

Herald of Holiness



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WHOLE NO. 643

The Way to God

DESIRE for happiness and hope of heaven are innate in the human heart. To the normal person the prospect of annihilation is as comfortless as that of the most intolerable hell. "To be or not to be" is instinctively settled by the majority in favor of continuing to be.

The effect of the ministry of the Holy Spirit upon the hearts and lives of all men is such that uncritical observers have simply said, "Man is a religious being." By this is meant that all realize, and the majority confess, that happiness and heaven are not unconditional bestowments, but that they are in some sense attainments. All, except the most abandoned and absurd, know and confess that in order to enjoy real happiness here and heaven hereafter, one must come into moral agreement with heaven's King.

But how can a man who is a sinner become just before God? How can one whose nature is deeply depraved because of his membership in a fallen race become pure? How can one who was born unto trouble as sparks fly upward and who drinks up iniquity as water come into complete agreement with holy angels, a holy heaven, and a holy God?

Beginning with all the proposals of science, philosophy and religion, and following the process of elimination with regard to such schemes and plans as are found to be insufficient, we come at last to where nothing remains "save Jesus Christ and him crucified." Beginning with all the various notions as to how the power of this all-sufficient Savior is applied to the heart of the individual, and eliminating such as have been shown to be ineffective, we come at last to where all must turn to "the Spirit of the Lord" as the one and only Executor. Beginning with all the conditions which the most thorough-going would enumerate, and eliminating such as are shown to be dispensable, we come at last to acknowledge that "he that believeth on the Son hath everlasting life."

The crucified Savior is the full procuring cause of present full and final salvation. The personal, almighty Holy Spirit is the executive cause of sin's full destruction and of the soul's renewal in the glorious image of God. Faith is the final and effective summary of all the conditions required of those who would secure such cleanness of hands and purity of heart as will enable them to ascend into the hill of the Lord and stand everlastingly in His holy place.

Nothing can be said to live in the truest sense until it is in full adjustment to its essential environment. Man was made for God and can not reach his high, exalted end apart from Him. Men have wasted many years of effort trying to thwart the purposes of God with reference to themselves. The only right way is for man to seek his Maker's face, be reconciled to Him and then be transformed into His full likeness. Find God and be made like Him, oh, mah, and you shall never want anything more.

Obedience and Blessing

THE Master said, "Go show yourselves unto the priest—and as they went they were cleansed." This is the heart of the story of the recovery of the ten lepers whom Jesus met on the border line of Samaria and Galilee (Luke 17). Of course, as in every case, it was their faith that made them whole, but that faith was perfected and proved by obedience. Our fear of legalistic religion and our certainty that salvation is "by faith only" has sometimes made us unduly careful in assigning obedience to its proper place, but true faith *works*. An inactive faith is a dead faith. A living faith obeys the command to "stretch forth" the withered hand and receives strength in the very act.

The Lord has "commanded all men everywhere to repent," and when sinners obey this command with all their hearts by forsaking sin and the company of sinners, confessing to God and to men whom they have wronged and by making restitution for past deeds to the measure of their ability, "saving faith" will become a possibility and salvation will become a reality.

The apostolic injunction, "Present your bodies a living sacrifice, holy and acceptable unto God," is, in the light of the general tenor of New Testament teaching, a command to all who have been justified by faith. And when this command is obeyed the promise that the God of peace shall sanctify you wholly will become applicable, faith for full salvation will become operative and the blessing will fall. It is the "will of God your sanctification," but, while the will of God is potentially synonymous with the power of God, God's will waits for your will.

Even the promise to "keep you in perfect peace" is distinctly dependent upon your keeping your mind stayed on God. In fact, faith is always unable to stand upon its feet except to walk in the paths of instant obedience and true heart loyalty.

"I will believe when I can know," and "I will accept when I feel it," are always of presumptuous doubters who are yet far distant from victory and assurance. You must believe before you can know and you must obey before your faith is perfected. "As they went they were cleansed."

From Loaves and Fishes to Full Salvation

THOUGH it was by no means His primary purpose, Jesus did draw a wonderful crowd by a free and bountiful distribution of loaves and fishes; but when He undertook to lead this "free lunch" crowd on into the spiritual realities of eating His flesh and drinking His blood, they refused to go on. They had been drawn by an appeal to their stomachs, and they were not readily willing to pass on to the appeal of the spiritual.

Now Jesus "knew what was in man," so the outcome of the "loaves and fishes revival" was not unexpected to

Him, though we can scarce escape the conclusion that it was disappointing. At any rate, we should be able to profit by the incident, and should prepare ourselves for accepting the fact that the crowd can be held only by the same means that drew it. The clown may draw a crowd by acting the clown, but such a crowd will not remain patiently to hear him lecture on philosophy. Men may come together to witness the spectacular, but such a crowd will tire quickly of spiritual preaching.

For a long time now we have been hearing of "tactful" holiness preachers who conceal the fact that they are "second blessing" preachers until they get the people to "coming their way," but in following up the work of such preachers, one will not need to be a great mathematician to calculate the numbers whom they have led into the experience of entire sanctification.

The truth is, whatever you use to draw your crowd, you must continue to use or your crowd will leave you. If a preacher is really a "holiness preacher," he had just as well acknowledge it everywhere and all the time and set in to make the title an honorable one by backing it up with a ministry of which righteous, thinking people will have no occasion to be ashamed. For the people who have followed you when they thought you were a spineless compromiser will forsake you when they find that you were but feigning.

Who Shall Censor the Moving Pictures?

BOTH friends and foes seem to agree that the moving picture needs censorship. Of course, there is disagreement as to who shall appoint the censor and as to how far his power shall extend. Some would confine him to obscenity while others would extend his scope to matters of taste.

Well, I am in favor of the censorship. The producers should have a censor who should have the power and the backbone to rule out every man and every woman who has given any ground for scandal in the matter of divorce, in connection with liquor or drugs, in connection with wild parties or in any other way so marred his reputation as to be unfitted as an example for children and for youth. If this should be done, there would probably not be many pictures made for a while, but it ought to be done. Then the Federal Government should have a censor who would prohibit any picture from going to a foreign country that does not properly represent the best in American life. We owe it to the missionaries who have gone to teach the heathen the religion of Christ and the glory of the Christian home to stop the flood of trash that is going to these countries to give the heathen the notion that normal society in America is on a par with what they know as "the underworld." Then the state and the municipality should maintain a censorship that would bar out every picture that lionizes vice and glorifies crime and in any other way undermines the founda-

tions of public morals. Yes, let's have the censorship by all means.

But the whole moving picture business is so rotten that the labor involved in discriminating between the shows that will do and the ones that won't is too great for earnest, busy people to undertake. So the safe and simple way is for parents to act as censors and simply "draw the blue pencil" through the whole program of the moving picture business. I know one family of eight. The youngest child is six, the oldest twenty; none of these six children has ever entered a moving picture theatre and their father and their mother have the same testimony for themselves. In fact, the moving pictures, both "good" and bad are off the program and neither the children nor the parents miss them or desire them. This is the kind of censorship that ought to prevail in every Christian home in the country—it's the only safe and sure kind.

Setting the Church Right

PREACHING the simple, soul-saving gospel of Jesus Christ is a sweet and blessed calling and is one of the most difficult to stick to unswervingly. Almost as soon as a preacher gets to where he might preach the gospel effectively, leaders of civic, humanitarian and political organizations get busy to interest him and to engage him to help them carry out their program. Of course they tell him that their prestige will help him to be more effective in his own work, still they are usually quite interested to engage him in their project.

If he escapes these outside traps, then more than likely the church itself will think it necessary to take the preacher, from "the Word of God and prayer" and utilize him in the serving of tables. He is needed in an ecclesiastical office, the duties of which are chiefly secretarial, rather than ministerial. He is needed as a financial director or as a teacher in one of the church schools, or in some other "important" position.

If the preacher escapes all the meshes which the Church in her love and confidence spreads for his feet, then it will be a wonder if he does not shortly feel unmistakable intimations of the fact that he is called to spend a goodly portion of the precious hour allowed him for preaching the gospel to lecturing on the faults of preachers, who are not there to hear his excellent advice, and to "setting the church right" in her methods and manners. Even holiness preachers waste a lot of good time in this way. They not only set the "old

line churches" straight, but take their fling at holiness churches and in a fatherly attitude point out the points of weakness and the causes of failure. No, I do not mean that what they say is not true, I do not stoop to say that there is no wisdom in their paternal advice, I say only that "setting churches right" in this fashion is not preaching the gospel.

Reformation and organization are concomitants of Christianity and the preacher must think of them and assist with them. But it is the nature of the true preacher to put his whole soul into whatever he has anything to do with, and preaching the gospel is such an exacting task, and one that requires such unmitigated devotion, that by every means possible, the preacher should sound forth the clarion call of Christ to personal and full salvation.

The Weekly Text

"The accuser of our brethren is cast down which accused them before our God day and night (Rev. 12:10)."

THE Holy Spirit convicts sinners of sin, the Devil accuses saints of sin. The difference is that what the Holy Spirit says about sinners is true, while what the Devil says about saints is false.

But it is not always easy to tell who it is that is speaking. Sometimes sinners mistake the call of the Spirit for the accusation of the Devil and so cover their sins and go on in exposure to the wrath of God. And sometimes saints mistake the accusations of the Devil for the reproof of the Spirit of God and so cast away their confidence and make shipwreck of their faith.

Here is one way that you can tell who is speaking: the Holy Spirit never reproves to hopelessness. If He shows you that you are wrong, He will show you what to do to get right, if you are willing to hear. "He shall reprove of sin, of righteousness and of judgment." This does not say "Of judgment to come," as some erroneously quote, and it does not mean the judgment to come; for the reason for this reproof of judgment is said to be "because the prince of this world is judged." That is, as Christ overcame the Devil in the days of His flesh, so He can and will overcome him for us still. But when the Devil accuses, he never shows the way out. He will either block your way with the suggestion that there is really nothing that you can do, or he will set you to treading Samson's mill for the entertainment of imps, but with no profit to your own faith. His purpose is accomplished when he can make you question the goodness or ability of God and set you adrift as a derelict on the sea of life, never knowing just what is the matter with you or where you are going. Remember that God is as fair as the courts of this world, and so always insist upon "specifications, and if these are not forthcoming, be assured that "the accuser of our brethren" has chosen you for a victim—that's all.

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D. R. SAMUEL HARRIS, our theological professor at Yale, defined sin as "The refusal to obey the dictates of right reason." President Fairchild taught that "sin consisted in the gratification of the sensibilities against the protests of the moral reason." "Sin is the refusal to be benevolent; it is the disregard of good, or well being under the impulse of the desires and passions."

I am profoundly impressed with the fact that all who have anything to do with the education of the young—whether parents, or public school teachers, or Sabbath school teachers, or preachers, or college professors, or writers for the press, need to review the fundamentals of morality and religion. The *sin question* lies at the bottom of all wise efforts at social uplift and moral advancement.

The gratification of the sensibilities, at any cost—to get *thrills*, no matter at what expenditure of prudence or conscience, or self-respect, or character—is the order and fashion of the hour. It is the prevalent social disease of the day from the top of society to the bottom, from old age to childhood not yet in its teens. People are madly seeking excitements, emotional sensations, thrills.

Let me name a few facts of recent occurrences, to make evident what I mean. The daily press recently told us of the suicide of a more than ordinarily cultured young woman. She left a significant note behind her to tell the world why she committed the fatal deed. She had tried schools and ordinary social life. She advanced to questionable habits,—cigarettes, drink, dope. She exhausted the resources of the lustful dance, and cards, and the movie theatres. She had participated in petting parties and joy rides, and sexual gratifications until everything had palled on her jaded sensibilities. Then she told the world that she was about to *commit suicide in the hope of having a NEW THRILL!*"

Recently a college president of the East, speaking before a national convention, said, "In every age some women drank liquor; a few even enjoyed a smoke; many of them threw away their honor; but the world has never known the turning loose of such an army of hard-drinking, cigarette-puffing, licentious Amazons as walk our streets and invade our college campuses today. There are three things in college social life that cause most trouble—drinking, dancing, and social impurity. What can be done when the daughters of the so-called 'best people,' come out attired scantily in clothing, but abundantly in paint, with a bottle of liquor not on the hip but in the handbag; dancing as voluptuously as possible in order to be attractive and appear popular; calling for frequent intermissions to give them opportunity to quench their thirst from the bottle; and then interspersing with violent petting parties in the luxurious retreat of a big limousine." I want no better picture of foolish college girls "LIVING FOR THRILLS" than this college president has given us.

Mrs. Mary Hamilton is assistant to Police Commissioner Enright of New York City. She writes lately something that is illuminating: "New York is full of girls, well educated and of fair social standing in their home towns, who are simply down and out, and too proud to write home and admit it.

"Thrills"

By A. M. HILLS, D. D.

They came to enter the movies, or to dance on the stage, or to make their mark in grand opera. They were seeking some *exciting public career!*

"Again the city is full of foolish young things out for a *thrill*—mad to do something different, cause a sensation, make up for the uninterestingness of their lives—even though it lands them in jail for their pains.

"Three girls were arrested recently for shop-lifting—college girls with plenty of money in their purses to pay for the petty articles they had stolen. And they were not victims of kleptomania. They had only taken the things for fun. They did it, *just for the thrill and excitement of doing something devilish and forbidden*. Having exhausted the usual round of social pleasures, *they had set forth to land new thrills*. They knew perfectly well that they were in danger of being caught, but they were willing to run the risk for the sake of performing a thrilling new stunt, which landed them in jail."

And now comes one of the ghastliest of stories in all the annals of crime, but perfectly illustrative of what we are writing about. Two young men of Chicago, each nineteen years of age, each brilliant in scholarship, and a graduate of our greatest universities, each the son of a multi-millionaire, each pursuing a post-graduate course of law in Chicago University, plan together for nine months to kidnap some rich man's son, kill him if need be, and demand a ransom. They select a son of another millionaire who was a friend of both the families, and murder him in the most revolting manner, and demand a ten thousand dollar ransom.

What motive prompted them to commit this dastardly crime? No X-ray could be more illuminating than their cool confession, "We had all the money we needed, of course; but we thought it would be a ripping good adventure to kidnap some youngster and try to get some money out of it. We were just plumb fools." Leopold said, "*We thought it was great sport. We thought it would give us a huge thrill.*"

Trust

By MRS. PETER GJURICH

*How sweet when all doth seem defeat,
To cast thyself at Jesus' feet;
To lift your eyes to God above
For thou, the object of His love;
To feel His presence ever nigh
To shield "the apple of his eye";
And say, "But come whatever may,
I live for Thee from day to day;
Whate'er I do, where'er I be,
I'll trust the God that loveth me."*

"Well," said he, "we got our thrill, but now where are we?" These educated, savage villains had but one purpose, to see themselves the concealed perpetrators of a diabolical crime, that would stir the whole land, while they looked and smiled with untroubled impunity. They had run through the whole scale of guilty excitements, and by way of murder and extortion *sought one more thrill.*

Now what lessons may be learned from all these incidents?

1. We may learn the real inwardness, *the true nature of sin*. It is to seek to tickle the nerve or the gratification of the sensibilities, regardless of our own true interests, the well-being of others, or the will and glory of God. *It is self-gratification*, when conscience and the moral reason forbid it. In this pleasure-mad age, this wicked, thrill-seeking indulgence is sweeping the multitudes to hopeless ruin. The moral teachers of the age need to get a fresh grip on this truth. We have a multitude of flabby-minded teachers and preachers who can see no harm in anything if it is only fashionable and popular. Meanwhile crimes and criminals are multiplying with frightful rapidity, and Satan is rushing a laughing, jeering throng down the broad way of pleasure to the realms of despair.

2. What kind of moral and religious instruction prevails in two great universities when they can turn out two especially brilliant graduates who can deliberately plan for months to kidnap and murder a youth for the sake of thrills, and then justify their deed in *the name of science*? One of these *university-bred intellectuals* excused his conduct in these words: "Anything is justifiable in the interest of science. It is no crime to use a human being in the interest of scientific research. It is no more than impaling a beetle upon a pin."

We can conceive of a student imbibing such notions if fed on the monkey philosophy of *evolution* by infidel professors for four years. But Oberlin, as we knew it under the influence of Finney and Fairchild would not produce two such moral monsters in a *thousand years*. We must put the ban upon godless universities.

3. Why is this social disease of thrill-seeking becoming so common? Since beginning to write this page I glanced at a great newspaper and found one article that began as follows: "Anything for a sensation; anything for a thrill, this is the way with the yellow press." We have a multitude of young married women approaching motherhood with an abnormal desire for excitement. They run to games, card parties, theaters, and dances. They fill their ears, eyes and minds with the vile, perverting excitements of the movies. They pursue physical excitements, sexual excitements, dope excitements, mental excitements, and drink excitements. Then they give birth to children who have an insane proclivity for excitements, and will grow up to sell their bodies and their souls for *thrills*.

In a wonderful paragraph, Frances Willard tells that when she was coming into the world her mother shut herself up with the Bible, the poets, and God. That was the genesis of "the uncrowned queen of America." God give us sane mothers!

4. A doctor of divinity was present at a great holiness convention with two widely

known leaders in a nearby city, and told me this: "By well known arts, one of them was working up a furore of excitement. He suddenly turned to his friend on the platform and asked, 'Why are you so sober? Why don't you join in this demonstration?' 'Because,' said the other one, 'there is no God in it; it is only worked up human animation.'" A good many of our prominent leaders think

they are great "to get the glory down," when they are only working animality up. Colored people can do that, and then steal chickens on the way home.

The Devil is very shrewd. Even in our holiness meetings he turns people aside from seeking the baptism with the Holy Spirit for a clean heart and perfect love and gets them to seek after *thrills*. PASADENA, CALIF.

What Is the Matter With Our Home Life?

By PROF. A. S. LONDON

I AM not a pessimist. The old dorky said that pessimism came from the Greek word "Persimmon," which means to draw or make a face and frown. I do not belong to this class. I am an optimist. The old dorky said this word came from the Greek word "Opossum," which means always grinning.

But to be an optimist does not mean that one is to shut his eyes and see nothing that is going on. I used to swallow about everything that was said in our ranks, but I was thirty-five years of age a few days ago, and it is high time that I begin some thinking for myself.

I have received letters and post cards from many people in many different states thanking me for my article in the *HERALD* a while back on "Building Christian Experience." I am just as sure that many of our young people have gone and are going to the breakers with their Christian experience by unwise teaching as I am that I am writing this article. We have said that the Christian experience of sanctification would do so and our judgment has been given on external things. We have given but little room for heredity, environment, disposition, training, home life, etc.

But the title of this article is "What is the Matter with Our Home Life?" I ask the question for information. Napoleon's motto was, "When in doubt, attack." I do not want to make an attack, but let us look into this matter together and see if we can better our Nazarene home life. And I also desire to call attention to the home life of our ministers. I read an article some time ago stating that our problem is the money question and from the view-point of the writer that is correct. We can do many big things if only we can get the money. But I want to say to our readers that the biggest problem I see on our hands is the home problem.

Home is the center of civilization. No church or nation can be stronger than its home life. We know by the court records of this country that the home life of this nation is about gone. Divorces are almost as numerous as marriages. The World War revealed the fact that nearly sixty per cent of the best manhood that we could mobilize were subjects for physical treatment before they were fit for government soldiers.

The test of our strength is not our camp-meetings. The real test is found in the home

life of our people. I am the father of three children. They are all red-blooded and full of life and I am mighty glad they are. Two of my children are red-headed. They took after their father. I have just as many dispositions to deal with as I have children. I have great financial problems and Dr. Chapman wrote me a few days ago that he was going to give eight hundred thousand dollars out of the first million dollars he received to the poor teachers in our holiness schools in proportion to the number of years they have taught in our institutions. I heartily endorse this move and make a motion that he get the million dollars right away. But the financial proposition is not my biggest problem. My task is to know how to rear my three children to be Christian men and women. And friends if I fail at this, all else I may do will look very small in my estimation of the responsibility of parenthood.

I know we have to combat the worldly schools, picture shows, cheap literature, ungodly associates and a hundred other things; but parents if we fail with our own families, it seems to me that we are sounding the death knell to the future of our church. We have gotten the bulk of our people in times past from other churches. But it seems to me that we should feed our church pretty largely from our own mills.

Again I have noticed that many of our preachers have great interest in other people's children, but seemingly have but little interest in their own. Many have worked with their own until they have gotten discouraged and quit. A mother was recently heard to say relative to her own boy, "I have given him up." Her little girl a little later said, "Mamma, what did you say?" The mother replied "I have given up your brother, he will never be saved." The little girl said, "Mamma, has Jesus given him up too?" This brought the mother to her senses and she began the struggle again for her boy and he was saved.

We have a happy home. We think more money would add to our happiness. We would like to do more for our children. Both wife and I work hard. But we will take little money and more hard work if only we can get our children through safely. We have a fight and there is little rest in our home when every member of the family is not doing his or her best religiously.

Our oldest children are now sixteen years of age. We have been with them summer and

winter since their birth. This is not possible with many of our preachers and sad have been the results.

We have been offered as high as \$4000 a year to travel, provided we could leave our children, but always we have turned down big salaried propositions in order to stay with our children and help save them to Christianity and the church. Too many preachers have been satisfied to travel and make a big reputation and let their home life go. My obligation is to my family. I must fulfill this first. My work for the world must be a secondary matter. God pity any mother who thinks she is called to leave her home and help save other people, while her own family is going to the bad. There probably are some exceptions to this rule but they are few and far between. It takes all we can do to save our home, with both parents on the job day and night, winter and summer. Too many things now to combat to turn our children over to the Lord to raise. Honestly, I believe He has appointed us parents at least as assistants in this matter.

I was just reading this morning where Mr. Wilson called off a trip in his yacht when he found out that one of his daughters could not go along. He was very devoted to his family.

A noted evangelist just told me a few days ago that in his experience as an evangelist he was confronted with this question, "What is the matter with the home life of our ministers?" Why are our children not taking up their parents' kind of religion and coming into our church? I am not one of the crowd that claims that preachers' children are worse than other people's children. This is not true. Statistics show that a greater per cent of preachers' children make good in life than any other class. But what is the trouble with the home life of our ministers? Brethren, I want an answer. A District secretary recently told me that he started in to see what per cent of our people's children were in our church and attending Sunday school and church. The per cent was so low that he did not complete the task. I have wondered if it is a lack of money in our homes. I know that young boys and girls need some spending money. They have a self pride that should not be crushed. And we try to see that our children have at least a few nickels each week for personal use. I have wondered if it is due to the fact that the father is away so much of the time and the mother has more to do than she can see after. I have wondered if our people are giving the social life of our children a place as it should be given. We have taken many kinds of recreation from them. Have we substituted something wholesome instead? I have wondered if we have nagged at our children until we have driven them from our teaching. I am getting letters from every direction relative to our young people. Friends, we have a problem to solve that is yet facing us.

Sad was the sensation we received when we read an issue of our paper a few weeks back

where a mother of our movement had a son that was to be electrocuted February 15. I trust the sentence was commuted. Many of our boys are in penitentiaries. Girls are frivolous, worldly and think but little of the church.

Brethren, don't be too critical of this article until you sit down and ponder over the question. I am serious. As an evangelist recently wrote me and said, "What you are saying is all, too true." I have wondered if our family worship is conducted in such a way as to make our truth repulsive to young life. In our zeal have we dealt unwisely? Have we shown the spirit of kindness? Have we been firm and yet at the same time shown the spirit of Christ?

A party said to me one time that she had been watching a certain woman in the church and had great confidence in her. But one day in passing the home she heard her in a great rage while disciplining a child. This woman lost all hold on this party in helping her.

I was impressed with a noted evangelist with whom I was laboring some time ago. About the first thing he said when he got up to preach was in the form of a request asking that local church to help him pray for his boy. He was disturbed. Oh that God would disturb every evangelist, pastor and layman in our church that has an unsaved child. One of the greatest evangelists in a sister denomination sent one of his boys off to a wicked university. The boy soon took up bad habits and was getting wild. The father called him over the phone and said, "Meet me in a certain city at a certain time in a certain hotel. No questions to be asked. You must be there." The father and son met in the hotel and engaged a room. They went into the room and the door was locked. The father asked the boy if what he had heard was true. The boy answered that it was true. The father took out his knife and said to the boy, "Take this and stab me to the heart, I can not stand it longer. Thousands have been saved under my ministry and I would rather be dead than for my own child to disgrace my ministry." The boy broke down and was reclaimed. It took money and time for this evangelist to call this boy and go to a distant city to meet him. But it paid. And I sometimes think it would pay us to call a halt and go home and make one desperate effort to save our families.

A lady was telling a party a few days ago about staying in the home of a Methodist bishop. At their family worship the father would always pray with one hand on the shoulder of the mother and there was such love and family devotion in their worship. I thought if every child could have his father at home and see Christianity in action and such love for those about him there would be more of our young people come to Christ. Dwight L. Moody lay dying. He was saying, "Are they all in?" When asked what he meant he said he wanted to know if all his children and grandchildren were in the

fold. Nothing will be sadder for me if I must go first than to know my children are not all in. Brethren what is the matter with our home life? Talmage said, "What we are at

home we are everywhere whether we demonstrate it or not."

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The Practical Side of Christian Life

By REV. C. E. CORNELL

Helpful Suggestions for Preachers and Christian Workers, No. 3

THE preacher is often embarrassed because of the demands made upon his pulpit time. Holy days and holidays are getting more numerous. If the average preacher undertakes to recognize all of these special days and undertakes to make them each a special occasion, he will have but little time left to preach the gospel. Here is a list that we are asked to observe and also asked to preach a sermon in harmony with the special day:

HOLY DAYS: New Year's Day, Palm Sunday, Communion Day, Good Friday, Easter Sunday, Ascension Day, Whitsunday, Children's Day, Trinity Sunday, Rally Day, All Saints Day, Thanksgiving Day, Christmas Day, Old Year Day.

HOLIDAYS: Emancipation Day, Lincoln's Birthday, Washington's Birthday, Arbor Day, Liberty Day, Memorial Day, Flag-Raising Day, Independence Day, Labor Day, Election Day.

OTHER DAYS IN GENERAL: Grand Army Day, Hospital Sunday, World Court Sunday, Red Cross Sunday, Education Sunday, Father and Son Sunday, Father's Day Sunday, Mother's Day Sunday, Tuberculosis Sunday, Golden Rule Sunday, Home Mission Sunday, Church Paper Sunday, Old Folks Sunday, Indian Head Penny Sunday, American Bible Society Sunday, Anti-Saloon Sunday, American Flag Sunday, Peace Sunday, Armistice Sunday, Boy Scout Sunday.

The above is at least a partial list of the special days the preacher is asked to observe. With little exception, the writer plows right ahead regardless of these special days and holds rigorously to the gospel story.

I think that it is a decided advantage to the pastor for him to call upon his people. Deaconesses can be sent or an associate pastor, but the average church member desires to see the real pastor. None can take his place. Not a few ministers are intent upon calling upon their people and report thousands of calls. They are on the go so much that when they come into the pulpit they are as lean and juiceless as a dried shad. No man can become lopsided on the calling proposition without detriment to his pulpit ability. Calling will not take the place of reading and study. Meditation, prayer and study have a very important place in the minister's life. If you are to *feed the sheep*, you must put some fodder in the rack. It takes time to do this. If a preacher is constantly on the go, or spends his precious time loafing on the street or in a store, he has no just appreciation of his high and holy calling, and will soon unfit himself to occupy the pulpit.

I would suggest that you give more time

to prayer and study than you give to calling upon your people. At least, try to strike a happy medium so that you will call and then take time to store your mind with the Word and other good things.

Here are a few pertinent admonitions bearing directly upon this important matter:

1. Call upon your own members, especially the sick.
2. Call upon strangers who move into your vicinity or the town.
3. How long should you call? Not too long; perhaps, fifteen to twenty minutes. Short calls are better than long ones. Too much conversation is not wholesome.
4. Should the preacher pray and read the Bible in each home? Ordinarily, I would say yes. But circumstances must provide discretion here. It is better *not* to pray in some homes; houses where the babies are fretful and cross, or the children rude, or where strangers in the home make it undesirable to pray. Should the minister volunteer to pray or should he wait to be asked? Usually, if he prays, he must suggest it himself. But few families ask the minister to have prayer before he leaves.
5. What should be the subject of conversation when the preacher calls? The topics of the day; the family life; the church and its prosperity; the things of the kingdom. Do not be light or frivolous; remember your calling. Talk hopeful, never discouraging. Better not say anything if it is to be tinged with *bluc*. Never gossip, never criticize your brethren. Make it a point to be a first-class listener. Don't carry news from one home to another. Avoid heated controversy. Never argue about religion.

6. Be tender when you are called upon to visit homes where there is sickness or death, never rude or coarse. A few gentle words, a passage from the Word of God, a sympathetic tear, will oftentimes dispel the gloom and bring courage to the needy heart. Calling is a neglected art; you ought to study it.

7. When is the time to call? The better time usually, is the afternoon. We knew a good brother who wanted to show his zeal in calling, to visit a family before breakfast, much to their embarrassment and disgust. Take the morning hours for study and prayer and the afternoon hours for visiting your people.

Remember that experience is a great teacher; that circumstances alter cases just as long noses alter faces. Try to fit into the circumstances without embarrassment to the family or to yourself. Leave each home with a good flavor in the mouth. Never sour, but always patient and sweet. ONTARIO, CALIF.

Duties of the Ministry and the Church

By REV. J. A. KRING

OMITTING, for the present, the duty of man to God, namely, to love Him with all the heart, soul, mind, and strength, to obey Him, and to worship Him; and the duty of man to man, that is to love, to help, to forgive, to practice the Golden Rule, to respect a brother's conscience and to restore a sinning brother. I propose in this article to deal especially with the duty of the ministry toward themselves and toward the flock over which the Holy Spirit has made them overseers, the duty of the church toward the ministry, and the duty of both the ministry and the church toward the outside world. Taking them up in the order just named, let us notice in the first place the duty of the minister toward himself and the church which he pastors.

The Apostle Paul in committing the "flock of God" to the elders of Ephesus said unto them, "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood" (Acts 20: 28). I take it to be true that there is no class of men along whose pathway more subtle and more fearful temptations lie than that class which is composed of the ministry of Jesus Christ. The world, the flesh and the Devil seem to have gone into league with each other for the minister's downfall, defeat and complete overthrow. Hence the superhuman effort to get him to sidestep from his God-given work, and entangle himself with the affairs of this life; or to plunge him into heresy, fanaticism or formalism; or to involve him with undue familiarity with the opposite sex and thus ruin his influence, and wreck his spiritual and moral force for God and souls. Brother, if you expect to have power with God and influence with the people, you must not only be a man of much prayer and careful study, but you must be "an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. In fine, you must keep pure-hearted, clean-handed, level-headed, humble, and patient, and you must carry a deathless passion for dying men. Nor does your duty end here, for you must feed the flock. You must carry two kinds of gospel food for the flock, the one for the lambs, the other for the sheep. While the lambs "desire the sincere milk of the word that they may grow thereby," the sheep must have the meat of the gospel. And happy is the pastor who has enough spiritual discernment to recognize who are lambs, and who are sheep, and to give each his portion in due season. It is an unscriptural procedure and a poor policy either to choke the lambs with great chunks of gospel meat, and to offer milk to those who are of full age, even those "who by reason of use have their senses exercised to discern between both good and evil." May God in mercy give us that heroic, soldierly, pious, saintly, sane, and judicious type of ministers,

that graced the church of the first century of the Christian era.

Passing from this brief duty of the minister toward himself and the church which he pastors, let us notice in the next place the duty of the church toward the ministry. Said duty is couched in the following words: "Remember them which have the rule over you, who have spoken unto you the word of God; whose faith follow, considering the end of their conversation." "Obey them that have the rule over you; and submit yourselves; for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief; for that is unprofitable for you" (Heb. 13: 7, 17). The true minister not only preaches the word of God to his flock, but he watches over them, knowing that he must answer to the great Shepherd for his teaching, life, conduct, and example among them. In turn the church which he ministers owe it to him, themselves and God to follow his example, to receive his God-given messages, to heed his admonitions, and to co-operate with him in his quest for God and souls. He has certain rights, and so have they, and neither of them can overstep their rights without grieving the Holy Spirit, and hindering the work of God. They have a right to expect and require that he feed them with the pure milk and meat of the gospel, and he in turn has a right to an adequate support for himself and his family, for it is written that "even so hath the Lord ordained that they which preach the gospel should live of the gospel" (1 Cor. 9: 14). Show me a church where the pastor and his people love each other tenderly, respect each other's rights, share and bear each other's burdens, co-operate with each other in their undertakings for God and the lost, and keep the fire and glory of God on their souls, and I will show you a company of people that will be a terror to evildoers, eyes to the blind, feet to the lame, food to the hungry, drink to the thirsty, and a real benediction to the poor and the needy. Nothing that the Devil and hell can hatch can stand before such a people. May their tribe increase!

Then comes the duty of the pastor and the flock toward the outside world. Christ's great commission to His church was and still is "to go into all the world, and preach the gospel to every creature" (Mark 16: 15). If the report is true that 12,000,000 more people are born into the world every year than die out of it, and three-fourths of these are born in pagan and Mohammedan countries; that 100,000 die daily without God; that if those who die without God in a single year were buried in a row it would make a row three thousand miles long, and fifty feet wide; and that if this vast multitude were brought here and we were to preach the gospel to them at the rate of forty-two thousand

a day, it would take an entire generation to give all one chance to hear the good news. I say that if the above are facts in the real case, then it does not take a college graduate to see the stupendous job that lies before the so-called, Spirit-filled, Christ-sent, and heaven-backed ministry and church of the present generation. If we as a people are duty bound to give the gospel to every man that crosses our path, in the same measure in which we have received it, then surely there is no time for us to lose, else if we do, we may be guilty of the blood of souls. Oh that God would give each of us an enlarged vision of the grave duty and tremendous responsibility that rests upon us as a result of our light. What ought to be done, can be done, and as there is no great multitude to do it, it appears but proper and right for us to gather up the fragments of desire, purpose, faith, prayer, and giving, and centralizing them, and focalizing them, hold on to God until they create a spiritual force and dynamics that will rip up the mudsills of damnation, shake the foundations of hell, blow up the fortifications of the Devil, scatter the forces of evil, chase demons back to the nethermost pit for shelter, and lift sinners out of the Devil's mountain, carry them up into spiritual altitudes, give them a balloon ride with Jesus and drop them gently into the kingdom of divine grace and favor. On with the battle!

BILLINGS, MONTANA

A Great Need

By J. A. CHENAULT

TO MY mind one of our greatest needs as a church in this day and generation is an old-time genuine consecration. Not a consecration that recognizes a renewal every day, no, no, but the kind that when made stands by for all eternity. The kind that can sing out of the heart, "I'll go where you want me to go, and stay where you want me to stay; I'll be what you want me to be; I'll do what you want me to do," etc., and not take it back; one that recognizes the sovereignty of God and bows to kiss His cross, and says, "Not my will, but thine be done." If one has to be continually dying out to this, that and the other thing because it seems hard, his consecration is incomplete. A completely consecrated person is dead to the world and himself (Rom. 6: 2, and Galatians 2: 20, and 6: 14). Recently I was called to hold a meeting in a neglected spot near Granville, Tenn., fifteen miles from any railroad, where telephones were next to nothing, and some of the roads were worse than nothing. Other preachers had refused to go, but the people were hungry for the gospel and gave us a royal welcome. About fifteen got saved or sanctified, and the end is not yet, praise the Lord. Family altars were erected, babies consecrated to God in baptism, children and heads of families were saved. I preached in the home of some who were afflicted. Aunt Sarah Upchurch and her husband, Uncle Carter, live in this (Jackson) county. She is reputed to be 106 years old and has seen five generations of children and grandchildren. I baptized Uncle Carter and thirteen babies at the same time some years ago. Truly these people are as diamond in the rough. May God help us Nazarenes to dig them out. This and next month I am holding revivals at Blakesville, Kedron, and Columbia. At these points the work is very, very weak. Miss Essie Morris is going to sing for me at Kedron and Columbia. Brother Claude Stacy is now singing for me at Blakesville. Please pray for us that God may grant us gracious revivals. God bless our Editor and the HERALD readers.

COLUMBIA, TENN.

NEWS FROM THE FOREIGN FIELD

"Go Ye Into All The World"

Bresee Memorial Hospital

Opportunity for every Nazarene



To whom it may concern:

For some time we have been perfecting plans for the erection, equipping, and maintenance of an up to date hospital for men and women to be located in Tamingfu, Chihli Province, North China. The enterprise is so far perfected that it is, practically speaking, a certainty. However, in order that we may hasten it on to completion at the earliest possible date, and that the whole Church of the Nazarene may feel that it is their hospital, we are planning a special week of self-denial for Bresee Memorial Hospital. Letters to the pastors and literature to the churches will set forth the plan for the great enterprise, with the assurance that in no way will the proceeds from this special week of self-denial be taken from the regular finances of the several departments of the Church of the Nazarene. I heartily approve of the plan and most earnestly recommend that all of our pastors and people observe the last week in August (August 24-31) as a week of self-denial, and whatever may accrue from such fastings or self-denial be given as a special offering to complete the Bresee Memorial Hospital.

H. F. REYNOLDS.

"Live More Like Jesus Christ"

By REV. ROY G. CODDING

NOT long ago Dr. E. Stanley Jones, one of the orthodox, Spirit-filled Methodist missionaries to India (now on furlough in this country), delivered an address on India in Kansas City. I did not hear him but Mrs. Coddling did, and she has been giving me the benefit since then of what she could recall of his stirring address.

Dr. Jones spoke on similar lines, it seems, in the Moody Bible Institute of Chicago, June 25th. From the stenographic report of that address I give the following:

"If certain things are inevitable, then let us evangelize the inevitable. Today India is seeking national expression in the movement led by Gandhi, and asking for freedom. A great many have felt that they must criticize this and grumble, but some of us feel that the thing is inevitable and instead of standing off we must get at the heart of it with the gospel of Jesus Christ—evangelize the inevitable.

"Two great movements are taking place. First, the movement among the masses. In the last ten years 100,000 souls, over and above the losses, have been added to the Christian church in India. These have come largely from the outcaste section, thousands of them surging to the light.

"We thank God for these, but now a more remarkable mass movement is taking place in the mind of the Intelligentsia, or educated classes.

"Dr. Jones asked Gandhi, the idol of the Indian people, who call him 'a Christ-like man': 'How may we hope to make Christianity become a part of India?' And Mr. Gandhi replied, 'First, you must begin, missionaries and all, to live more like Jesus Christ. Second, I would suggest that you practice your religion without adulterating it or toning it down. Third, I want to suggest that you emphasize love, for love is central in Christianity, not love as a sentiment, but love as a working force. Fourth, I would suggest that you study the non-Christian religions more sympathetically in order to have an approach to the people.'

"These suggestions Dr. Jones summarizes as follows: 'Live more like Jesus.' Do you feel the

thud of that upon your squis? Here is an individual, but 300,000,000 people are speaking through him (their idol, whom they follow at all hazard), and he looks you full in the face and says, 'If you want to win, be more like Jesus Christ.' I thought it a great thing to be a missionary for sixteen years, but I am overwhelmed with my sense of responsibility when broken humanity looks up and says, 'If you want to conquer us, be more like your Master!'

"And 'do not tone down'—take the gospel in its rugged simplicity. When it says, leave all and follow me,' take that. Illustrating the third point, on emphasizing love, Dr. Jones said an Indian asked him, 'Why didn't Jesus strike back when He was struck in the judgment hall?' Dr. Jones replied, 'I suppose He had a right to do so, but if He had I wouldn't be talking about Him today. He would have been too much like me.' As to studying sympathetically the non-Christian religions, Dr. Jones avers, 'We should not be afraid of truth anywhere. Christ is life. Jesus is truth itself, rooted in eternal fact, and nothing can overthrow Him.' Appealing to the Institute students, he urged, 'If Christ is calling you to a difficult situation, remember there are unlimited resources at your command. Take all you need. He will walk with you. He will give you peace and power. It is a great time to be alive, and to have a Christianity, such as we have, centered in Jesus Christ the Lord.'

UNBELIEF OF THE CHURCH

The Christian that does not believe in Foreign Missions does not believe in the Great Commission. Repeat it and see.

The Christian that does not believe in Foreign Missions does not believe in the Apostles' Creed. Repeat it and see.

The Christian that does not believe in Foreign Missions does not believe in the Lord's Prayer. Repeat it and see.

The Christian that does not believe in Foreign Missions does not believe in the Doxology in Long Meter. Repeat it and see.

The Christian that does not believe in Foreign Missions in this generation believes that three hundred more millions of the heathen world ought to die before we try to tell them of Jesus Christ.

How long is this unbelief to go on? How many more millions must die before the Church of God is ready? If thou canst believe, all things are possible to him that believeth.—DR. HURNEH JOHNSON.

Self-Denial Week



The Bresee Memorial Hospital in China is one of the great institutions of the church, which must be completed in the very near future.

The self-denial week, August 24-31, was a thought of those who have the burden of this great enterprise. I am confident that when this matter is presented to our people every loyal Nazarene will gladly respond. Self-denial in this age of luxury and ease is not exceedingly popular, but as Nazarenes we must not forget that Christ has said, 'If any man will come after me, let him deny himself, and take up his cross daily, and follow me.' Let this self-denial week be a memorable event in the history of our work. Let every individual give something in the envelope. God speed the day when the entire church shall frequently practice such times of self-denial.

J. W. GOODWIN.

A Sacred Privilege



The missionary interests of our church are asking for August 24-31 as a time of prayer and sacrifice for the building of Bresee Memorial Hospital in China.

This appeal should stir the entire church, and the response should be immediate and universal. No one should be indifferent to it.

We are asked for no special amount, for no pledges, and not even

for any special cash offering, only that each person in the church deny himself some little pleasure during that week and give the price of that pleasure toward the building of a hospital in which men and women and children who have no medical aid in their sufferings and death might have the attention of a doctor or a nurse or a few doses of medicine. Who would refuse?

I look upon this not as a duty but as a grand and sacred privilege. Let us give this week, not what we are to give regularly, not a part of our tithes, not a part of our regular offerings, but something extra. Something that will represent a sacrifice or act of self-denial. All to build a hospital to the memory of our great leader now in heaven, and for the relief of China's suffering masses, thousands of whom—yes, millions—live and die without ever having had any medical attention whatsoever.

R. T. WILLIAMS.

ITEMS IN THE WORK

From REV. A. J. SMITH, Ta Ming Fu, China

Ho Chi Jan, one of our evangelists who is now taking a course in the training school, I had sent out to a village to preach last Sunday. He reports a wonderful meeting, saying forty souls had been forward to repent. The people from this village had been calling for a school teacher. They promised to furnish rooms and incidentals, but I had to tell them there were no funds to hire a teacher and that the best we could do was to send an evangelist every Sunday to preach to them and that perhaps we could give them a teacher next fall. This seemed to satisfy them, and they went home very happy. Forty souls in one meeting who are willing to come out of darkness into His glorious light! Praise God.

At Ch'ien Ch'uar, where Evangelist Lien is laboring, a school has been opened with thirty-five boys. Brother Lien told me the other day that in two weeks' time fourteen families had taken down their idols and are now serving the true God. We have a fine class of people there. They are manifesting the true spirit of Christianity.

At Pei Tai Tou, where we opened several months ago, the work is progressing nicely. One day a man came in from there and took back with him fifty New Testaments and sold them all. The people there have given us free use of about twenty ch'ien of buildings (one ch'ien is ten feet long and ten feet wide). We have a school there with over fifty enrolled. Evangelist and Mrs. Li Kuei Hsing are active there.

Everything was getting very dry here. Grain was going up in price, and it looked as if there would be a crop failure. But the Lord sent rain yesterday and during the night. This has given us new hope. Praise His dear name!

Glorify God in your body, and in your spirit, which are God's. —PAUL.

The Sunday School Lesson, August 17

By M. EMILY ELLYSON

SUBJECT: Jesus Cleanses the Temple.

LESSON TEXT: John 2:13-22.

GOLDEN TEXT: *My house shall be called the house of prayer.*—Matt. 21:13.

AFTER the manifestation of His power and glory at the wedding feast, Jesus, in company with His mother and brothers and disciples, goes to Capernaum. John tells us His stay there was short, "not many days." It is not improbable that He simply waited there until time for the great caravan of pilgrims to start on their journey to Jerusalem to attend the feast of the Passover.

We do not know whether Jesus had attended a Passover feast since the age of twelve or not. John alone mentions this earliest Passover of His ministry and relates the incidents that took place there. The main event which characterized this special Passover feast was the purging of the temple. A more opportune time could not have been chosen for teaching great truths than at this feast, for an immense multitude was there, pilgrims from every land and proselytes of every nation under the sun. Probably no race has ever been more missionary than the Messianic race. Jewish historians and philosophers, in fact all writers among the Jews, aimed to put their religion in a favorable light before the people, and these efforts were made long before the time of Jesus. It is estimated that 350,000 Hebrews had been carried captive to the Euphrates and beyond and that fewer than 50,000 returned. Hence, had there been no increase, six stayed by their own choice in the land of their exile for every one who returned. By the beginning of the Christian era these, no doubt, had increased to millions. Jesus testified to their missionary activity in His day when he said, "For ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves." Jesus did not condemn the missionary effort, but it was what they did for their converts afterward. Probably the supreme work before the time of Christ was the translation of the Scriptures. This was a magnificent achievement for it placed the sacred writings into the language of the whole civilized world. We speak here of the Septuagint.

With the Jews thus scattered everywhere it means that throughout the civilized world of that time great preparations for the Passover feast had been going on for a month. Roads and bridges were put in repair, domestic arrangements for the journey of the pilgrims must be made. Some would select this time for the tithing of their flocks and herds, which had to be done two weeks before the Passover. Others made it a time of purification in case of Levitical defilement. But what appealed to every one in the land was the appearance of the money changers. These were regularly authorized and duly accredited, for all Jews and proselytes—minors, women and slaves being excepted—had to pay the annual temple tribute of a half shekel. This had to be paid in the exact half shekel of the sanctuary, and when we take into account that all kinds of money circulated in the country, we will understand what work these money changers had to do. Foreign Jews would take advantage of these tables to get their foreign money changed. There was a great deal to be bought within the Temple area that was

needed for the feast—things to sacrifice, etc.—and it was better to get the right money from the authorized money changers than to have disputes with the dealers. Also, since all sacrificial animals must be inspected, much trouble could be avoided by a market within the enclosure. Thus they found logical reasons for the conditions Jesus found existing there when He entered.

We can see at once how the temple would be profaned by such traffic. And besides, the transactions often were not honorable; the poor were taken advantage of, a couple of pigeons being sold for as much as 15s, 6d, the proper price being only about 2d. How completely out of harmony such dealings were with the teaching of scripture. The whole of this business was in itself and from its attendant circumstances a terrible desecration and liable to gross abuse even among priestly officials, especially the high priestly family who are thought to have derived much profit from this temple market. Greed, graft, and profiteering seem, from Jewish witnesses, to have been as common in that time and place as they are today. No place however sacred was safe from these traffickers. At the age of twelve Jesus had said to His mother, "Wist ye not that I must be about my Father's business?" He now simply picked up the thread where He had dropped it on the occasion of His first visit to the temple. He was now about His Father's business, and to put an end to this desecration of His Father's house was a most suitable beginning of His Messianic work. Scarce had He entered the temple porch and walked through the court of the Gentiles, than He drove out what had defiled it. And so He ever does, He begins His ministry, whether for the individual or the church, by cleaning out defilement. He was to be Israel's refiner and purifier (Mal. 3:1-3), and He is just the same today. He said they had made His Father's house a den of robbers by their infamous business. Right there in the court of the Gentiles, filling the sacred temple with stench and filth, were penned flocks of sheep and oxen, and this was the entrance court to the temple of God. No wonder Jesus brought into use the scourge whip of rushes and drove the animals and doves out; no wonder He upset the tables of the money changers and said to the pigeon dealers, "Take these things hence, make not my Father's house an house of merchandise." It was a scene worth witnessing by every true son of Abraham. What a house cleaning! What a protest against that God-forgetting people! And well they knew that His denunciations were true, that He was right.

His presence must have awed them; His words awakened their conscience, for when they did gather courage to come forward they did not reprove Him. With fox-like cunning they only ask Him for a sign which would warrant such assumption of authority. That first act of Jesus determined their mutual position and with that first conflict the

end was involved. He had then, as always, but one sign to give. "Destroy this temple and He would raise it up in three days." Thus He met their challenge for a sign by the challenge of a sign. Crucify Him and He would rise again, let them suppress the Christ and He would triumph. They should have known that the true Holy of Holies was the Messiah Himself, as John had thus proclaimed Him.

Another thought is here involved. The temple was the very center of the Mosaic system. In defiling, or permitting it to be defiled, they were striking right at the heart of this whole system and testifying by their actions that for them its real significance was fast passing away. Jesus might have said, "Go on, finish the work of ruin which you have begun, but in three days I will raise up through my death and resurrection a temple more lasting and far greater than any material building, a living church, a temple of the Holy Ghost; and finally this living church will be presented to me a glorious church without spot or wrinkle or any such thing, but holy and without blemish." Reader, do we measure up to the standard or are we defiling the temple of God? He who defiles this temple, him will God destroy. Let us get the sheep, the oxen, the pigeons, the doves, the money changers, all unholy and unclean practices out of the enclosure of God's tabernacle so that when He comes all will be pure and clean and we will rejoice as His spotless Bride.

THE BINGHAMTON, N. Y., CAMPAIGN

The Binghamton campaign was a decisive victory for Home Missions on the New York District, and what was done here can be done in any city in America. It was the result of the faith, prayer and sacrifice of George H. Moore (the baker) who backed the entire campaign, and God backed him as He always will a man of faith and courage, who will launch out on His promises.

There was no Church of the Nazarene in Binghamton, a city of some one hundred thousand people, but holiness people scattered all through the city like sheep without a shepherd, just waiting for something to turn up. The John Wesley Nazarene Church in Brooklyn furnished a big gospel tent, sixty feet square for the occasion as their part of Home Mission work there. The writer, together with his family of musicians, and L. C. Messer song leader put the campaign over. These singers and musicians attracted the crowd, and the writer did the preaching, and God came in old-time power.

This campaign lasted three weeks, four Sundays, and resulted in the organization of a Nazarene church with forty members, and a Sunday school with fifty, and a strong Nazarene Young People's Society. This church has secured the services of Rev. A. H. Park as pastor. They have rented him a parsonage at forty dollars per month, a hall in which they will worship until they can build, at \$25 per month, and are paying their preacher \$100 per month and house rent, making a total of about \$175 per month in their local budget.

They have already begun negotiations for a church building. We were surrounded by Slavs and Poles, who are mostly Greek Catholics and one of our Sunday school teachers, Mrs. Lewis, has a large class of these foreign children, teaching them full salvation.

The first thing that we did was to put up a sign sixteen feet long: "Old-time Revival, Church of the Nazarene," and people read it while we put up the tent, then they knew what was coming. We scattered many tracts, telling what the Church of the Nazarene is and what we stand for. This gave out the needed information. We handed out HERALDS of HOLINESS and took subscriptions, thus making good Nazarenes out of them. We spread a good table, with well cooked food, rang the dinner bell long and loud and they came and rejoiced with us.

This church is less than thirty days old at this writing, but it has subscribed into the funds of the District and general needs of the church nearly one thousand dollars; while the expenses of the cam-

We are omitting the Young People's page this week, as the material, including the discussion of the topic, was destroyed in the fire at the Publishing House.

paign cost the Home Mission Board \$172.13 outside of what was paid by the people in Binghamton. *Do Home Missions Pay?* Of this amount coming from the baby church \$300 will go to Foreign Missions. If we had the proportion adopted by the General Board for Missions, namely, 100 per cent Missions, 60 per cent Foreign, 10 per cent General Home Missions and 30 per cent District Home Missions, we could soon meet all deficits in Foreign Missions and send out all the God-called missionaries now on our available list. *It can be done.*

C. B. JERNIGAN, Dist. Supt.

NORTH PACIFIC DISTRICT

We are thanking God for the victories He has given us the past month. The tent campaigns have been times of soul saving. At Millington, out from Marshfield, Oregon, there was a stirring among the people until unsaved men would correct each other for swearing, saying, "Haven't you heard the preaching at the tent?" The tent has now been pitched in Marshfield, with Brother M. L. Balteore doing the preaching and William Godfrey and wife are in charge of the music. Help us pray that Coos Bay country shall be blessed with an old-time revival. Amen!

The meeting at Cottage Grove, Ore., closed in triumph with the organization of a church with thirteen charter members. They chose Rev. T. P. Bissell as their pastor, and the band are planning an aggressive warfare for souls.

We had a battle at Goble, Ore., where Miss Pinnell assisted me with the music and the children's meetings, but God saw us through. Here we organized with a good class of twenty-one members, calling it the Beaver Home Church of the Nazarene. Rev. C. D. Norris has been preaching to this people as an outpost to his Kalama, Wash., charge. He will continue to pastor this flock, who propose to build a church soon.

This week we begin a siege meeting under the tent at Kelso, Wash., which is the twin city of Longview, the noted rapidly growing lumber city of the Columbia. I will assist Rev. Aaron Wells and Miss Bonat in this meeting. We plan by the grace of God to get our feet down permanently in this great country.

Brother D. P. Henry and his people are entering into a tent meeting with Rev. J. T. Little and Miss Louise Pinnell as workers at Centralia, Wash. They plan to open up several new places in that vicinity.

The Nazarenes of the north end of the District are engaged in a siege meeting at Oak Harbor, Wash., with Mrs. Delance Wallace and Rev. and Mrs. N. J. DeBoef in charge. The meetings are being held in the gymnasium, and they are sowing down the island with advertising. One day of the meeting is to be Nampa Day, when all the students from the surrounding country will be present to enthuse other young people with a desire to attend our college. We are expecting great things from the Oak Harbor meeting. Let all our people pray for these campaigns.

E. J. LORD.

EASTERN COLORADO-WYOMING DISTRICT

We closed our four years' work as Superintendent of the New Mexico District May 13th. Five days later, unexpectedly to us, we were elected to the superintendency of the Eastern-Colorado Wyoming District. Mrs. Davis was also elected District Evangelist. June 1st found us on the field and busy at our job. We are getting over the District as fast as we can, and are finding the churches generally in a prosperous spiritual condition.

Rev. A. E. Sanner, who was Superintendent for four or five years, and Rev. D. I. Vanderpool, who was Superintendent for the past two years, both did excellent work, and the splendid growth during the past years is due to a large extent to their wise and godly leadership. Then the Lord has given us a fine lot of able, zealous, and Spirit-filled pastors to carry forward the work of this great District. A beautiful spirit of harmony and love prevails.

A number of good meetings have been conducted since the Assembly. Rev. D. I. Vanderpool conducted a good revival with Rev. T. P. Dunn and his church at Golden. General Superintendent Williams and family have been on the District for a few weeks. He has conducted short meetings at Colorado Springs and Boulder with souls at each place. The meeting at Boulder continues with Rev. Spindler, evangelist. General Superintendent Wil-

Uncle Buddie's Good Samaritan Chats

Beloved Samaritans:

I left you last week at Lake Charles, La. This is a beautiful little city of some sixteen thousand fine, happy people, many of them church members. The city is not large enough to create a very great excitement, and yet large enough to furnish plenty of fine people with good homes and plenty of work. Lake Charles is a fine lumber city with large mills, and a fine lake adjoining, and fine, large rivers all around the city. The weather is never very cold, and with the breeze off the rivers and lakes they are delivered from much heat that other parts of the state have to battle with. Lake Charles has many fine business blocks and banks, while some of its homes would do credit to a city of a hundred thousand population. Rev. W. D. McGraw is our splendid pastor here, and he is doing well. We have a very large parsonage. This good church is the work of that self-sacrificing man known as the Rev. C. E. Woodson, who is now pastor at Jonesboro. Brother Woodson has been District Superintendent on the Louisiana District and pastor at Jonesboro for a number of years. He built the church at Lake Charles.

We now have a fine pastor at Alexandria, our little Sister Akin. Her noble husband is now our Louisiana District Superintendent. I did not get to see them, but met several of our good pastors in that country. One of our Texas pastors, Brother King, from Orange, Texas, was with us several days. He is doing a fine work at Orange. On Saturday while at Lake Charles we had the nicest fishing trip out to one of the large rivers and had splendid fishing. My good luck was to catch one but the other friends caught several, and they were fried on the banks of the river. As they did not catch all that the whole crowd could eat they planned to give this old preacher all that he could eat, even if nobody else got any. Don't you think that was kind in them? After the fish were all eaten, and the band had gathered together, we had prayers on the banks of the beautiful river, and then drove back to the city, and had preaching at night. On Sunday we just simply had preaching all day. I preached four times during the day. At night we moved out into the yard, and I think the M. E. South preacher dismissed his services and all came to the Nazarene church. That was indeed very kind in this good man. We had Rev. T. D. Lipscomb, the M. E. South pastor from Sulphur, with us most of the time. He is now a subscriber to the HERALD of HOLINESS and a most excellent gentleman. Our companionship was most blessed.

From Lake Charles we made our way across the country to Houston, Texas. Here we have a most excellent pastor, the

Rev. J. E. Moore. He is doing things in Houston, and is a young man with ability and vision and I predict that if he stays in Houston in a few years he will have a church of several hundred members. He had secured the large tabernacle that was built for the Raymond Richey meeting and I spoke there Monday night, July 2nd. The tabernacle is large and I think we had a thousand or more out. Brother Richey closed out Sunday night but as he had to hurry on to Austin for a convention I did not get to meet him, but I had the pleasure of meeting his mother and father, and I think one of his sisters. I met there many old friends of many years. We had a beautiful service and I think nearly a hundred hands were raised for prayer. The spirit of the meeting was beautiful, and although my voice was bad, I made the people hear me all right. For some time I have been laboring under a bad voice but after all it is perfectly natural for a man of my age trying to preach three or four times on Sunday to knock out his voice. My stay in Houston with Brother Moore was most delightful but at an early hour on Tuesday morning, July 8, we were up, and were taking in the city market before train time. Houston is becoming a great city. They have dredged the river from Houston to the ocean, and are bringing the great ocean liners up to Houston. Last year they shipped out more than one million bales of cotton to all parts of the world from that one city. We drove through the beautiful Rice School grounds, which is one of the most beautiful places in the Southwest. I was told that they teach that our grandfathers used to be monkeys and probably swung from those great trees by their tails. It is surely wonderful what a religious infidel can discover, but I say it truthfully that I have never seen a she monkey traveling on the train with a looking glass, a paint box and a dope stick. I wonder if the old monkeys would claim kin with us after we have made such wonderful progress. Well, it is about time for Jesus to come back and run the Devil off the land and give it to the saints. The Book says that the saints shall inherit the earth and shall delight themselves in the abundance of peace. That day is coming, and let no man throw away his hope because the world, the flesh and the Devil are against him. It is sometimes stated among us holiness people that we are making no progress because no great doctors and lawyers are coming to us. They never will and if we common people cast away our hope because the great are not going, we will grieve God's Spirit, and will go down to the pit of damnation with the rich and the worldly. Let every Nazarene keep all he has and get all he can. Amen.

In perfect love and all for Jesus,

UNCLE BUDDIE.

Williams begins a revival Sunday, July 27th, with the Denver church. Evangelists J. M. Ford and Albert Crane are in a campaign at Longmont.

Rev. Mrs. Elsie McGaughey recently closed a good revival at Holyoke. This is a new field for our work. Rev. Wells, pastor at Arnel, conducted a revival with Plum Valley church which resulted in much good. Mrs. Davis and I recently held a revival with our newly organized church at Trinidad,

in which a number received pardon and purity. Rev. H. N. Land, of Pasadena, Calif., came and took the pastorate during the meeting. Brother and Sister Land are a fine team. At the close of the Trinidad meeting some money was raised and a lot, with concrete basement under way of construction, was purchased for a Nazarene church.

Many of our churches are planning revivals for the summer and early fall. Weak points are to be

strengthened and new fields entered. We believe there are great victories ahead for us. The budget system is working well here.

We covet an interest in your prayers for the work of this great District.

C. W. DAVIS, Dist. Supt.

SMITH MILLS, MASS., CAMPMEETING

The success of the Union Holiness Campmeeting of July, 1924, at Smith Mills, Mass., in the ten acre grove owned by the association, was a cause of satisfaction and thanksgiving to the committee and others who had prayed and toiled so hard to make it possible. The attendance was the largest in the history of the camp, taxing the improved and enlarged accommodation to the utmost.

The stirring Holy Ghost preaching of Rev. and Mrs. John Thomas, Rev. E. E. Angell's inspiring Bible studies, the rousing song services with their "Wonderful, Wonderful, Jesus is to me," conducted by Sister Manning with Sister Beers at the piano, the early morning prayer, the men's prayer circle under the big pine in the woods, and the women's in the tents, the manifest presence of God in convicting, converting and sanctifying precious souls, the fellowship among preachers and members of various denominations, the good food and attractive surroundings, with other features of a good, old-fashioned Holiness Campmeeting all contributed to arouse in the hearts of many a keen anticipation of another and greater gathering, in the same spot next summer if Jesus tarries.

REPORTER.

MEXICAN NAZARENE ASSEMBLY

The Southwest Mexican District Assembly convened in El Paso, Texas, July 15 to 20 with Rev. J. D. Scott in the chair. Although Santa Rita was without pastor every church sent a delegation, in all there were twenty-four.

Rev. C. Morales, son-in-law of Dr. V. G. Santin, was to have charge of the evangelistic services but could not be present, however God honored the preaching of Rev. J. D. Scott and others with precious fruit.

The only change in the pastorate was the appointment of H. J. Kerns as pastor of the El Paso church. (Brother and Sister E. Y. Davis leaving the District for Coban, Guatemala, where they will have charge of the new boys' school. We keenly regret the loss of these faithful servants.) There were no other changes.

Considering everything, while our District has had a heavy exodus on account of the roaming age, we have held our own and pray that God will supply the vacancies in the pastorate and open the door to supply their needs. While we as a District are a small people, we join hands with all of God's elect, with one purpose, to lift up the Christ, honor the Holy Ghost and glorify our Father in heaven until He says it is enough.

H. J. KERNS.

NORTHERN CALIFORNIA DISTRICT

We have assumed our new responsibilities, having been elected District Superintendent of the Northern California District at our Assembly which convened at Sacramento, Calif., June 4-8. Because of certain conditions which have arisen, it has been necessary to make certain changes in pastorates with three of our churches. One of our pastors has been ill, and has been unable to fill his pulpit. Others have been delayed in reaching their charges, having come to us from other Districts, and likewise their pulpits have been supplied.

We have been engaged in a tent campaign at Modesto, Calif., for the past four weeks where we have had a large attendance, and a very fruitful meeting, and where we expect to establish a new work for our church. We have other campaigns in progress on the District at present which promise to be successful in opening new fields and establishing new churches.

Northern California District covers a large area—from the northern line of the state, to a line seven hundred miles, by about three hundred miles wide, including the state of Nevada. Hence, in spite of the fact that we have a vigorous work, and a membership of nearly twelve hundred, this vast territory is practically untouched.

We have some splendid workers, in fact some of the cream of the church are to be found here. We

need men and women with a depth of vision who can see new churches springing up to grace our splendid organization, be a living monument to the mighty power of God to save from sin, and gather into the fold our precious boys and girls.

FRANK B. SMITH, Dist. Supt.

CAMPMEETING, CARO, MICH.

We closed the Eleventh Annual Campmeeting of the Tuscola County Holiness Association last night, July 6th, at Caro, Mich. God was in the camp from start to finish. Rev. F. W. Cox of Lisbon, Ohio, and Rev. Redmon and his excellent wife from Indiana were the other workers. All these evangelists kept in blessed unity with God and each other. Their preaching was of a splendid order, and all that any camp or church could ever wish. Finances were met and about \$475 pledged for next year's camp. We hope to buy our own grounds in another year. Some souls sought and blessedly found the Lord. There were some blessed cases of healing. The attendance was good and the entire camp took a big swing heavenward. The camp of 1924 has gone into history with blessed fragrance, and we are looking forward to 1925 with greater expectations.

REV. F. P. HOSNER, President.

REVIVAL AND CHURCH NEWS

FROM OSKALOOSA, IOWA the church reporter says, "Our new pastor, Rev. G. F. Jacobs of University Park, is endearing himself to the hearts of the people. Souls are being saved, sanctified and healed, both in the Sunday services and during the week. An increase in attendance is noted, especially in the Young People's Society and in the prayer meetings. Pianos are being made to have tent meetings with Rev. Jacobs as evangelist within a short time."

EVANGELIST E. W. KIEMEL, writing of the tent meeting at Junction City, Kas., says, "We did not have a big meeting, but the Church of the Nazarene has won a warm place in the hearts of many of the people. We did not get to organize, but we have a number of fine Nazarenes and they will soon, we hope, have a church there." Brother Kiemel is now in a meeting at Woodbine, Kas., and earnestly desires the prayers of our readers.

"AT EVANSVILLE, IND., Sunday, July 20th was a great day with District Superintendent Short and wife with us. Mrs. Short had the morning service. After she sang a special song she preached and at the close two men who had recently been saved, came to the altar and sought and found the blessing. Brother Short brought a stirring sermon on opportunity at the night service and six persons prayed through to definite, blood-bought victory. Brother Short stayed over and held the annual church meeting on Monday night, at which time the church lacked only one vote of giving the pastor a unanimous call for next year. During this Assembly year we have had two good revival meetings with permanent results, but best of all there is a continuous evangelistic spirit and souls are being saved at the regular services. Every one seems to be looking ahead and believing for a great year next year. Truly God is helping us to meet our budget apportionments and all other needs. We expect to be able by Assembly time to have every item up in full."—Wm. C. Christmas, church secretary.

REV. J. N. HAMPE, who for four years has been pastor at Pomona, Calif., stopped at Topeka, Kas. on his way east, on Sunday, June 29th. He preached twice and one young woman sought and professed sanctification. He says of the Topeka church, "Brother Clayton is doing splendid work and the

church appears prosperous under his ministry."

"The three-day holiness convention at Cherry Valley, Ohio, church proved a great blessing to our people. The tabernacle was filled every service and thirty souls prayed through to definite victory. Rev. J. N. Hampe of Pomona, Calif., preached with unflinching and unfeigned truth that was very beneficial. Another class of excellent members will be taken in next Sunday which will more than double our membership for the past year."—Howard Smith, pastor.

THE SUNDAY SCHOOL OF NEWTON, KAS., church had a great Sunday school outing on the Fourth of July when we went to a grove six miles in the country and had an old-fashioned Fourth of July dinner with all that goes with it. Prof. A. S. London and wife of Bresee Theological College, Hutchinson, Kas., were with us. Their special singing was enjoyed and he gave us an excellent address on 'The Sunday School Teacher.' Our hearts were stirred and enthused by this address. Several of our young people are going to Hutchinson to school this year."—A. L. Hipple, pastor.

REV. N. J. HEPBURN, WRITING FROM PASADENA, CAL., says, "The first of June we closed our third year as pastor with the Yakima, Wash., church. In this church we found some of the most loyal and deeply consecrated people we ever hope to find—a congregation who stood by the old-fashioned gospel straight through. During our stay in Yakima as pastor we had three winter revivals and two campmeetings and God gave us splendid revivals in all of these meetings in which several hundred souls were converted and sanctified. Ninety-seven united with the church during the three years. Thirty-five splendid young men and women were saved, sanctified, came into the church and joined the Young People's Society. We had as high as eighty-five in the N. Y. P. S. at that place. We resigned at the close of this year and plan to take up evangelistic work in which field we have served for thirteen years, mostly before we became associated with the Church of the Nazarene. We are now engaged in the battle for a revival with Rev. Linaweaver and the East Washington St. Church at Pasadena. God is setting His seal upon our efforts and the church is praying for an old-fashioned breaking up and outpouring of the Holy Ghost."

EVANGELIST J. B. MCBRIDE, writing of the meeting at Cooperdale, Ohio, says, "We closed last night, July 23d, with the dedication of the church. Souls were saved and sanctified throughout the meeting, and the crowds were good. The prospects for our church there are fine. District Superintendent Herrell dedicated the church with appropriate ceremony while the blessing of God was upon all. Rev. C. R. Chilton from Warren, Pa., was present and delivered a great message. He had served these people many years before he came to the Church of the Nazarene. Rev. H. H. Stahl who has had charge of the work in connection with his Cochocton church, assisted by his noble wife and children, with Sister Willis Goodwin, furnished fine music for the meeting. Brother Stahl is loved by all the people."

DISTRICT SUPERINTENDENT OLIVER OF ARKANSAS, writes, "I am recovering from my recent illness. God spared me to preach holiness—that shall be my theme. You do not know how I appreciate your prayers. Seven weeks today since the doctor was first called and seven weeks last Sunday since I could do any work. It was such a pleasure to me to suffer for Jesus, and suffer I did, indescribably, but I am here and the old Devil will hear from me yet."

THE WANN, OKLA., CHURCH has just closed a meeting which extended over four Sundays with Rev. D. M. Spell as evangelist. We feel that some good, solid work was done, more than a score of souls bowed at the altar, and were definitely blessed. Brother Spell did not fail to let the old gospel plow down deep and we are praising God for sending him our way. His daughter Eva was used of the Lord at the piano and in working among the young people. We have called our pastor, Rev. Herman Morris, back for another year and feel that God has great things in store for us under the leadership of this consecrated young man."—Mary P. Harris, reporter.

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The Heaven-Bound King of the Zoo. Humor, satire and logic are used very effectively in this booklet to disprove and confuse the hypothetical and unscriptural statements of evolutionists. Written in simple language so that you don't have to be a scholar to understand it. It will amuse you and furnish hundreds of unanswerable arguments with which to defend the Genesis account of creation. Get the book. 32 pages. Only 15c, prepaid.

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"OUR CHURCH AT HENRYETTA, OKLA., was partially destroyed by fire yesterday (July 24th). It is not known just what caused the fire. It started in the roof, and practically destroyed the entire roof. The loss was fully covered by insurance, taken out only about three weeks ago. We are happy to report that Rev. George H. Harmon, our pastor, has been recalled by a unanimous vote. This has been a most wonderful year for the church here and we look forward to greater things in the Lord."—Guy Radebaugh, church secretary.

FROM PILOT POINT, TEXAS, PASTOR A. S. RIDOUT writes, "We are very glad for the great victory God is giving us. We have been pastor of Pilot Point church about seven months. These months have not been without their battles, but through them all God has not forsaken us. All the appointments for the entire year are paid, which amount to something like \$1800. The church has been kind enough to give us a month's vacation, which we have spent in revival meetings at our old home near Des Arc, Ark. God gave us one of the best meetings we have been in for several years. We feel greatly encouraged to push on until Jesus comes. We saw our old friends and relatives pray through to God and the community in general was greatly blessed. We say Amen for Jesus. Pray for us. We really mean to go through with the Lord and be a blessing if we can."

"THE CHURCH AT OTTAWA, KAS., is making splendid progress. God is helping us along all lines. We closed a splendid revival meeting Sunday, July 20th. Rev. C. J. Garrett did the preaching which was very effective. Rev. H. W. Anderson and wife were in charge of the music. Brother Garrett is a strong evangelist and knows how to stand by the church and pastor. Brother and Sister Anderson are consecrated workers that are well liked by the people wherever they go. Between seventy five and one hundred were forward during the revival. Six have united with the church and many more we believe will do likewise. We are called back unanimously for another year. Things are looking up and our hearts are encouraged."—E. R. Shook, pastor.

PASTOR CLYDE E. GREEN, NEWPORT, KY., writes, "It seemed to be the general opinion that the meeting we just closed in the city park with Evangelist E. Arthur Lewis was the best in the history of the church. So many spoke of the beautiful poise and perfect balance of the evangelist that we feel it should be mentioned. From the very first Brother Lewis's messages and songs took deep hold on the crowds and in all there were 145 seekers, many of whom came through so brightly. Lewis sure does pull hard for the church which is evidenced by the fact that on the last Sunday we received thirty-five members. On the last Sunday afternoon the pastor raised in subscriptions \$1,500 to be paid within one year on the church debt. A liberal offering was given to the evangelist and on the last Sunday night the evangelist raised over \$100 as a love offering for the pastor. Several musicians as well as students from God's Bible School just over the river in Cincinnati rendered much valuable and appreciated assistance."

PASTOR F. W. DOMINA, OF HAVERHILL, MASS., writes, "It was my pleasure to spend ten days with our church in Bloomsburg, Pa., July 11-20, Brother J. H. Parker, pastor. While the most of the time was given to prophetic teaching, by request, the Lord graciously blessed His word to the instruction and help of the church, and the salvation of souls. We had thirty-two seekers at the altar, some good cases of young and old. As in other places, we found some good, loyal Nazarenes who are willing to walk in the light, and follow the teachings of the Book. We were favored with remarkable weather for tent meetings, and the Lord of hosts was in our midst. Brother Parker is a royal good fellow, and he is leading the Bloomsburg church on to greater things for God. He is a man of vision and push and is urging his church forward to larger undertakings in that beautiful city. The Lord gave us a great day the closing Sunday. The morning service in the church was marked with glory and power, tears of joy and shouts of triumph. The evening service in the tent will not soon be forgotten. A good company gathered in the tent from the city and the surrounding towns. The

Fire Delays Publication

THIS issue of the HERALD OF HOLINESS has been delayed on account of fire which broke out in our factory on the night of the 25th.

The cause of the blaze has not been determined.

The fire was confined to a basement room used for storing paper. A large amount of paper stock was on hand and the damage was considerable but the loss is fully covered by insurance.

The fire hazard is increased by the type of building in which we are located, which is not adapted to manufacturing conditions and which, with our growing business, becomes steadily more inadequate. However the utmost precaution is continually taken to guard against fire. Inspectors have frequently commended us on the absence of oily waste and paper which accumulate so quickly in a print shop.

Our three linotype machines were damaged by water and it has been a tedious and lengthy task to get them into working condition again, making it necessary to dismantle them and send to the factory for many new parts. One of them is now operating and we have managed to get this issue set up. Although it does not measure up to our standard of typography, you will agree that it is better than no paper at all.

In another week we expect to be operating under normal conditions.

We are deeply grateful that the office with our records and subscription lists was unburnt. We feel that the hand of the Lord has been with us for good. When we look back and see how we have been enabled to carry on our work and to increase in every department of our business, in spite of the handicaps and inadequate facilities we feel to say, "Hitherto hath the Lord helped us."

MERVEL LUNN, Manager.

power and glory of the Lord was on from the start, and we closed with some fourteen at the altar, and conviction resting on many others. For so short a meeting it was a success in every way. Praise God for the privilege of laboring with these good brethren."

EVANGELIST J. H. CRAWFORD, OF HOOKER, OKLA., is at present engaged in a meeting at Caney, Kas. He says, "Our meeting started well Sunday night with all seats filled. This is an open air meeting on a big grassy lawn, covered with spreading elm trees. Hungry hearts are here and God is blessing. Pray that God may give us a great meeting. I have an open date at the close of this meeting, August 11 to 24."

EVANGELISTS E. E. AND ORA TURNER, writing from Vassar, Mich., say, "On July 6th we began a tent meeting with a small and struggling band of eight or ten people. The opening was indeed very small, but from night to night the crowds increased and also the interest and soon the wall of prejudice which was so high, began to disappear and Holy Ghost conviction settled on the entire city. There were eighty professions in all. They had no place in which to worship, so on the last night of the meeting we took pledges to be paid in ninety days

and raised \$1,069 for a tabernacle, the work on same to begin soon. The pastor who has been laboring with the little band had received only a small sum as an offering. The people were given the opportunity to give weekly to his support and \$25.00 was freely given. A nice class of ten substantial members were received in to the church and fifteen others will follow soon. Thirteen subscriptions to the HERALD were secured. We go to Cass City for our next and fourteenth campaign for this year. God has wonderfully answered prayer, and many souls have found God. To Him be all the glory."

JOHNNIE DANCE, WHO WITH MISS DELLA SMITH is doing pastoral work at Mt. Vernon, Ill., writes, "Rev. Freddie Thomas, the 'boy preacher' of Bloomington, Ill., has just closed a wonderful revival which resulted in thirty-six professions. Brother Thomas won the hearts and confidence of the churches of South Vernon. He is an old-time, fearless holiness preacher, sound in doctrine and a great believer in prayer. Conviction was deep and a real work was wrought for God. His mother, Mrs. R. P. Thomas, came the last week and blessed us with special songs and two deep, heart-searching messages. We hope to close up the Assembly year with gracious victory. The church is enjoying perfect harmony and has bright prospects for the future."

AT SAN DIEGO, CALIF., a double wedding took place on the evening of July 8th when Miss Ruth Philena Crane, daughter of Mr. and Mrs. Charles Crane of Pacific Beach, Calif., became the bride of George W. Spaite of Pasadena; and Miss Lena Zinser, daughter of J. G. Zinser of San Diego, was united in marriage with Mr. Leo Thomas Borbe of Pasadena, the ministers officiating were Rev. Fred H. Ross and Prof. L. A. Reed. These young people have all been students at Pasadena College and expect to be engaged in the work of the Lord.

EVANGELISTS G. F. AND BYRDIE OWEN send in a list of subscriptions from Mart, Texas, and say, "Just closed a very fine ten days' revival with the Kirk church at Mart, Texas." The people received us with no little kindness, and received with eagerness the message in song and sermon."

FROM DENVER, COLO., CHURCH we have received the following: "Our pastor, Rev. A. G. Crockett, and his good wife, after entering their eighth year as pastors of this church have accepted a unanimous call to the Long Beach, Calif. church. His resignation came as a great surprise and shock and was accepted with great reluctance and tabled for a time to let the constituency come to a more gradual change, being fully accepted at a later date, to take effect in thirty or sixty days. Surely our loss is the gain of the Long Beach church. Over seven thousand souls have been saved at the altar of this church under his ministry and the gradual change in Brother Crockett's preaching has kept his and his people's hearts and minds fresh and aglow under the blessing of the Holy Ghost. There were twenty at the altar last Sunday—may it ever be so.—M. M. Short, E. Burden, C. D. Andrus.

REV. D. M. SPELL, 910 W. 3rd St., Bartlesville, Okla., is again entering the evangelistic field. He has just closed a good meeting at Wann, Okla.

PASTOR CHARLES A. BROWN, OF PITTSBURGH, PA., writes, "We are still in the battle against sin in this wicked city and the dear Lord is with us. Not since we were blessed in having with us Brother J. C. Henson of Eastern Nazarene College, Wollaston, Mass., who spoke to us with power from the Word and also represented the school. The first Sunday in each month we have our all day holiness meeting, which are seasons of helpfulness. The first Sunday in July we had with us Brother Philip Geiter, pastor at East Palestine, Ohio. He was certainly used of the Lord and his work with the young people was greatly enjoyed. His messages in song and preaching were messages of power and glory. Our Personal Worker's League is still doing good work in the rescue homes of the city. They are seeing souls get to God every now and then. Our midweek prayermeeting and our cottage prayermeetings are times of refreshing from the Lord. At our Sunday afternoon, open air meetings at Grandview Park good crowds greet us

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and are attentive to the music and the Word. Our Sunday school and N. Y. P. S. are doing good work, especially can this be said of the Junior work. Our Sunday services are owned of the Lord considering everything and our crowds are good notwithstanding the fact that other special meetings in the neighborhood take away some of the folks. We covet your earnest prayers."

Mr. and Mrs. B. H. MAYBURY, RIO GRANDE, N. J., announce the arrival at the parsonage of a seven pound boy, Paul Calvin, on July 20th.

PASTOR D. RAND PIERCE, OF CANBY, ORE., writes, "It was with no small sense of relief that we passed over the responsibility of pastoring First Church, Portland, Oregon, to assume the oversight of the church at Canby. Here we have already been made to feel the love and sympathetic co-operation of a devoted people. They have a nice church building and bungalow parsonage, which they specially tinted and furnished for us. Among other encouraging features of the work, we are blessed with a fine lot of young people. We have already organized them into a volunteer chorus for Sunday nights. Waves of Glory No. 2 have been ordered for the congregation and we expect to see the salvation of lost souls in the midst. We are very sorry to report that Rev. G. C. Wicker, our predecessor in the pastorate for five years here, is greatly afflicted with vein trouble in his lower limbs and is confined to his bed. We trust he will be remembered in prayer by the saints."

THE CIRCULATION MANAGER'S note this week says, "Received a list of five HERALD of HOLINESS subscriptions from Evangelist Lee L. Hannic, in a meeting at McAllen, Texas; six from Oscar Hudson, Racine, Wis.; thirteen from Rev. H. W. Welsh, Xenia, Ohio; four from J. E. Hunt, Blackwell, Okla.; ten from Chas. E. Ratcliffe, Venice, Calif.; five from Evangelist Lum Jones, Princeton, Ind.; five from Mrs. R. T. Kissell, Council Bluffs, Iowa; thirteen from Evangelist B. T. Flanery; twelve

from Evangelist E. E. Turner, just closing a meeting at Vassar, Mich.; five from E. S. Rakes, Higgins, Texas; four from R. A. Herren, Pres. N. Y. P. S., Lawrence, Kas; twelve from Mrs. Fannie Payne, just closing a meeting at Comanche, Okla.; four from Rev. D. M. Spell, just closing a meeting at Wann, Okla.; four from Rev. G. F. Owen, from a meeting at Mart, Texas; seven from Rev. C. R. Pearson, Greencastle, Ind.; sixty-five from Bud Robinson; and fourteen from Rev. A. McNaughton, Potlatch, Idaho.

DISTRICT SUPERINTENDENT MONTGOMERY, OF KY., says, "The last ten days of my summer vacation were spent with the Vigo Holiness Association at Terre Haute, Ind., where a fine campmeeting closed in triumph and victory Sunday, July 20th. This is a young camp with a great future. There are ten holiness churches in Terre Haute with as fine a bunch of pastors as can be found, all connected with the association, with that beautiful spirit of unity and love prevailing among the preachers of the city. We had a hard pull in the beginning, but the people prayed until God answered. Fifteen responded to the call on Wednesday night, and the altar was well lined each night, especially until the close. A number of Catholics were saved, and four or five prayed through who were past sixty, some of them never having been saved before. Rev. J. D. Jester of Indianapolis had charge of the music. Doubtless he was the greatest drawing feature of the encampment. He is an excellent singer. Brother and Sister King, from the West Indies Islands stirred our hearts on Missions Sunday morning until we can never be the same again. We received 125 members into the association Sunday night, and plans are being made for greater things in the future."

"THE NASHVILLE, TENN., CAMPMEETING has been in progress for a week. Large crowds are attending the services. The evangelist, Rev. O. G. Minglehoff of Wilmore, Ky., is preaching in the power of the Holy Spirit. He has a wonderful insight into Bible truth and his messages are searching, convincing and uplifting. Souls are being saved, reclaimed and sanctified. The meeting will continue until August 3d."—T. C. Young.

Miss Mildred Speakes, daughter of Rev. and Mrs. Jos. N. Speakes, and Mr. Robert Edwards were united in marriage at the First Church of the Nazarene, Kansas City, Mo., on the evening of July 28th. Miss Speakes has been a faithful employee of the Publishing House for several years, and the HERALD of HOLINESS wishes this estimable young couple the highest happiness.

ANNOUNCEMENTS

NOTICE—We wish to engage an evangelist for 23d annual campmeeting of the Franklin County Association, date Sept. 11-21. None except well recommended and efficient workers need answer. Write or wire me at once.—J. D. Edgin, Ozark, Ark.

RECOMMENDATION—I take this opportunity to commend Miss Marion Livingston of Hereford, Texas as a Bible teacher. She is a graduate of the Moody Bible Institute, Chicago, and during the past three years has taught Bible in the high school and grammar school here. She does not teach creeds, but teaches the Bible as the Word of God. She is a graduate of the Nebraska State Normal, and before attending the Moody Bible Institute, was a successful grade and high school teacher in Omaha. Miss Livingston leaves here very highly recommended.—Mrs. W. T. Batchelar, Hereford, Texas.

RECOMMENDATION—It affords me great pleasure to recommend to any one who needs a singer, our Brother Geo. W. Forsee, of Coffeyville, Kans. Brother Forsee has had training and experience, and will make you good help. He is a young man and a member of our church at Coffeyville. He is ready to go anywhere, and all the time. Write him at Coffeyville, Kans., in care of Nazarene church.—W. A. Menneke, pastor.

NOTICE—We were recalled to the pastorate of the First Church of the Nazarene, Racine, and urged by the members, also the District Superintendent to continue at least another year; but we

feel that our calling is to Home Mission work and general evangelism. So we are taking this means of letting our friends know that we will be available for revival work after the first of September. We have one open date in September, one in October and a few the first of 1925. Address, 3304 Washington Ave., Racine, Wis.—Oscar Hudson.

NOTICE—The First Church of the Nazarene, Racine, Wis., has reluctantly released their pastor, Rev. Oscar Hudson, as he feels that he should take up evangelistic labors, for which he is eminently fitted and in which he has enjoyed years of success. Having served as pastor, campmeeting and pioneer worker, he is conversant with the problems which confront our movement. It affords me pleasure to recommend Brother Hudson to our pastors and campmeeting committees, who are in search of reliable assistance. He is a strong preacher, a good revivalist and knows how to take care of a pastor and his people.—E. O. Chalfant, Dist. Supt.

NOTICE—Tent meeting under the auspices of the Church of the Nazarene, Richmond, Va., Aug. 4—Sept. 1. Pastor, A. L. Ford, evangelist, Dr. N. B. Shade, Florida City, Fla., late of Washington, D. C.

A TESTIMONY

I had been suffering with heart trouble for some time. My heart was so bad that I couldn't sweep my floor, nor carry in a stick of wood and some times couldn't wash my dishes. The elders came to my home one night and anointed me and placed their hands on me in the name of the Lord. The very next day I walked three-quarters of a mile to a funeral and back and got dinner for company. My company went home at three o'clock in the afternoon, then I pitched in and put out a large washing and had it all on the line at five o'clock. God surely had a hand in it. I can work in the garden, chop wood and do any kind of work. Before I was anointed I could scarcely lie in bed I would smother so, but praise the Lord, I am glad we can go to the great Physician for our healing. Pray for me that I may be sanctified.—Nancy Patton, Indiana.

"I am sending the money for the renewal for my subscription to the HERALD of HOLINESS as I do not want to miss a single copy. I could not get along without it, it is food for my soul. I am living where I never hear a Nazarene sermon preached, so I can read the good sermons and get so much help."—Mrs. Della Pahl, Idaho.

The HERALD of HOLINESS is certainly a great paper and is full of good news and encouraging reports.—J. M. D. Pa.

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CAMPMEETING CALENDAR

August 7-17. Northwest Kansas Holiness Association Camp, Alpin's Grove, south Palco. T. F. Matfield, evangelist. A. L. Crane, song leader. For information write R. A. Lee or A. T. Darnell, Palco, Kans.

August 7-17. Bowersville, Ohio. Workers, J. P. Roberts and B. T. Flanery evangelists; R. A. Robinson, song leader.—Rev. Q. F. Andrews, pres.

August 7-17. Fifty-third Annual Holiness Camp Meeting at Springfield, Ill. Camp ground eight miles north of Springfield, one mile north of Sherman. Workers, Rev. M. Vayhinger, Miss D. Willis Caffrey, evangelists; Miss Ruth Harris, song leader. For further information address Mrs. Julia Short Hayes, 2217 E. Capitol Ave., Springfield, Ill.

August 7-17. Lily Lake Camp, Chenango Forks (near Binghamton) N. Y. Workers, J. C. Long and C. C. Chatfield and wife. For further information address Rev. Geo. Morton, 309 Roosevelt Ave., Endicott, N. Y.

August 7-17. Cleveland, Miss. Workers, Rev. R. H. M. Watson of Meridian, Miss., Dist. Supt. Miss. District and Rev. L. J. Foreman, pastor Davis Chapel.—Mrs. M. J. Beevers, Secretary, Cleveland, Miss.

August 7-17. Woodward Co. Holiness Association camp, Sharon, Okla. Workers, W. D. King, evangelist, Mrs. Ida E. Strickland, children's worker, J. N. Holmes, song leader.—C. C. Grunewald, Secretary, Woodward, Okla.

August 7-24. Elm Grove Holiness campmeeting, on the Ozark Trail, five miles east of Cement, Okla., and fourteen miles southwest of Chickasha, Okla., on the Ada Tivis, Indian lease. Evangelists, Rev. Howard Thomson, Dist. Supt. M. E. Church, Ft. Worth district and Rev. Oscar B. Lyon. Prof. J. Alba Sager will have charge of the music. Other workers, Rev. W. V. Shook, Rev. A. B. Hemphill, Rev. Guy Daniels, Rev. Golden Shook, Miss Bertha Pults, Miss Vernett Hamphill, Mrs. J. G. Payton, Mrs. Oscar B. Lyon, Mrs. Howard Thomson, Miss Della Danson, Mrs. Golden Shook.—Mrs. Laura Bartlett, R. 3, Cement, Okla., Corresponding Secretary.

August 8-17. Wheeling Camp, Hazleton, Ind. Workers, C. C. Brown and James Miller, evangelists; Kirby Fields, song leader; Chas. B. Kolb, representative of Home Mission work. For further information address Miss Stella E. McRoberts, Hazleton, Ind.

August 8-18. Atlanta, Texas Holiness Camp. Workers, Stephen S. White, evangelist; Otis Splinks, song leader; local workers. For further information address Mrs. Mary Ferdue, Atlanta, Texas.

August 8-18. Ithiel Falls Campmeeting, Johnson, Vt. Workers, Gen. Supt. H. F. Reynolds, Dist. Supt. H. V. Miller. Miss Mabel Manning will have charge of the music and singing. For information write Rev. G. M. Young, Waterville, Vt.

August 8-17. Leslie, Maryland. The Seventeenth Annual Holiness Camp of the Washington-Philadelphia District, Church of the Nazarene will be held in Copson Park. Workers, Evangelist J. C. Henson, District Superintendent J. N. Nielson and the pastors of the District. Write to D. E. Higgs, 890 Woodley St., Baltimore, Md., or W. D. Shelor, Lansdale, Pa. for information.

August 8-17. Glassboro, New Jersey. Holiness Campmeeting. Workers, Rev. Jack Thornton, Thornton, Indiana, Rev. G. L. Helsby, Denton, Md., Rev. R. W. Ives and wife, returned missionaries. Rev. John Hankins, Millville, N. J., Rev. Raymond Hankins and wife, Glassboro, N. J., and others of the District.—H. B. Marshall, Glassboro, N. J.

August 10-24. Bela Holiness campmeeting, Jena, La. Workers, Rev. S. B. Williams, Rev. Lula Wardlow, Rev. F. E. Wardlow, Miss Ruth King. Mrs. J. A. Riley, Secretary, Trout, La.

August 13-24. Standing Rock camp, near Dover, Tenn. Evangelists, C. B. Smith and F. C. Bain, Song Evangelist Murray Radford, all of Nashville, Tenn. For further information write Mrs. T. W. McGee, R. 4, Dover, Tenn.

August 14-24. Idaho-Oregon District Camp Meeting at Welter, Idaho. The grounds are beautifully shaded and equipped for the comfort of campers. Workers, Evang. J. A. Kring and Dr. H. Orton Wiley. For information about tents, etc., write E. A. Sanner, Dist. Supt., 422 14th Ave. S., Nampa, Idaho.

August 14-24. Wichita, Kansas. Thirty-fifth annual campmeeting of the Kansas State Holiness Association at Beulah Park. Workers, Rev. H. C. Morrison, Rev. Geo. B. Kulp, Rev. C. W. Ruth, Mrs. H. C. Morrison and Professor Keeneth Wells and wife.—W. R. Cain, secretary.

August 14-24. Roswell N. Mex., Nazarene state campmeeting. Workers, Dr. A. G. Herricks, Rev. I. M. Ellis, Dist. Supt. John F. Roberts and the pastors of the district. For information write Rev. R. C. Stream, Roswell, N. M.

August 14-25. Yuma, Colorado. Nazarene campmeeting of the eastern plains churches. Workers, J. B. Chapman, D. D., and family. For information write Rev. Howard Eckel, Yuma, Colo.

August 15-24. California, Ky. Carthage Camp. Workers, B. T. Flanery and J. E. Redmon and wife.—Joseph Moore, president.

August 15-24. Main Springs, Ark. Workers, Lum Jones and Gussie Morris, evangelists; Oscar Galloway, singer.—Mrs. Lige Weaver, Emmet, Ark.

Conditions as I see them at Bresee College

By Prof. A. S. London



IT is easy to talk. And sometimes our talking is like the Irishman who said that he wanted to talk awhile before he said anything. It is easy to exaggerate and especially when one is directly connected with the subject in hand.

But, I thought it would be well to let our friends know just our condition and the prospects before us as an Institution. For sometime past this school with some others has been on the doubtful list. That is, it has been a question in the minds of the General Church as to the permanency of the institution. Of course it has been a question in the minds of many of our people as to just how several of our schools would come out in the long run.

In regard to this institution, I would say that we have a splendid location in which to build a College. Geographically speaking we are almost in the center of the State and in as fine a farming country as will ordinarily be found.

The City of Hutchinson has near thirty thousand population and is a beautiful City and is growing rapidly. More than one hundred houses are under construction now.

In the next place, the City wants the College located here. The Chamber of Commerce refused to let another denomination locate their College here until they had a chance to do something for our institution. They have made us some flattering propositions and seemingly want our work to make progress. This is mightily in our favor. A good college is an asset to any City and they seem to recognize this fact. A thirty-four acre tract of land has been offered us just at the outskirts of the city, by one of the leading business men of town. He offers to donate ten acres of this tract for a College campus and let three men assess the valuation of the other twenty-four acres and let us pay for it as we sell lots off of the tract. The present location of our college building is too close in to provide adequate room for a campus and future development.

Again: our debt is small. We owe around six thousand dollars, with near two thousand dollars in subscriptions that our business manager considers good.

Another great and encouraging feature of our work is in the form of a business manager. Mr. F. E. Lang has this work in hand and his reputation in handling finance and his experience in dealing with business problems make him a great asset to this institution. For many years he has been engaged in the banking business and is favorably known and loved by the people of this country. His heart is in Bresee College. He has such an interest in it and its future welfare that after being solicited to take this

work, he kindly consented and that without remuneration.

He is also helping to support near a dozen young men and women in securing a Christian education. The school has not made a new obligation since he took hold of this work last November.

Again: the local church is united in building a good school here. The pastor, Rev. F. H. Bugh, is a school man of many years experience. He knows the worth of our institutions. He was educated in a Holiness College and for many years served on the faculty of some of our best institutions. In an educational rally in his church a few days ago, his people responded to a man in pledging their support and loyalty in building a permanent institution. With a membership of near two hundred and a beautiful brick church in which to worship and an auditorium with a seating capacity of six hundred; we have a wonderful support with our local church.

Again: every church that I have touched on the district has responded beautifully in offering their influence in building a permanent Institution. People everywhere on our Territory have spoken in the highest terms of their faith and vision of the institution.

Another encouraging feature of our work here, is the fact that many students can find a way to make a part and in many cases all of their expenses in going through school. Several calls have already come to me asking for help through the school year. We do not advise students to come expecting to make all their expenses, but many openings are here for the right parties.

Again: we have an excellent faculty for the coming school year. Our teachers are men and women of mature age and experience. Rev. R. E. Dunham, one of our strongest preachers and teachers, has our work in the Theological Department. He is well known to our people. Prof. and Mrs. E. D. Cornish are excellent and experienced teachers, with special gifts for helping young people. They have our Mathematics and English Departments. Prof. and Mrs. S. H. Erwin, are teachers of several years experience, both in our Colleges and state schools. Professor Erwin has been a very successful pastor for many years and has an exceptional record in being able to mix and mingle with the people and but few men have such a heart interest in the welfare of the young people entrusted to his care. He is to have our Science Dept. Mrs. Erwin is to have care of our work in the expression Dept. Mrs. Hodges, has the work in our language Dept. She has been here with the institution for many years and is a very strong character. Her life is worthy of the great responsibilities that come to a teacher. Mrs. Barbour, of Wichita, Kansas has our work in the Voice, Dept. She has quite a reputation as a Voice teacher and is a woman of remarkable personality. Mrs. London is Director of our Piano work and her success as Director of Music in several of our Colleges and her ability in building large classes in this work, bespeaks an excellent type of work done in this department.

We are to give attention to the work in the seventh and eighth grade department for those who need sub-preparatory work. Our teachers are good men and women. They will do their utmost to lead every boy and girl to Jesus Christ and help establish them in the Christian faith. They will be kind and patient with your child. Night and day will their time and attention be given for the benefit of those who enroll in Bresee College. They will do their utmost to bring about such conditions as will help the young people to be lifted to the highest place that God has designed for them.

Aug. 15-24. Grovoville Camp Meeting, Grovoville, N. J. Workers, A. L. Whitcomb, Mrs. Eliza

Comrie and Ruth Norberry.—Rev. George Q. Ham-mell, President, Delanco, N. J.

Aug. 15-26. Bonnie, Ill. Workers, Allie and Emma Irick, Elmer McKay, Missionary Etta Innis Shirley and Prof. John E. Moore. For further information address W. T. Lawson, Box 229, Benton, Ill.

August 15-31. Beebe, Ark. Workers, Chas. Robinson and Lawson Brown of North Little Rock.—E. O. Tapley, pastor, Beebe, Ark.

August 21-31. Sharon, Okla. Camp Meeting under the direction of the Woodward County Holiness Association. Workers, Miss Clara A. Meeker of Enid, Oklahoma as evangelist.—C. Grunewald.

Aug. 21-31. Thirteenth Annual Holiness Camp Meeting (Interdenominational) Hopkins, Mich. Workers, John Fleming, Chas. Slater, Bud Robinson, C. W. Butler, Mrs. Fred De Weerd, Chas. Maurer and Lillian Scott. For further information address Dr. L. E. Hensley, Holland, Mich., or Rev. A. Buege, Wayland, Mich.

Aug. 22-31. Mount of Praise, Circleville, Ohio. Annual Holiness Camp of the Churches of Christ in Christian Union Workers, John Owen, John Hewson and J. L. Schell and wife. For further information address E. A. Keaton, 481 N. High St., Chillicothe, Ohio.

August 22-31. Normal, Illinois. Annual campmeeting of the Central Illinois Holiness Association. Workers, Rev. J. B. McBride, Rev. Andrew Johnson, evangelists; Rev. Frank Watkins, song leader, Mrs. Della B. Stretch, children's leader.—Mrs. Bertha C. Ashbrook, Tallula, Ill.

August 28 to September 7. Eldorado, Ill. Twenty-first Annual Campmeeting of the Beulah Park Holiness Association. Workers, Rev. Charles Babcock, Joseph Owen, R. A. Shank and wife. Rev. Mayo Bowles in charge of platform work. Address J. W. Keasler, Omaha, Ill. for information.

Aug. 29-Sept. 7. The Loyal Preachers' Camp, Delanco, N. J. Workers, Howard Sweeten and Burl W. Sparks.—Rev. George Q. Hammell, President, Delanco, N. J.

Aug. 15-24. Spotsylvania, Va. Annual campmeeting Association. Rev. Bessie B. Latkin, President, will have charge. The following holiness preachers and workers will preach, sing and believe God for victory each day: Rev. John Norberry and wife, Rev. W. L. King and wife, Rev. G. B. King and wife, Rev. Samuel R. Bauer, Prof. Merton Steelman and wife, singers, Mrs. Louise A. Bostwick, Mrs. Mary King, Mrs. Clara L. Bennett. For information address, Mrs. B. K. Andrews, Secretary, Spotsylvania, Va.

Aug. 30—Sept. 1. North Reading, Mass. Fourth annual fall campmeeting of the New England District of the Church of the Nazarene. Rev. H. V. Miller, Dist. Supt., in charge. Workers: pastors and deaconesses of the District. Address E. T. French, 10 Story Ave., Lynn, Mass.

September 4-14. Springfield, Ill. (Springerton, P. O.) Jacobs Camp. Preachers Rev. L. E. Williams, Wilmore, Ky., Rev. Lewis R. Hoff, Wichita, Kas. Singer Rev. W. J. Eltelgeorge, Canton, Ohio.—Frank Doerner, Secretary, Norris City, Ill.

Sept. 4-14. Knoxville, Iowa. The Martin Co. Holiness Association annual tent meeting. Rev. J. E. Hewson, evangelist and Mrs. Esther Williamson leader in song.—Mrs. Sadie Snell, Sec., R. 1, Lacon, Iowa.

September 7-14. Calamine, Ark. 33rd annual campmeeting. Workers, S. B. Damron, Mrs. A. T. Beasley and Mrs. Agnes Diffe.—S. B. Damron, Postau, Okla.

Sept. 12-21. Erma, N. J. Annual campmeeting of the Cape May Holiness Association. Workers: Theo. Elsner and wife, John Neilson and others. For further information address, Eldredge Hawk, Secretary, Rio Grande, N. J.

September 15-25. Burr Oak, Kansas. Annual campmeeting of the Jewell County Holiness Association. Workers, Rev. W. E. Shepard, evangelist; Rev. Thomas Matthews, song leader. For other information address Mrs. R. L. Decker, Burr Oak, Kansas.

HER GOD

A lady who once heard Mr. Romaine, expressed herself mightily pleased with his discourse, and told him afterwards, that she thought she could comply with its doctrine and give up everything but one. "And what is that, madame?" "Cards, sir." "You think you could not be happy without them?" "No, sir; I know I could not." "Then madame, they are your god, and they must save you." This pointed reply is said to have issued in her conversion.

—Sel.

DEATHS

WRIGHT—Loyal Sherman Wright was born at Ridgeway, Missouri, May 1, 1862, and died at the Alliance, Neb., hospital May 23, 1924. Brother Wright was one of the old-timers. He came to this part of Nebraska about thirty-nine years ago and homesteaded six miles east and a mile north

of Hemnigford. Brother Wright was married to Jincy Lucinda Robertson of Missouri. To this union were born nine children. Of these four died in childhood. The others, Mrs. Bruce Kohrman, Mrs. Rucey Kohrman, Mrs. Etta Adair, Leo Wright and Chester Wright were present at the funeral. Mr. Wright's first wife died about twenty years ago. Nine years ago he was married to Mrs. Annie Edwards of Omaha who survives him. Funeral services were held in the M. E. Church, May 30th, with Rev. True of Alliance in charge and interment was in the local cemetery. Brother Wright joined the Nazarene church here Sept. 26, 1920, and was a faithful member until the time of his death. Please remember Sister Wright in prayer.—W. G. Prescott.

GANN—Nathan A. Gann was born at Lufkin, Texas, January 22, 1845, died at his home at Buda, Texas, July 7, at the age of seventy-nine years, five months and fifteen days. Brother Gann was

converted when a young man and united with the Methodist Church South, in which church he lived until last February when he united with the First Nazarene Church of Austin, Texas. He enjoyed the blessing of entire sanctification, and proved that it was livable. Brother Gann was married twice and to those unions there were born twenty-one children. He is survived by his wife, one brother, one sister and twelve children, and a large number of grandchildren. The funeral was conducted by the writer, his pastor, preaching from the text, Psalm 116:15. His was a beautiful Christian life, and verified the promise, "They shall still bring forth fruit in old age." He died in the triumphs of a living faith, leaving a testimony that all was well. Our people die happy.—I. L. Flynn, pastor.

KENDALL—Leota Alice Moreland was born in Missouri, August 4, 1897, and died at Boise, Idaho, July 7, 1924, age twenty-six years, eleven months

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Blind men healed. ST. MATTHEW, 10. *Devil cast out.*

son of Dā'vid, have mercy on us.
28 And when he was come into the house, the blind men came to him: and Jē'sus saith unto them, Believe ye that I am able to do this? They said unto him, Yea,
37 Then saith he unto his disciples, The harvest truly is plentiful, but the labourers are few;
38 Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

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and three days. She was married to John W. Kendall, August 4, 1921. To this union were born two sons. These with the husband, her father, grandparents, four uncles, and a few friends are left to mourn her loss. At the age of seven her mother died and she was raised by her grandparents, Rev. and Mrs. J. H. Kincaid. Knowing so well what it means for a child to be left motherless, it was her great ambition to live and rear her own children, but He who understands all things called her to her great reward. When but a little girl she gave her heart to Jesus, and a few years later she consecrated her life to God and received the blessing of sanctification. She was one of the charter students of Northwest Nazarene College where she finished her grammar school work, went on through the academy, and did one year's work in the College of Liberal Arts. She united with the Nazarene church in Boise, August 14, 1921, and was a faithful, earnest member until her death. Had God permitted her to live it was her great desire to go with her husband as a missionary to Africa. One needs no greater evidence of the possibility of living the sanctified life than the life which she lived. She was a kind, loving wife and lived a life of devotion and sacrifice. A pastor of one of the Boise churches was heard to say that she was the most beautiful Christian character, the most wonderful woman that he had ever known. The secret of her greatness may be seen when we examine her well-marked Bible, revealing to us that her life was hid with Christ in God. She will be missed in the church, in the community, and in the home. May God bless the bereaved ones and lead them to meet her just inside the Eastern Gate. May the spirit and power of her life fall on others who will carry on the great work of God's Kingdom.—W. W. Myers.

HILL—Mrs. Sallie Hill was born in 1867, professed saving faith in Christ early in life. United with the M. E. Church, South, and lived a consistent member of the same until the Church of the Nazarene was organized in Stewart, Tenn., in 1911. She professed the experience of sanctification under the ministry of the writer in 1910. She slipped away to be with Jesus very suddenly. A strange incident in connection with this death was; her nineteen-year-old daughter, Louise, on the night of her death, dreamed that her mother had died suddenly, this occurred about midnight, the daughter being frightened awoke her mother and engaged in a conversation. After the conversation both dropped off to sleep, and about 4:30 a. m. the girl again awoke suddenly, conscious of the fact that her mother was gasping and struggling for breath. She, having been previously married to Mr. Rust, is survived by seven children, three girls and four boys, also several grandchildren. She was one of the charter members of Stewart Nazarene Church, and the church has lost one of its faithful members.—S. W. McGowan, pastor.

JOHNSTON—Mrs. Eliza M. Johnston was born in Missouri February 8, 1842, and died at Los Angeles, Calif., June 23, 1924, aged 82 years. She was a devout Christian and one of the early members of the First Church of the Nazarene, under the sainted Dr. Bresee. She was converted at the early age of twenty and walked with God for sixty-two years. She leaves children, grand-children and great-grand-children to mourn her departure. From the time of her uniting with the Church of the Nazarene, she was loyal and true. Always in her place and constantly thinking about doing something for others. During her last years she spent many hours each day in communion with God and seeking ways to serve Him. She died as she had lived, praising God. "She hath done what she could," and "was not for God took her." The funeral was from the Bresee Bros. parlors Wednesday, June 25, the Rev. C. E. Cornell, her former pastor in charge. She was laid to rest in beautiful Rosedale to await the resurrection of the just.—C. E. C.

NOONAN—Charles Moses Noonan, son of the Rev. Benjamin Noonan and wife, who are members of the local Church of the Nazarene, was born in Bluffton, Ind., on July 20, 1902, and departed this life June 16, 1924, at the family home, 509 E. Horton St., aged 21 years, 10 months and 28 days. Charles had many admirable traits of character. As a boy he loved outdoor sports and manifested a very unusual affection for his home and parents, and dear ones at home. At the age of ten years he was brought under conviction, and was converted to God, enjoyed a Christian life for some time. Even though he became discouraged and made a very sad mistake so often made by new converts, in allowing himself to be deceived by the enemy of his soul, yet Charles maintained, all his life, a fixed conviction of the power of redeeming grace to save and sanctify. He would allow no one to remain unrebuked, when treading upon the confidence which he had in his parents' salvation. As a young man he valued proper habits and high ideals of character, therefore he was honored and respected by all lovers of honesty, industry and virtue. During his sickness the parents and his sister and a few close Christian friends told him plainly that there was little hope for his recovery. At that time Charles stated that he wanted to be saved and that his way to the throne seemed clear and unobstructed. During the long and serious illness which preceded his death he manifested a marked degree of patience and willingness to yield to the wishes of those caring for him. Funeral services were held at the Church of the Nazarene in Bluffton, Ind., at 1:30 June 18th. The Rev. Morris M. Himler (pastor) officiating, assisted by the Rev. L. Tindle, pastor of the Bluffton Wesleyan Methodist church. Text used by Rev. Himler was "No man cometh unto the Father but by me." Interment was made in the family lot in the Mossburg Cemetery.

GATHERER—Mrs. Katie Gatherer, wife of George Gatherer, Sr., was born May 5, 1875 in Cadder Parish, Lanarkshire, Scotland. She was converted in 1901 in Scotland and united with the Church of the Nazarene in 1910 in Glasgow, Scotland. She came to the United States in October, 1922, and

united with the Cleveland Church soon after arriving. She moved out and into her eternal home May 29th, being little past forty-nine years of age. Sister Gatherer is survived by a sister, Mrs. Malcolm Brown of Scotland and two brothers, James Kane of Scotland and Archibald Kane of this country and her own family, her husband, Brother George Gatherer, Sr., and daughters Maggie, Katie

and Elsie and sons George and James. A younger son passed away four years ago being five years of age. This precious mother took a great delight in the home and the children and her last words were in the form of a prayer "Bring Us All Together." Our loss is heaven's gain. The funeral was conducted at the Nazarene Tabernacle by the pastor.—C. Warren Jones, pastor.

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