided, often this discovery will horrify the young convert and sometimes so discourage him as to lead him to give up the fight and go back into the world.

There is a fine statement in Hebrews which says, "Wherefore he is able to save them to the uttermost [R. V. completely] that come unto God by him, seeing he ever liveth to make intercession for them. For such an high priest became us [suited us]." The best authorities tell us that "to the uttermost" does not mean simply "forever," but means that Christ has power to save us so that our salvation shall be *complete*. It means that He is able to save us to the uttermost of our needs—from our *inbred sin*, as well as from our *wilful, responsible sins*. What a glorious truth that the blood of Christ in its saving efficacy reaches as far and as deep as our *sin* extends. That the Devil has done nothing to mar and hinder and wreck and defeat us which the Lion of the tribe of Judah can not contravene and overcome. God is not dead, and He is still bigger than the Devil. "Where *sin* abounded grace did much more abound."

A young lady talked with her devout pastor. She was greatly troubled over the question of dancing, and seriously propounded questions as to its harmfulness and as to why Christians could not indulge. The pastor said, "Why, my daughter, I dance all I want to." With an expression of great surprise, she said, "Oh, I do wish I could do that, I'd be so happy." He said to her, "The Lord has taken the want to out of me, so I never desire to engage in it." She saw the point. Grace had been allowed to destroy the lure of the dance and better things had supplanted its fascination. This was the "*new spirit*" God had put within His servant and which He promises to all who seek and obtain the pentecostal baptism.

## The Better Way

IT WAS A SUCCESSFUL BUSINESS man of the city talking. He said some years ago a small boy stole his automobile. He soon recovered his machine in the possession of the young thief. His first impulse was to have him arrested and let the law take its course. Quickly, however, another thought came into his mind that there might be a better way. So he asked the boy his name. The boy told him. The name was a very familiar one and he at once asked him if he was related to Mr. —, mentioning the name of a citizen of the city. The boy replied that the man was his father. The man at once said to him, "You are too bright a boy and have too good a father to become a criminal and go to the penitentiary for stealing. There is a higher life for you of honor and usefulness. You need a good job and work. Come round to my office in the morning and I will get you a job." The boy appeared at the appointed hour on the morrow and the man took him to a business friend of his and secured him a position at fifty dollars a month.

This was several years ago and our friend said now that boy holds a prominent position at three hundred dollars a month and his employers hold him in the highest esteem and he has a bright future before him. Thus this thoughtful and kind-hearted man saved this boy perhaps from a criminal career which association with hardened criminals in the prison might have brought him to had the owner of the automobile done as many a man would have done.

## Methodist Unification

The two large Methodist denominations have been for years striving to reach a platform on which they could agree and become one Methodist church. During the last two years the movement toward unity has been very aggressive and a great many in both churches seem to think now that a union is inevitable.

As a general thing movements toward church unity are to be commended. However, where a union is effected between denominations the sentiment favoring union should be practically unanimous. When a large minority in either church opposes union, and yet the majorities in the two churches persist in effectuating a union, the unhappiest results follow. A recent case illustrates our point. The union of the Presbyterian Church, U. S. A., and the Cumberland Presbyterian church was what we might call a forced union by the majorities in the two churches. The result was that a large minority of dissenting Cumberland Presbyterians remained out of the united church and perpetuated the Cumberland Presbyterian church. Great bitterness of feeling was engendered. Fourteen years of litigation followed the forced union, attended by criminations, recriminations, and the bitterest acrimony and hate and a har-

vest of woes which hurt the souls of thousands and sent them down the toboggan slide of spiritual declivity and death.

In the case of the Methodists we fear a similar tragedy. They have the matter in such shape now that the majorities in the two churches which seem favorable to union can easily accomplish it, but not without a large minority in the Southern, if not in both branches of Methodism who would refuse to enter the union. This would make almost certain one, if not two, dissenting Methodist churches. If this transpires there would be an increase in the number of denominations instead of a decrease. It is easy also to forecast that a similar harvest of litigation, bitterness, hate, and such carnalities would ensue as was the case with the Presbyterians, only on a much broader scale.

We have watched the movement as an on-looker and a student of church matters. The leaders in both churches are greatly divided. In the discussion of the plans submitted as a constitution for the united church these distinguished leaders have grown quite acrimonious, making charges and counter-charges against each other involving fairness, honor, and even veracity. The spectacle is one of the saddest we ever witnessed in ecclesiastical controversy. Already incalculable harm has been done to the rank and file in both churches by the spirit and general tone of this discussion.

It is our deliberate opinion that it would be a great misfortune for a union to be accomplished under the circumstances. If a couple engage in courting, with a view to early marriage, can not conduct their courtship without disputation and quarreling and the grossest charges against each other involving even moral character, and the heat of their controversy almost reaches the point of physical violence, we certainly would feel it proper to urge an indefinite postponement of their marriage. If they can't love and woo without quarrels and scraps what might we not expect their united lives to be?

If the two Methodist churches can not talk about uniting without such fighting what ghastly results might we not naturally expect if they married with this pugilistic spirit still dominant in them?

IT IS MUCH EASIER for a preacher to arraign sensationally a city mayor or a legislature for wrong administration than to personally admonish guilty ones and exhort to repentance. Social reform is only a by-product of personal evangelism, and not the call and commission of the ministry and the Church.

THE UNBELIEF of higher critical preachers and Christians is far more flagrant than that of the Jews who withheld belief in Christ and crucified Him. The more this thought is pondered the more you will be convinced of its terrible truth.

## The Family Altar

Eternity alone will reveal fully the marvelous good achieved by the family altar. Souls have been saved and children nurtured to strong spiritual life and character through the means of the family altar. The influence upon the heads of the families has also been graciously benign. The incidental results upon visitors and strangers has likewise often been written of. The case of the lone traveler in an unknown country infested with bandits when he found himself compelled to seek lodging with one of the suspected natives is remembered. Carefully the stranger secreted his valuables on retiring and placed his weapon where he could quickly seize it if needed. Hearing the voice of his uncouth-looking host in prayer with his family after he had retired his fears speedily vanished and he slept soundly and sweetly. The Nashville *Christian Advocate* gives the following case in point:

A statesman tells the story of a visit which he made to a small town. There were no hotels, and he was entertained in a private home. His mission was not above reproach, and he was anxious to retire to his room to avoid being questioned by his host. The father called the family, together, saying, "Our guest wishes to retire, so we will not detain him." He handed the Bible to his eldest son, who read a chapter, after which the father prayed. He prayed earnestly for those in authority, that they might be true to their trust. Then, mentioning his guest by name, he prayed that he might have no cause to look back upon his visit with regret. That night the statesman could not sleep. "The whole night through the fight raged in my soul," he said, "and with morning I returned to my home without carrying into effect my plan. That family altar did for me what years of churchgoing had failed to accomplish. I am now a servant of the most high God."

## Blasting at the Foundation Stones

Every blow at the marriage vow is a blow at the foundation of the American home. And a stroke at the home is a blow at the very citadel of our civilization and at the Church itself. There is no more threatening danger today to all we hold dear in our institutions secular and religious, than the flagrant divorce evil which flaunts itself insultingly and increasingly in our faces. This evil grows and there seems only palsied arms lifted against it. It must be stopped or we as a nation will fall as surely as did Greece and Rome. The churches should present a solid and aggressive front against it and wage a campaign of education on the sacredness of marriage. Judge Joseph B. David, of the Superior Court of Chicago, who has for many years been deciding divorce cases, in leaving that branch of the court at his own request made the following statement:

How long can a nation stand when "marriage does not mean anything any more?" A divorce is no longer a stigma on a woman's name, it seems; it is an asset. She seems to attract more men. Our modern attitude seems to be to laugh at the solemnity of marriage. Sitting here day after day I have just about reached the conclusion that the more divorces a woman has the more men she can get. All that wealthy couples have to do nowadays to circumvent the divorce laws is to cut across state lines. There should be a national divorce law or uniform laws in all the states. The idle woman is the most frequent applicant for a divorce, but it is

# EDITORIAL SURVEY

hard to say whether men or women are the worst offenders. I really believe that many women ask for divorces just by way of diversion or excitement. They have too much time on their hands. More men are accused of infidelity than women, however.

## Our First Rigid Airship

It is remarkable what rapid development has been made in the airship business. These flying machines are becoming common. We see one almost daily from our office window. The speed they make as well as the tonnage some of them carry is astonishing. The congress has made appropriation to establish an airship postal communication between the cities of New York and Chicago and it will no doubt be but a short time until almost all the mail will be carried through the air. We expect the day will come before long when passenger traffic by the air will become common. The *Scientific American* gives us information of the plan for the purchase of our first rigid airship. It says:

The navy department has decided to buy the British rigid dirigible balloon R-38 that is nearing completion in England. The sum of two and one-half million dollars was appropriated by congress to buy the ship and train the pilots. The new dirigible is 694 feet long, 86 feet in diameter, and will carry a load of forty-five tons. Her predecessor, the R-34, which made a trip to the United States and returned, had a maximum speed of sixty knots. The new vessel will have the same. Since the British air ministry has offered to train the personnel for the new ship and the offer is to be accepted, the new dirigible will probably cross the ocean in charge of her own officers and crew.

## No Reservations in Consecration

We are persuaded that the trouble in the sanctified life or rather in sanctification grows out of defective consecration. There is too often mistakes made just here which issue in serious trouble. Consecration to be efficacious and to meet the scriptural demands must be absolute and all-inclusive and eternal. There must be no reservations whatever. Any kind of reservation implies and involves lack of faith or trust in God by the one consecrating. Consecration is really but the concrete and full fruit and proof of our faith in God. Unless we wholly trust Him He will not grant us the fullness of victory and the life more abundant which entire sanctification implies. It is possible to unconsciously make reservations from lack of proper conceptions of the importance and scope of true consecration. Let us remember that unless and until we make the consecration complete and without any reservations whatever we may not expect the fullness of the blessing. Dr. Stratton illustrates this truth thus:

Yes, this is the condition of discipleship, but deeper than that it is the way also to earthly happiness, as well as to heavenly glory. The true disciple

comes to know the joy of his Lord. That beautiful story of the keys, which one dear friend has told us, very sweetly brings the truth home to our hearts. This friend had had a dream, and in his dream Jesus came and knocked at his door. When he opened it there stood his Lord. In surprise and some confusion he exclaimed, "Why, good morning, dear Master!" And the Master smiled graciously upon him and said, "I have come to see you." "Why certainly, Lord, come in." And the Lord came in, and His host in some agitation glanced hurriedly in this corner and the other in the room, and to the center table, to see that everything that ought not to be there was out of sight. The Master said to him, "But perhaps you do not understand—I have come to stay *all the time*." "Why, certainly, dear Lord, I am delighted." "Then," said Jesus, "since I have come to stay all the time I will want to come and go freely, and so I will ask you for your keys." "Certainly, Lord, I will have a duplicate set made at once and turn them over to you." And so he did. But as Jesus took the keys and looked at them, He glanced swiftly at His host and said, "Well, I am sorry you can not trust me—good-by!" But the man stopped Him and said, "Master, wait! What is it? Why do you leave, dear Master?" Jesus flashed upon him a look such as Peter saw when he denied Him, a look, tender and yet terrible, as He said, "These are not all of the keys." "Why, no, Master," said the man, "they are all except the one key, the little key—to my own secret drawer, where I keep my private papers and my personal affairs." "Yes," said Jesus, "that is true; and, as I said, I am sorry you can not trust me." And again He started walking away; but the man, running after Him once more, said, "Stop, Master, stop!" and rushing up, he extended his hand and said, "Here, dear Lord, is the old bunch of keys!"

## The Transformed Cross

Crowns are made of crosses. The way to the crown is by way of the cross. If we would reach a crown we must bear the cross. No crown comes by the road of ease and pleasure, but only by the road of true self-denial. If people understood better this important truth there would be less shrinking from the rugged cross. People would the more willingly bend their backs to the crosses. Dr. Stratton of Calvary Baptist Church of New York city said in a sermon:

When we bear the cross the crown always comes; and this is the joy of the Christian philosophy of life. We come up to the cross with our human vision, and we look at it. There it lies, forbidding, rough, and cold, and we shrink from it. Oh, the horror of having these hands pierced with the cruel nails! And yet—the wonder of the blessedness of it! When we pick up the cross it is transformed into a ladder, and upon it we climb and climb and climb, away from the world with its false delusions and seductions—we climb and climb and climb the heights of glory!

## Insanity and the Coffin-Nail

The cigarette can boast of victims innumerable to its use. Insanity is the usual result of practicing the baleful habit. The keepers of asylums for the insane can tell a tale which would arouse any habitue unless he had gone too far to be awakened by anything. The *Central Christian Advocate* says:

Dr. D. H. Cress, of the Washington, D. C., sanitarium, tells how a few years ago a young man was brought to the sanitarium for treatment. His mind we found was permanently impaired. We could offer the anxious father, a wealthy merchant, no hope of recovery. One day there came addressed to him two new brands of cigarettes in neat boxes, with a communication to give them a trial. The physician in charge of the case said, "What shall I do with them?" I replied, "Send them back to the manufacturer with a letter telling them they need send no more, that the purpose of the cigarette has been accomplished, that the young man is hopelessly insane."

# Importance of Sound Doctrine

By A. M. Hills, D. D.

## Part One

"Contend earnestly for the faith which was once for all delivered unto the saints" (Jude 4 R. V.).

**N**OT a few people say that it does not matter much what a man believes, if only he lives right. This may sound well and seem plausible, but it is dangerous sophistry. The trouble is, and the fact is, that a man's faith begets a corresponding conduct. His faith is the parent of his life. There are those who talk much about the pentecostal experience; but they immediately proceed to belittle the result, until it is meaningless and worthless.

To illustrate what we mean, and to show how erroneous opinions affect conduct and influence life, we will quote the utterances of a few prominent men, and exhibit the results.

1. Rev. R. A. Torrey, D.D., says, in "How to Bring Men to Christ," p. 106, "The baptism of the Holy Spirit is always connected with testimony or service. The baptism of the Holy Spirit has no direct reference to cleansing from sin. This is an important point to bear in mind for many reasons. There is a line of teaching on this subject which leads men to expect that if they receive the baptism with the Holy Spirit the old carnal nature will be eradicated.

"THERE IS NOT A LINE OF SCRIPTURE TO SUPPORT THIS POSITION.

"As I said above, and as any one can learn for himself, if he will examine all the passages in which the baptism of the Holy Ghost is mentioned, it is always connected with testimony and service. It is indeed connected with a great moral and spiritual uplifting, and presupposes, as we shall see an entire surrender of the will to Christ; but its primary and immediate purpose is fitting for service.

"We are now in position to define the baptism of the Spirit. The baptism of the Holy Spirit is the Spirit of God falling upon the believer, taking possession of his faculties, imparting to him gifts not naturally his own, but which qualify him for the service to which God has called him."

Now in this passage Brother Torrey absolutely and emphatically denies that the pentecostal experience cleanses the heart, and declares that it only empowers for larger service. And he is utterly wrong in his contention. In Acts 15: 8-9 we read: "And God which knoweth the heart bare them witness, GIVING THEM THE HOLY GHOST, even as he did unto us; and he made no distinction between us and them, CLEANSING THEIR HEARTS BY FAITH." Here is a line of Scripture that absolutely asserts that THE BAPTISM WITH THE HOLY SPIRIT CLEANSSES OUR HEARTS BY FAITH; a fact which Brother Torrey flatly denies.

And is this crooked notion of his harmless? Nay, verily. What does he have to do with the great holiness movement that is girdling

the globe with its hallowed influence? Absolutely nothing! Who ever saw him or heard him at one of our great national holiness campmeetings? Nobody. He says enough about the Holy Spirit for power and service; but where and when does he emphasize the baptism with the Holy Spirit FOR A CLEAN HEART? What book on holiness has he written, or what holiness paper has he edited? None. In May, 1901, I attended a holiness convention in Chicago which lasted ten days. Nearly two hundred leaders of the holiness movement were there from all over America. Though the place of meeting was quite near the Moody Institute, and easy of access, I did not see Brother Torrey nor any representative of the institute present at any meeting. He thus gave emphatic notice to all the loyal souls of our great holiness movement that he would have no part or lot with them.

I love Brother Torrey. We were Yale men together. I had the honor to preach his ordination sermon. Our first pastorates were within twelve miles of each other. I highly appreciate him for the good he has done, and is trying to do; I profoundly hope he is better than his theory. But I can not be blind to the fact that, occupying a position such as it is given to few mortals to fill, his false theory puts him out of sympathy with and causes him to stand aloof from, the most potential pentecostal movement of modern centuries. The forces of unrighteousness in this world will be stronger, and heaven will be forever poorer because of that unscriptural notion that has found a lodgment in this dear brother's mind.

Now we will consider the teaching of Dr. F. B. Meyer, a Baptist preacher of London. Writing on "The Relation of the Baptism with the Holy Ghost to Preachers and Preaching," he tells how absurd it is to educate young men in our colleges and send them out to preach before they are filled with the Holy Spirit. "God anointed Christ with the Holy Ghost"; and if Christ waited to be anointed with the Holy Spirit before He went to preach, no young man ought to preach until he, too, has been anointed with the Holy Ghost. . . . Never forget that our Lord's ministry was in the power of the Third Person of the Holy Trinity. . . . Would God that you, my brother ministers, who have been working with the power of intellect, of energy, of enthusiastic zeal, with but poor effect, may become linked to the power of God: for as soon as you are linked to it, the power of God through you will repeat the marvels of Pentecost. . . .

"You say to me, 'Sir, tell me how I may get this power myself.' As far as I know there are five conditions:

"FIRST. YOU CAN NOT HAVE THE POWER OF THE HOLY GHOST WITHOUT HAVING THE

HOLY GHOST HIMSELF. That is, the Holy Ghost must come to you as a Person before you can enjoy His attributes. In other words, YOU MUST BE A HOLY MAN before you can wield the power of the Holy Ghost. There are plenty of men who think that if they could only get the power of the Holy Ghost they would be able to fill their churches and sell their books and get themselves name and fame. They want it (power) but they do not want Him. You can not have it without having HIM. If you want the power of the Holy Ghost, open your heart today, and be filled with the Holy Ghost, and then you will have His power.

"SECOND. YOU MUST BE CLEANSSED. Oh, I do want to speak wisely! I do not want to needlessly offend you or denounce you. But I do feel in my heart that if the Holy Spirit is going to work through anybody, HE MUST HAVE A CLEANSSED VESSEL.

"THIRD. YOU MUST LIVE FOR THE GLORY OF CHRIST AS YOUR SUPREME END. Jesus Christ came into the world to glorify the Father, and the Holy Spirit came into the world to glorify the Son. If, therefore, you want the Holy Ghost to work with you, you must agree with the Holy Ghost to glorify Jesus.

"FOURTH. YOUR PREACHING AND TEACHING MUST BE IN HARMONY WITH THE WORD OF GOD. Remember that the Holy Spirit is like a locomotive; the Word of God like the steel rails; and you must have the steel rails of the Bible as well as the steam power of the Holy Ghost. Let the Holy Ghost fill you, but He will work only along the lines of that Book.

"FIFTH. THE HOLY SPIRIT MUST BE RECEIVED BY FAITH. Gal. 3:14 is the battle-axe. I would not be without that text for anything, 'That we might receive the promise of the Spirit through faith.' By faith you are regenerated; by faith you are justified; by faith you are sanctified; by faith you receive the HOLY GHOST; by faith you receive CHRIST AS THE POWER OF GOD in your life."

We gladly make this lengthy quotation from our London brother, whom we have often heard preach. What he said in the above lines is blessedly true, that every preacher, and every one else for that matter, needs the baptism with the Holy Spirit for heart-cleansing, sanctification, and for power in service.

But here is the flaw in his thinking, and preaching, and writing. He said at Keswick, "On this platform we never say self is dead; were we to do so, self would be laughing at us 'round the corner.' The teaching of Rom. 6:6 is not that self is dead, but that the renewed will is dead to self, the man's will saying 'Yes' to Christ and 'No' to self; through the Spirit's grace it constantly repudiates, and weakens, and mortifies the power of the flesh." He wrote a tract, "NOT ERADICATION," which taught only the suppression of carnality. So he tells ministers "THEY MUST BE CLEANSSED." But lo! his cleansing is not cleansing at all, but only the concealing, or holding down of the "OLD MAN" of inbred sin.

This is the corrupting fly in the ointment of F. B. Meyer's teaching that sadly spoils its odor. The famous Reader Harris, founder

of the Pentecostal League, and a great lawyer, was conducting a holiness convention in England. Outside the hall stood two men, one a Plymouth brother, and the other an infidel. They were unknown to each other, but were both giving away the same tract to keep people from seeking a clean and holy heart

by the Baptism with the Holy Ghost. That tract was F. B. Meyer's "Not Eradication." Both men thought it was the best way to keep people from obtaining a CLEAN HEART. Thus a good man, by an unscriptural notion, can kill the influence of his life.

(To be continued)

Those who lay their heads where he laid his may reasonably expect to meet with a similar fate. They will not only suffer themselves but the work of God will languish.

PENIEL, TEXAS

## Acting in the Spirit

By V. MAY DORMAN

## Samson

By REV. OSCAR HUDSON

THE history of Samson was doubtless preserved for the benefit of the entire Church, but chiefly for the ministry. He was an active worker in the vineyard of the Lord and his successes and mistakes are the successes and mistakes of the ministry. A volume could be written on the beautiful story, but in this connection we will confine ourselves to a few evident facts.

1. Samson's mother was devoted to God. The church needs nothing more than godly mothers. Modern mothers whose thought is absorbed with clubs, delineators, poodle dogs, politics, etc., are not, as a rule, progenitors of mighty apostles of divine grace. Most men who have been of great worth to the church, realize that much of their success is due largely to the influence and training of a godly mother. Paul told Timothy that the faith that was in him was first found in his mother and in his grandmother also. Some one has said that when God sets about to develop a great man that He first creates a great mother. Some mothers pine because they are tied at home with domestic duties, and can not enter more extensively into lines of public service. They imagine they are cut off from usefulness and amount to nothing. They forget that "The hand that rocks the cradle rules the world." The molding of the future ministry, the future church and the future nation is in the hands of the motherhood of today. It is said that a stone dropped at the beginning of a little stream on the crest of a great divide may turn the whole course of a great river system. The Bible, says, "Train up a child in the way it should go and when it is old it will not depart from it."

2. Samson did not sow wild oats. He did not reach the glory of his power by following the customs of the world. He was peculiar in his character as compared to the world. He refused to allow his hair to be trimmed in the popular style. He declared, "There hath not come a razor upon my head." The fallacious argument that a fellow who has been deep in sin is more powerful and more useful in the ministry than one who has been carefully raised, is completely exploded by the story of Samson's life. He was a "Sunday school boy," and in many ways was "tied to his mother's apron string" in his younger days. Sin eats up the moral fiber of those who engage in it. "Whatsoever a man soweth that shall he also reap." One can no more sin and not suffer irreparable loss than he can take fire in his bosom and not be burned. He may be healed and life restored, but an unsightly scar will always mark the fact of former blunders. There are mighty ministers who were once deep in sin, 'tis true, but they would have been more mighty had they never drank the cup of degradation.

4. He was sanctified wholly. I know it has been argued that he was not and the fact used as evidence that "the Spirit moved him at times." But this is no evidence against my position because any Holy Ghost preacher has more powerful unction when there is a lion that God desires to slay or a Philistine army to be routed, than he does in ordinary battle. The Bible tells us that he was a Nazarite. A Nazarite is one who is "separated unto the Lord" (Num. 6: 2). Not only were they consecrated, but one of the prophets speaking of the Church's former glory, says, "Her Nazarites were purer than snow." Smith says, in his dictionary of the Bible that "The consecration of the Nazarite bore a striking resemblance to that of the high priest." This intense consecration, and "purer than snow" condition, I think, is evidence enough that he was wholly sanctified, or at least a clear type of sanctification.

4. He was shorn of his strength through the subtle enticements of the world. Paul, the mightiest exponent of Bible holiness, said, "I bring my body under subjection lest while I preach to others I myself should become a castaway." Every preacher in the way of holiness will meet his roaring lion, his jeering army, and his enticing Delilah. The former may slay their thousands but the latter slays its tens of thousands. In fact, many who have met their lions and Philistine armies and successfully defeated them have halted in the presence of their Delilah. The subtle temptation to lay the head in the lap of the world, to court her comforts, riches, and luxuries has been the foe that robbed them of their strength.

Trials that come through ostracism, financial straits, and stern opposition, are in the open and are stoutly resisted by the rank and file of our regular ministry, but the allurements of financial gain and pleasure are not so easily detected and resisted. There are so many things that appear harmless and even nice to those who have a desire for easy things and feathered nests, in which the virus of damnation hides. The old rugged self-denial route may not entice the flesh—its lap is no place to lay the head for a nap, but it is the only line that is absolutely guaranteed against wrecks along the way. The lust for money, lust for ecclesiastical power, and the lust of the flesh are Delilahs desiring to hold the head of every one that takes the field as Samson did. Our danger is in seeking these things and making plans for their possession. The defeat may not result in gross sin and wickedness. We have no record of Samson going into dissipation, vice, or crime. He was simply shorn of his former strength and glory, and became useless in the army of the Lord.

SELF-ACTION is the basis of defeat. The action that has no prompting from within other than that born of self has no "property of the divine." It bears thorns instead of grapes, and attenuates and impoverishes the spirit in its undue haste. God rarely moves to action in accordance with our own desire and plan that the spirit may lose somewhat of its impulse and energy and become serene and tranquil like His own. "Wait and thy soul shall speak" ever has been the basis of action for the Spirit-directed, and to move in our own time and way is to move without God's will or consent.

"Let us then labor for an inward stillness—  
An inward stillness and an inward healing."

Time will ripen the event and bring to pass the desired result.

But let us consider the act led by the Spirit, but the result not according to our preconceived plan, for the spiritual act may not bring about the expected result. God sometimes leads through the desired result to a result wholly foreign, but of His own choosing, in order to fulfill His own plan. And to doubt the leading of the Spirit in our own act, or the result of that act, is to fall back into the point of view of the carnal man.

How much of Christian activity today is self-moved, self-directed, self-inspired! Sermons written without the direction of the Holy Spirit, self-confident, self-sufficient, self-willed, self-seeking! How much of daily living is without God's planning—impulsive, hurried, feverish, excited, self-sought! But oh, the life lived in the Spirit! In quietness, in confidence, in repose, in patience, in triumph!—how full of joy and satisfaction it is! And it is a precious truth that no event however small is too insignificant for the Holy Spirit to direct.

But this direction is not for the carnal or the worldly minded. In the language of the Rev. Joseph W. Smith: "Heart purification perfects the conditions of our being led of the Spirit. Hence, freedom from self-seeking in all of its ramifications, is necessary for the securing of the highest measure of spiritual light and might in any assembly of His people. If there be firm faith in God for all monetary needs, and freedom from all mercenary motives; if there be no love of the pre-eminence and an utter absence of personal ambition for either present or prospective place or fame; if there be divestment of sectarian zeal and sectional pride, of class or clan bias and of personal preference; if there be no murmuring, no discontent, and no mixture of social impureness, nor of party prejudice; and if withal there be absolutely no unbelief and no fear, then the Holy Spirit finds in us ready receivers for His impressions and no resistance to His transmissions of light and of power."

## Let Us Set Out the Altar

By REV. L. S. TRACY

AND gather around it again. Here they come— Now let's humbly kneel down and thank the Lord for the great victories being won in our foreign fields—in all fields—but especially in dear old hard western India. As we read in the church papers and in private letters of what God is doing there in the last year, we just go down on our knees in praise and thanksgiving to our great God for answering the accumulated prayers of years for that great field. How well we remember the groans and tears and intercessions and the temptations to give up. There are sacred spots in the fields and under the trees of western India district, all many miles apart, that will stand out as long as life lasts as places where our missionaries prayed holes through the skies of brass and reached God for the lost souls of that district. Bethels they were whence the angels ascended and descended to give assurances of victories that only now are beginning to come to pass.

Our missionaries have endured heat and disease, been footsore and weary times without number, have stood against persecution and indifference, remained patient through epidemics of all kinds, gone down to the grave and back again, lived, fought, bled more than blood, and one has died—all in the faith, looking to the time when God would visit that great field.

How well do we remember those dark seasons when some of the friends thought that field ought to be abandoned because of its seeming unfruitfulness, and how the missionaries prayed and wrote letters detailing the vision they had of a rich harvest if we would only hold on a little longer. Let us all gather around the altar again and tell God we are sorry we leaned too much on appearances, that we are sorry our vision was so short and our faith so weak that we grieved him and dishonored the Holy Ghost when we sought to confine Him to our understanding of things. Let us all repent and promise Him that we will not be so faithless again concerning any field, then let us all sing,

All hail the power of Jesus' name,  
Let angels prostrate fall;  
Bring forth the royal diadem,  
And crown Him Lord of all.

Let us make this altar a permanent one. We will all need to be found kneeling around it often. Great victories are now being won for our Christ in all heathen lands in which our church is working, but these are just the beginning of the fight. These must increase in number and volume and each must be held and consolidated. Who ever heard of a genuine revival that the Devil did not try to destroy before the results were consolidated? Many are his devices to destroy the converts, to divide or otherwise ruin the great work accomplished.

What if we should hear that the converts are mere babes in Christ requiring instruction—bottle feeding for awhile. Few of us ate beefsteak when we were born. Perhaps you did, but I didn't. Most of us came in heart first and got our heads in afterward. If we

should learn that the new converts from heathenism are very much like us in that respect let us not lose our heads or think it unusual, but let us seek our altar again and pray through for them and for the missionaries and native workers, their instructors. To bring a child into the world is the smallest part of the problem, but to feed, clothe, educate, and train it to what it ought to be is a task that requires the strength and wisdom of God and the parents combined.

These converts must be established. Their children must have an opportunity to grow to better men and women than their parents can ever hope to become. They must be trained into Christian tradesmen, laborers, teachers, housewives, preachers, and Bible women. What if we should be asked for more missionaries and more money and more of our comforts and the good things we hold dear in order to care for these children God has given to us? What if the victories add to our responsibilities? Shall we rebel? Shall we question and doubt? I hope not. Let us gather around the altar again and give, and pray, and consecrate, and send like we never have before.

Perhaps some help must be rendered to the new converts because their heathen employers, and neighbors, and money lenders, and shopkeepers have thrown them out of employment, deprived them of their fields, refused to render them the ordinary courtesies of life. Shall we shrink at this? These victories in the foreign fields will require buildings, roads, wells, missionaries, a hospital, and equipment, doctors and nurses, teachers, preachers, and Bible women of our own manufacture, vehicles, horses, money, "Fords," cameras, typewriters, supporters for children and supporters for workers. Shall we complain? Who ever thought of complaining because the success of his business required larger buildings and a larger outlay of capital? No, we will not complain, nor kick, nor criticize, nor squirm, nor make excuses, but we will all gather around the altar again in real enthusiastic Nazarene fashion and pray it through and "do the needful" (as the natives in India say)

and after all that is done we will come back to the altar often for still greater increase of our own faith and great success of the work on all lines at home and abroad.

BURNS, ORN.

## Spiritual Lights: Salvation

By REV. J. N. STUART

IF the gospel of Christ teaches anything, it teaches salvation from sin and a Godlike life through the indwelling of the Holy Spirit. Salvation is to be of one mind with the will of God. Sin is disagreement with God in the act, as in disobedience. Sin is also in the state, as in selfishness: a state that is not in agreement with God in all His will.

The religion of Jesus Christ is the opposite of selfishness. In that case it must be pure love to God and man. We are not speaking of natural love which may be quite selfish outside of its own particular object. Natural love, not guided by wisdom, leads some parents to spoil their children.

The love of which we speak is the love of God shed abroad in the heart by the Holy Spirit. This, in connection with the gospel, leads to love what God loves, and hate what God hates. It is not mere humanitarianism, which may lead a man to be a good neighbor: even a dog is capable of this.

We can only define it by defining God. It would be difficult to define God. But "God is love." This is manifest in what God does: for what God does is love. This is not always clear to those not harmonized with His will. In all God does He glorifies Himself. He must do this because He is absolute in all the attributes of His nature, and absolutely perfect. To glorify Himself is to be in harmony with the nature of things.

But when man glorifies himself, he robs God, because he has nothing that he did not receive from God: he belongs to God entire. God being absolute, He must be a jealous God. We naturally despise a man who glorifies himself. Though we might be guilty of the same thing at times, we know it is not according to the fitness of things. To do it is to lower ourselves: to honor God is to exalt ourselves.

The more fully we lose sight of ourselves,

### "Only My Soul"

Psalm 62:1

By  
Wylie S. Mathews

"Only my soul is silent unto God"—  
I have no other choice;  
Waiting to learn more of the path He trod,  
Listening to hear the welcome "still small" voice.

"Only my soul is silent unto God"—  
Waiting with bated breath and open ear;  
Willing to bend beneath the chastening rod,  
Willing to serve Him with a holy fear.

"Only my soul is silent unto God"—  
Waiting to hear the great triumphant call;  
When Jesus sways the scepter—Holy Rod,  
When Satan makes his last blow—final fall.

SPRINGFIELD, TENN.

and glorify God, the more we enrich and enable ourselves. But the man who glorifies himself, never loves and honors God. Selfishness carried to its full, legitimate conclusion is pure diabolicalism. But full sanctification mans a heart purified from selfishness, and filled with pure love to God and man. It is to be filled with the Spirit of Christ.

When God seeks His own glory, it is the opposite effect of the principle in its influence upon man. It is God's absolute right. And because God is love, it flows out in pure benevolence from the nature of God to man. Seeking only God's glory, man is overwhelmed with blessings, as in an ocean of love. He comes then to everything that is true, holy, and helpful to himself. And by so much as a man withholds this from God, by so much he undermines his present and eternal well-being.

A wise man of means, taste, and ability comes into possession of a piece of property. He does not seek to get all he can out of it, but rather to beautify and to increase its value. So God enriches and beautifies the meek with salvation. He adopts them for His own, fills them with His Spirit, and seeks to make them like Himself.

God would glorify Himself by having us become what He created and redeemed us to be: that we should become sons and daughters of the Lord God Almighty; that we might reveal His glory and handiwork in us forever.

If it were not openly wicked, nothing could be so absurd and foolish as for man to withhold himself from God, and refuse to comply with His will in all things.

God would eliminate from us all that is not of truth; all that is unlike Himself, that He might make us a fit temple for the eternal habitation of God. A thousand pities that so few will believe in God as a God of love, not a tyrant, and thus fail to make it the ambition and passion of their lives to co-operate with God to build themselves up a spiritual temple for His indwelling.

Because of who God is, what His purpose in me must be, when I find I do not desire and seek in my heart to conform in all respects to His revealed will, I know there is something in my faith, in the state of my heart, and in my will, utterly out of harmony with the truth, God's will.

Because of who He is, if I had true faith in Him, was right in my heart toward Him, I would feel to say, "I delight to do thy will, O God. Yea thy law is within my heart."

So it is well written, "This is the love of God that we keep his commandments; and his commandments are not grievous." When they are grievous we know it is because we are so unlike God: His will is not our will. When we are all right, we are Godlike. So it is written, "As he is, so are we in this world." Like Jesus, who becomes our elder Brother, we "love righteousness, and hate iniquity."

CAMBRIDGE, MASS.

—+—  
 "Seek knowledge for happiness;  
 Seek knowledge for honor;  
 Seek knowledge for wealth;  
 Seek knowledge for power—  
 But, above all,  
 Seek knowledge to be a blessing unto  
 men forever."

## Our Calling

By REV. T. H. AGNEW

THE providential work to which God has called me, the raising of money from the business men of our cities, to pay the debts on our church property, and also to put our pastors in touch with these men, and it is the latter no doubt the greater work, for God wants these men to be saved, and also to know the character of our work, for God could make money out of the stones and brick in the streets, but He can not save these men against their will, and also in their ignorance of what truth they need, and for which many of them are hungry, as I find. As I go from place to place, from church to church, I find the number in our church growing, and in some places growing very fast, that are not sanctified, and in several cases not even seeking or wanting the grace of holiness. This condition will soon be one of great embarrassment to us, for our basis of success, both as to the church and ministry, is holiness.

It would seem, from the preaching in some of our churches, that we are called to promote education, missions, healing, the second coming of the Lord, and almost anything but the great calling of holiness. We sure need and greatly need an intelligent ministry, but to have a well balanced educated ministry that will not be puffed up by education nor be embarrassed or defeated without it we must have men with good horse, common sense filled with the Holy Ghost earnestly seeking all the knowledge they can get, and from every source they can, but education is not our gospel. We must have some strong, intelligent, educated ministers and people, but if we wait to give all our preachers a university education before we license and ordain them too, we shall fail in getting into many places where we should have strong, flourishing churches.

We must have a few great schools that will give us the very best men to sustain this work of holiness by pen and voice, but we must also have thousands of preachers if we evangelize this lost world for holiness that will never even walk through a holiness university.

Missions. Sure we must send this gospel of holiness into all lands, and this will we do, if we get and keep holiness to the front, but we will die on this ministry of missions. Holiness gives inspiration to missions, but missions do not give inspiration to holiness, else otherwise the old churches would be all sanctified. All our missionaries and all our ministers and all our members must be wholly sanctified, but this will not be the case unless we make holiness our ministry.

The preacher who preaches holiness must of necessity preach repentance, justification, regeneration, consecration, and faith in Jesus Christ for cleansing from all sin, but you can preach all below the state of holiness without preaching holiness. For our pastors to neglect to preach holiness and preach it as a second work of grace and a necessity "without which" is but little short of a crime. People who are converted at our altars should be at the altar the next service seeking holiness and should continue to seek it until they find it, and in case they do not obtain the blessing our pastors should be slow in receiving them into the church as members. Beware of taking divisions into the church, and this you are doing when you take unsanctified people into the church. This has wrecked many a church and will wreck us. Preach holiness, brethren. Preach it hot, yes, sizzling hot. The more radical the better, if it is done with a sweet spirit. The fiery, flaming fire kind of preaching holiness, if it be done with sancteness and intelligence, seems the only kind of preaching holiness that will burn the truth in. So many people bring a fork to church and not a rake. They are hid behind some error or behind some one that is out of the way so that when the truth is preached they fork it over to the weak, erring brother, and thus fail of the help they personally need. "Thou art the man" kind of preaching, that will not miss fire, that will make the needy ones "sit up and take notice" until they come to the altar, confess up, and confess out, and get right with God and the church is greatly needed in some places.

Healing of the body is not our ministry. Almost any old crooked-back, lame-leg, liver-complaint, sore-eyed chronic will come to the altar seeking healing when many of them are like the man that wanted to get across the river. He was asked if he had any

money. "No," he said, then the reply came back, "A man without any money is just as well off on that side of the river as on the other side." Many of these people need the ministry of suffering, for they have refused the gospel of good sense. It is but a trick of the Devil to trick many of our good holiness preachers, to substitute the less for the greater, and the worse for the better. Surely we believe in the healing of the body, but that is not our ministry. We must get the people saved. Thousands of people are being manipulated, tricked into the church by professional evangelism and thus deceived and started on the "way of mere formalism" to final death.

In Jesus' precious name let us give ourselves to the salvation of the people. Many of our pastors need to read what the church says concerning the second coming of the Lord. Brethren, look up our church Manual and read what the church says about the second coming of the Lord. Let us as ministers in the Church of the Nazarene be consistent. We insist that the members of the church conform to the Manual. Say, preacher, pastor, take a little medicine yourself. That all fully sanctified people are ready for the immediate return of the Lord is the common belief of all the sanctified, but it is evident that many second coming advent preachers are far from being ready for His coming. Holiness fits people to live or to die. Sick or well holiness fills the bill and fills the cup of life full; therefore preach holiness. Mr. Wesley observed "that where holiness is preached there the whole work of God prospers." We must preach holiness or die as a Church of the Nazarene.

WAVERLY, ILL.

## It's So

By M. M. BESSEY

THE people in the days of Jeremiah were stubborn, rebellious, worldly, and sinful, but the God who sent the messenger made him more than a match for anything the Devil had.

"He that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the Lord. Is not my word like as a fire? saith the Lord: and like a hammer that breaketh the rock in pieces?" (Jer. 23: 28, 29).

We rolled into San Bernardino, Calif., with our tent to hold a meeting under direction of the home missionary society with the purpose of organizing a Church of the Nazarene. Satan got busy from the start, but we pressed on. One preacher told me that no man could preach the truth in that city and live. Well, I told him they could ship my body out cold and I would go and meet God with a clear conscience.

Another man said he hated the very ground our tent was setting on. His wife wanted to get sanctified, but he told her that if she got that sanctified religion he would quit her, that he would not fool with her three minutes. She came to the altar and got the blessing and testified. He was melted and broken with the preached Word and he went down in prayer and came up a new creation; two nights later he was sanctified and now the town can hardly hold him. Hallelujah! Both of them with their two children who were saved in the meeting joined the Church of the Nazarene when we organized.

The weather was cold, rain was falling, finances were short, when a thief entered my room one night and stole my trousers with my purse. Later we had a good service and shouted and they arrested us and had our trial for making noise. God brought us through with flying colors, with red-hot victory in our souls, and gave us a new Church of the Nazarene with seventeen members to start and they are the liveliest crowd I have ever seen.

God called the Nazarenes to go forth in His name to conquer sin and the Devil and plant holiness on every hilltop and in every valley. Hallelujah! Let us keep humble, press the battle. God will give victory. IT'S SO.

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 "I think this paper [HERALD of HOLINESS] is so full of good things. I always find real food to my soul when I read it. I will be so glad when it arrives at our house." Mrs. JOHN L. GUMP, Columbus, Ohio.

"I haven't much time for reading, but I don't want to be without this paper [HERALD of HOLINESS]. I pass it on to others here in town." Mrs. D. W. CARLTON, Pecos, Texas.

## A Bed-Time Talk

"Lessons done," said Janie, closing her book and putting her school things away. "Are you through, Sue? Then let's hurry and get to bed so mother can read us our bed-time story."

"We are ready, mother," they called in a little while, "and your low chair is right here waiting for you."

"I have been having my morning lesson from the Book of Genesis this week," said Mrs. Morris. "It has been very interesting to me, and I think we will have our reading tonight out of that book."

Janie and Sue didn't mind that a bit. Mother made the Bible the most interesting book in the world when she read and explained it. So Mrs. Morris read to them how the Lord made Adam and Eve; of the happy home He gave them in the garden; of the sweet friendship they had with Him, and then of that sad day when they sinned against Him and brought so much trouble and sorrow into the world.

"Mother," said Janie, "today at recess a lot of us were sitting under a tree eating lunch, and Eunice Gray was telling us some things her sister Anna said. You know she goes to college and Eunice says she is so smart, and makes, oh, such high marks in her classes. Well, she told Eunice that really educated people now didn't believe that Adam and Eve were sure enough people or that Eden was a real place. That it is just a story which was written to teach us some lessons."

"What do you think about it, Janie?"

Mrs. Morris had encouraged her little girls to talk frankly to her so that Janie was not afraid to tell her mother the questions which had come up in her mind.

"Well, mother, it doesn't sound just natural, does it? And if it is true, I wonder why nothing like it ever happens now."

"But that is just where you are mistaken, my child. Things like that happen every day. We are so used to seeing it that it has become common to us. Let us see if that isn't true."

"There are several things we notice about this scene in the garden. First, there was God, who was so kind to Adam and Eve and was the very best and most loving friend they could have had. Is that something very strange to you—something you never heard of in our day?"

"Why, no, mother. I know God loves people today and is a friend to every one who will let Him be."

"Of course He is just the same He was in Adam's time," added Sue, "because the Bible says He never changes. He is the same yesterday, today, and forever. We learned that verse a long time ago."

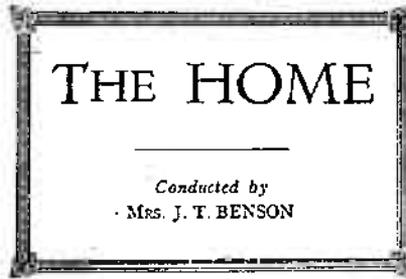
"Well, then there was Eve," said Mrs. Morris. "She knew very well what the Lord told her she could do, and what she must not do. Is that different from the way it is with you, and all of us today, Janie? Don't you know perfectly well in your heart when it is right for you to do a certain thing and when it is wrong?"

"Yes, mother. I suppose the reason we do wrong is not because we don't know it is wrong, but because we want to do that thing."

"That was just how it was with Eve. She knew she would be disobeying God if she ate the fruit from the forbidden tree, but she wanted it. And that brings us to this point. Eve had a will of her own. And the question with her was whether she would do what the Lord wanted her to do, or what she wanted to do herself. Is that a strange, unheard of thing in our day? Hasn't that very thing come up many times in the lives of my own little girls?"

"Yes, mother," they both answered.

"Last of all, there was the Devil ready and waiting to tempt Eve. Was that something which only happened in her time? Why, children, you know better than that. And you ought not to find it hard to believe that He spoke to Eve, because you yourselves, have heard that very same voice whispering in your own ears. Precisely the same being who went to Eve comes to you now. And the



voice which she heard back there, so long ago, is the very same one which spoke to you yesterday, Janie, telling you to wear your new hat when mother had left the old one out for you."

Janie looked at her mother with startled eyes.

"Oh, it seems awful to have anybody as dreadfully old as that speak to you," she said. "Why, mother, he is thousands of years old, isn't he? It makes me feel all shivery to think of him creeping around and speaking to me any time he wants to. You have taught us that when something seems to whisper to our hearts to do bad things or be disobedient that it was the Devil. And of course I knew it was wrong to listen to him, but

### "HE CARETH FOR YOU"

*A dear little prattler came asking one day,  
"Dear mamma, does Jesus want children to pray?  
And would He look down from the beautiful sky  
To love and to bless one so little as I?"*

*"Oh, yes, my dear child; when He came from above  
His heart toward little ones kindled with love."  
"But then, 'twas so long, long ago that He came,  
I can not think now that He feels just the same;*

*He was here upon earth, and could see them,  
you know;  
But He is so far, far away from us now."  
"No, darling; He is not 'way off in the sky;  
Though you can not see Him, He's always close by."*

*"Oh, mamma, is Jesus here all through the day?  
And can He hear every word that we say?  
Does He look at us kindly, although we can't see,  
And will He care, really, for just little me?"*

*"Our Savior loves every dear little child  
Who is truthful and loving, gentle, and mild;  
And if you are trying to follow Him, too,  
Be sure, little Gracie, 'He careth for you.'"*  
—Selected.

I wasn't afraid to hear what he was saying. But when I think of him being the very same one who talked to Eve that day and that he has been living all this time it scares me, oh, mother, I feel like I never want to hear another word he has to say. I—I am afraid of him."

"How much misery we would be saved if we were all afraid to have anything to do with him, Janie," said Mrs. Morris. "Jesus told His disciples not to be afraid of men, who could only harm their bodies, but they were to fear Satan, who could destroy both soul and body in hell."

"It seems then that what the Bible tells us about Adam and Eve isn't so strange after all, is it?"

"No, it isn't," said Sue.

"Mother, I want to tell you one other thing that Eunice told us her sister said. Anna said it was a very silly story if we had to believe that the Bible meant real fruit; that the whole thing is a sort of fable, though Eunice said that wasn't just what Anna called it. But anyhow, that it

is a make-believe story, and that the Lord didn't intend for us to think it really happened. And that the people and the serpent and the fruit all just stood for something which was to teach a lesson."

Mrs. Morris' young schoolgirl sister had stepped into the room some time before and had been listening quietly to the bed-time talk.

"I suppose Anna called it an *allegory*," she said. "I hear something like that at school myself."

"Yes," said Mrs. Morris, "there are people these days who seem to think it very wise to explain away many things in the Bible by calling them *allegories*."

"What is an *allegory*, mother?" asked Sue.

"Janie gave us a very good idea of it," answered her mother. "It is a story, but not of things which have really happened. Some one has made it up in order to teach a lesson, and the persons and things in an *allegory* are *symbolical*. That is, they stand for some idea or truth in the story."

"Well, sister," said Cora, "teaching on that order certainly is found in the Bible. Jesus used the parable a good deal in His work, and so did the prophets."

"Yes, but the Bible tells us when the illustration is a parable. You will find words like these: 'Job took up his *parable*.' Ezekiel was commanded to 'speak a *parable* to the house of Israel.' And Matthew says of Jesus, He spoke many things to them in *parables*. But there is not one word in the Bible which gives us any right to suppose that the story of Adam and Eve belongs to this kind of teaching. It is given to us as true history—and I believe that is what it is. Why shouldn't we? It is something with which every one of us is very familiar, if we will only stop and think about ourselves."

"You believe then, sister, in the truth of the 'apple story,' as I heard a student call it not long ago?" said Cora.

"I do not find it hard to believe just what the Bible tells us about the first man and woman, Cora. They were so much like us and we are so much like them, you see."

"Listen to what is said about it: 'Eve saw that the tree was good for food.' That was a bodily temptation. Thousands of people today are living without any other purpose than to gratify the different appetites of the flesh, and oh—what dreadful sins they are led into."

"Next, the Bible says she saw it was 'pleasant to the eyes.' How many people set their whole hearts upon the beautiful things of this world! They believe that they must have fine houses, costly furniture, and handsome automobiles, if they are to be happy. Multitudes of men and women have sold their souls for beautiful clothes and jewels. And as many more sell themselves just to have cheap imitations of these things."

"Last, Eve saw it was a 'tree to be desired to make one wise.' Here we have false ambition. So much sorrow and sin have come into the world on account of pride. People are striving and straining for worldly positions of various kinds. This pride crops out in the home, in schools and colleges, in society, and even in the church, and people will do anything to get the first place."

"John wrote a long time after Genesis was written and says that *all* that is in the world comes under these same three heads. He calls them the lust of the *flesh*, the lust of the *eye*, and the *pride* of life."

"Every man, woman, or child who has sinned against God has done it to have his way about one of these three things. So the same old story has gone on all through the history of our race. Over and over the Devil tells the same things into the ears of people, and over and over we listen and disobey God."

"I am so glad you have had this talk with us, mother," said Janie.

"I have learned something which helps me to believe the Bible just as it is written."

"And me, too," said Sue. "If anybody ever tells me that this is a make-believe story I am going to say that I know better than that because it has happened to me."

## OUT OF DARKNESS INTO LIGHT

OR  
THE CONVERSION OF A CATHOLIC

By PETER GJURICH

ONE day, while working in a coal mine in Kentucky, as I was shoveling coal into a car, a huge piece of slate quietly slipped out of its place and came down on my head and shoulders. There I was, pressed down tight to the floor, face downward. I struggled until my breath was almost gone, but my struggling seemed all in vain. But the hand of divine Providence reached down under the load and lifted my burden just a little so that I was able to slip out from underneath it. I started to leave, but my lamp was extinguished. I felt in my pocket for a match, but it only added to my misery to find that I had none. What was I to do in the dark, alone, nearly a mile inside the great mountain? It was useless to call, for no one could hear or come to my rescue through the winding passage that led to the main entry.

When almost frantic, with my problem of escape yet unsolved, I started to blunder out, only to hit the great wall's rib. The pain in my shoulder was so great I could hardly raise myself. Then I sat down to rest, calm myself, and think, and the thought flashed through my mind, "There is the rail; the track leads all the way to the outside." I stooped down and felt carefully for the track. I found it, then crawled on my knees to the straight entry leading out.

There a little gleam of light appeared, and how it gladdened my heart, for I knew the entrance was only a quarter of a mile away. How I rejoiced when I got out of the darkness and was once more bathing in the sunshine. I was so glad that my life had been spared. How GRAND it seemed to once more be able to breathe the pure air.

As I recall this experience I think how well it pictures my past spiritual life. I groped in darkness and superstition, worshiping Mary or practicing "Mariolatry," confessing and sinning again, over and over for twenty-one years. After I came to this country I heard that the priest came to the mining town to receive confessions (the dollar which it cost us being his chief interest). I went to him to confess, but came back feeling worse.

A few hundred of us Catholic boys had filled his pocket to the brim, so he left, but told us that he would be back in three months to lift our load of sin again. For about three years I groped in spiritual night. Through the influence of some schoolmates where I began my education I joined a Protestant church. I remained there for two years, trying my best to be good and get out of my darkness by regular attendance upon all the services, and faithfully filling the office they had given me, but that was only like hitting the great wall's rib in the coal mine. It was not the way out of darkness.

But one glorious day, thank God, a holiness preacher came across my way. The blaze of the white-beated truth shed light across my path. I wept while he preached, was melted under the power of the Holy Ghost, and so convicted that I concluded to seek Jesus, and resolved to find Him as my personal Savior.

At the close of the service I bought a Bible of the evangelist. I went to my room at the seminary and turned the key in my door. I felt by the bedside on my knees, with my new Bible open before me. I prayed and read as best I could (not knowing much of the English language) and wept my heart out to God. I kept on praying this way for days. It seemed the more I prayed the darker it got before my poor soul. My burden became heavier still. I saw myself as wretched as I could be, sinful, hell-bound, and forsaken. Sin piled upon sin before me. I could only weep and cry aloud and plead the blood of Jesus, which the preacher said was my only plea.

I forgot to eat or drink for days, and finally sleep left my eyes. But at the end of the week's struggle the compassionate Christ looked down and saw the earnestness of the poor, ignorant Austrian boy, so void of understanding the way, or knowing what was often said to him in this strange tongue; it seemed His tender heart was so moved that He could not stand it any longer. There He appeared before me, hanging on the cross, and made me to understand that it was all for me. Such a vision melted me down; light came to my struggling soul, hope leaped up in my breast, and the turmoil ceased. I became calm.

However, I kept praying, for I was not quite satisfied. In my perseverance I was exhausted and seemed to fall asleep, and lo! there appeared again the Christ before me in His shining, heavenly garments. He descended down from above and kindly smiled upon me, and without saying a word, He let me know He was pleased with me and assured me that I was about through. I leaped to my feet in amazement! The Holy Ghost suggested to me to go to my Bible. As I turned its leaves the first thing my eyes fell upon was, "He that confesseth me before man, him will I confess before my Father and the angels in heaven." I knew what it meant. But I was too timid to do that. Satan said, "If you do, you will faint and make a fool of yourself." Finally I said, "I don't care if I do faint, I will confess this thing before men," and I have been confessing it ever since, hallelujah!

But in order to be sure to do it, and for fear that I would not remain true to my word and the Bible, I sat down and wrote the evangelist, the first letter I ever attempted in English. I told him that I was going to the altar that night and confess Jesus before men. The Devil tried to get me to not mail it. What a battle went on! But I finally won. I gave it to a boy to mail for me. The fighting continued throughout the day. When I met the evangelist in the church that night he put his arm around my neck and wept with me and encouraged me to go on.

I never heard a word of his sermon, it seemed the Devil had stopped my ears. He gave the altar call. No one went. He kept extending the call for about ten minutes, but it seemed like I was riveted to my seat; I could not move, when suddenly the unseen Hand touched me and I came to myself and heard the still, small voice saying, "Did you not promise to go?" I started down the aisle for the altar. There Satan met me for the last time, urging me not to do it, lest I lose my good reputation in the church to which I belonged and the people would

lose confidence in me. But then and there I bade farewell to him, for time and eternity.

I knelt at the altar and the preacher prayed for me. He had hardly begun when the power of the Holy Ghost came over me like an electric current through the preacher's hand into mine, as he held me while he prayed. I felt the mighty current go through my heart, down into my feet, then back again to the top of my head, and as if it twisted there. Now I understand what Paul meant when he said, "Ye are sealed with the Holy Ghost until the day of redemption." Glory to God! I was made a "new creature in Christ Jesus. Behold old things have passed away and all things have become new." Hallelujah to the Lamb forever!

I walked in this blessed light for two years, with great joy in my soul. Then I was told of the experience of sanctification by a little washwoman who was keeping me in her home over night, while I was selling books in her neighborhood. She told me that she was filled with "Perfect love that casteth out fear." While she talked I trembled. I felt that was the very experience that I needed. She told me that a campmeeting was to be held the following week within a few miles of her home, and urged me to attend so I could hear holiness preached. I attended that campmeeting and the third day I found out the little woman had told me the truth; the Comforter came and sanctified me wholly.

Today I am rejoicing, living in this glorious light of full salvation. I would not go back to the old life of darkness any more than a sane man would go to live in the little dark room in the coal mine.

"I can not get along without the HERALD of HOLINESS. I am so shut in through the winter. My soul surely was blessed yesterday while reading the issue of last week. I praise the Lord for our Publishing House in Kansas City." Mrs. AMANDA E. CHARTER, Cedar Rapids, Iowa.

## Not I, But Jesus

By E. M. MURRILL

*I once was under bondage; I labored hard to do  
Some service for the Master, to prove that I was true:  
My soul was much encumbered with burdens hard to bear;  
My heart sincere in purpose; but weighted down with care.*

CHORUS—

*Oh! since I've found a better way, my heart is glad and free:  
I cast my burdens on the Lord, and let Him work through me.*

*The harvest so extended; the workers are so few;  
I thought that much depended on work that I should do!  
I toiled through heat of summer, through winter's cold and rains;  
I climbed the rugged mountains, traversed the dusty plains.*

*The thought that urged me forward to efforts strong and brave  
Unconsciously self-centered on souls that I should save.  
My work was all a failure, except perchance when He  
(Who pitied my condition) did sometimes work through me.*

*At last I found the secret of sitting at His feet  
To learn His precious teaching, now to my soul so sweet.  
Not now what I am doing; but what He does for me.  
I'm resting in His presence, He does the work, you see.*

*He pardoned my transgressions; He cleansed my heart from sin;  
He keeps me every moment; His Spirit dwells within;  
He carries all my burdens; He feeds me day by day;  
He guides me, oh! so gently, along the narrow way.*

*No labor now in service, since I have come to see  
My place is just to trust Him, and let Him work through me.  
Not what I do for Jesus; but what He does for me,  
Now makes my soul so happy, so joyous, glad, and free.*

FT. WORTH, TEXAS.

# Heart Talks With Pastors

Talk No. 5

By E. P. Ellyson, D. D.

THE true call to the pastoral office is a conviction of *ought* in the spiritual consciousness, a convincing impression from God that this is His will for the life work. The place of all knowledge is in consciousness and we may be just as certain of spiritual experiences as of any other. There is nothing more unphilosophical about certainty of knowledge as to spiritual experiences and the voice of God than the knowledge of the world of matter and the voice of men round about us. We may know we are called of God as we know we are called by our earthly parents.

Modern psychology has about decided to quit trying to define consciousness. All the definitions of the past have proved inadequate. This does not imply any uncertainty as to there being such a thing; all that it says is that consciousness is an undefinable reality. But this is nothing strange, for upon close examination it will be found that many of our definitions are inadequate, that many of the great realities of existence baffle full and exact definition. Under these conditions it may appear presumptuous for us to suggest a definition for consciousness. Yet it seems necessary that something in the form of definition be given in order to a clear treatment of our subject. We will then suggest as one of the best, though very simple, definitions of this word—consciousness is knowing that you know, a known realized experience. We speak of unconsciousness as not knowing, not realizing anything; and of subconscious as under or below consciousness, knowing but not knowing that you know. But to be conscious is to know that you know experiences and relations. While it can not be satisfactorily defined the fact that the reality of consciousness is admitted is to admit that we may know things and know that we may know them, that we may know that we have experiences and know that we have them.

Science would tell us that we really know nothing of the outside world. This is true in a sense, but only in a sense. It has been carried to the point of absurdity by agnostics and Christian Scientists. The former have denied all certainty of knowledge and the latter have denied the existence of the outside world of matter. But there is an outside world and we may have certainty of knowledge relative to it through our divinely given faculties. This knowledge is within us, is an experience of consciousness, and in this sense is the statement of science referred to correct. But this knowledge is occasioned by outside reality. We have sensations or impressions within us. We touch a hard substance and the outer end of the tactile nerves are excited and they carry a certain sensation to the brain; or we see something, that is, the optic, another set of nerves, are excited and carry a different sensation to the brain. We know these sensations or impressions by consciousness. Consciousness does not make the impression, but simply becomes aware of them. When we thus become aware of these impressions, by a law of our being, antecedent to and quicker and stronger than reason, we interpret these sensations and refer them to outside realities. Thus we know there is an outside world of material reality. The cumulative evidence of repeated sensations and the corroborative evidence of the different senses add to the testimony and bring such certainty that no one of us doubts the fact of the material world. God has not mocked us, but has given us faculties upon which we can depend. We know that we know.

Consciousness has, then, brought us certainty as to our own existence and the existence of the outside world. We know we exist because we have these experiences and we know that something else exists because it occasions these experiences. This consciousness also gives us knowledge of the outside world beyond matter. We come to know other intelligent personalities, and we know they are this

by the nature of the sensations we receive from them. The auditory nerves bring to us the sensation of sound, and in this realm of sound there is language by which ideas are transferred. By this and other means of communication between two conscious personalities an idea may be transferred from one consciousness to the other, thus one person may give instruction to another and that one really know he is being instructed and understand the instruction. As in the case of matter, this knowledge is all in the consciousness, is within the self, but it comes from without, that is without that self, through the natural faculties. By this means we may, in our own consciousness, know the will or desire of another for us, for example the child may know with certainty the will of the parent.

Man has also a spirit consciousness, he is a spirit as well as soul or mind and body; he is capable of spiritual sensation and knowledge, and may communicate with other spirits. Is it not a fact that there are impressions in consciousness, experiences which are not the result of any outside irritation of nerves, which are not received through any of the five senses and can not be referred to any visible matter or human personality? These must either spring up within us from some law or power of our own being or they come from some invisible source. Whatever we may say as to the possibility of the former it is a fact that we have in consciousness experiences which can not be referred to any law of our being, they can not come from our own mental ability, they are too great in both character and nature, they can neither spring from us nor from the outside world of matter or of humanity. For example, there is the universal consciousness of Supreme Being, of right and wrong, of deserved punishment, and, when conditions are met, of eternal life. The mind could not have originated these impressions and they come from no mere nerve irritation from the outside world. Their presence proves our own spiritual existence, that we have a spirit life, and the existence of other spirits who occasion them. It is no more unphilosophical to refer these impressions to spiritual than to refer other impressions to material origin. The basis for spiritual knowledge is just as certain as any other knowledge. There are sensations in consciousness, experiences of which we are aware, which we can only refer to spirit personality, to God or Satan, to angel or demon.

The true call to the pastoral office is one of these experiences, it is the consciousness begotten of God that I *ought* to enter this field of service; it is, as all other knowledge, of inward consciousness. In its slightest form it is the persuasion that I *ought* to make this my life work; in its strongest form it is, "Woe is me if I preach not the gospel," a persuasion that God requires me to do this work at the peril of my soul. He who is really called of God, then, is inwardly conscious of a divine impression, which impression brings the knowledge that I am called of God, and this is accompanied with the moral conviction that I *ought*, not just I desire but I *OUGHT*, to make this my life work. And this knowledge is as certain as any knowledge can be to a human being having the same basis as other knowledge in consciousness. Man having a spiritual as well as a mental consciousness, God can speak to man and make His will clearly known just as well as one man can speak to another. We have just as good ground for spiritual as for mental and physical reality, and for the certainty of spiritual as for any other knowledge. We may depend upon this inward consciousness of *ought*. Again we say God does not mock us with faculties that deceive us. We may know that we know God has spoken and called us.

While there is this certainty of knowledge possible relative to the call to the pastoral office, which brings a blessed assurance and rest to the soul, it by no means brings any bigotry or unholy boldness. No

matter how clear the call nor how intense the feeling of *ought* there is also a feeling of hesitancy on the part of the person called. Notice we did not say there would be any rebellion. There is a great difference between hesitancy and rebellion. The true Christian can have no rebellion against the known will of God. But he who has no hesitancy in facing this call, who is bold and daring in entering the work, who is overanxious for recognition and appointment has no conception of the gravity and responsibility of the work. Bishop Simpson says, "The man who is anxious to go is never sent." His very anxiety proves his unfitness, he has not the right conception of the work to succeed. Can you think of an instance in the Bible where a true man was at first anxious to go when called? While they were, or became willing, were they not always hesitant, trembling, and shrinking back from the great responsibility? Of this Moses, Isaiah, and Jeremiah are good examples. But this feeling of hesitancy must not be interpreted as any evidence of one not being called nor allowed to deter one from entering the work or from prosecuting the work with courage. While it begets humility it must beget no cowardice.

The importance of this call and its clearness can scarcely be overestimated. My friend, you can not afford to enter the work without being sure you are called. This is important from the very start and all the way along. It must be real knowledge and not mere guesswork or human desire. The pastoral work is certain to bring you into some very difficult and trying and discouraging places. There are times when it will take the certainty of your call to hold you steady and keep you at your place. No man who has been really called and has fully yielded to that call can easily be shaken from his place. The ease with which some men leave the ministry, either in part or entirely, for other occupations is surprising. There is certainly something wrong in such cases. It is not normal for men to easily throw aside the life work. Not only in times of trial and discouragement, but this certainty is needed at all times in order to efficiency in the work. When there is any uncertainty in the mind as to the call there is very liable to be an equal uncertainty in the work, a lack of positive and intense interest; there will be a fear and a cowardliness which will greatly weaken one's efforts. You can not afford to drag on not knowing you are called. The work demands better things of you than are possible with uncertainty. Know thy Lord's will and then do it.

## RELIGION OUTSIDE THE CHURCH

MAY we not have religion outside the church? Is it necessary to go to church to find God and Christ, and are there not people who are evidently Christians who yet do not belong or go to any church? Were not the groves God's first temples, did not Jacob worship God out under the Syrian sky, and is not all out-of-doors a great church in which God dwells, and can the heaven of heavens contain Him? Is it not pure Phariseism and impertinence to claim that we must go into a church to find God? A good many more people think so than we suppose.

Undoubtedly there are religious people outside the church. Jesus found such a man outside the Jewish church when He met the Roman centurion and wondered at his faith, and Peter had a like experience when he met Cornelius and was astonished at his piety. There are people in the kingdom of God who are not in the church, and some people in the church who are not in the kingdom. There are even people out in the world who in Christian spirit and good works put to shame some people who are in the church. The great dome of the sky is infinitely the grandest cathedral and true worshippers can and do worship the Father there in spirit and in truth. We are not in the least disposed to deny or disparage any religion that may be found outside the church; on the contrary, we only wish there were more of it and that its tide would rise so high that it would flow into the church and flood it full.

Nevertheless, we are moved to ask, Can we have as good religion, as sound in its doctrines, and as fruitful in its service, outside the church as inside? Perhaps we can when we can have as good crops without farming, as good education without schools, and as good homes without houses. A man could gather some roots and fruits that grow wild and live without farming, as savages do; but can he gather

Brother Bud's Good Samaritan Fund



Greetings from Chase, Kas.:

Well, beloved, during the month of May Professor Kenneth Wells and wife and this scribe have had one beautiful meeting in Lyons, Kas. This was a hard battle, but the Lord gave us splendid crowds and finally packed the large auditorium to its overflowing. We had twenty-eight at the altar during our battle, the most of them prayed through beautifully. We have never labored with a finer people in the nation than the people at Lyons, Kas. Here they gave us a splendid offering for our Good Samaritan Fund, and the association there put the HERALD of HOLINESS in a number of charitable institutions. At the close of this meeting Professor Wells and wife made a visit to see some of their friends in Kansas, while this writer made a trip to Arlington, Texas, to spend a week with the Rev. J. T. Upchurch in their eighteenth annual anniversary. My yoke-fellow here was Rev. Carl Dauel, of Olin-da, Calif. He preached and prayed and cried and shouted till he got so hoarse he couldn't talk. We had one of the most beautiful meetings I have ever taken part in. From there I went to Hubbard, Texas, to visit my old mother, who is now eighty-eight years old. I spent three days and nights with my old mother. We sure did have the time of our lives. From Hubbard I went back to Chase, Kas., to hold a meeting for the Rev. A. L. Hipple, the pastor of the Church of the Nazarene. Professor Wells and wife are in charge of the music also. They are about the greatest little singers now on the western front. They can sing, "Amen, Jesus," until you want to throw your hat up and climb a telephone pole. We had a beautiful start here with a fine prospect of a great revival. By the first Sunday night our altar was well filled, and a number of splendid people went through in the old-fashioned way, but the great rain-storm struck us and for three days and nights we were almost rained out. But we finished

up in fine shape. From here we make our way through Kansas City and spend a night with our Kansas City people, and then we give a three days' convention in Omaha, Neb., and then on to Okaloosa, to the great "National." And then of course our slate is made for months and months ahead. And as we go up and down the land and find out about the needy and poor and hungry for the bread of life, and think of the jails and orphans' and rescue homes our hearts at once go out for them, and we say, "Thank the Lord, we now have a Good Samaritan's corner where we are going to talk to them every week and tell them of the power of the blood and of the goodness and love and mercy of God the Father, and circulate the HERALD of HOLINESS and take offerings for the shut-in ones that nobody hardly seems to be very much interested in. But, thank the Lord, we are going to do our best to let them hear through the pages of the HERALD of HOLINESS of a salvation from all sin for all men provided through the atoning blood.

While the world talks about what they suppose to be great questions we know we talk about the question of all questions of the ages of all the world. The sin and the remedies for the same is greater than a standing army and a league of nations, and the reconstruction of a war-torn world. Thank God, we have got the remedy, and we are delivering the goods, and when my mind reaches back to my beginning as a little preacher boy forty years ago and when I think that I have never held a meeting in forty years without God giving me souls, beloved I just want to get up and jump up and down and whoop just like I did that morning when I went into Los Angeles from Frisco, after I had been smashed to pieces. I want to shout right now so loud that the Devil can hear me in the darkest corner of the pit. Thank God for a Bible to read that tells me of the great plan of salvation! And no man can enjoy what I enjoy without wanting everybody else on earth to have it, and any man that will read the HERALD of HOLINESS will know that it will be a great paper to put into the institutions that I am so interested in, and thank the Lord, the money is coming from every quarter, and the HERALD of HOLINESS as a white-winged messenger is now going in all directions to the shut-in ones. **BUD ROBINSON.**

as good and as abundant food as he can in cultivated fields? One can get some education without going to school and college. Herbert Spencer never went to a university and rather boasted of the fact, but every student of his works knows that he had a defective education in philosophy and he would have been a sounder thinker and would have written better books if he had gone through a university course. People can live without houses, as savages live in caves and matted huts, but the home does not flourish well in such places. So religion can grow wild in a degree out in the world, but it is not very good religion that receives no cultivation and has no home.

The great blessings of life do not lie around scattered and loose, or wander about as disembodied ghosts, but they have appointed places and means. To get abundant food of the greatest variety and best quality we must cultivate fields, to get thorough education we must go to school, and to have a good home we must have a decent and comfortable house. Just so is it in religion. This is a life that is best developed in appointed places under proper means of instruction and inspiration. Its doctrines must be taught and illustrated and imparted, and this is a social process that calls for teachers and a common congenial atmosphere and a spirit of comradeship and fellowship. It has a great Book to be studied, and this can best be done under the guidance of trained experts. Religion is an intensely social blessing and can be acquired and lived only in fellowship with others. It is a life of service, and this calls for a field and means with trained and inspiring leadership, and these are provided in the church. However much religion one can get outside the church, he can get much more and better religion in the church. Jesus went to church "as his cus-

tom was," and whoever thinks he can get religion as well outside as inside the church can not quote his example.

When Jesus fed the five thousand with the few loaves on the grassy shore of the lake He had them sit down in ranks of hundreds and fifties. Why? In order that they might be got at, that they might be fed in an orderly and efficient way. If any people on that occasion refused to sit down in the ranks but hung around the edges of the crowd, did they get any bread? There is no record of any that were so unwise as to act in this way, but if there were any such it is not likely that they received so much as a crumb. If we refuse to come into the church where Christ spreads His feast of the bread of life but hang around on the outside in the wilderness of the world, there is no promise that we shall receive any of this bread. Christ loved the church and gave Himself for it, and it is no light thing for us to treat it with neglect and indifference. It is the home and school of our spiritual life and the field of spiritual service, and we should enter into its gates with thanksgiving and into its courts with praise.—*New Era Magazine.*

"CAN'T AFFORD IT"

"Can't afford it," the man said.  
 Can't afford what?  
 Six cents a week for a religious magazine. But he can afford 160 cents a week for cigars or cigarettes.  
 "Can't afford it," said the moral man.  
 Can't afford what?  
 One dollar a week to support a church. But he can afford three times as much for theaters and movies. And by the way, one dollar a week in sup-

port of a church is about twice as much as the average church gets from its members and those who attend and benefit by its services.

"Can't afford it," the city man said.  
 Can't afford what?  
 To spend two evenings a week at home getting acquainted with his children. But he can afford to be out nearly every night to a club dinner or a show.  
 "Can't afford it," the farmer man said.  
 Can't afford what?  
 To get the tired wife necessary articles to lighten the work of the kitchen. But he can afford to get the newest and most expensive farm machinery to lighten his own.  
 "Can't afford it," said the woman of fashion, when the Woman's Christian Temperance Union or the solicitor for French Orphans' Fund modestly asks for \$5 or \$10. But she can afford to buy a hat for \$45 and give a needless reception that costs a hundred dollars.

"Can't afford it," said the young man around town when urged to join the Y. M. C. A. at \$15 a year for all its privileges.  
 But he can afford to go to the summer baseball games at an expense of \$50 and pay \$25 for a season ticket to the tennis club.

"Can't afford it," said the college boy when asked to make a pledge of \$5 a year to an Endeavor Society. But he can afford to belong to a fraternity where his dues are \$50 a year, and the dances and social functions in connection with it amount to over \$100.

"Can't afford it," said one man of business to another man of business.  
 Can't afford what?

"Why, all this expensive demand for money to carry on these elaborate, expensive religious campaigns. The churches are asking for money in extravagant ways. Their demands are unreasonable." And then the first business man and the second business man went out and formed a trust company to put up a factory at a cost of \$100,000 to make a new brand of chewing gum, to drive twenty-five other kinds of chewing gum off the market.—*Christian Herald.*

A LIVE YOUNG PEOPLE'S ORGANIZATION

Surely it is a blessed privilege to be led by the Lord in these last days. He has marvelously blessed us in all our undertakings at Springfield Gardens, N. Y., Church of the Nazarene, especially in giving us a league of young people that are settled and rooted in Christ Jesus, and know no defeat. Praise His precious name forever.

While we are but ten in number God has promised to bless and give us victory. Our members are active workers, regenerated and sanctified young people believing that "God is more than all those that can be against us." With this promise continually in mind we have gone forth with a conquering tread accomplishing things for Him, with a humble progress. He already has given us visions of the future and we can distinctly see the ark approaching rapidly. He has enabled us to hold cottage meetings in the homes of the unsaved. What a blessed privilege it is to serve Jesus. Our young men are a willing and sacrificing band of Christians who spend much of their leisure time in prayer and fasting, prevailing with God Sunday afternoons for many times up to the hour of the evening worship.

We feel that surely the harvest is ripe, for there are many souls in our community without God. By His grace we endeavor to preach the truth to them till God answers prayer and brings them into the fold. Our treasurer reports victory through the barrel system, which we inaugurated not many months since. Through this system we have been able to pledge ten dollars to the mortgage fund of another Nazarene church and also to use all monies to the glory of God.

There has been for some time a heavy burden for souls upon our people. In this I rejoice as the Word of God says, "Where there is no vision the people perish." We have a desperate desire to see young folks born into the kingdom, saved, and sanctified, and willing to serve God with all their hearts. We have adopted a motto in this behalf which consists of six letters. The word is, "Others," meaning "Our Talents Have Eternal Rewards." Let us use them to the glory of our Lord.

I love to see a band of young people that will

stand for God, no matter where they might be, and use their talents for His glory. God has already called one of our sisters as a missionary to Africa. May He bless her precious soul. I pray that the Lord will call young men also from our midst to preach the gospel to the unsaved world.

For all these precious blessings our Redeemer has poured upon us we give Him all the glory, praise, and honor with hearts that have been touched by the Holy Ghost and power.—CHARLES F. BINGLER, JR., Pres. Young People's Nazarene League, Springfield Gardens, Long Island, N. Y.

### UNDER APPOINTMENT SOON TO SAIL

It gives us great pleasure to announce the following names of persons appointed at our last meeting to the various fields. We expect to have a special issue of *The Other Sheep* in the very near future containing pictures of all the new missionaries under appointment. According to present arrangements, all persons listed below will sail for their field of labor early in the fall. Many of them are in need of funds for support, transportation, and equipment. If you desire to assist us in this great undertaking, it will be appreciated. Any information you may desire regarding these workers will be gladly furnished. Following are the names:

**AFRICA**—Rev. and Mrs. F. B. Janzen, Knowlton, Mont.; Miss Louise I. Robinson, Nampa, Idaho.

**CHINA**—Dr. and Mrs. R. G. Fitz, Bethany, Okla.; Rev. and Mrs. Paul J. Goodwin, Olivet, Ill.; Rev. and Mrs. F. C. Sutherland, Nampa, Idaho; Rev. Harry A. Wise, Pasadena, Calif.; Miss Katherine E. McAleer, Pasadena, Calif.

**INDIA**—Rev. and Mrs. F. Arthur Anderson, Colfax, Wash.; Rev. Ralph E. Bauerle, Olivet, Ill.; Miss Ethel Springer, Olivet, Ill.; Rev. and Mrs. F. E. Blackman, Ridgefield, Wash.; Miss Annie May Bursch, Kansas City, Mo.; Miss Nellie Ellison, South Omaha, Neb.; Dr. Julia R. Gibson, Brooklyn, N. Y.; Miss Lou Jane Hatch, Pasadena, Calif.; Miss Mary Ruth Rudolph, Dallas, Texas; Miss Lulu May Tidwell, Nashville, Tenn.; Miss Ruth M. Williams, Topeka, Kas.; Rev. and Mrs. John Denbo, Mina, S. D.; Miss Amber E. Tresham, McMinnville, Ore.

**JAPAN**—Rev. and Mrs. Samuel E. Spencer, Slaughter, Ky.; Rev. C. H. Wiman, Hamlin, Texas; Miss Maud M. Walker, Hamlin, Texas.

**GUATEMALA**—Rev. and Mrs. R. S. Anderson, Greenwood, S. C.

**PERU**—Rev. and Mrs. E. Rademacher, Nampa, Idaho.

**WEST INDIES**—Rev. and Mrs. Glen W. Siefarth, Ontario, Calif.

E. G. ANDERSON,  
General Secretary.

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EVANGELIST EARLE F. WILDE

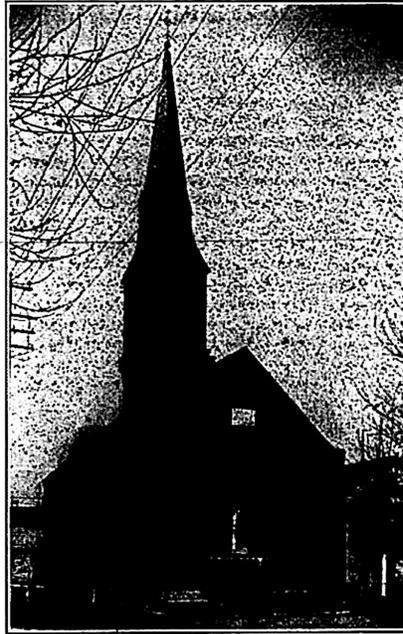
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## OHIO DISTRICT ASSEMBLY



The first annual Assembly of the Ohio District convened at Marion, Ohio, May 11th, General Superintendent R. T. Williams presiding. His morning talks to the pastors and delegates could not be surpassed. It was no uncommon thing to hear the remark that these talks alone were equal in blessing to being in a campmeeting.

All the general interests of our church were well looked after. Eight thousand two hundred and twenty-five dollars was pledged for Foreign Missions, \$6,025 for Home Missions. This may not seem large to some, but it must be remembered that we are a young District, but our people have the vision and are pressing on for great things this year.

Brother DeLance Wallace represented the Publishing House, Brother and Sister Oscar Hudson, Peniel, Texas, the Orphanage work, Dr. J. E. L. Moore brought us good news of our school at Olivet, and we pledged our support and loyalty to the school. Our dear Brother R. E. Bower, of Washington-Philadelphia District, spoke to us on the needs of the American Indian, and our hearts were stirred.

We organized a Woman's District Missionary Auxiliary, and the ladies pledged \$600 for the year for the support of a missionary. Our dear Sister Myrtle Pelley was elected District missionary evangelist and organizer.

The evening meetings were intensely evangelistic. The crowds were large and souls prayed through in the old-fashioned way. The preachers of the evening services were Dr. Williams, L. Milton Williams, C. P. Roberts, Dr. J. E. L. Moore, and Miss Alpha Cochran.

The ordination service on Sunday afternoon was one of the most impressive we have ever attended. Miss Alpha Cochran was ordained and afterward brought the message.

Miss Virginia Shaffer was present and edified the people with her gospel solos as usual.

The care and hospitality of the pastor, Rev. J. W. Henry, and his good people will not be soon forgotten. They entertained us royally, sparing no pains for the comfort of the people. May God bless them.

The Assembly closed with victory, and the preachers and delegates returned to their homes greatly encouraged.

Mrs. E. G. ROBERTS, Reporter.

"I believe it to be the duty of every pastor to work in the interest of our own publications. If I did not feel that we have the best and cleanest organization, and also the best and cleanest literature, I would not press it on my people as I do. I have received all the leading church papers at different times, and find them to be good, but have never found one to equal the HERALD OF HOLINESS. I am determined to place our church paper in every Nazarene home on my work in the next few weeks. I shall do my best to make them feel that they are not loyal to the church if they fail to subscribe for our paper. May the dear Lord continue to bless the entire staff. Our hearts are made to rejoice when we read the reports from over the field. Rev. N. E. SCOTT, Pastor, Abilene, Texas.

## JENKINS PARTY FAREWELL

We came to Brooklyn expecting to sail the 22d, but because of the congested freight conditions over the country it was impossible for the steamer to get off on that date. While here in Brooklyn we have held meetings nearly every night.

On Friday evening we were with Brother French at Utica Avenue, each one of us taking some part in the service. An offering of \$17.50 for three horse bridles was gladly given by loyal hearts. The following Sunday Sister Marshall held a service at Fourteenth Street Nazarene Church, New York, speaking from Songs of Sol. 7:11, 12. In response to the appeal of Sister Jump, pastor, \$22 was raised toward a horse for the work of spreading the gospel in Swaziland. The same morning Mrs. Jenkins and I were at our colored church on Atlantic avenue, and God was manifestly present.

At Rochester Avenue an outgrowth of the Atlantic Avenue Church, Sister Marshall spoke Sunday evening, telling of her life and call to Africa. An offering of \$5 toward her horse was given. The same evening my wife and I through invitation of a former classmate, spoke at the Memorial Baptist Church. This was a most exceptional service in deep spirituality and power, and great interest was manifested in the foreign work. An offering of \$58 was freely given with assurance of more in days to come.

Monday, Tuesday, and Wednesday evenings we were busy in a missionary campaign for Africa with Brother G. E. Miller's flock. These were surely harvest days for Africa, the splendid sum of \$101 in cash being realized, with seven souls at the altar and a real jubilee in the Spirit such as can only be experienced by those who give as well as pray.

The Tuesday holiness meeting at the Norwegian Salvation Army Church, in charge of Brother Hammel and Sister Cook, was a source of inspiration, and we feel the stronger for such a band of intercessors.

An all-day missionary meeting at John Wesley Nazarene Church, Thursday, the 27th, resulted in new reapers for God's harvest field and an offering of \$30 for Africa. Friday evening we again represented Africa at our Bedford Church, a pledge of \$41 resulting. At the same time a most promising band of young people were gathered at Richmond Hill to hear about the needs of Africa. They gave \$6 toward Sister Marshall's horse.

On Sunday, May 30th, Sister Fitkin took Mrs. Jenkins and myself to our church at Springfield. Brother Rowe's church has surely caught the vision of the world's great need of Christ. As the conditions and needs of Africa were presented the hearts of the people were touched anew and seven young people put themselves on record that, if the Lord opened the way and made the call plain to them they would carry His message to the lands that are now in darkness. An offering of \$37 was realized. We were with the East Rockaway church and again pleaded for Africa.

On account of Brother French having to leave for New England we were asked to take his place at an all-day meeting at Patchogue on Monday, May 31st. God helped, as three times we brought the message. A good interest was manifested and an offering of \$8 was received.

We appreciate greatly the kind hospitality of Sister Fitkin in whose palatial home we have been entertained during the days we have been in Brooklyn. She has very wisely planned the meetings for us among the churches.

Thus we finish our sojourn in Brooklyn, say goodbye to the homeland, and turn our faces with great joy toward Swaziland. We give the Lord all the praise and the glory for what He hath wrought.

## AMONG THE CHURCHES

CHERRYVALE, KAS.

—Our group meeting at Buffalo, Kas., May 27th to 30th was a success, yes, one of the best yet. The pastor, Rev. Dick, and wife, together with their good people, had everything in readiness. Rev. C. J. Garrett, of Paola, Kas., with Rev. Ira Stevens, of Iola, were present and helped much in our meeting. Souls were born and sanctified and, oh, such shouting and praising the dear Lord! There was a sweet spirit of harmony throughout the entire time. Thirty-six delegates were present from the different churches. Over \$2,000 was raised for all purposes. Praise the Lord, hallelujah!—Julia Morris, Group Secretary.

**EVANSVILLE, IND.**

—I am glad to report that God is with us here and His blessings are upon the work. We are having good services; two precious souls prayed through Sunday night. We have recently purchased a six-room modern bungalow for a parsonage, for which we truly thank the Lord, as it was a real necessity. We are going in for a big day next Sunday (June 6th) when the Children's day program will be rendered. Our Woman's Foreign Missionary Society will also have a part in this program. We are endeavoring to instill in the hearts and minds of the children the importance of missions and are trying to show them the debt they owe to those who are sitting in darkness without the gospel of the Christ of Calvary. Our tent meeting will be July 1-13, with Rev. M. E. Borders, of Chicago, and Prof. B. D. Sutton, of St. Louis, as the preacher and song leader. We feel assured that God is going to answer prayer and give us many souls in this meeting. Pray for us.—Rev. E. E. Robinson, Pastor.

**SAN DIEGO, CALIF.**

—God has given the First Church of the Nazarene of this place a gracious year, and now at the closing we are glad to report to the whole Nazarene family that we have been signally blessed and prospered under the efficient leadership of our pastor, Rev. J. E. Bates. During the year Brother Bates has provided for us two series of special meetings, the first with Rev. Charles Babcock as evangelist and Miss Virginia Shaffer as soloist. The second, with General Superintendent Goodwin and I. G. Martin as evangelists and Mrs. J. E. Bates with Brother Scott May, song leaders and soloists. These were great opportunities and great messages with results that mean much to our people and our community. The ax was "laid unto the root of the trees," chips flying in various directions. God gave the anointing to His Word and to Him belongeth the glory. The most prominent among us found it necessary to go down for a deeper foundation and everything indicates that the building from this on will be of gold, silver, and precious stones. Therefore, we are thanking God and taking courage for a still greater year to follow this if Jesus tarries.—Mrs. J. C. Frisbie, Reporter *pro tem*.

**CORDOVA, ALA.**

—The meeting here has resulted in more than ninety souls getting through to victory, ten additions to the church, fifteen subscriptions to the HERALD OF HOLINESS, twenty-eight subscriptions to *The Other Sheep*, a splendid cash offering for both Home and Foreign Missions, a \$4,000 building program more than half way up the hill, and we have three days yet! Keep on praying.—H. H. Hooker.

**DEMING, N. M.**

—Our little church has been greatly blessed and edified by the labors of Brother and Sister Fretwell, who were with us in meetings from May 1 to 16. Although the people did not come *en masse*, some came and received the message with gladness. Fifteen or sixteen prayed through to victory. To God be all the glory.—Dora Williams, Pastor.

**CULLEOKA, TEXAS**

—We have just closed a splendid revival of three weeks with Rev. P. L. Payne as evangelist. Brother J. J. Douglas led the singing the first week and was at his best, rendering efficient service. Then Brother Moore and his wife joined us. The workers consisted of the home missionary band No. 3. The crowds were so great we were unable to seat them. All were interested from the first service on through the meeting. Surely God in His infinite mercy did His best for Culleoka. Fifty were saved or sanctified and several taken into the church with more to follow; \$165 was raised for Home Missions and a Young People's Society organized with fifty members and much interest manifest. This meeting will be long remembered, seeds were sown that will still be reaping fruit when Jesus comes. We feel grateful to our Savior for answering our prayers and giving us others to help push the battle for God and holiness. We are praying that the revival may continue until the coming of our King.—Mrs. R. F. Nowlin, Reporter.

**AKRON, OHIO**

—We are in the midst of a gracious revival. Brother C. W. Ruth, of Indianapolis, was with us from May 13th to 23rd. The attendance increased from night to night and people came from all parts

of the city. Sixteen denominations were represented and forty-nine churches. Counting again, those who came forward a second time or more one hundred and five people bowed at the altar. Souls called on God at every service. Miss Alpha Cochran, of Olivet, Ill., is continuing the meeting for two weeks. A special effort is being made to reach the young people of the community.—H. B. Macrory, Pastor.

**MINERAL WELLS, TEXAS**

—A much appreciated visit from our financial director of Rest Cottage, Rev. (Mrs.) Etta Mulanax, was welcomed by the members of the church the past week. Sister Mulanax gave us some fine messages and also lectured on social welfare. An offering was given her for Rest Cottage of \$98.94. Praise the Lord! We believe the church is on the move and we are asking great things of Him who is able to supply all our needs. Our annual meeting will begin Tuesday night before the first Sunday in July. Rev. C. C. Chuck and wife will have charge of the preaching and a great time is expected. Every one is cordially invited to come and be with us for this great feast.—Emma Jones, Pastor.

**DENISON, TEXAS**

—Since our last report we have had some gracious times at Grace Church. I believe we have some of the most loyal Nazarenes that ever lived. Their beautiful magnificent spirit makes it possible for us to lessen our church debt each month. We are at least one year ahead with our payments and believe better things are yet before us. Sunday was a great day with us. Sunday night we closed a two weeks' meeting at the cotton mill. We were rained out the first week, but God gave us great victory the last. Sixteen were converted and sanctified, for which we praise God. Rev. H. R. Lee and wife had charge of the choir. They are splendid workers and were a great blessing. On with the battle.—G. M. Akin and Wife, Pastors.

**MENA, ARK.**

—Our work here is growing and we are looking and expecting God will do still greater things for us. We have just closed a good revival with ten souls in the fountain. The church has been built up and four have united with the church, with more to follow. Rev. Will Brantly was slated to be with us two weeks, but on account of the illness of his wife could only stay four days. Rev. A. F. Daniel, our District Superintendent, came and finished out the week. By Sunday night it began to look like an old-time holiness revival. To God be all the praise.—A. M. Gilbert, Pastor.

**CARUTHERSVILLE, MO.**

—God is blessing in this wicked city. Some have been saved, some healed, and others sanctified. We bow our heads in humility and give God all the glory. His presence is very real to our hearts. May we not share an interest in your prayers, for we

feel our need of the prayers of God's people as this is our first pastorate? Pray that God shall go before and make us a real shepherd and a blessing to the work of this place.—C. C. Sellards, Pastor.

**FLOWER MEMORIAL CHURCH, ST. LOUIS, MO.**

—The writer was privileged to spend Sunday, May 16th, with Brother and Sister R. V. Starr and their flock, upon whom the blessing of the Lord is manifestly abiding. Despite the heavy rainstorm all day and evening, good congregations were in attendance at both services. These people seem to love "The Way of the Old Rugged Cross," and we believe they are well located for a stronghold to which may be turned a multitude of prisoners of hope. We were much blessed by their fellowship.—DeLance Wallace.

**WISTER, OKLA.**

—Just closed a meeting here with Brother Taylor and daughter. The Devil worked hard and in different ways tried to break up the meeting. But God honored His Word and a few people were saved or sanctified or reclaimed. We are looking to God for better days for the church here.—Mabel Dodson, Reporter.

**SYLVIA, KAS.**

—Sunday night was the closing service of our two weeks' revival. And God was graciously with us. Brother Charles A. Gibson was our evangelist and certainly did us good work. His ability in the pulpit and his tender spirit in our homes caused us to love him much and he shall never be forgotten. There was a goodly number who were saved and sanctified, for which we are glad. Rev. C. E. Roberts was with us the second Sunday and held a home missionary service. This was a great service and \$1,600 was raised and pledged for this great cause. As nearly all our people here take the HERALD OF HOLINESS, we decided to do some missionary work and paid for thirty-three subscriptions to be sent to relatives and friends for whom we felt a special interest. We desire the prayers of all God's children that we may ever keep the glory of God upon us. Amen.—R. S. Ball, Pastor.

**JACKSON, MICH.**

—We are glad to report victory in the name of the Father, Son, and Holy Spirit. We have just closed one of the most successful and victorious campaigns of revival of this year. The church is in a splendid spiritual condition and the revival spirit is still on. Brother M. S. Cooper came May 9th to help us push the battle for God and souls. For two full weeks he preached in the power of the Holy Spirit. Quite a number of souls came to the altar as seekers and went away delightful finders, some found pardon, others purity. Several will join the church Sunday. God blessed in the special offering for the church and the expenses of the meeting, about \$250, was given in a few minutes. One dear brother presented the church with a fine piano. To God be all the glory. We feel like pressing ahead to greater things in God.—A. J. Bush, Pastor.

**LONG BEACH, CALIF.**

—We have just closed a very successful revival in our church here, with Dr. J. W. Goodwin evangelist. Several were saved or sanctified during the revival and a nice class united with the church, but the last night God gave us a real old-fashioned smashup. After a wonderful sermon by Dr. Goodwin the people rushed to the altar from all parts of the house. And such a scene: weeping, praying, and begging God for mercy. No chance to exhort them to pray, no time to sing or tell them to take it by faith, for all were on their faces begging God to have mercy and save in the old-time way. The Holy Ghost was faithful, the altar was cleaned up, and there was great joy upon our people. The church gave me a real nice automobile that I might be able to reach the people in this great tourist city. So with great confidence in my people and mighty faith in a living God we purpose to be true to our call.—J. I. Hill, Pastor.

**EMMETT, IDAHO**

—We have just closed a splendid revival with the Jay Band as evangelists. The attendance was larger than any previous meeting. About twenty different persons claimed victory and many of them received both works of grace. Brother and Sister Jay sang and preach in a way that wins and draws. The crowds increased to the last night. The closing night

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the main auditorium, Sunday school room, and balcony were practically filled. Eleven new members were received into the church on profession and more are coming soon. The dear Lord is putting His seal on the work here and it is steadily though slowly building up. Harmony prevails in our ranks. The pastor has been recalled with a substantial increase in salary. We love to labor with this people and expect to return for another year to this rapidly developing country where men and women are seeking almost everything but God and His salvation.—W. H. Parker.

#### NEWTON, KAS.

—We have just closed a very successful revival in Newton, Kas. It is the opinion of the church and pastor that this was the greatest revival in the history of the church. We do not know how many professed to get through to a definite experience. There were seekers at the altar at every service after the first Monday night of the meeting. Some of the altar scenes are indescribable. God was manifest in a very remarkable way. It was truly an old-fashioned revival. Sinners were converted, backsliders reclaimed, believers sanctified, wrongs righted, grudges forgotten, and whole families were blessed in one way or another. One man was under such conviction that some of the other members of the family wanted to send for a physician. He finally went down before God and at 1:30 in the morning the Physician of the sky healed him of his disease of sin, after which he kept the rest of the family awake until 3 o'clock shouting the praises of God. Two men were delivered from the tobacco habit. Sister Balsmeier led the singing and she and Sister May T. Roberts sang special songs together. Sister Roberts also did part of the preaching and was greatly used of God. Brother and Sister Young, the faithful and efficient pastors, had the meeting well advertised when we arrived. They know how to prepare the way for a revival, also how to care for the evangelists while in the meeting. They were busy every day of the meeting performing the many duties of a pastor. They are well known in the city and everybody loves them. Sister Young sang a few times to the delight of all. The congregation freely gave them a hundred dollars on the last Sunday night. We had a prayer and fast service on every Tuesday and Friday of the meeting. A number of those blessed in the meeting promised to join the church in the near future.—A. F. and Leonora T. Balsmeier, Evangelists.

#### DANBURY AND STRATFORD, CONN.

—Sunday, May 3, God blessed us at Danbury. His spirit came upon speaker and people in a burden for Africa. The church responded to the need of a horse for my African work, giving heartily, as unto the Lord, \$75, in cash and pledges. The pastor, Rev. H. M. Moore, and Mrs. Moore have the real missionary spirit as have also their church, which bears the impress of its founders, Sister Lillie Henderson and Sister Dobbs, who prayed it into being. They are now getting under the burden of founding a work

in Stratford, Conn., in a very needy section where there are no churches. At the Stratford Nazarene Mission, 49 Sachs street, God was present in a marked way Sunday evening, May 30, and the few burden bearers there shouldered \$15.68 of our African expenses for equipment, food for horse in Africa etc. God bless them at this new mission, and send them a much needed worker as visiting missionary among the homes and leader of song and organist. The harvest will be great for the right helper in Stratford.—Minerva B. Marshall.

## NOTES AND PERSONALS

We were glad to greet at General Headquarters last week Rev. Joseph N. Speakes, who has recently undergone an operation for appendicitis. He was able to be in attendance at the revival meeting at First Church on Monday evening.

Rev. Bud Robinson, with Kenneth Wells and wife, enroute to Omaha, Neb., were able to give us a service at First Church on Monday evening, May 31st, which was much appreciated. A full house greeted these workers. The Lord richly blessed the singing and preaching, and there were a number of seekers at the altar.

The following telegram from Mrs. S. N. Fitkin, Brooklyn, N. Y., was received too late for insertion in last week's issue: "An unusually blessed missionary service at Springfield, L. I., Sunday, May 30th, with Africa missionaries in charge. Presence of the Lord manifested in marvelous way. Pastor and people wept and shouted as they preached and sang. Seven young people dedicated themselves to foreign fields."

Warren J. McPhail, of the accounting department of the Publishing House, and Miss Cienna Rose Orndoff, daughter of Mr. and Mrs. J. O. Orndoff, Lindsborg, Kas., were united in marriage at Lindsborg, Kas., May 26th. A hearty welcome was extended to these splendid young people at General Headquarters and at First Church, Kansas City.

We publish the following resolutions by request of our church at Hamlin, Texas:

WHEREAS, Rev. A. K. Bracken, the pastor of the Church of the Nazarene at Hamlin, Texas, having accepted the presidency of the Oklahoma Holiness College, and of necessity has resigned as the pastor of our church, be it

Resolved, That we, the church, give him a vote of thanks for his efficient service among us, and express our regrets in having to give him up.

And furthermore we promise to pray for him in his new field of labor.

Signed by the committee,

Mrs. J. B. GALLAWAY,  
Mrs. B. M. KILGORE,  
FELIX GRAHAM.

### BLOOMS WHERE SOLDIERS LIE

One hundred and forty men, under the direction of the best known landscape gardener in France, are at work beautifying Argonne cemetery, where 23,000 American soldiers are buried. Nature has not had time to embellish this desolate area, but the gardener who for thirty years has been employed by the presidents of France will use the skill for which he is noted in transforming the spot into one of the most beautiful in France. The American Red Cross will provide rest houses for visitors to the cemetery.—Red Cross Bulletin.

"Inclosed please find money order for \$1.50 for which send one year's subscription to the HERALD OF HOLINESS. It can truly be said its words are bread to the hungry soul." Mrs. ROSS SMART, Kempner, Texas.

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## ANNOUNCEMENTS

NOTICE—The Church of the Nazarene at Phoenix, Ariz., wants to communicate with able pastors who desire a change and who would be in position to take the pastorate here. We are looking for the best man available—a man of experience, ability, education, and who is capable of pastoring one of the best churches, with the greatest future in the movement. Salary commensurate to the ability of man secured.—A. J. KORN, Secretary.

### CAMPMEETING ANNOUNCEMENTS

ELLIS, LA.—The annual campmeeting will be held at the Ellis Tabernacle, Ellis, La., June 18-23. Revs. Abbie and Emma Irick, evangelists, in charge. All within reach are cordially invited to attend and enjoy the feast and help push the battle.—H. L. KEENE, Secretary.

LINCOLN, NEB.—The forty-eighth annual campmeeting of the Nebraska State Holiness Association will be held June 18-27 at Epworth Lake Park, Lincoln, Neb. The National Holiness Association will have charge with the following workers: C. W. Ruth, Bud Robinson, Guy Wilson, Kenneth Wells and wife. Address W. G. PRACOR, 1417 O Street, Lincoln, Neb.

WILMINGTON, N. Y.—June 25-July 4. Workers Revs. George J. Kunz, Syracuse, N. Y.; A. D. Buck, Avon Park, Fla.; Theo. Eisner and wife, Brooklyn, N. Y.; Mrs. Stevenson, Ogdensburg, N. Y., and others expected. Plan to come. Plan to stay. Daily bus from Saranac Lake, N. Y., to Plattsburgh, N. Y., passes camp ground. Leaving Saranac Lake 9 a. m.; Plattsburgh, 2:30 p. m. For further information, address H. H. Haselton, president, Haselton, N. Y., or H. Elizabeth Cooper, Urbana, Haselton, N. Y.

EAST PALESTINE, OHIO.—The Pittsburgh District campmeeting will be held in the fair grounds at East Palestine, Ohio, July 2-11. Special workers, A. G. Jeffries, Peniel, Texas; Orval J. Nease, Woblaston, Mass.—J. HOWARD SLOAN, Dist. Supt.

ERICK, OKLA.—July 16-August 1. Rev. Oscar Hudson and wife will be the evangelists. We ask that the entire church have special prayers for this meeting. All who can, come and enjoy this feast of good things.—VERNE McCANLIES, Pastor.

"Please renew my subscription another year to the HERALD OF HOLINESS. I can't get along without it, as it is my only preacher at present, and a real good one, too. It gets better all of the time." Mrs. EDITH LOGAN, Murray, Ky.

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They are everywhere. Right at hand at the present moment. They will confront us in the tomorrows of our lives. We have encountered them in our yesterday. Have we improved them? Have we profited by past failures so that we are making the most of our present opportunities? Are we praying and planning and studying and searching our hearts so that we will be better fitted to render a good account of the opportunities that will be within our reach in the future?

OPPORTUNITIES! Our eternal destiny may be decided by our attitude toward them. If improved, our earthly life will be filled with satisfaction, joy, and peace and heaven will be richer, sweeter, and more wonderful. Not alone to us but also to others whom we have helped. If neglected, our usefulness and influence for good will be circumscribed; we will suffer the lack of that joy that comes only through service.

Hold on! Just a moment! Don't say that you are one of the unfortunate few who have no talent; whose circumstances in life do not permit you to come into touch with men and women. Listen to what Luther said in speaking of OPPORTUNITIES. "For truth and duty it is ever the fitting time; who waits until circumstances completely favor his undertaking, will never accomplish anything."

Just an example or two to show you how it can be done. Brother Bud Robinson was on his way to Kansas City recently and on the train entered into conversation with a certain gentleman and his wife. Brother Bud was to preach at First Church, Kansas City that evening. Before reaching Kansas City, Brother Bud had secured the gentleman's promise to come to the service and \$1.50 for a year's subscription to the HERALD of HOLINESS. Brother Robinson preached a wonderful sermon that evening on the two works of grace. The gentleman and his wife were present. We don't see how they ever will get away from that sermon, especially with the weekly visits of the HERALD of HOLINESS to add fuel to flame. It wouldn't surprise us a bit if those two people will be brought into the light and added to Brother Bud's long list of converts.

Now, the point we wish to emphasize is this: If Bud's heart had not been aglow with love and enthusiasm for souls, he would have been looking out of the window or taking a much needed nap and these two people would never have heard him preach, and it is likely would never have heard a holiness sermon or subscribed for a holiness paper. Another instance is that of a young preacher away off on the Colorado prairies. In a recent letter he inclosed \$1.50 for which we were to send the HERALD of HOLINESS to some person in his neighborhood. In his letter he told us that it was his custom, when together with any one for any length of time to talk religion and to persuade that person to subscribe for the HERALD of HOLINESS.

This is worth thinking about. What concrete examples these are of improved opportunities. Talk salvation to friends, neighbors, and strangers. Then get them to subscribe for the purest, most scriptural, and most helpful religious paper on earth—the HERALD of HOLINESS. You plant the seed in their hearts and let the HERALD of HOLINESS do the watering. After this you will talk salvation at every opportunity, will you not? And don't fail to supplement your efforts with the printed page. The effects of your conversation may soon wear off, but the HERALD of HOLINESS with its messages on every phase of religious life will hammer away week after week.

"As we have therefore opportunity let us do good unto all men" (Gal. 6:10).

NAZARENE PUBLISHING HOUSE.

DEATHS

WOODEN—Mrs. Carrie Anna Wooden (nee Emerson) was born August 17, 1879, at Nettleton, Miss., and passed away to be with Jesus at Deming, N. M., May 11, 1920. Having been pronounced tubercular by her doctor at Bethany, Okla., she came to Deming, N. M., last November, hoping to receive help from this dry climate; but an all-wise and loving Heavenly Father saw fit to take her unto Himself. Among her last words were these, "There is a great resting place for me—it's a beautiful city—blessed are the dead that die in the Lord." As the broken-

TELEGRAMS

HUTCHINSON, KAS.

HERALD OF HOLINESS:

School closed with great commencement. Prospects good for coming year. H. M. Chambers engaged as president. Professor Cornish, formerly president of Hamlin, and Mrs. Cornish on faculty. A. C. Tunnell elected field agent. First year of college work added. Slogan one hundred and fifty students next year.

E. J. LORD.

DELTA, COLO.

HERALD OF HOLINESS:

Wife in hospital; had second operation. Her condition serious. We need your prayers.

J. R. HUNTER.

COLORADO SPRINGS, COLO.

HERALD OF HOLINESS:

Colorado District Assembly changed from Delta to Canon City. Date remains the same.

A. E. SANNER.

INDIANAPOLIS, IND.

HERALD OF HOLINESS:

Williams-Shaffer evangelistic campaign closed on courthouse lawn under a large tent with a great sweep of victory. Fully three thousand people heard the gospel today with great overflowing crowds. Fifty at the altar at the close of service. A steady flow of seekers all this week. Dr. Williams preached to the satisfaction of all and brought down great grace on all people and pungent conviction. Many out-of-town ministers present. Miss Shaffer was at her best. C. C. Ringbarger did fine work. Finances came easy. Campaign will cost about twenty-five hundred dollars. All bills provided for with ease. The meeting was pronounced by all a grand success. To God be all the glory.

EVERETTE O. CHALFANT.

hearted husband and grief-stricken children gathered at her bedside she told them she was going home to heaven, and asked each one to meet her there. She leaves a husband, six children, two brothers, three sisters, and mother. Funeral services were conducted in the Church of the Nazarene. —Dora Williams, Pastor.

BRANSTETTER—Lilly Ann Branstetter was born at New Harmony, Pike county, Missouri, April 9, 1866. She was born again at the age of 9 and joined the Methodist Episcopal Church, South. In 1902 she was married to William J. Branstetter at The Dalles, Ore., a devoted companion to the end. At the time of her death, on May 24, 1920, she was a faithful member of the Church of the Nazarene and, prior to her last illness, assisted us in special meetings at the mission in Woods, Ore., last January. The funeral was held in the Methodist church, Madras, Ore., the home of her husband's people, and was conducted by her pastor, assisted by the M. E. minister and the church choir. Interment was made in the local cemetery.—Arthur P. Ingler, Pastor, Tillamook, Ore.

MIRAS—Anna M. Miras was born in Sealand, Netherlands, March 11, 1888, and died at Butterworth hospital, Grand Rapids, Mich., April 20, 1920, following a very serious operation for a tumor. She was converted at the age of 18, uniting with the M. E. church. In 1913 she transferred her membership to the Church of the Nazarene. In 1910 she was married to Algernon Van Dam. Her death came as a shock to the church, but she assured her pastor before entering the operating room that she was ready to meet her Lord. She is survived by a husband, a daughter nine years old, two boys five and three years old, father, mother, two sisters, and four brothers, one of whom is Rev. Edward Miras, our pastor at Pontiac, Mich. The services were conducted by her pastor at the home.—E. J. Fleming, Pastor.

HENDERSON—J. P. Henderson was born near Stephenville, Texas, a little more than forty years ago. He departed this life near Ellis, La., April 5, 1920. He was run over by farm machinery in his field, death being instantaneous. His influence was a great factor in helping to organize the Ellis Church of the Nazarene. He was one of those strong, faithful, dependable characters that mean so much to a church. He leaves a wife and five children, a mother, several brothers, and a sister and many other relatives to mourn their loss. The funeral was conducted in the Ellis Church of the Nazarene April 16 in the presence of a host of friends and relatives by his pastors, A. W. and Lillian Wilson.

JEFFRESS—Mrs. Dena Jeffress was born June 23, 1859. She departed this life May 9, 1920. She leaves a husband, four brothers, one sister, and nine children—six sons and three daughters—who will miss her godly life and prayers. She was converted when but a child and sanctified about twenty years ago, to which experience she has been true. She was a member of the Church of the Nazarene, to which she was loyal and true. For the past forty years sister Jeffress has been a constant

sufferer, through which she was always patient and trustful. She was conscious unto the end and passed out triumphantly praising the Lord. The funeral services were conducted by Rev. Mary Bartlett, of the Methodist Protestant church, and her pastor. Her remains were laid to rest in the Jonesboro cemetery.—Mrs. Nora Pruett, Pastor.

Books With Purpose

Not one of these books has been written to make money; to advertise the author; or to exploit fanciful theories. There is a definite aim and purpose as a motive for writing and for publishing every one of these volumes. Look over this list and order such titles as you do not already possess. And by the way, don't forget your neighbor. What are you doing to give the gospel to those in your locality? The printed page is a splendid medium through which to reach needy souls. Will the Master say of you as He said of one of old, "She hath done what she could"?

SOUND DOCTRINE. By William E. Fisher. A scriptural treatise on the statement of doctrine as set forth in the Manual of the Church of the Nazarene and contained in the Word of God. 176 pages; pebble cloth, 40 cents; cloth boards, 75 cents.

THE MODERN SAMARITAN. By C. J. Kline. The whys and wherefores of Medical Missions are presented in this new book. It brings the needs and claims of Medical Missions with a force and simplicity that can not fail to stir the hearts of many to realize this need. 96 pages; paper covers, 25 cents.

PIONEER DAYS OF THE HOLINESS MOVEMENT IN THE SOUTHWEST. By C. B. Jernigan. Dr. James B. Chapman in the Introduction writes: "This book is full of human interest and will be read, not merely for its valuable history, but also for its devotional merit." 157 pages; illustrated; neatly bound in cloth covers, \$1.

AN INVISIBLE PARTNERSHIP; OR, THE FACULTY FAMILY. By H. M. Chambers. A series of heart-to-heart talks on Conscience, Will, Affections, Memory, Reason, Judgment, The Body, The Family, Satan's Confederates, The Family Banefactor. Good reading and intensely spiritual. 79 pages; pebble cloth, 20 cents; cloth boards, 35 cents.

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A WRONG CHOICE. By M. Edward Borders. This little book will bring conviction to many a hardened sinner's heart. It is especially valuable to Christian workers for free distribution. Paper covers, 5 cents; a dozen, 50 cents.

APOSTOLIC TEACHING CONCERNING TONGUES. By Wm. E. Radford. A sane and logical treatise on this vital subject. By Scripture; by reasoning; by illustration, and by analogy this much mooted question of "the gift of tongues" is discussed from every possible angle and viewpoint. Ten chapters; sixty-one pages; paper covers, 15 cents; a dozen, \$1.50.

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MUST WE SIN? By Howard W. Sweeten. A newcomer in the ranks of holiness books; one that has been written to fill a real need. A book that will be welcomed by all lovers of the truth. Have you friends, relatives or neighbors who claim that it is impossible to live without sin in word, thought, and deed? This book will give them the truth by reason and revelation. Eight chapters that cover every phase of the sin question. 184 pages; bound in cloth boards, \$1.00.

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SCHOOLS FOR ORPHANS

Five hundred French war orphans are being helped to an assured future by the Junior Red Cross of America, which has just given 200,000 francs toward the establishment of an agricultural school for the training of France's coming generation of farmers.
At the suggestion of the Junior Red Cross, an association of French men and women has been formed with the object of establishing the war orphans' agricultural school. The funds contributed by the school children of America have been turned over to the new association, which is working in close co-operation with the French ministry of agriculture.
The future farmers will be selected from boys between the ages of twelve and fifteen, now in French war orphanages. During the early fall, late spring, and summer months they will perform practical work in the fields, using up-to-date American labor-saving machinery, contributed by the Red Cross. In the winter months they will receive the usual academic grammar school instruction, supplemented by lectures and text book studies on the scientific cultivation of the land.—Red Cross Bulletin.

"Long live the good HERALD of HOLINESS to spread scriptural literature over the land. It's the greatest holiness paper, full of soul food." Ler L. HAMMIG, Merkel, Texas.

"I didn't feel like I could send in my subscription to the HERALD of HOLINESS without saying that I certainly do appreciate the paper. It is well worth the money and it is certainly a help to me." Mrs. MADIE McLELLAND, Prescott, Ark.

"Inclosed you will find a check for \$1.50 for my renewal to the HERALD of HOLINESS for this coming year. I would hate to do without it. It has such good reading in it." ERNEST RUMBO, Eldora, Iowa.

"I love the paper [HERALD of HOLINESS]. It is always a feast to my soul to read it." Mrs. J. C. WALDEN, Lindsay, Okla.

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Office 2109 Troost Ave.
Residence: 10 Summit Ave., Haverhill, Mass.

Table listing regional superintendents: San Francisco (Santa Rosa), Southern California (San Diego), Colorado (Delta), Dakota-Montana (Minot), North Dakota (Beulah), Missouri (Pulton Railway Station), Tennessee (Nashville), Kentucky, Alabama, Florida, Georgia, Mississippi.

All Assemblies will be preceded with an evangelistic meeting beginning at 7:30 o'clock on Tuesday night. The Assembly will open its first session on Wednesday morning at 9 o'clock. Place to be announced.

R. T. WILLIAMS, Nashville, Tenn.
947 Greenwood Ave.

Table listing regional superintendents: Chicago Central (Olivet, Ill.), Michigan, West Oklahoma (Guthrie), East Oklahoma (Madill), Arkansas (No. Little Rock), Little Rock, Louisiana (Shreveport).

J. W. GOODWIN, Pasadena, Calif.
305 W. Dakota St.

Northwest (Walla Walla, Wash.) June 1-8

Table listing regional superintendents: Idaho-Oregon (Nampa, Idaho), North Pacific (Salem, Ore.), Alberta (Calgary, Alta.), Manitoba-Saskatchewan (Luseland, Sask.), New Mexico (Deming, N. M.), Nebraska (Hastings, Neb.), Indiana (Indianapolis), Kansas (Newton), Dallas (Port Arthur, Texas), San Antonio (San Antonio, Texas).

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HOME MISSION ZONE SECRETARIES

Table listing Home Mission Zone Secretaries: Southwest—C. E. Roberts, Kansas City, Mo.; Southern—J. B. Chapman, Bethany, Okla.; Southeastern—C. B. Jernigan, Donalsonville, Ga.

EVANGELISTS' DATES

Table listing evangelists' dates: A. B. ANDERSON, 6211 Centennial Blvd., Nashville, Tenn.; West Huntville, Ala., May 25-June 13; Callman, Ala., June 17-July 4; Hanceville, Ala., July 7-13; JARRETTE AND DELL AYCOCK, Atwood, Okla.; Marshalltown, Iowa, May 30-June 20; Heath, Neb., June 23-July 15; LEWIS H. AND NELLIE EACHTLER, Michigan District, care of Dist. Supt. C. L. Bradley; Holland, Mich., Beginning June 6; A. F. AND LEONORA BALSMEIER, 2109 Troost Avenue, Kansas City, Mo.; Table, Neb., May 27-June 13; Elm, Neb., June 17-July 4; Heringford, Neb., July 8-25; R. E. BOWEN, 1917 Waldrife st., Philadelphia, Pa.; East Palestine, Ohio, July 2-11; La Plata, Md., July 30-August 6; WILL BRANTLEY, Bismarck, Ark.; Cale, Ark., Pleasant Home, July 9-18; W. R. CAIN, 525 Sixth Vine Avenue, Wichita, Kas.; Vincennes, Ind., May 23-June 13; Lansing, Mich., June 20-July 4; R. W. CHAFFIELD, 1125 King Avenue, Indianapolis, Ind.; Cincinnati, Ohio, June 4-13; Nelsonville, Ohio, July 3-13; D. S. CONLEY and Wife, 1326 North Hill Avenue, Pasadena, Calif.; Pasadena, Calif., May 18-June 13; San Diego (Assembly), June 16-20; REV. F. W. COX, Lisbon, Ohio; Menomonie, Wis., care of Rev. A. J. Laird; Danville, Ill., 308 W. Fairchild st., July 14-Aug. 1; MARTHA E. CURRAN, 128 Leach st., Providence, R. I.; Ponca City, Okla., 118 South Fifth Street; Greencastle, Ind., Care of Rev. Guy McHenry, July 24-August 16; EARL E. CURTIS, 16 Stewart st., Lowell, N. Y.; Lawrence, Kas., May 21-June 20

Table listing evangelists' dates: H. J. ELLIOTT, 916 16th Avenue S., Nampa, Idaho; Homer, Ill., June 10-July 4; Benton, Ill., July 7-25; I. M. GLENN, Bethany, Okla.; Hugo, Okla., June 18-July 4; Marlow, Okla., July 9-18; Duncan, Okla., July 23-August 1; THEO. ELANAS and wife, 1428 Pacific Street, Brooklyn, N. Y.; La Fargeville, N. Y., June 4-20; Wilmington (N. Y.) camp, June 25-July 4; Aura (N. Y.) camp, July 9-18; E. P. AND EMILY ELLSTON, Trevecca College, Nashville, Tenn.; Bonham, Texas, June 8-11; Owensboro, Ky., June 20-July 4; Erin, Tenn., July 11-25; BONA FLEMING, Ashland, Ky.; Racine, Wis., camp, July 9-18; Denton, Md., camp, July 23-August 1; CHAS. A. GIBSON; Milford, Ill., June 6-27; Burr Oak, Kas., June 30-July 15; C. J. GARRITT; Yates Center, Kas., June 2-12; Mrs. M. B. GIBBNEY, Houston, Miss.; Corinth, Miss., June 7-17; Paden, Miss., June 19-28; Tupelo, Miss., July 6-21; H. A. GREGORY, Van Alstyne, Texas; Rogers, Ark., July 2-17; Ben Franklin, Texas, August 1-8; LER L. HAMMIG, Merkel, Texas; Abene, Texas, June 17-27; Holsboro Camp, Depoit, Texas, July 2-15; ROT AND ESTHER HOLLENBACK, Miss Hazel Wooler, Miss Lola White; Nashville, Ark., June 3-27; URAL HOLLENBACK, Greenfield, Md.; Guthrie, Okla., June 10-27; Miltown, Ind., June 17-25; Miss MARTHA E. HOOKER, R. 4, Box 55, Brazil, Ind.; Crawfordville, Ind., June 14-24; Brazil, Ind., July 6-15; H. P. HOFFMAN, Box 355, Carnegie, Okla.; Lawton, Okla., May 21-June 13; Clivilla, Okla., June 26-July 11; Lula, Okla., July 13-25; W. P. JAY, Nampa, Idaho; Mohall, N. D., June 13-27; Dakota-Montana Assembly, June 30-July 4; Sawyer, N. D., July 4-18; A. H. JOHNSTON AND WIFE, 809 Princeton Street, Lansing, Mich., June 8-11; LUM JONES, Box 3, Kingston, Okla.; Henryetta, Okla., June 10-27; Durant, Okla., July 16-August 1; THEODORE AND MINNIE LUDWIG, 1020 E. St., Lincoln, Neb.; Alliance, Neb., Indefinitely; J. A. MANASCO, Nauvoo, Ala.; Dora, Ala., June 5-20; Berrien, Ala., June 23-July 11; Mount Zion, Ala., July 17-25; ORLA MONTGOMERY, 613 South Fifteenth Street, Terre Haute, Ind.; Moloc, Ind., June 6-20; Petersburg, Ind., June 21-July 4; GEORGE AND EFFIE MOORE, 1133 Holiday Street, Indianapolis, Ind.; Auburn, Ind., June 11-27; Port Wayne, Ind., July 1-15; R. L. MORGAN, 2205 Central Avenue, Anderson, Ind.; Brazil, Ind., June 13-25; Hartford City, Ind., July 7-25; WM. O. NEASE, 3 High Street, Malden, Mass., or Box 42, Olivet, Ill.; Lowell, Mass., May 23-June 10; New Bedford, Mass., June 11-20; Haverhill, Mass. (Grand View Park Camp), June 25-July 4; G. F. AND EYDIE OWEN, Bethany, Okla.; Galeburg, Ill., May 28-June 21; R. M. PATERSON AND WIFE, Ingersoll, Okla.; Harrison, Ark., June 13-25; Berryville, Ark., July 4-18; BUD ROBINSON, 1169 Brees Ave., Pasadena, Calif.; Oskaloosa, Iowa, June 4-14; Lincoln, Neb., June 18-28; Huntington Beach, Cal., July 2-12; Eudora, Cal., July 16-26; Eldorado, Ill., July 30-August 3; KIRK, Colo., August 13-23; CHARLES ROBINSON AND WIFE AND LAWSON DROWN, Bethany, Okla.; Oologah, Okla., June 25-July 11; Wann, Okla., July 15-August 1; FLOBA N. RUPA, 526 Welsh Street, Kane, Pa.; Port Wayne, Ind., June 7-13; Wadbridge, Ohio, June 15-27; B. D. AND M. D. SUTTON, 4232 Castleman Avenue, St. Louis, Mo.; St. Louis, Mo., June 4-20; Evansville, Ind., July 1-18; Muncie, Ind., July 10-August 1; H. W. SWENSON, Aledo, Ill.; Port Wayne, Okla., June 8-20; Port Wayne, Ind., June 27-July 13; New Carlisle, Ohio, July 15-25; W. H. TULLIS, Olivet, Ill.; Norm, N. D., June 3-13; Jamestown, N. D., June 17-27; Oslo, Minn., July 9-15; W. F. WALKER, Skedee, Okla.; Ingle, Okla., June 19-July 4; Hollis, Okla., August 1-15; KENNETH AND EDNICE WELLS, 2015 Mabel Street, Indianapolis, Ind.; Lincoln, Neb., August 13-31; Eldorado, Ill., July 30-August 3; Mrs. BURGESS AND WIFE, 1316 South Main Street, Fort Worth, Texas; and Mrs. EUPHA D. BRANTLEY, Hugo, Okla.; Mangum, Okla., May 30-June 13; Dalark, Ark. (Haynes Chapel), June 30-July 11; Milano, Texas, July 16-August 1; WILDE-KNIGHT EVANGELISTIC PARTY, 878 N. Chester Avenue, Pasadena, Calif.; San Diego, Calif. (District Assembly), June 16-20; A. L. WHITCOMB, University Park, Iowa; Ikaowies, Okla., June 4-23; Red Rock, Minn., June 24-July 5; Depoit, N. Y., July 7-11; Douglas, Mass., July 16-25