

Herald of Holiness



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When the Heart Transcends the Head

PAUL speaks of the peace of God passing our understanding and keeping our hearts. This suggests that intellectual conceptions may sometimes be more difficult than their spiritual identities. One may repent when he could not give a good definition of repentance. He may believe, though he could but lamely tell what faith is. He may have the assurance of his acceptance with God, and yet not know the terminology of the theologians as to the witness of the Spirit. He may even come into the "fulness of the blessing of the gospel of Christ," and still not be perfectly clear in his pronunciation of my "shibboleth."

In fact, it would be difficult for one to be "theologically" saved. Theology is to Christianity about what botany is to flowers, and you know one does not have to be a botanist in order to enjoy flowers.

Conversion, justification, adoption, regeneration, what do all these hard words mean? Of course the theologian can tell you in explanations that will need explaining, but if the sinner will repent and turn to Christ with all his heart, and believe on Him as his present, personal Savior, he will receive the spiritual and real meaning of these terms in the change that will immediately take place in his heart and life.

Sanctification, holiness, Christian perfection, the baptism with the Holy Ghost, each of these terms has a shade of meaning peculiar to itself, but their substance is obtained in the glorious heart experience that is received when the truly converted person dedicates his whole life to God and accepts by faith his full inheritance in Christ.

Thus intellectual terminology is simplified in heart experience, and bare theology is glorified in its spiritual identities. No artist has ever yet put the glory of the sunset on canvass, or depicted the grandeur of the mountain with paint; and no essayist has ever described the peace that divine assurance brings or defined the power of Pentecost with words. "Heavenly places in Christ;" "The Deep Things of God;" "An eternal weight of glory;" "Abba, Father;" "Righteousness, and peace, and joy in the Holy Ghost;" what do these words and phrases mean to the spiritually unenlightened? And what do they not mean to those who are living in their glow and flow? Not many things are absolute and unrelated. Things that are beautiful to the eye and soul of the artist and the poet may be crass to the materialist and the earth worm.

The promises of God are not confined to the wise and the prudent, but they are reserved for the hungry, the thirsty, and the appreciative. No great boon is provided for the mere speculator, but "the willing and obedient shall eat the good of the land."

The Bible type of the successful seeker after God is the panting hart, the importunate, midnight borrower of

leaves, and the expectant man at the gate Beautiful. The penitent woman from the street got nearer the Lord with her tears than the proud hearted Pharisee did with all his ceremonies and traditions. Every soul that really and truly reaches out for God will be able to touch Him.

Is There a Language in Dress and Behavior?

WE know that a real Christian has a heart that is radically and fundamentally different from the hearts of the worldlings about him, but does this difference of heart condition find expression in dress and behavior?

None but Antinomians would attempt to completely divorce the heart and conduct far enough to say that one can be consciously and intentionally wrong in practice and still be right in his heart, but do people become worldly in their hearts and then hang out the sign that such is the case in matters of dress and behavior, or do they venture into questionable things in dress and conduct and thus open the way to temptation and to sin?

These are not questions which concern narrow minded bigots alone. Just today I received a letter from a pastor whose church seats a thousand people and who turns people away for lack of room on many Sunday evenings. He has been mentioned as a "successful pastor," and in his letter he says:

"I have never been accused of being a hobbyist on dress and externals in general. I have put the emphasis on a right heart. However, God's Word is clear, our Manual is definite, and the holiness people have made a fight for neat, modest dress for those who profess the blessing of a clean heart. And the majority of the older ones continue to dress becomingly, but in many places it is difficult to tell the holiness people from others, so far as younger people are concerned.

"In the innocence of Eden, man wore no clothes; but after the fall, God sanctioned the wearing of clothing. Now the dress of women today in many cases is the cause of thoughts in men that will damn them. For according to the Bible lust is adultery (Matt. 5:28), and in the day of Judgment women who have caused adultery by their nudity will be no less guilty than those who have stirred up anger and caused murder.

"Not long since we saw a woman on a church platform, attired like a harlot, and singing a very tender religious song. We do not judge, but we hung our head in shame.

"It seems to me that with the present tendency, when the older people who come in under the old rugged teaching die, it will be practically impossible to differentiate us from other people. I am disturbed and perplexed. Shall we

stick to the Bible and to our Manual, or shall we ignore them and let their requirements on matters of dress become dead letters? I would give my life for God and His church and I stand for the holiness people and for the Church of the Nazarene. Can we weather the gale, or will we be destroyed by the present tempest of wickedness and worldliness?"

This is a severe indictment. What is the state and tendency in your church and community? Do people who wear low necks, shortsleeves, short skirts, flowers, feathers, jewelry and bobbed hair profess holiness, sing in the choir, and belong to the church? If they do someone has held his peace too much and too long. There is a rising tide of interest and power among our young people, but the members and leaders of this work have a tremendous responsibility; for we all know that the tendency of the second and succeeding generations in every revival is to lose the vision of their fathers and to flood the church with worldliness.

One cannot very well feel that he is in an old-time holiness church when he sees a worldly, gum chewing young woman operating the piano and jewelry bedecked, bobbed haired girls taking a leading part in the singing and other performances in the church building. Let our pastors preach and our people practice the General Rules of the Church of the Nazarene and may God save us from the fate that has overtaken many such movements as have gone before us and which wrecked on the reefs of conformity to the world!

The Preacher's Family

THE history of the Christian ministry shows that in the early periods of the Church ministers engaged in labor and trade just as other Christians did and that they largely took care of their own support and lived quite normal lives. But naturally their secular affairs absorbed much of their time and attention and soon there sprang up the conviction that the minister should devote his attention to his ministerial duties and that the church should support him. Then the question of providing for the support of a large family came to the fore and, in an unofficial way at first, preference began to be shown for ministers with few children, and for those who were unmarried. And by and by, as matters like that have always gone in the Church, there sprang up the theory that ministers who did not marry and who devoted themselves to the church were holier than those who had to divide time and interest with a wife and children. And in the course of time the Church passed legislation which called for an unmarried ministry and thus the celibate ministry which still exists in the Roman Catholic Church was born.

But ministers are men, and the long, shady history of the celibate ministry of Rome is unanswered proof that Paul included min-

isters in his list when he said, "to avoid fornication, let every man have his own wife." So when the Protestant Reformation came on and the edicts of the old church were disregarded, celibacy was ignored and Martin Luther set the example by taking unto himself a wife. And to this day Protestantism is agreed that a married ministry is safer and saner and better for both preacher and people. And the old medieval superstition which held that unmarried people are holier than married has practically passed from the thinking of the times.

But we have been told that "history repeats itself," and we now find a growing sentiment in favor of the preacher with the small family, and if history follows her old track, we (even in the Church of the Nazarene) will be asking for a celibate ministry within a few generations. This sentiment is pernicious—even devilish, and is worthy of the most uncompromising reproof. For in the first place it takes its rise from a selfish, covetous, stingy laity; and in the second place it leads to a base birth control which is as unchristian as the casting of babes to the crocodiles of the Ganges or the burning of the Hindu widow on the husband's funeral pyre.

This is no apology for the preacher with a family of godless children. Such a man is clearly barred from the pastorate by the apostolic requirement that "he have his children under subjection," but it is a protest against the unfair and unchristian discrimination against the preacher with a large family; for such discrimination is not in harmony with the fundamental principles of our holy religion and is at variance with our best progress as a church. Observers tell us that the church which has a childless or one child parsonage usually has an unusual number of childless or near childless homes in its constituency. This means that if the devil does not get the whole crowd for the murder of their unborn and for their fiendish interference with the laws of procreation, that the church will at least die out within a generation.

May God bless us with a thousand Nazarene parsonages as well filled with well saved and well trained children as was the home of Susannah Wesley where the holiness movement was born. And may God bless us with God fearing and consecrated laymen who will look with suspicion upon the preacher who has shifted the responsibilities of children (such a man will be a shirker somewhere

else) and back up the salary demands of the larger preacher's family in the interest of the old-fashioned home which is the hope of the Church and of the world.

The Sacrifice of the Foreign Missionary

IT is scarcely possible to over estimate the sacrifices of those noble men and women who go out from us to bear the message of salvation to the people of non-Christian lands. They must leave loved ones behind and go to live among people of strange tongue, strange habits and customs, and stranger religion. They must subsist on strange food and live among surroundings which are to them ever strange and abnormal.

Always there are few, frequently but two, and sometimes but one Christian missionary in a station and these must create their own atmosphere of light in the midst of darkness, of righteousness in the presence of abounding iniquity, of faith in the midst of superstition and skepticism which are dense and fierce beyond compare.

These noble people must permit themselves to get out of touch with things at home and be largely forgotten by the church which sent them out; for their work on the field demands all their time and thought. They cannot build homes for themselves and cannot lay up anything for sickness or old age.

And they must endure the strain of the most difficult task on earth every day they live. They must look upon a minimum of results from a maximum of effort and they must fight against their constant sense of insufficiency and approaching helplessness in the face of a task so tremendous as to be crushing.

They must keep the acme of spiritual victory with a negligible amount of human assistance; for they do not often get to conventions or to gatherings of Christians where there are people sufficiently advanced in light and grace as to be able to give them much help.

But they are our representatives. There is not much that we can do, but we can pray for them daily. We can pay our missionary pledges promptly and enable our treasurer to remit their small salaries promptly. Some of us can make a special offering now and then to make it possible for them to have better living quarters and better equipment for the promotion of their work. And what we can do, and all we can do, we ought to do.

Doubt is not so often disinterested as one might think. People whose lives are clean and whose hearts are pure usually have little trouble about believing the miracles of the Bible and the tenets of a necessary, saving faith. But when a man looks into the Bible and sees his own image, he frequently wants to break the mirror in order to destroy the ugly image.

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Sanctification an Absolute Necessity

By REV. C. W. RUTH, Evangelist

MANY people seem to think that sanctification is merely a Christian privilege, or a sort of added luxury, for such as might be disposed to accept the same; but they do not regard the matter as an absolute necessity, or as directly essential to the saving of the soul; and thus they dismiss the subject. Indeed, we have found that so long as the minister or evangelist preaches sanctification merely as a Christian privilege, it seldom awakens much opposition, and the preacher may thus escape the criticism and reproach that frequently attaches to this unpopular doctrine. And because they are unwilling to suffer reproach, we fear some evangelists yield to the temptation to take the way of least resistance, and thus avoid the offence of the cross. Many are quite willing to hear about sanctification, and willing that others should have the experience, who are not in the least inclined to pay the price, and seek the experience, for themselves.

While we most gladly admit that sanctification is a glorious privilege, and a most luxurious experience, we must nevertheless insist that it is also an imperative obligation, and an absolute necessity; and that no person has a correct view, nor proper appreciation of it, who yet regards the experience as merely optional or unessential. While it is a privilege, it is also a duty and an actual necessity.

In order that there may be no confusion or misunderstanding concerning our use of the term "sanctification," we deem it advisable to here give the definition of sanctification, as given by the Standard Dictionary, as follows:—"Sanctify:—To make holy; rendered sacred or morally or spiritually pure; cleansed from sin. . . Sanctification, specifically in Theology, the gracious work of the Holy Spirit whereby the believer is freed from sin, and exalted to holiness of heart and life." Or, we might take the definition given by the Catechism, as follows: "The act of divine grace whereby we are made holy." By keeping these definitions in mind, the reader will understand what we mean by the use of the term sanctification in this article. We would urge the *absolute necessity* of sanctification from three viewpoints:—

First, As the necessary antecedent of growth in grace; and as a preparation and qualification for service. While there should be a constant advance, and growth in grace, whatever our Christian experience, there is no possibility of growing the roots of sin out of our hearts, or of growing *into* grace. Mr. Wesley tells of examining "six hundred and fifty-two" witnesses to sanctification, "in London alone;" "and everyone of these (after the most careful inquiry, I have not found one exception either in Great Britain or Ireland) has declared that his deliverance from sin was *instantaneous*: that the change was wrought in a moment. Had half of these, or one third, or one in twenty, declared it was *gradually* wrought in them, I should have believed this, with regard to them, and thought

that *some* were gradually sanctified and some instantaneously. But as I have not found, in so long a space of time, a single person speaking thus; as all who believe they are sanctified, declare with one voice, that the change was wrought in a moment, I cannot but believe, that sanctification is commonly, if not always, an instantaneous work" (Sermons, vol. II, p. 223). Until the heart is entirely sanctified and cleansed from inbred sin, there is certain to be an inner conflict, due to the dual nature, which invariably hinders and retards the progress of the spiritual life, and not infrequently dwarfs and destroys the spiritual life. The carnal mind in the heart is to spirituality what weeds in the garden are to vegetable life. It is in sanctification we experience the "divine act" by which the obstacles to growth in grace are removed, and the soul is freed from those elements that continually hinder, and choke out the full development of the fruit of the Spirit, as set forth in Gal. 5:22, 23. Until this deliverance the growth is used up in trying to keep our religion. Such a person can seldom do much to help others, seeing he has a constant struggle to maintain his own spiritual life. Before anyone can be at his best for God he must first have God's best for himself. "He purge'h it that it may bring forth more fruit." "If any man therefore purge himself from these, [things to dishonor] he shall be a vessel unto honor, sanctified, and meet for the Master's use, and prepared unto every good work" (John 15:2; 2 Tim. 2:21). "He that hath clean hands shall be stronger and stronger" (Job 17:9). First "clean" then "stronger and stronger."

Second, We would urge the absolute necessity of sanctification in order to retain and maintain a clear experience in justification. While the carnal mind remains in the heart of a regenerated person there is the constant danger and likelihood of frequent defeats owing to the manifestations of anger, doubts, envy, a man fearing spirit, pride, and such like, in consequence of which the experience of justification becomes clouded and indistinct. Not only so, but since light is the measure of our accountability, there comes a time in the experience of a justified person when a failure and refusal to walk in the light given, and accept the grace of entire sanctification, would be disobedience and sin; and this would forfeit any grace previously received. No person can retain the experience of justification and at the same time consciously and wilfully disobey, and sin against God. It is not so much a question of having little religion or more religion; but rather, a question of obedience, in seeking and obtaining this experience, or disobeying God in refusing to obtain this experience, and by reason of such disobedience losing all they had formerly possessed. "This is the condemnation, that light is come." "To him that knoweth to do good, and doeth it not, to him it is sin." "That servant which knew his Lord's will, and prepared not himself, neither did according to his will, shall be

beaten with many stripes" (John 3:19; Jas. 4:17; Luke 12:47).

Third, We must insist that sanctification is *absolutely necessary* as a preparation and fitness for heaven. Since heaven is an absolutely holy city, "and there shall in no wise enter into it anything that defileth;" and since the Bible declares we must have "holiness, without which no man shall see the Lord" (Rev. 21:27; Heb. 12:14), it is evident that all who would enter that city, must experience sanctification sometime, somewhere, before they can enter there. Let the reader bear in mind that "sanctification is the gracious work of the Holy Spirit whereby the believer is freed from sin," according to the definition given by the Dictionary. In connection with this statement some have inquired, "Do you mean to say no one will get to heaven but the holiness people?" No, we would have no right, nor disposition, to say that: nor have we ever entertained such a thought. But according to the Scriptures, we must insist that no one will get to heaven but *holy* people. And no one can become *holy* without sanctification, which is "the act of divine grace whereby we are made holy." While justification frees the soul from guilt and condemnation, and saves from sinning as a practice, it is by the grace of sanctification that the soul is freed from the inherited depravity of our nature,—termed original sin, or inbred sin,—and thus is made holy. No evangelical denomination teaches in its Articles of Religion, creedal statements, or confession of faith, that we are made holy in regeneration. God justifies us that He might sanctify us: and He sanctifies us that He might glorify us; and He cannot sanctify those whom He has not first justified: and He cannot glorify those whom He has not first sanctified.

Naturally, the question arises here, "What becomes of Christians who die and have never professed to be sanctified?" To this question we think there are three answers: "First, there have doubtless been many who have been truly sanctified who did not use the terminology as set forth in the Scripture, nor understand the doctrine, as do many today, who have a more intelligent understanding of the same. Nevertheless, they knew full well that they had met the Lord, and that something definite had taken place in their hearts and lives. A second explanation is, that through much suffering and a lingering illness, many have been brought to a complete consecration and faith, and thus were sanctified on their death bed; not that death sanctified them, for death has no saving power; death is an enemy, and not a Savior; the last enemy to be destroyed is death. But while there in waiting, amid their sickness and suffering, they made a full consecration and pled the merits of Jesus' blood and were sanctified wholly, and went sweeping through the gates, washed in the blood of the Lamb. This was frequently called, "Dying grace," which they were expected to receive just before they passed away. A third explanation lies in the fact that there is such a thing as an *unconditional* sanctification, such as is received by infants dying in innocence, or per-

sons who are mentally deficient. It would be unjust to keep a person out of heaven for something he did not do, and knew nothing about. But an unconditional salvation is not for persons who have had light and opportunity, and then neglected and rejected the same. Suffice it to say, no person has ever entered heaven who refused to be made holy. The refusal of the provision made incurs guilt, and forfeits the favor of God. Nor has anyone ever entered heaven with less

than a holy heart. "But if we walk in the light as he is in the light we have fellowship one with another, and the blood of Jesus Christ, his Son, cleanseth us [in the present tense] from all sin." "Wherefore, Jesus also, that he might sanctify the people with his own blood, suffered without the gate." "Blessed are the pure in heart, for they shall see God" (1 John 1:7; Heb. 13:12; Matt. 5:8).

INDIANAPOLIS, IND.

The Question of Rewards

By J. G. MORRISON, D. D.

THERE is a difference between the grace of salvation, and the rewards due for a life of righteous service. Salvation is not exactly a reward, it is a gift ("The gift of God is eternal life, through Jesus Christ our Lord"). Salvation, the complete settlement of the sin question, is a grace, and a grace is something that is not merited, not bestowed because of any service, and to which the recipient has no right (except that accruing to him because he has fulfilled the conditions exacted by the donor). The grace of salvation is given to us because we have repented of our sins and accepted the atonement in the blood of Jesus Christ, God's Son. A complete casting of ourselves upon its wondrous efficacy, and a complete trust in the cleansing power of Calvary, and a complete salvation follows. A humble maintenance of these conditions, and the sin question is forever solved. All this is a gift! No amount of work or service can bring these results ("By grace are we saved, through faith").

But what about rewards? In the strict sense, salvation is not a reward, because a reward is accorded as a prize for some service, devotion, faithfulness, or achievement ("Who for the joy that was set before Him, endured the cross, despising the shame"). As soon as we accept of salvation and become a member of God's family He begins to keep an accurate account with us, setting down every deed, thought, feeling, achievement, in His divine record on which to base the rewards that He shall give us. It is this record that we must face at the Judgment. That great occasion will not be for the purpose of ascertaining whether we have salvation from sin, or not, because that question has been settled by both sinner and believer while still on earth, and each one knows whether he is saved or whether he is lost, before he appears before the Judgment seat of Christ. The purpose for appearing there is not, then, that we may be pronounced saved or lost, but rather that we "may receive the reward for the deeds done in the body!" At that time the saint shall be accorded his place, preferment, seat, reward, not according to the amount of salvation that he has, but according to what he has done ("For behold I come quickly, and my reward is with me to give every man according as to his work shall be." "For we must all appear before the Judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad"). At the same time the sinner shall receive the degree of punishment that shall be meted out to

him, according to the heinousness of his offenses.

If this be true, what kind of a record will many of the wholly sanctified have to face? Thousands of them have been faithful enough to the conditions of their sanctification so that they have not forfeited that, and yet have they accumulated achievements enough so that they may "give their account with joy and not with grief?" ("So then every one of us shall give account of himself to God").

For instance how are we going to feel when we face the record of our complacency. There are hundreds of sanctified people, who will testify to that grace in every meeting, and yet they are as complacent in the presence of a world marching down to hell as though there were not a lost soul within millions of miles of them. Indeed, they will joke, laugh, visit, and merry-make with people who they know are sure to be damned, and not a sigh from their hearts, not a tear from their eyes, not a groan emanates from their bosoms in behalf of those souls destined for the pit. They will pray for them, but they will pray as complacently as though the peril was not deadly, as though the danger was not imminent. Will not the account you give to God have to include that? Then what about the attitude of hundreds of sanctified people toward the revival efforts that their church is making? Is it not a fact that many will attend once in a while, and approve of the effort in a mild way, and are perfectly willing that the evangelist and the pastor, and the members desperately interested, shall fast, pray, and agonize, and yet they, themselves, take scarce interest enough to follow the course of the meeting—all the while testifying that they are "saved and sanctified," while they scarcely feel a pang of deep interest in the fate of the lost? Will they not, we ask, be compelled to confront that record at the Judgment Day, and will they not forfeit every iota of reward, (even assuming, for argument's sake, that they may not by so doing have actually forfeited the conditions of their salvation)? Will we not meet, in the records of the skies, and be compelled to give an account for, every prayermeeting that we leisurely evaded; every family altar that we neglected to insist on erecting; every revival meeting that we failed to pull our share in; every Sabbath morning that we lazily spent in bed, and thereby failed for lack of time to pray a fresh touch of the Spirit down on our souls for the morning services, every acquaintance who died and went to hell, and

we did not agonize for him before he left the shores of mercy; every boy and girl whom we let slip carelessly through our fingers, and we did not sweat a bead of perspiration for his salvation; every time we scolded at the minister, when we knew he was honestly doing his best, according to his ability; every refusal to teach a Sunday school class; every neglect to testify; every omission of private prayer; every careless criticism; every good-natured "gossipy" slap that we took at some minister or member? Shall we not, we insist, be compelled, according to the teaching of the Holy Bible, and in spite of the fact that we can so glibly declare that we are "saved and sanctified," be brought face to face with this record, and have to give our account? And will that account, dear reader, assuming that you really get into heaven's gates, be given by you with joy, and not with grief!

How will we feel, when we meet again, the record of our stinginess? No, we are not now stating that you got so "close-fisted" as to miss the gates of glory entirely, but you pinched the Lord's cause down, and whittled the divine demands for your money away, and argued with the Spirit, till He was grieved into leaving you alone on the money question, lest He should lose you entirely to His Kingdom, and should see you drop into a hell of molten gold, and when He urged you to give a hundred dollars for the needy mission field, you squirmed and twisted, and "talked back," and cited the need of a new car, and argued that you had to have some new clothes, and talked with the Lord about that addition that must be built on the house, and insisted that you had to have new tires for that old Ford, and a thousand other things, till you finally compromised on ten dollars instead of the hundred, and then wondered why you didn't get blessed like grandfather used to do, and proceeded to lay it on to this terrible "age" when the only thing that makes the age terrible, is that so few of God's people are living up to their privileges! Friend, read your Bible, and tell us whether it does not plainly teach that you and I will meet every close-fisted transaction that we have ever put over on the Lord, and be compelled to give an account at the Judgment seat of Christ for every occasion when God asked frankly for twenty-five dollars of our money, and we pinched Him down, and whittled away at the divine demands, till we got by with a dollar and a half! How will you feel when you face that record?

Finally, in the light of all these things what kind of a reward are the people of God, even sanctified people, going to get? We frankly admit that if they do not violate the conditions of their full salvation they will surely get into heaven. "If any man's work shall be burned, he shall suffer loss, but he, himself, shall be saved, yet so as by fire" (1 Cor. 3:15). But are we going to be satisfied to reach heaven, saved from all sin, but bankrupt as to any reward, and with our heavenly garments singed with the Judgment fires that consumed our "wood, hay and stubble"? Will you be satisfied, dear reader, to forego the wondrous privileges of the mighty rewards for which the Apostle to the Gentiles "forgot the things that were behind, and reached forth unto those things that were

before, and pressed toward the mark for the prize of the high calling of God in Christ Jesus?" Will you be pleased to have the eternal records of heaven, read by the millions of the past, looked at by the millions of people who lived at the same time that you did, and studied by the millions yet to come, forever blazing forth your laziness, stinginess, complacency and indifference, when a world was dying about you, and Calvary's sweat and agony and tears were within your vision?

And who is giving as much as he can, suffering as much as he is privileged to suffer, working as faithfully as he may, or praying, believing, testifying, sacrificing, pulling on souls as desperately, agonizing over loved ones, and "knowing Him and the power of His resurrection, and the fellowship of His sufferings, being made comfortable unto His death," as much as we shall wish we had when we come to stand before the glorified Judge, and give our account? Let us remember, Judgment-bound reader, that the sacred writer states that it is possible to give that account with joy, and that it is possible to give it with grief!

MINNEAPOLIS, MINN.

Fatal Spiritual Diseases

By EVANGELIST ROY L. HOLLENBACK

THE experience of salvation will never die of old age, or of natural death; but there are spiritual diseases which are very often fatal to the Christian life:

1. There is a disease that we are not sure has been identified in the realm of physical diseases, but it is well known to those who are versed in spiritual diagnosis. It is called the "outs." Its first symptom is a secret distaste toward those who may be preferred before it; and as it progresses toward the more critical stage, it shows active signs of being "put out" over some things in the church which did not go just as they would have had them. In the final stage it usually is accompanied by a burning fever, prompting its victim to "come out" of the church. When it comes to this point, it nearly always proves fatal.

2. Then there is spiritual "nausea," which is closely related to the former, but is not just exactly the same. It starts with more, or less of "souring" condition; and continues to advance along that particular line of symptoms. Only a slight "nausea" may be at first detected, but usually before long the patient becomes "souring" on the preacher, and finds much occasion against the Sunday school superintendent because the school is not carried on just as it should be. This disease in its advanced stages is quite visible to others, showing itself in "souring" looks, and "souring" words.

3. "Hydrophobia" is another very dangerous spiritual disease, for it does its very worst within a few minutes. The heart boils with inward poison, the face flushes and turns red, the eyes flash fire, and the heart beats double time. Usually at this time the tongue speaks out in very forceful, indignant, and poisonous words; and the lips froth and foam in madness. So violent is the sudden attack that the spiritual man dies instantly, and even

the physical man is left shattered and nervous from its sudden outburst.

4. "Malaria" is not a violent disease, but unless cured by skilful treatment it will invariably prove fatal to the spiritual life of the soul. It is caused by living in the lowlands, where there is stagnation, chills and fever. Where the spiritual atmosphere is foggy with secrecy, or stagnant with formalism there will always be malaria in the air. We would suggest to those who are already weakened by this disease that they move at once to a higher altitude—the Heights of Holiness, where the air is pure, ethereal, is the most conducive climate to spiritual health.

5. There is a disease called "sand colic," of which we have known many to succumb. It is caused by living on such short pasture that the system absorbs too much dirt and sand with the grass; and since man's spiritual anatomy has no organ capable of digesting this, a sort of colic ensues, which often proves fatal. This disease is fraught with much internal uneasiness.

6. Others die of the "gapes." These are tiny insects, and are usually taken into the spiritual system in the form of mere germs. They grow to such proportions that the breath is cut off, and it is difficult to take in enough air to keep the soul alive. These insects are usually picked up when the soul is feeding around places of debris and decay. A Christian Science lecture room, a "Tongues" meeting, or a Spiritualistic "seance" is a most excellent place to pick them up. Once they are lodged in the system, it is unable to throw them off, so spiritual death follows.

7. There is a stealthy disease called "inertia," which one should avoid, for many are those who die of it. A love of ease and comfort leads the soul to an abundance of idleness. It will so weaken the moral fibre of the soul as to incapacitate it for doing any hard things, or to make any sacrifices. It will cause one to habitually lie in bed until nine in the morning, and indulge itself in two hours of mental idleness. This drowsy habit will produce mental and moral flabbiness, and weaken the soul's initiative and make it much more susceptible to despondencies and blues. Eventually the soul will die of sheer lack of activity.

The evidences of fatality in the spiritual life are many, but none more pronounced than the soul's tendency to become stereotyped in its profession. The frequent "changes" of feeling, the overwhelming outbursts of emotion, the seasons of deep heart-searching, the times of soul travail, will no more be felt; for they are evidences of spiritual life; but the soul will, on the other hand, become monotonous, stereotyped, and grind on in a take-it-for-granted way. The Spirit will have departed. The heart, then having no present blessings, will turn to feeding much upon those in the past. Though conscious of its present powerlessness, it will boast much of the giants it has conquered in the past. It will produce no light of its own, but will try to reflect the light of others, using borrowed testimonies and experiences.

If your soul is dead, your only hope is a

resurrection to life by the regenerating power of God. You must be born again. But if the diseases named are holding you, yet death has not yet ensued, take your case at once to the "Great Physician."

MANSFIELD, ILLINOIS.

The Value of Systematic Giving

By H. O. FANNING

MAN relates himself to money, not so much by what he gets of it, as by what he does with it. He relates himself to it most profitably, not by what he keeps, but by what he gives. The man who gets all he can, and saves all he can, in order to give all he can, generously, systematically, and regularly, holds the ideal relation to money. Money is a useful servant, but a degrading, debasing master. Keep it in its place,—the place of service. "The love of money is a root of every kind of evil."

Men achieve greatness by allying themselves with some great cause, and losing themselves in it. "Whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's the same shall save it." "Whosoever will be great among you, shall be your minister: and whosoever of you will be chiefest, shall be servant of all." One of the ways in which men may ally themselves to great causes is to give to their support. Mr. Moody used to tell a story of a little bootblack who appeared at his place of business one morning with his shoes nicely polished. Noting this unusual occurrence, one of his customers asked him why the special care on that day. His reply was characteristic; "Last year I gave the Missionary Society a nickel, and I am going to their meeting this afternoon to see what they did with it." His gift had allied him with the cause, and interested him in the work.

Making money for the glory of God and the advancement of His cause, involves diligence in the right use of all of our faculties and powers. Saving it for this purpose involves the practice of wise economy. Giving it for this end involves a noble spirit of benevolence. The three combined tend to the formation of the highest nobility of character. "The liberal soul shall be made fat; and he that watereth shall be watered also himself." "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver." The important question is not, Can I afford to give to God's cause? but, Can I afford not to give?

BRUXHILLER, ALBERTA, CANADA.

Holiness a Hobby

By REV. W. M. McDONALD

I DO not believe," said a friend to us a little time since, "in making holiness a hobby."

What is a "hobby," we inquired. Our friend did not seem to understand very clearly the meaning of the word. It was, however, a very objectionable way of doing things.

Mr. Webster, we said, who is very good authority defines "hobby" to be "a favorite pursuit."

Pressing the question a little, we inquired, Ought the highest attainments in the Christian life to be a "favorite pursuit," or should it be made secondary? Do you not make your business a favorite pursuit? Our friend confessed he did. Then, you are a *hobbyist*, are you not? You think it very wise and proper to make a hobby of your business, that you may get wealth, but not of religion, that you may become holy. How does that look in the light of the comparative value and importance of the two interests? At this point our friend was inclined to change the subject of conversation.

To make a minister or a church member odious in the eyes of a majority of professed Christians, it is only necessary to report that he is a *hobbyist* on the subject of holiness. This is sufficient to place him beyond the pale of church sympathy. If he is a minister, it is only necessary to have it known that his chief object is to persuade people to be holy to have the doors of one-half of the churches closed against him. They will endure that he believe the doctrine provided he makes no special efforts to get the people into the experience. They are like the man who was in favor of the liquor law, but against its enforcement.

Mr. Wesley's method would not suit such people. Writing to one of his members he says, "Entire salvation from inbred sin can hardly ever be insisted upon, either in preaching or prayer, without a particular blessing. Honest Isaac Brown firmly believes this doctrine, that we are to be saved from all sin in this life. But I wish, when opportunity serves, you would encourage him; 1, To preach Christian perfection *constantly, strongly, and explicitly*. 2, Explicitly to assert and prove that it may be received now; and 3 (which indeed is implied therein), That it is to be received by simple faith."

If there were more of these honest Isaac Browns in the Church, and more who would encourage them to preach "Christian perfection *constantly, strongly and explicitly*," we should witness a different state of things in all the churches. But let none be deterred from doing their whole duty by the cry of "hobby." That cry indicates the greater need of pressing the subject.

BOOKS FOR PREACHERS

A FEW weeks ago the editor submitted a list of six books which he believed would be found useful to the average minister, and he asked that others would submit similar lists. A number have responded. Order all books from The Nazarene Publishing House, at regular Publisher's price.

Pastor E. E. Mieras, Sacramento, California, sent the following list:

Walking in the Spirit—A. B. Simpson.
Purpose in Prayer—E. M. Bounds.
Fishers of Men—B. T. Roberts.
Heart Searching Talks to Ministers—E. E. Shelhamer.
Uncle John Vassar—American Tract Society.
The Old Man—B. Carradine.

Pastor E. E. Robinson, Mansfield, Ill., sent the following list:

Jesus Exultant—Daniel Steele.
Mile-Stone Papers—Daniel Steele.
Half-Hours with St. Paul—Daniel Steele.

Sermons and Lectures—William Elbert Munsey.

Breath in the Winds—Frederick F. Shannon.
The New Greatness—Frederick F. Shannon.

Pastor W. E. Smith, West Somerville, Mass., sent the following list:

Christianity at the Cross-roads—Dr. Mullens.
The Place of the Bible in the World's Education—Bishop Warren.
Life of Wm. Carey—C. E. Carey.
Christ and His Disciples—Dr. Glover.
Leaders of the Christian Church—Dr. Campbell.
Life of J. H. Jowett—Porritt.

Pastor P. C. Norton, Lawson, Mo., sent the following list:

The Crises of the Christ—G. Campbell Morgan.
Leaves from the Tree of Life—L. L. Pickett.
Praying Clear Through—Will J. Harney.
Plain Account of Christian Perfection—John Wesley.

Acres of Diamonds—Russell H. Conwell.
Autobiography of W. B. Godbey.

Pastor Vernon L. Ward, Falmouth, Mich., sent the following list:

The Love of God—John Matthews.
Possibilities of Grace—Lowrey.
Perfect Love—J. A. Wood.
Quiet Talks on Prayer—A. J. Gordon.
Bible Readings on the Second Blessing—C. W. Ruth.
Money the Acid Test—McConaughy.

Pastor B. H. Pocock, Chester, W. Va., sent the following list:

The Ministering Shepherd—C. E. Jefferson.
The Minister's Handicap—J. Wilbur Chapman.
The Master's Touch—Wentworth F. Stewart.
Men and Women of Deep Piety—Mrs. Clara McLeister.
The Master Preacher, or A Study of the Homiletics of Jesus—Albert Richmond Bond.
A Book of Personal Work (a good "shop" book)—Farris.

Pastor A. R. Broole, Lexington, Ky., sent the following list:

With Christ in the School of Prayer—Andrew Murray.
Men and Women of Deep Piety—Mrs. Clara McLeister.
Beautiful Stories of Jesus—Canon Farrar.
The Old Paths—Miranda Von Holz.
The Central Idea of Christianity—J. O. Peck.
The Simple Gospel—Bishop H. C. Morrison.

Pastor L. Lee Gaines, Wellington, Texas, sent the following list:

Christian's Secret of a Happy Life—Smith.
Preacher and Prayer—E. M. Bounds.
Life of Chas. G. Finney—A. M. Hills.
Foxe's Book of Martyrs—Berry.
The World and the Book—Buchanan.
Beecher's Yale Lectures to Preachers.

Pastor E. E. Wordsworth, Minneapolis, Minn., sent the following list:

The Psychology of Religion—James H. Snowden.
The Greater Life and Work of Christ—Alexander Patterson.
The Return of the Lord (Premillennial)—Jesse Forest Silver.
Roget's Thesaurus of English Words—C. O. S. Mawson.

The Crises of the Christ—G. Campbell Morgan.
The Borderland of the Supernatural—Levi White.

Pastor Fred M. Weatherford, Oakland, California, sent the following list:

Nine Lectures on Preaching—Dale.
The Transfigured Church—Jowett.
In His Image—W. J. Bryan.
The Life of A. B. Simpson—Thompson.
The Supernatural Factor in Revivals—Townsend.

The Shepherd of the Sea—Watkinson.

Pastor C. A. Brown, Pittsburgh, Pa., sent the following list:

Thirsting for the Springs—Jowett.
Ministry of Intercession—Murray.
Foretokens of Immortality—Hillis.

The Crises of the Christ—G. Campbell Morgan.

The Christ We Forget—Wilson.

My Message to Sunday Schools—Marion Lawrance.

Professor R. E. Simms of the Historical Theology Department, Oakland City College, Oakland City, Ind., sent the following list:

The Days of His Flesh—David Smith.
Life and Letters of St. Paul—David Smith.
Progress of World Wide Missions—Robt. H. Glover.

The Truth of Christianity—Lt. Col. W. H. Turton.

Dictionary of Religion and Ethics—Matthew Smith.

The Tongue of Fire—Wm. Arthur.

And for a "shop book" he names "One Thousand Thoughts for Funeral Occasions," which is printed by Doran.

Other lists will be published from time to time—Editor.

QUESTIONS AND ANSWERS

Correspondents are invited to send any question they may desire to this department. But only such as we think we can answer to the profit of our readers in general will appear. When personal answers are desired, be sure to enclose postage.

Q. Did James and the other elders at Jerusalem intend to induce Paul to deny what he had preached among the Jews and Gentiles (Acts 21:18-28), and was Paul about to do as they said?

A. No, Paul had always preached that one should not change his outward religious observances upon becoming a Christian in such a way that a Gentile would become a Jew or a Jew a Gentile. He had opposed the outward observance of Judaism only so far as salvation was made to depend upon it, and he was always willing to comply with a ceremony rather than cast a stumbling block before a brother (Rom. 14:1). He was here attempting to remove the prejudices of those whom he hoped to reach and bless, though of course the plan failed of its purpose.

Q. What book or books do you recommend as being of the most practical help to Nazarene preachers in sermon outlining?

A. MacLaren's Expositions are about the best. I have never thought a book of mere sermon outlines is much help to a live, studious preacher, but if you want such a book, then "Five Hundred Sketches and Skeletons of Sermons" is the best I have ever examined.

Q. On page 44, Paragraph 70 in our Manual it says the pastor is to be elected by ballot by "all full members present and voting"; now is the election legal if ballots are received by mail and counted?

A. I think not.

Q. Please explain Romans 9:18, "Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth."

A. The question under discussion is not the election of individual souls to everlasting life or the determining of individual souls as eternal sinners, but it is a question of nations and peoples and divine purposes in them in this world. The discrimination between the Egyptians and the Israelites was not based upon relative goodness or badness but was based upon the right of God's sovereignty. But the salvation or hardening of an individual depends upon the attitude he takes toward the gospel and toward the means which God has elected to his salvation. Any individual can be either saved or lost according to his own free will and choice.

Q. Have we any record of how many Jews were in Palestine in the time of Christ? Were the messages of Jesus principally to the tribe of Judah?

A. The highest estimates place the number at about three million. These Jews (so-called from the time of the captivity) were of the various tribes of Israel, though perhaps more of them could trace their genealogy to Judah than to any other tribe.

Nazarene Young People's Society

"Let No Man Despise Thy Youth"

DISCUSSION OF N. Y. P. S. TOPIC FOR JUNE 21

By JARRETTE E. AYCOCK
"The Redeemer's Return"

THE FACT OF HIS RETURN—

We know He will return because of His own personal testimony (John 14:3; Rev. 3:11).

We know He will return because of the testimony of the Angels (Acts 1:11).

We know it from the testimony of John (Rev. 1:7).

We know it from the testimony of Enoch (Jude 14).

James testifies to the fact of His return in James 5:7, 8.

Paul speaks of it over fifty times.

The Old Testament points to it, and speaks of it many times.

Jesus never broke his promise on anything else, and we are sure He will not break it on this.

We know He will return because of the yearning and longing in the Christian's heart. If He will not disappoint the longing in the hearts of the birds of the Northland, but warns them of the approaching winter that they may fly South, thank God He will not disappoint His people, He will return.

THE SIGNS OF HIS RETURN—

We see a sign of His return in the great missionary movement (Matt. 24:14). It is only a little over one hundred years ago since Carey the first missionary was sent out. Now the Protestant missionaries are numbered by the thousands.

We see a sign in the increase of knowledge, and the modern craze for travel (Daniel 12:4).

We see a sign in coldness and worldliness of professed Christians (Matt. 24:12; 2 Thess. 2:3).

The perilous times in which we live point to His near approach (2 Tim. 3:1-5).

THOUGHTS FOR DISCUSSION

What Scriptures which you have read stir you most concerning His return?

In what condition do you think He will find the world at His coming?

If the Redeemer's return is near, what should be our attitude toward each other, and our neighbor?

If you were convinced that His return was near, would it have a tendency to make you neglect your earthly duties, or would it make you more zealous to get everything accomplished possible?

N. Y. P. S. RALLY AT ST. LOUIS

A N. Y. P. S. Rally was held at Flower Memorial Church of the Nazarene, St. Louis, Missouri, May 23rd and 24th. The Lord surely did bless.

The Rally was opened by reports from each of the St. Louis Young People's Societies, i. e., Zion Church, Maplewood, Lafayette Park Church and Flower Memorial.

Next was a paper by Miss Olive Fathergill, President of Maplewood Society, on "How May Young People Aid the Pastor." Some of the ways in which young people can aid a pastor were, by being examples in our dress and actions for if the N. Y. P. S. is worldly it is a hard matter for the pastor to preach to the outsiders about their dress and conduct. They may aid in tithing, learning to be winners and by applying their talents whatever they may be. This subject was then turned over for a round table discussion and several of the Pastors gave us good advice.

Dr. J. B. Chapman, Editor of the HERALD OF HOLINESS, preached a very good and stirring sermon from 1 Chron. 10:11-12. Or the difficult task of slaying a lion on a snowy day. It being easy to kill small game when all conditions are right, but to kill the King of the forest when conditions were against him; to invade the enemy's territory when conditions were bad. The job before the N. Y. P. S. of today is as hard and will require as much work and earnestness as the slaying of the

lion on a snowy day. An optimist would not have succeeded in killing the lion, it being considered too easy a task to even try; a pessimist would not have succeeded he thinking it too hard and impossible, but a peptomist, one who takes into consideration the conditions and knows that it is a hard task, but who has confidence in himself and his skill to think he can, he is the one who succeeds. It behooves each of us to be a peptomist and have confidence in the One who gives us our strength to accomplish our tasks.

Sunday afternoon we had a paper on "How may the church benefit the N. Y. P. S., by Mrs. Coder, President of N. Y. P. S. of Zion Church. Many good points were brought out. This was followed by a paper, "How can Young People be Evangelistic?" by E. E. Gorman. His paper was short, but right to the point. The main points being: practice 1 Tim. 4:12, have faith and don't be lazy. The Ladies' Quartet of Flower Memorial was requested to sing and they sang a beautiful selection. This was followed by a very good sermon on "The Dimensions of Life," by Dr. Chapman. The dimensions of a life are length, breadth and height. We have nothing to do with the length of life, other than to take care of our health. But when we take into consideration the breadth we are the sole rulers. We should not be too narrow and go on the rocks of fanaticism, nor too broad and go into the whirlpool of worldliness. We should be as broad as we are able to sanctify our contacts. The height of our life is the height of our religion, or how high above the world and how high a character we have. This message was one that will long be remembered, for it helped each one. We consider the Rally a great success.

S. N. WHITCANACK, Reporter.

WASHINGTON, D. C.

The Societies of Park Lane, Va., Capital Heights, Md., and Washington Second of Washington, D. C., opened their monthly Rally for the month of May on the night of Thursday the 28th, at Second Church of Washington with the soul stirring hymn, "Since Jesus came into my Heart."

Rev. Charles R. Mateer pastor, from Park Lane, Virginia and our zone leader, presided. Brothers Mateer, Cave and McCowan led in a short season of prayer. Address of Welcome by Brother McCowan, Acting-President of Washington Second. Brother Myers of Park Lane favored us with a special song, "I'm a little old fashioned I know," which is Brother McCowan's favorite. Scripture reading by Brother McCowan of Second Society—the 91st Psalm. A good old-time testimony meeting followed the Bible reading. Special Song by Sister Ward of Park Lane, "I love to think of Jesus." A quartet of young men of Washington Second Society composed of Asa and Arthur Williams, Alfred Anderson and Huggins Wheeler sang the favorite hymn of their Society, "In the Garden."

Second Church and Society are composed of former Park Lane folks for the most part and the co-operation shown between the two is blessed of God. After a few more people had testified a quartet of young ladies of the Second Society composed of Doris Williams, Christine Dodson, Florence King and Hilda Pixton favored us with the selection, "The Beautiful Land." Brother M. Cave of Park Lane gave us a short talk on "Nazarene Young People." At this time Sister E. Kirk, President of our Capital Heights Society, and Brother Grooseman of that Society sang, "Sweeter as the years go by."

Capital Heights is our "Baby" Society, only about two months old, but God is blessing there in a truly wonderful way. The membership has doubled and they have a building fund with about \$50.00 in it which is to be used for repairs on their church.

Brother McCowan of Washington Second spoke on "Relation of Young People to their Pastor." His

outline was, 1 Their relation is a sacred thing, 2 They should be in full subjection to his wishes, 3 They can be his greatest blessing or his greatest curse, 4 They should elect a president enjoying the blessing, who will work in one accord with their pastor.

Park Lane favored us with a special song, "My Sheep know My Voice." Rev. D. W. Sweeney our pastor from Capital Heights gave us a short talk. Park Lane gave us a number "All the way my Savior leads me" by their famous Mandolin Club. Miss Christine Dodson was present from our Cherry Hill, Virginia Church. Sister H. Goodrich our pastor on the Chicamuxen, Maryland circuit gave us a short talk.

The Rally was then opened for business. Brother Marvin Cave of Park Lane was elected to serve as a committee of one to arrange for outdoor meetings in Washington. The Young People voted to go to Capital Heights, Maryland for the next Rally and to hold it on Friday, June 19th. The attendance at Second Church is mostly young people and God has blessed us with the most young people of any holiness society around Washington. The Famous Mandolin Club of Park Lane at this time again favored us with that grand old hymn, "In the Sweet By and By." We all joined in and sang the last of it with them. Sister Witherow of Second Society and Sister Ward of Park Lane played for us during the Rally. A splendid offering was given Second Society. It was decided that Brother McCowan should report the Rally for the HERALD OF HOLINESS. Benediction by Rev. C. I. Harrell, pastor of Second Church. Refreshments were served after the Rally by the Second Society.—E. Donald McCowan, Acting-President, Washington Second, N. Y. P. S.

NORTH PACIFIC DISTRICT N. Y. P. S.

The North Pacific District has some of the most wide awake young people as District officers that it has been my privilege to meet. And in their report to the District Assembly which met in Centralia, Washington recently they so covered the activities of the N. Y. P. S. that I feel it will be worthwhile to pass a few notations from their report to other District committees.

They recommended a standard of efficiency for the local societies of the District as follows:

15 per cent—Average of 90 per cent in attendance.

15 per cent—Each member of the Society take active part once a quarter.

15 per cent—Definite form of evangelism such as hospitals, old people's, relief homes, county hospitals, street work, tract distribution.

10 per cent—Missionary objective.

15 per cent—Monthly business meeting and fellowship meeting.

15 per cent—10 per cent increase in membership each year.

15 per cent—Pre-prayer service.

100 per cent—The N. Y. P. S. goal.

They also recommended the securing of an amount equal to 15c per member each month, or \$1.80 per year as a financial budget to be distributed as follows:

90c—Local N. Y. P. S. expense.

50c—District N. Y. P. S. expense.

40c—General N. Y. P. S. expense.

Rev. Harold Bottemiller is the District President and is assisted by a live corps of officers. These officers know how to arrange for a convention and are making preparations for a great convention early in the fall. They secure good speakers which serves as an incentive to bring the young people to the convention.

We predict a great future for the N. Y. P. S. work on this District.

D. SHELBY CORLETT.

I EXPECT TO BE CALLED TO ACCOUNT FOR LIFE

We talk in a feeble way about hearing the Judge say in the last day, "Well done, good and faithful servant," and we have some idea that the result will depend on holding the correct belief, in our minds. I believe that when we get to the judgment seat, we shall be expected to say, "I have run a good race. I have fought a good fight. I have kept the faith." I expect to be called to account for life. We are not going to win a high prize unless we are willing to do something.—DR. GRENELL.

Eastern Nazarene College News



President F. W. Nease



A CAMPUS VIEW



Business Manager J. C. Henson

A STONE OF HELP

Such an institution as Eastern Nazarene College can only hope to operate under the constant blessing of God. Any institution with such standards, methods and emphasis must continually look to Providential assistance if progress and success are attained. It is with a profound sense of gratitude to God that we look back over the years of the history of our College and see the evidences of God's approbation all along the line. Like Ebenezers, they rear their heads in witness to the faithfulness of our covenant-keeping God.

We are pleased to announce that every year in our history has been a year of revivals, and certainly no year has excelled in this respect the one now closing. One of our college seniors declares that he will ever think of the 1924-1925 session as "the year of the great revival." With a faculty fully consecrated to God and beautifully sealed in the harmony of perfect love, and a student body ninety per cent of which have exemplified the grace of entire sanctification throughout the year, one can see why Eastern Nazarene College is a most advantageous place for one to catch new vision and sense new glory as he prepares for the service of God throughout his life.

A GODLY FACULTY

We have been glancing over our faculty list in the new catalogue. We rejoice in the fact that the Lord has enabled us to gather together for educational work in this great eastern section some of the strongest teachers in the holiness movement and that the aggregate constitutes a faculty worthy of favorable comparison with that of any of our holiness colleges. Their work has already won for their students recognition in many of the principal colleges and universities in the East. The faculty list in this catalogue will show that out of a group of thirteen members, seven carry Masters' degrees from institutions of the highest standing. Each of the others has had careful special training in the departments in which they are working, so that not only on paper, but in the classroom as well, the strength of these professors and teachers is recognized.

And perhaps the best feature of it all is that these men and women, without exception, are believers in and exemplifications of entire sanctification.

EVANGELISTIC LABORATORY

Every course in theory should be balanced by some form of laboratory work. We are happy to say that our constant stress on evangelism is bearing fruit in the work of our Evangelistic Association. While not the largest organization in connection with our educational institutions, yet it is among the most active. During the period from September 14 to March 1, last, a carefully kept report gives the following splendid showing:

Enrollment 83; evangelistic services in which a major part was taken by members, 439; missionary services, young people's meetings, street meetings, mid-week prayer services, 96; number of seekers reported, between 150 and 200.

All of these services were held away from the College and included the churches of several different denominations. We have three student pastors in this enrollment. Their churches show a marked increase in spiritual vigor since these young men have taken hold of them.

Our young folk are catching the vision and doing the work. Hardly any place in the United States affords greater possibilities than metropolitan Boston, which for miles around reports one of the most thickly populated sections in the United States.

ALUMNI SUPPORT

Our Alumni Association is taking a constantly increasing interest in the affairs of the College. In the past, they have contributed annually a tidy sum for laboratory apparatus. Within the last year, they have purchased a plot of ground, adjacent to our campus, which is being developed into an excellent recreation field. Being situated as we are in a compactly built up section of Quincy, such an open space was absolutely essential to the health of our students. These grounds, together with our tennis courts and gymnasium, give us the assurance of ample recreational facilities for years to come.

STUDENT EMPLOYMENT

Registrar Foster of the University of Kansas stated sometime ago that "on the whole, in the making of young men and young women in which the college is engaged, outside work for partial, or even complete self-support is an asset rather than a liability. An over supply of funds is a far more serious handicap in getting a college education."

Our own experience is in complete accord with the above statement and we feel that Eastern Nazarene College is exceedingly fortunate in being able to offer to an almost unlimited number of worthy young people highly remunerative employment to defray a substantial part of their expenses. We maintain a completely organized employment bureau which is operated free of charge to students registering at Eastern Nazarene College. While it must be frankly declared that to work one's entire way during the nine months of the school term is a task which the majority of students are incapable of accomplishing, yet any healthy, willing and capable young person who will devote the summer months to the earning of funds for educational purposes can so supplement his earnings during the school term as to meet his full expenses at Eastern Nazarene College.

A GLORIOUS PROSPECT

Our new session opens Tuesday, September 8. We are receiving communications from young people all over the eastern section of the United States and Canada which warrants us to believe that next year will be the greatest in our history. With strengthened faculty and curricula, with an assured financial outlook, a spiritual tide of victory, and a great body of enthusiastic young people eager to learn and prepare for life's battles, next year is destined to be another great step in our glorious progress.

Write for a catalogue and information to President F. W. Nease.

COLLEGE FINANCES

One of the great problems of our colleges is finances. During the past few years under the able management of Revs. Fred C. Norcross and Glenn W. Siefarth as business managers, and the efficient supervision of Mr. L. D. Peavey, our treasurer, Eastern Nazarene College has acquired property, all available for school purposes, approximating \$127,000 in value. Less than a year ago we found our indebtedness on this to be \$45,000. While we felt this to be an especially good showing in the face of the high grade of work we had been doing, it nevertheless demanded immediate attention. After a conference with two of our General Superintendents and many of our pastors, we reached the decision that this debt could and must be paid.

It was our desire to avoid a drive in its usual sense, and so our plan called for the gathering in of subscriptions on a four payment plan, which subscriptions would be solicited by personal contact rather than public appeal. All the brethren in-

involved agreed that inasmuch as the time involved fully three and one-half years, and since it is always necessary to allow for some shrinkage in pledges, it would be wise to make our objective \$60,000 which would of course take care of the full indebtedness and leave a reasonable margin for interest and shrinkage.

The plan decided upon was this, we must get ten persons to subscribe \$1,000 each, fifty persons to subscribe \$400.00 each, two hundred persons to subscribe \$100.00 each, and one hundred persons to subscribe \$100.00. Thus the plan would involve only three hundred and sixty people and these would be met personally and would subscribe only after their most scrutinizing questions had been met. Of course this would mean a minimum of shrinkage.

As an encouragement we announced from the very outset that we were not in this campaign for a small fraction of our objective. No part of the pledge would be valid until \$40,000 had been subscribed and then the first payment of one-fourth the subscription would be due; thus if we did not get \$40,000 no pledge was to be valid. And surely enough, this brought inspiration to our constituency and we secured our ten individuals to subscribe \$1,000 each within the first three weeks, and in a time far shorter than any of us had dared to hope we were past the \$40,000 mark.

Now came the final hill climbing, so in order to help us over the top our big-hearted treasurer, Mr. L. D. Peavey, who had given the first thousand said he would give the sixtieth thousand also, and then another friend who had given \$1,000 said he would contribute the fifty-ninth thousand. This gave us another good leverage and so with added courage and the sacrificing co-operation of our people God enabled us to reach our full \$60,000. Instead of ten men we got eleven to give us \$1,000 each and two of these eleven made it \$2,000 each. Three of this group were not members of the Nazarene Church. Thus God has honored our plan and set His seal upon our institution. With this added confirmation of our vision and hopes we look towards the future with high expectation.

We are expecting these subscriptions to come in promptly. As you have already noted, only three hundred and sixty people, or thereabouts, out of our great constituency bore the brunt of this campaign.

The remaining financial problem of our institution is the current expense, or the running expense, of the institution. Of course everyone knows that no school operates on the funds taken in by tuition and fees. This must be supplemented by endowments and gifts, and the Lord has given us a plan which has worked with eminent success in meeting our current expenses; this is known as the Temporary Endowment Plan. A temporary endowment is a case where a person instead of giving to the College \$1,000 for the College to invest rather agrees to pay to the College the interest on such an amount at six per cent. This, large numbers of our people can do and a considerable number are doing. These are in a very true sense our life-savers.

Now that our campaign for debt-elimination has reached the Jubilee stage, we are turning to our people for increased subscription to the temporary endowment funds. Will not those who read this column pray over the matter and communicate with the Eastern Nazarene College, Wollaston, Mass., immediately?

BRESEE COLLEGE MAKES A CHALLENGE

By PROF. A. S. LONDON

Bresee College closed the year 1925 on Wednesday evening, May 20th. The year has not been without its difficulties and the grind that confronts all who are interested in this kind of work.

Any place in our school work is quite difficult to fill. It takes patience, persistence, much prayer, constant watchfulness and a vision of the necessity of our work, in order to do the work necessary for the educational program of our church.

With our struggles have come the victories. We have had some great occasions during the year. We have had two good revival meetings and two splendid conventions in connection with First Church. Our student body has enjoyed the ministry and lectures of Rev. J. A. Kring, Rev. Andrew Johnson, Rev. Harry Maitland, Evangelist E. W. Petticord, Rev. C. J. Garrett, Rev. Dunbar, Dr. J. B. Chapman, Dr. A. P. Gouthy, Rev. A. L. Hipple our District Superintendent and our pastor Rev. F. H. Bugh.

President Stoll of the Free Methodist College of McPherson gave us a very helpful message on his trip around the world. We were greatly favored with a lecture from President Kurtz of the McPherson College on Christian Education.

It was our privilege to have Dr. E. P. Ellyson to preach our baccalaureate sermon on May 17th. He was president of the school here for two years and it was a pleasure to have him back among so many of his friends. His subject was, "What Is Your Life?" This question has never been answered outside of the Bible. Many things in the Bible about life. It is like a vapor. Again it is likened unto the grass which today is and tomorrow withereth away. It is like a bird that comes in at the window and flies out at another window on the other side of the room. The room represents the life that we now enjoy and how we go out is determined by the preparation made in going from one side of the room to the other.

The message was very impressive. The graduating class and entire audience was moved to a better realization of the fact that life is but a brief span from one side of the room in birth, to the going out of the room at death. Where we spend the time in the great out-doors, is determined by our life in crossing the room. He also preached to a crowded house at the evening service.

We registered more than one hundred and fifty students this year and had eight states represented in our student body.

There were seventeen graduates from the Academy department, nine graduates from the piano department, seven certificate and diploma graduates from our vocal department, and four graduates from our theological department. The commencement occasion was a delightful time. Many friends and students came from over the country and all were agreed that this commencement was among the best in the history of the school.

Now here is the challenge we wish to make. Of course it is all done in pleasantry and with no spirit of boasting whatever. God knows we are far from such a thing, especially in a small work such as we have here and with the many disadvantages that we have had to labor under during the past year. But we are thankful to God.

First, how many of our schools have paid every teacher in full this year? Well, this is what has been done at Bresee. And this has practically been done by funds inside the institution. I say it to the shame of all of us on our District. We have received only \$135.90 on our budget of one thousand dollars from the Kansas District. Our friends of the Nebraska District have sent in a few small checks. But in spite of this fact, the school has not gone behind with the teachers and every current expense has been met for the year. All honor to our business manager, Mr. F. E. Lang for whatever plans he has had to put in operation to get the students to come and make arrangements. SEE.

All right, so much for challenge number one. Now for the second challenge. Out of our student body of one hundred fifty, we have enrolled more than sixty-five piano students. The bulk of this number continued clear on through the year. Well, to give you a little idea of the worth of this department to the school, will tell you that this one department of our work gave to the school about six hundred dollars above the amount paid the piano teacher. Now, who can beat this for this size student body? Near one hundred piano and vocal students for the year. We are now ready to hear from our brethren on this challenge. You will pardon this letter as I am writing the next day after the close of school. All the brethren know how I feel.

The board of trustees have plans well on way for a new building program. We can no longer use our present quarters. We must enlarge our bor-

The Sunday School Lesson, June 21

By M. EMILY ELLYSON

LESSON SUBJECT: Peter Delivered from Prison.

LESSON TEXT: Acts 12:5-17.

GOLDEN TEXT: *The angel of the Lord encampeth round about them that fear him, and delivereth them (Psa. 34:7).*

AFTER the martyrdom of James the brother of John who was a most efficient leader, Herod turned his attention to the destruction of the next greatest leader, Peter. Doubtless his thought was to destroy the leaders and thus paralyze the church. The death of James must have been a great shock to the church for he was the first of the original twelve to be slain for his testimony. We have here in this lesson an account of Peter's miraculous deliverance out of prison, by which the design of Herod was frustrated, and his life spared for further service.

One thing that impresses us at the opening of the lesson, and also magnifies his deliverance, is that it was a signal answer to prayer. We judge from the reading of the text that the authorities were very vigilant and watchful of this prisoner, for he was a valuable fellow and no plan on the part of the church to get hold of him either by force or stealth could possibly succeed. But there is a way to reach a desired end, "a path which no fowl knoweth," and "the vulture's eye hath not seen," that is known only by those who walk with God. It is the only way by which the impossible may become possible, the only sure way to experience the thrills of mighty victory right in the time of apparent defeat. It is the way of prayer.

William Cowper wrote:

*"Restraining prayer, we cease to fight;
Prayer makes the Christian's armour bright;
And Satan trembles when he sees
The weakest saint upon his knees."*

*"Were half the breath oft vainly spent,
To heaven in supplication sent,
Our cheerful song would oftener be,
Hear what the Lord hath done for me."*

To this way the church resorted without parleying. Their only hope was in getting their prayers through. Time even lost its significance and they prayed without ceasing for Peter's deliverance. No doubt the death of James alarmed them to such a degree that it added greater fervency to their prayers for Peter. It looked as if the enemy was about to make a full end. Stephen was gone, James was gone, and now they would take Peter also. All these things were against them and this will be sorrow upon sorrow. Times of distress and danger should be praying times with the church. True, we should pray always, but at such times especially.

Another thought that impresses us is the time when his deliverance occurs. It was the night before Herod designed to bring him forth. This

made the deliverance a greater consolation to his friends and confusion to his enemies, for Herod had resolved that he should die. How often God's time to help is in the darkest hour. Let us get the picture. Fast bound with two chains between two soldiers so he could not stir without awakening them, and beside this the prison doors were no doubt bolted and locked, and the keepers were placed before the doors so no one would attempt to secure the prisoner. In this condition lies our hero and God's man peacefully sleeping, danger very imminent and yet he is unfettered. Only a step between him and death, and yet he could lay himself down in peace and sleep. But why not? Does not the angel of the Lord encamp around about him? Yes, he is there; and what enemies could prevail against the man whom angels protect? Closer even than the soldiers on either side was this heavenly caretaker, to this one who seemed as one abandoned by men yet not forgotten by his God. Gates and guards kept all his friends from him, but could not keep the angels of God from him. Wherever the people of God are, and however surrounded they may be, they have a way open heavenward, nor can anything intercept their intercourse with God.

So deep and untroubled was Peter's sleep that the radiant light from the heavenly visitor did not disturb his slumber, he was aroused by the angelic touch and voice. The prison was a dark place, and it was night, and God's man would have to have light to see his way out of that fearful place. But light is provided, and so long as Peter obeyed and followed his heavenly guide he had both light and protection. Guards were kept at one pass and at another through which he must make his way, but he obeyed the instructions and kept close to his guide and the guards were passed safely. But there was the barred gate to hinder them. But right up to that ponderous prison gate they march, and behold! it shook itself loose from its fastenings and in obedience to an invisible power it swung open of its own accord, doubtless closing and locking itself again as soon as they had passed through.

There are no unsurmountable difficulties to the people of God. Even gates of iron are made to open when they pray. For God's cause will move on. No device of man, either materially, educationally or any other way, can hold back the mighty power of God.

That was a wonderful prayermeeting that night, in the midst of which a knock is heard on the door, and lo! there stands the answer to their prayer. A bit of explanation and prayer is turned into praise and thanksgiving for so great a deliverance. So loud is this praise that Peter's voice was drowned, and he had to beckon them to silence with his hand, while he further told them of his experience. But what is won by prayer should be worn by praise. May the church of God get back to those early days of mighty praying.

ders. The Chamber of Commerce received our message on Christian Education very enthusiastically and now have a committee to work the city for twenty thousand dollars on our building program.

Lots on our new location in the northeast section of Hutchinson are on sale. Twenty-five dollars will hold a lot until contract is given, at which time one-third amount of purchase price will be due. The lots are about one hundred fifty feet by fifty feet in width. The prices range from \$250.00 to \$350.00. School is to open Sept. 9th.

EASTERN COLORADO-WYOMING ASSEMBLY

The seventeenth annual Assembly of the Eastern Colorado-Wyoming District convened in our church at Boulder, Colorado, May 20-24. It truly can be said that this was the largest Assembly that was ever held on this District, the Western Colorado-Utah District uniting with the Eastern Colorado-Wyoming District at this time.

The Assembly was royally entertained by the Boulder people and no greater time was ever enjoyed.

Boulder is truly a mountain town, and one does not have to make a long journey to enjoy the mountains. Just to walk out in the front yard you are in view of the most beautiful mountain scenery of all the West.

General Superintendent Reynolds opened the Assembly on Wednesday morning in his usual manner with a message of love and sunshine. A large delegation of ministers and lay delegates were present to greet him in the opening session and God graciously blessed and a beautiful spirit of harmony prevailed throughout the Assembly.

Thursday at 3 p.m. Missionary Superintendent Bates gave a very interesting talk of his work in the foreign field, telling us of many customs and ways, very strange to the people of modern America, but our hearts were blessed when we heard of how readily they obeyed the voice of God, and shouted victory, as our people in the homeland. Rev. Deale of China was also with us and on Friday morning gave a lecture of his work in China and of his call of God to this great field.

Rev. Howard Sweeten was the Assembly Evangelist. God wonderfully blessed his message each evening, and many unsaved men and women found their way to God, while the saints got blessed, and several of those who were not sanctified crossed over to the land of Canaan.

Dr. Reynolds brought the message on Sunday morning and a most helpful missionary lecture in the afternoon.

We found by our statistics that the District was

nearer over the top with its finance and with a gain on every line, than for years.

Rev. C. W. Davis was re-elected as District Superintendent and Rev. Mrs. Florence Davis, wife of our beloved District Superintendent, was re-elected District Evangelist, and we are expecting great things for the coming year.

We praise God for the past year, with all of its battles and victories which are recorded in heaven, but we are expecting even a greater year. Perhaps more battles but greater victories, through Him that loved us and purchased our redemption with His own precious blood.

C. J. HOWARD, Assembly Reporter.

GROUP MEETING OF ZONE NUMBER SEVEN, EASTERN OKLAHOMA DISTRICT

One of the best group meetings since the Assembly was held at Caddo, Okla., April 30 to May 3. The divine presence of the Lord came on the first service, and the revival flame lasted until the close. Some of the most interesting papers were read on such subjects as: "The Midweek Prayermeeting," "A Layman's Conception of a Successful Pastor," "The Possibilities of a N. Y. P. S.," "The Benefits of the Long Pastorate," and kindred subjects. There was good singing and some very unctuous preaching and souls praying through at the evening services. Our District Superintendent was present and presided over the meeting in a very beautiful way. We opened fire on the enemy Thursday evening. Brother W. J. Bell, our pastor from Boswell, Oklahoma, preached with power and there were shouts in the camp. Brother J. C. Hasley, our pastor from Madill, Okla., preached at 11:00 a.m. Friday, a great sermon from this text, "What Think Ye of Christ?" Mrs. Julia Standridge our pastor from Tishomingo, Okla., brought the message Friday night, and seven souls prayed through. The writer preached at 11:00 a.m. Saturday and Brother W. B. Walker, our pastor from Durant, Okla., brought the message Saturday evening, and we can truly say it was one of the best zone meetings we have had at all. Our next meeting will be with the Madill Church, in July. We take courage and press on.—Arthur L. James, Reporter.

REVIVAL AND CHURCH NEWS

"THE FIRST CHURCH OF THE NAZARENE, Washington, D. C., are praising the Lord for such a pastor as Rev. Marvin S. Cooper. He has announced his aim to bring as many of the best preachers to Washington as possible. Uncle Bud Robinson closed a meeting with us on April 19. We are sure that all who heard him were benefited and those who did not missed many good things. Only the end of time will tell the result of Uncle Buddie's labors here. On the evening of May 23 we expect to have with us Rev. J. B. McBride. No one can afford to miss hearing this great man of God. We would not give the impression that we have feasts only when our visiting brethren come around. Brother Cooper sets a good table and knows how to serve the best of spiritual food—the kind that a Christian can live and thrive on. He gets it right out of the Word of God and doesn't try to adulterate it, but preaches the truth as it is in Christ Jesus. We praise God for the gospel, which is the 'power of God unto salvation to everyone that believeth.' Friday evenings from 8 to 9 o'clock Brother Cooper conducts a Bible study class. We are taking up the seven dispensations and learning some of the principal facts about each. Later it is planned to go more into detail. We are seeing that 'the New is in the Old contained, the Old is by the New explained.' The completeness of the Bible is beautiful. We are much indebted to our pastor for the way he is unfolding its pages to us and helping us to get the truths contained therein. We thank the dear Lord for all that He has done and is still doing for us. The Holy Spirit bears witness that God is our Father and Jesus Christ our elder Brother. Praise His dear name!"—Sarah M. Kitchens, Reporter.

DISTRICT SUPERINTENDENT MONTGOMERY, Kentucky: "I have just returned from a visit to the churches of the Delmer circuit where Brother and Sister Knippers are pastors. They are faithful pastors, and their churches are in fine spiritual condition. We had an altar service at each point, climaxing at Delmer church Sunday morning when we saw eight bow in the altar and pray through to definite victory and ten line up with the church. We are calling pastors for the coming year, and with the

Uncle Buddie's Good Samaritan Chats

Beloved Samaritans:

In my last letter I left you just as I was saying goodbye to beautiful Arkansas, which was hard to say after traveling by auto nearly two thousand miles over that lovely country and meeting the good people by the thousands. You don't have to learn to love the people in Arkansas, you just love them at first sight. I met no scrubs in that great state. They were generous to the core and charitable to the limit. Good hearted, big souled, kindness personified, that is Arkansas in a nutshell.

At 9:30 Tuesday night of April 7th I pulled out of Jonesboro. At 7 a.m. Wednesday morning I pulled into great old St. Louis, bought a ticket for Washington, D. C., over the Penn Lines, ate breakfast and boarded my train at 9:00 a.m., and on Thursday at 1:10 I pulled in to Washington. This, as you see, is April the 9th. My trip from St. Louis to Washington was a beautiful trip. The Lord bless the dear old farmers. They were plowing and planting their fields, preparing to feed the world. It is time for the rest of the business world to simply take off their hats to the man that plows the fields for when the farmer stoops the rest of the world will make only one other trip and that will be to the last resting place. If any one man should be honored above all other men it is the man that keeps the bread wagon a-comin'.

Well, I was met at the great union station at Washington by the Rev. Marvin S. Cooper and Miss Essie Morris of Springfield, Tenn. Brother Cooper is our pastor in the capital city of the world. From what I hear and know the American dollar comes a little nearer of being worth one hundred cents anywhere on the face of the globe than any other dollar that is made at any other place on this planet. If our Nation will have more prayermeetings and fewer prize fights and if she will ship out a few thousand unamericanized bootleggers, back across the big creek, with the understanding that they shall never enter this country again, that would go a long ways toward a nation's redemption, for no unamericanized foreigner should be allowed to come into this great and beautiful country and live in violation to the constitution of this great nation. If they come here to violate our laws they have no love for us and no respect for themselves, therefore it would be much better for both us and them if they were shipped back to their native land, and today, if all the bootleggers that have no honest right to this country were shipped back to their country the liquor traffic would be well nigh a thing of the past. Probably enough said.

Well, our meeting opened at the Capital Church on time on Thursday night and the music was in charge of Miss Essie Morris of Springfield, Tenn., and we have no finer singer and Christian worker in our great church than Miss Essie Morris. I would judge her to be, first a real New Testament Christian and next a perfect lady, and third, a walking saint. The beautiful daughter of our old friend, L. B. Williams, presided at the piano. We have no young lady in Washington, D. C., that is more beautiful and cultured than Miss Christina Williams, and Brother Williams' son is one of the ushers and along with three other young men stands at the door and seats the people and takes the offerings. It was worth the trip to Washington to get to meet Brother L. B. Williams and wife one more time. I met Brother Williams first at Gordon, Texas, in 1896, and what a beautiful brother he has been. His last wife, as many of the old HERALD readers will remember, was

Miss Margaret Illie that at one time had charge of our Orphan's Home at Peniel, Texas, but they have been in Washington, D. C., for the past seventeen years. Brother Williams has a fine position with the Government, and it was through the untiring efforts and toil and labor of this good man that we have the beautiful church at Washington, D. C. Not only the Washington Church but our church at Baltimore, Md., owes him a debt of love and gratitude for his hard labors there to get that church established and to plant the great Church of the Nazarene in those two great and beautiful cities. May God bless Brother L. B. Williams.

Now, coming to the next man, which is Marvin S. Cooper. As many of our readers know, Brother Cooper came to Washington, D. C., last fall from Detroit, Mich. For several years Brother L. B. Williams was our pastor in Washington, but feeling that he was so tied down in the office with heavy government responsibilities that it would be best to have a pastor that could give all his time to the pastorate, and so Brother Marvin S. Cooper was called and duly installed, and he is now in charge of the church and he is doing well, as he will do anywhere that he goes.

We had a fine meeting. We had the church well filled all the time but we had several services that we filled the church and gallery and brought up the chairs from the basement and filled the aisles. Our meeting was a success from start to finish. We had many of our good Nazarenes with us. Our beloved District Superintendent Maybury from Baltimore was on hand some of the time, and Miss Alice McClellan, our returned missionary, and Brother Prouse from Trenton, N. J., and Brother Higgs from Baltimore, and Brother Mater from Park Lane, Va., Brother Sweeney from Capital Heights, Maryland, and Miss Goodrich from Indian Head, Md. We had quite a number of fine Free Methodist preachers with us and they were a fine set of beautiful brethren. There are no finer men than these good old-fashioned Free Methodists, clean in their lives, clear in their experience, and standing for a second work of grace anywhere that you will find them. We also had many of our M. E. Brethren with us. Brother Samuel M. Croft, who is the President of the Local Preacher's National Association of the Methodist Episcopal Church was with us quite often. He is a brother beloved of the Lord, no finer in Washington. Also Brother Mayson who is private secretary of the United States Senator from North Dakota, also many others, whose names are in the Book of Life.

Well, I saw many beautiful things about Washington. We went through the White House and I was president for about thirty minutes. But the one thing that I enjoyed was the visit to the Lincoln Memorial. That building and the great marble statue of Mr. Lincoln were the finest work that I ever saw. We had one nice trip to Mt. Vernon and saw the last resting place of the great and good Washington. The great home and grounds are more beautifully kept now than they were several years ago when I was there with my family. 365,000 people visit that home each year. That shows how much our nation loves its first president. Amen. Long live the memory of George Washington.

Well, the most interesting thing that I saw was the Church of the Nazarene and our altars lined up with seekers. Well, amen. Goodbye till next week.

In love,
UNCLE BUDDIE.

exception of two votes all have recalled their pastors by unanimous vote so far. We have never seen the work in better condition. There seems to be a financial pressure on in this section, but with it there seems to come a greater hunger for salvation, and greater manifestations of divine power, so we gladly welcome both if they must come together."

PASTOR J. E. SMITH, Corona, Ala.: "At this writing we find that a little more than half of the Assembly year has slipped by. God has been extremely good and very precious to us. He has given us blessed victory all the way for which we praise Him with all our heart. Several times we

have heard fellow pastors report that they have the salt of the earth on their charges. I do not question their claim but there is one thing I do know, they do not have all of the salt of the earth for truly we have some here. I believe that God has given us one of the finest bands of young people that there is within our connection. We have a thriving Sunday school and a splendid N. Y. P. S. with about eighteen members. Almost all our people tithe and the finances are the easiest item of all our problems. We are up with all claims, General Budget and everything and now have money in the treasury for our evangelist, not withstanding he does not come until June 28th, for three Sundays. Rev. H. H. Hooker, District Superintendent

and his dear wife were with us the third Sunday in May. In spite of the fact that there were many Cemetery Decorations and all day singings around us, we had a good crowd and splendid services. The Lord was with us in the evening service in the Sacrament of the Lord's Supper. Truly, 'He hath done great things for us, whereof we are glad.' Our revival begins June 28th, with Rev. R. B. Ralls of Nashville, under a large tent. With Christ as our Captain, holiness of heart and life our motto and the salvation of the lost our aim, we are marching on to certain and definite victory for our Christ and the Church of the Nazarene. Pray for us."

EVANGELIST I. C. DUNBAR: "Praise God for victory at Topeka. The fire is falling and souls are praying through. We began here last week and have had five nights meeting with sixteen at the altar and fifteen prayed through. Truly God answers prayer in the old-fashioned way. We are expecting the rivers of salvation to break out, overflowing the banks and give us an old-time flood tide of grace and glory. We thank the Lord for people that will pray and hold up the evangelist to a throne of grace until the glory falls and the Holy Ghost melts down hardened hearts, breaks down stubborn wills and sends backsliders and sinners weeping to an altar of prayer. The Healer of Galilee has touched and healed several who were afflicted in body. Bless His name. We expect to close the meeting here June 10th and go to Wayne, Kansas and be with our pastor Wm. Millard for the North Central Kansas Groupmeeting. We have some open dates."

PASTOR C. W. WELTS, Placerville, Calif.: "Last Sunday at 3 p.m. District Superintendent F. B. Smith organized our church at this place after the hardest fought battle this old soldier has ever had in his thirty-seven years of ministry in California. Brother Smith asked us to come and look over this needy field and start a Church of the Nazarene, and the first of last September we came and for two and a half months we could not get a place to hold services, but November 16 we moved into an old saloon building and started a mission with only one Nazarene and for a month our average congregation was about six, but we felt the call to this place, our former home town, so we were not to be discouraged. Prejudice began to break and for some time we have had a revival spirit in our mission. We begin with eighteen charter members, none of which come from any of the local churches, but mostly converted and sanctified since we came here. Last evening we had ten at the altar, only one of whom had ever been at our altar before. Those who know say it was the most powerful meeting we have had since we began here. We were called as pastor and expect to stay until the church has a good membership."

PASTOR CORA TROUSDALE, Plum Valley Church of the Nazarene, Tobé, Colo.: "We have just closed up our year's work with Plum Valley Church. It has been a good year to me. While it has been a year of testing and problems, we have had the privilege of suffering a few things for Jesus' sake, and we have found that the Lord is able to help us in the hard places. He has brought us through more in love with Jesus and this full salvation than ever before. Brother Anderson took a nice love offering for the pastor and both Brother and Sister Anderson did all they could to help and encourage us. Our plans are, by God's grace and help, to follow where He leads."

SUBSCRIPTION LISTS this week include the following: Pastors: F. W. Domina, Haverhill, Mass., 4; V. S. Coughran, Garvanza Church, Los Angeles, Calif., 3; D. A. Glaze, Monroeville, Ind., 4; W. M. McMahan, Hillsboro, Texas, 3; M. C. Campbell, Greeley, Colo., 3; Earl Strong, Carthage, S. D., 6; W. E. Albee, Anderson, Ind., 6; S. M. Lehman, Upland, Calif., 3; J. E. Linza, St. Louis, Mo., 4; Chas. Hanks, California, Pa., 20; P. C. Thatcher, St. Maries, Idaho, 3; W. B. Corlett, Brea, Calif., 5; E. E. Johnson, Alliance, Ohio, 6. Evangelists: C. C. and Flora Chatfield, 13; A. McNaughton, 11; E. Arthur Lewis, 3; B. H. Haynie, 20; Lum Jones, 8; F. R. Morgan, 9; D. M. Spell, 4. Others as follows: District Superintendent Metcalf, Manitoba-Saskatchewan, 3; District Superintendent Anderson,

THE BUDGET PLAN WORKING

By GENERAL SUPERINTENDENT GOODWIN

IT has been a special joy to me as I have witnessed the universal acceptance of the budget plan in all the Spring Assemblies. In all the five District Assemblies of the East the General Budget was separated from the District Budget, and separate amounts taken by the local churches, the funds to be raised and sent to the District Treasurer. This will prove a solution to our problem without question. In nearly every District the full amount asked for by the General Board was fully underwritten by the local churches and all seemed very happy in the plans as outlined.

The Assemblies are fast falling into line and I bespeak for the future of the work a more aggressive undertaking by all local churches in carrying forward of the General Interests of the church. Our women are very enthusiastic over the outlook and have pledged themselves to unite in a most strenuous effort to bring up the full amount of the General Budget this year. With full co-operation on the part of all we shall soon have a fine working financial system which will sustain all interests and make possible a more aggressive effort in carrying forward the work throughout the world.

Our pastors are getting a new vision of their part in the general interests of the church and have come to see their obligation in helping finance the church. Our pastors are a most heroic class of self-sacrificing men and women who when once they have the vision can accomplish almost the impossible. This separation of funds will greatly simplify the gathering of funds in every local church, and will greatly help the District Treasurer in keeping his accounts. All the District Assemblies were glad to note the simplicity of this method and as the plan is worked it will be more in evidence. Every local church treasurer will need only two accounts; one for the District budget and one for the General budget. All District funds to be sent to the District Treasurer who will apply such funds in harmony with the action of the District Assembly. All General Budget Funds will be sent to the District Treasurer marked General Budget to be sent direct to the General Treasurer at Kansas City.

A few of the Districts preferred to call the General Budget, "The General Missionary Budget," which is very largely correct as so much of this fund goes directly for General Missionary Interests. Before another year is passed I fully believe every District will have this financial plan in wonderful working order, and the machinery of the church working without friction or a jar anywhere.

The one blessing of this financial plan is the largely increased spiritual life which is being begotten everywhere. Revivals are breaking out in all parts of the church and there is a more aggressive spirit throughout the Districts which I have just visited. Our people are taking to the "Tithing System", and where loyally adopted is proving a wonderful blessing in the spiritual life of the church. Nothing will so deaden spiritual life as the inward consciousness that one is "robbing God." With careful tithing it works both ways, it blesses the inward consciousness and opens the windows of heaven with uncontainable blessing from above. Another hindrance to spiritual life is for one to pledge or promise in some enthusiastic drive for money more than ability would be able to make good. A broken promise is bad for the soul. Thank God a better day is dawning for the Church of the Nazarene. With a good financial system working there will be less criticism and more time to pray which will bring more devoted life in the church and revivals everywhere.

Georgia, 4; B. F. Buster, Creelsboro, Ky., 3; Arthur Smith, Searcy, Ark., 3; Mrs. Lydia Reeder, Fairmount, Ill., 10; L. C. Wallace, Brooklyn, N. Y., 3; C. S. Ranlett, Lowell, Mass., 3; O. G. Cable, New Castle, Ind., 5; E. E. Cady, Venice, Calif., 3; O. W. Conley, Middletown, Ohio, 3; Uncle Buddie, 60; Mrs. S. E. Andrews, Barlow, Oregon, 3; District Superintendent Hipple, Kansas, 8.

EVANGELIST LEE L. HAMRIC: "Since writing to the HERALD OF HOLINESS we have been in meetings in Springfield, Mo., Stopped at Bentonville, Ark., for a week's convention, then to Lufkin, Texas, for a campaign, and at present I am at Higgins, Texas, near Amarillo, Texas, for ten days' meeting. God is with us and souls are praying through. In all the above meetings God gave us souls. We close here the 31st, then to Austin, Texas, First Church, with Rev. I. L. Elynn as pastor, and from there we go to Carl Junction, Mo., with Rev. A. F. Daniel, and on and on. We received so many calls for meetings and our time is all taken and has been for some time. We are enjoying the experience of holiness and the Lord's glad service and the fellowship of His servants and people. These are good days to us and we are in the front and thickest of the fight, doing our best to get every soul saved and sanctified we can and make real Nazarenes out of them, boosting our church, paper, missions, and every institution of our Church. On with the fight for the battles will soon be over."

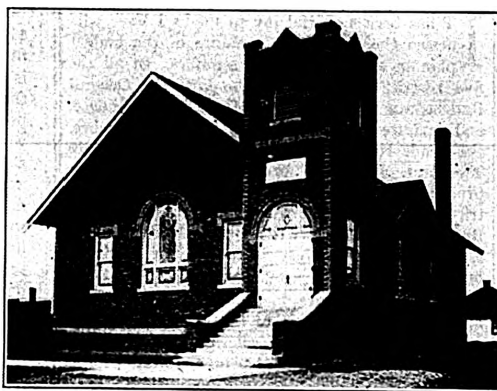
"PASTOR E. D. RUSSELL of Quindaro Boulevard Church of the Nazarene, Kansas City, Kansas, reports a good beginning in the revival in which Evangelist Davis of Bethany, Oklahoma, is doing the preaching and Gordon Blystone of the Nazarene Publishing House is leading the singing. The attendance is good and the prospects are splendid for a revival. They expect to continue for three weeks or longer."

PASTOR J. E. KIEMEL, Ontario, Oregon: "The Church is advancing and acquiring new possessions. A good measure of success accompanies our efforts. Many of our people have moved away the past year. A number have gone to Nampa in order to place their children in school. Nampa is really a credit to our connectional interest. Dr. Wiley, the president, is an exceptional school man and knows how to keep Christ in the front and the glory down. He has had a very successful trip recently in the Northwest securing funds for the college. Nampa has a large number of very ardent friends. Yesterday was a great day here. Services all day. We dedicated our new church. District Superintendent Sanner preached in the morning, on our call to holiness. Dr. Wiley brought the dedicatory message in the afternoon at three o'clock to a large congregation. And Sister Olive Winchester gave a very clear and logical and forceful message in the evening to a well filled house. Four souls were in the altar in the evening service. The orchestra from the college furnished music during the day and with Prof. Buschard as leader we were given some of the finest music in the land. The choir gave us two very fine selections, "All Hail Emmanuel" simply eclipsed anything we had heard in a long time. Sister Ellis and daughter Dorothy gave us a duet which blessed our hearts. The church owes less than \$100.00 on the new building. Taking everything into consideration the finances are in real good condition. By a glad surprise and good arrangement our District Budget was brought up in full the day of our dedication. This has been a busy year but we have been blessed. Have made 560 calls, preached most of the time, have seen a goodly number pray through and sixteen taken into the church. The church gave us a good recall vote and we have accepted. They bring us lots of good things to eat and pay us well. Our Assembly convenes next week at Nampa. We purpose to attend and return to Ontario to do our best for God and the Church."

EVANGELIST FRED ST. CLAIR: "We had a blessed real victory at Phoenix City, Alabama. Evangelist Self led the singing, preached several times with great ability, and proved himself a 'Workman that needeth not to be ashamed.' Some splendid folks came into our church. Brother H. B. Book is putting his life and his money, unthinkingly, into the work there. They gave us a good offering and in every way gave us royal treatment. We are now away out in Montana, in a community where there is no church of any denomination, a great and needy field. One woman called us here. Victory Ahead!! From here we go to Elgin, Oregon, another new field. Be in the Northwest until 1926—or longer. On with the battle! Need real soldiers as much as in the apostolic age."

First Church of the Nazarene, St. Bernice, Indiana

We have just closed a splendid eighteen-day meeting with Evangelist J. B. McBride and wife. They are both as fine saints of God as you will find anywhere and the church is greatly encouraged, strengthened and given a new vision. Brother McBride brought us some wonderful messages, preaching the old-fashioned gospel of full salvation with unction and power in the Holy Ghost. Sister McBride endeared herself to the people by her praying. When she prays saints get blessed and sinners get hungry for a salvation from sin. The crowds were good from the beginning, the Lord sending in helpers from surrounding towns, and from Olivet College (25 miles away) came the Male Quartet, the Suttons and Rev. S. D. Cox, pastor of Olivet, who helped push the battle and were greatly appreciated. There were about twenty-five at the altar for pardon, purity or healing and most of them seemed to get the victory. This being a new work, only a little over a year old, —we count this a good meeting in every way. During the year the Lord has blessed us by sending Evangelist C. W. Ruth, Brother J. M. and Sister Mattie Wines, and Brother and Sister J. Warren



Lowman, who all gave us good meetings in the Lord. To Him we give all the praise, and we are looking forward to greater victories and His glorious appearing.—Rev. Mamie Burton, Pastor.

PASTOR JAMES M. DAVIDSON, Oil City, Pa.: "We have been on our field of labor less than one week, and we found here a little band of consecrated people standing for right. Last night after prayer-meeting closed, the parsonage was besieged by a number of our people bearing baskets, and packages of many shapes and varieties. When the bringings were all landed, we found about all the varieties necessary in the culinary department. After pleasant conversation and prayer the comers returned to their homes, seemingly very happy, while the pastor and wife retained their share of the joy."

EVANGELIST A. M. MASON, San Marcos, Texas: "We are in a real old-time revival here. Souls are praying through. This is a union meeting with Methodists, Baptists and Nazarenes, pulling over the hill of difficulty what no one sect could do. Rev. Hall, of the M. E. South Church, says this is the best meeting that has been held at this place for years, says there is more real work done. Eight blessedly saved, twenty-one in the altar counting them as they came. We have been here only nine days and the meeting goes on. This is a school town and all the schools are closing now. The Baptist Academy, the State Institute and high school are all having their closing exercises. But the hardest things I find are Science, Darwinism and infidelity, in a nutshell. But God is helping us blast out sound good material. Pray for us. Would like to hear from someone who wants a meeting. Home address, 1034 So. Pine St., San Antonio, Texas. Out for the lost."

"THE GET-TOGETHER MEETING of Carthage, Joplin, Carl Junction and Webb City, Mo., met at Webb City in the regular Get-Together service on May 17, at which time Brother Percy Lunn gave a very stirring address on Sunday school work. After the address the following action was taken: The motion was made and seconded that the Chairman, Rev. W. I. Deboard, appoint a Sunday school committee of five whose duty it shall be to arrange for a Sunday school convention as early as possible to organize a Sunday school association at our new District Assembly. The committee appointed was Brother Roney of Carl Junction, Brother Scott Blystone of Webb City, Brother Mendell of Monett and Sister Ruby Hawley of Joplin, Mo. Special music was furnished by Brother and Sister P. H. Lunn and Brother and Sister Scott Blystone."—Delpha Duke, Secretary.

"AT ESTHER, MISSOURI, we recently closed a glorious meeting with the Edwards Party as evangelists. We can truly say Sister Edwards was used of the Lord in giving out the truth. The singing was under the anointing and many times the glory was sung down. Between forty and fifty professions. Brother Dees was with us two nights. He was a great inspiration to our meeting. The Lord

is still blessing our efforts at this place for which we give Him all the glory."—Mrs. J. G. Fetterhoff.

PASTOR Wm. A. MENNEKE, Coffeyville, Kansas: "We are making the month of May a great month. Souls are finding God and coming into the church. We had a great day May 24; we took twelve fine people into the church, had communion, and a great time. Our membership is now 112, but we have lost several members by moving away, etc. But we will soon have ten more to take their place. I have six young preachers who are making good. They have the fire and are ready to go. I also have three old preachers that are doing good work. We now have a Sunday school of two hundred and a band of one hundred young people who are interested in Christian work, and a crowd of about four hundred in our regular church services. We have a revival on all the time and souls praying through in the old-fashioned way in almost every service. Our whole church is on fire and every department is moving up. Today our property is worth \$6,650.00, with about \$2,000.00 against it. And as soon as we are out of debt we will go into it for a new brick church. We have some of the best people in Coffeyville you will find in the world. They know how to take care of the pastor and family. We have a fine parsonage to live in, and \$1,600.00 salary, with many other good things added. We have had several good revivals in the past three years. And we believe in taking care of a good revival when we get one. Our next revival will be June 7-14. Dr. Matthews will be our evangelist, and Holland London will help us in the singing. This will be a great meeting. We invite our friends to come and worship with us. We are standing for the old-time gospel that still saves and sanctifies wholly. We do not have any drawing card outside the old-time singing and praying and preaching. We are well organized and everyone has something to do. My earnest prayer is, God give us more strong centers, that will throw out a light that this old world will see. God is still on His throne, and the day of revivals is not over. Amen. Brethren please remember me in prayer."

NASHVILLE, TENN.

Miss Fannie Claypool passed peacefully away at 10:30 Tuesday evening (June 2nd).

—Tim Moore.

The above telegram was received just as we were closing up this week's issue of the paper. Particulars will be published later. Miss Claypool has been very active in the work of the Woman's Missionary Society and was at the time of her death Superintendent of Study.

EVANGELIST C. J. GARRETT: "We are now in Lyons, Kansas, in a big wooden tabernacle, in our first week. The outlook here for our people in this campaign is good. We have with us as co-laborers Rev. S. H. Erwin, who is campaign manager and Bible teacher, his wife, Mrs. Erwin at the piano and saxophone, and Holland London who directs the choir and plays the trombone, and is the special preacher to the young people. He is the best for this part of the battle that we have seen for some time. And I try to bring the evangelistic messages at night. God is helping us and to Him we give the glory. Brother I. L. Campbell is the pastor here. He and his members are pulling together and looking forward to a great meeting. We are receiving some calls for the summer meetings, and have some open dates at present. The victory still holds and we are looking forward to one of the greatest summers that we have ever had. We are doing our best for a lost world; and to bring men and women in to the kingdom of God."

"PASTOR ELWOOD TAYLOR, Science Hill, Ky., is in Woodrow, Va., conducting a revival for Sister Ruth Coleman. We miss him so much, though while away we have had two great treats. District Superintendent Montgomery delivered a fine sermon for us May 17, Sunday night, and May 24, Sunday morning and night Brother H. A. Booker (the blind boy) of Wilmore, preached, sang and played, which was greatly enjoyed by a large audience. Pray for our pastor's safe return and for our church."—Eliza Baugh, Reporter.

PASTOR HUGH S. CLARK, Poor Fork, Ky.: "We have just closed a three weeks' tent meeting here. The Lord blessed us with a good revival for a new District. I came here in January on the invitation of two families, Brother T. Miller, a Nazarene and Brother Sam Amos, who just became a Nazarene, and worked among the people, preaching in the homes and in a schoolhouse until May 3. We then got a tent and had Rev. C. C. Burton come and hold a meeting. Brother Burton is a fine revivalist. The people liked him well and came out to hear him in spite of the cool weather. There were over seventy seekers and about thirty-five souls claimed the victory for pardon or purity through the blood. Brother Montgomery came the 25th and we organized a Church of the Nazarene with fifteen members, called our servant for pastor. Though we are in the heart of the Kentucky mountain district where holiness is not at all popular and where they don't always believe in paying the preacher they made up about \$97.00 for Brother Burton. Pray for us. We are not near any other Church of the Nazarene and are looking forward to spreading the truth."

EVANGELIST L. L. PICKETT: "Since my tour of the continent began in January I've preached from New York to California in eleven states and forty-one cities. Have been in Methodist, Free Methodist, Evangelical, Brethren, Quaker, Pentecostal, Bible Institute and many Nazarene churches. Of the Nazarenes I've been with such well known and much loved brethren as C. B. Jernigan, T. G. Gray, C. Warren Jones, Ernest and John Roberts, U. E. Harding, Chas. A. Gibson, C. W. Griffith, and President C. B. Widmeyer. It has been a treat to me to labor with these faithful stalwart soldiers of the Cross. The people have professed real blessing from the Bible messages our God has given through His servant. I start homeward on the Northern route, passing through Idaho, North Dakota, Minnesota, Illinois, etc., soon. Can preach two to four days each in some camps and churches as I go. Write me at my home, Wilmore, Ky., for dates."

PASTOR L. T. WELLS, Lindsay, Calif.: "We are closing our third year as pastor of the church here and it has been one of the best. There have been about two hundred people saved, reclaimed or sanctified and thirty-six received into the church during the year. The Sunday school has made steady growth until now we have over two hundred in attendance. Lindsay church has had the largest church and Sunday school attendance on the District during the year. Also the largest Sunday school in the city of Lindsay with ten other churches in the city. The young people have made splendid progress until they have close to fifty splendid young people. The prayermeetings have been the best I

ever attended in my life, in fact all departments have made splendid progress during the entire three years we were there. We greatly enjoyed our pastorate with the good people there. They were better to us than we deserved. They would have called us back for the fourth year but we were not physically able to continue in the pastorate. The good people of Santa Rosa church gave us a unanimous call but we were not able to go. The Lindsay church has called Rev. W. L. Fear from Santa Rosa, Calif. He will lead this great church on to victory. We have returned to our home state, Kentucky, to do evangelistic work this summer and fall, and we will go on in the work during the winter as God may open the way. Our address for the summer will be Burkesville, Ky."

TELEGRAMS

OWENSBORO, KY.

Had remarkable meeting with Rev. Chas. F. Pegram, pastor Owensboro, Ky., where I was reared. Fine crowds; about seventy-five seekers and a fine class received into church. Dr. Goodwin with us two nights. Pegram recalled another year unanimously. He has done a great work in Owensboro and is much loved by all the townspeople, as well as his people. I enjoyed this meeting very much with my relatives and the people with whom I was reared.—Evangelist J. E. L. Moore.

MARLINGTON, W. VA.

Church of the Nazarene just closed three weeks' revival. Rev. Elwood Taylor of Science Hill, Ky., evangelist. Church greatly helped by his strong, convincing messages. Country thoroughly stirred. Last Sunday people drove thirty and forty miles to services. Several saved and sanctified. Good offering for evangelist.—Rev. Ruth Coleman, Pastor.

WALLA WALLA, WASH.

Northwest Assembly closed with many seeking and finding salvation. Unity and harmony prevailed. Dr. Williams presiding with great grace. His lectures to preachers unsurpassed. Dr. Wiley and quartet captured Assembly. \$4,500 raised for Nampa. Jackson stirred everybody with missionary address. Rev. Speakes re-elected on first ballot. \$550.00 raised for District tent. Walla Walla door of hospitality. H. J. Elliott's entertainment unexcelled. Henry B. Wallin preached closing sermon. Many found the Lord.—Henry B. Wallin.

ANNOUNCEMENTS

NOTICE—I have a 40x40 tent which I will sell for \$100, or will rent it for meetings at reasonable rental, and if any place is unable to pay, will furnish it free of charge.—L. W. King, Meade, Kansas.

NOTICE—Evangelist Ural T. Hollenback, Cambridge City, Ind., is slated for a meeting at Laurel, Miss., June 14 to 28. He would like to hear from anyone in that region desiring a meeting, or between there and Cambridge City, Ind. Address him at Laurel, Miss., or home address.

NOTICE—Owing to the fact that of late I have held a number of evangelistic meetings with different Salvation Army corps in the New England District, it has been rumored that I had joined the Salvation Army. However I am glad to advise my friends that I am still a loyal Nazarene and as an evangelist go after souls to any field that calls, and the Lord is keeping me busy.—Philip Geiter.

MARRIED—At the Nazarene Parsonage in Portland, Maine by Rev. C. P. Lanpher on Monday, May 18, Rev. N. H. Washburn of Hartford, Conn., and Mrs. Ada E. Benson of Portland. Brother Washburn is pastor of our church at Hartford, Conn., and Sister Washburn has been an appreciated member and an efficient teacher in the Sunday school of the Portland Church.

NOTICE—If any readers have friends in or near Marietta, Ohio, who would be interested in a Church of the Nazarene, will you kindly send their names to Rev. Chas. F. Whetsell, Macksburg, Ohio. We are planning for a church in that city, one of the oldest and one of the most beautiful cities in Ohio. Pray that God will raise up a strong church there.—Charles F. Whetsell.

TWO REASONS

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I am past 66 years old. Work every day and preach every Sunday. Have been taking the HERALD of HOLINESS since 1914 and do not want to miss one copy.—Rev. John G. Bauer, Mo.

I thank God for the soul food I get from the HERALD of HOLINESS. I read my copy and then give it out in a T. B. sanitarium.—Mrs. Hunter, Tenn.

REQUESTS FOR PRAYER—For the healing of Rev. and Mrs. J. A. Williams, Connersville, Ind. For a Holy Ghost revival and a Church of the Nazarene at Kendallville, Ind. Pray for one in Pennsylvania who is in great need of God, having been in great darkness and delusion.

A CORRECTION—In the recommendation of Brother L. E. Grattan concerning M. R. Bishop, printed in the issue of May 20th, it should have read, "Brother Bishop is *above* the average preacher" instead of "about the average preacher" as published.

WEDDING BELLS—On Tuesday, May 12, 1925, Mr. Kenneth Hunt, a walnut grower of Milton, Calif., and a fine Christian gentleman of the Church of the Nazarene at that place was united in marriage with Miss Lois Thompson of Pasadena, Calif., an active member in the First Church of the Nazarene of Pasadena. Also on Thursday, May 31, 1924, Mr. Clarence Fabrin, a prominent young jeweler of Pasadena was united in marriage to Miss Edith Eaterley of Pasadena, both of whom have been members of long standing of the Church of the Nazarene. In the first ceremony Rev. U. E. Harding, pastor of First Church, Pasadena, was assisted by Rev. P. G. Linaweaver, pastor of The Bresee Ave., Church of the Nazarene, while in the last ceremony Rev. Harding was assisted by Rev. L. A. Reed, Vice-President of Pasadena College. A host of relatives and friends of these two beautiful couples wish them God speed and a life full of Christian happiness.—U. E. Harding.

SPECIAL OFFER OF TITHING LITERATURE—The unusual partnership proposition described in pamphlet No. 38, "Winning Financial Freedom," is proving so popular and effective that we are again offering to furnish any minister, without charge, postage paid, a sufficient quantity of the pamphlet to supply one copy to each member of his official church boards. If you so request in your order, we will add an "Offer No. 3" package which contains samples of the 38 pamphlets we publish—about 475 pages—for \$0.50. When you write please mention the HERALD OF HOLINESS; also, give your denomination.—THE LAYMAN COMPANY, 50 E. Superior Street, Chicago, Illinois.

CAMPMEETING CALENDAR

June 18-28 Camp Carmel, Marion, Ohio. The 7th annual campmeeting of the Marion County Holiness Association will be held in Garfield Park. Workers: E. E. Shellhamer, L. N. Fogg, Frank and Marie Watkin, James Jones and Dorothy Doby.

June 20 and indefinitely. Kiowa Schoolhouse, Capulin, N. Mexico. Workers: Rev. J. S. Collins and daughter, Captain and Mrs. A. C. Bialeschki. The camp will be interdenominational, the workers being Nazarene and Salvation Army officers. For information, write Rev. W. M. Price, Capulin, N. Mex., or Captain A. C. Bialeschki, Box 1097, Raton, N. Mexico.

June 24-25. Wilmington, N. Y. Workers: Fred Suffield, Earl Curtis, evangelists. Mrs. Suffield, song leader. Address Mrs. Frank Warren, Secretary, Haselton, N. Y.

June 26 to July 5. North Reading, Mass. Fifth Annual campmeeting of the New England District, Church of the Nazarene. Workers: E. F. Neely, Bud Robinson. J. Warren Lowman and wife in charge of the music. Howard V. Miller, District Superintendent in charge. For rooms, address Miss Rosa Wright, 1073 Middlesex St., Lowell, Mass., other information, E. T. French, 10 Story Ave., Lynn, Mass.

June 25 to July 6. Sawyer, N. D. The North Dakota District campmeeting, Church of the Nazarene. Workers: D. E. Corlett of Yakima, Wash., Mrs. J. J. Larson and other local workers. For information, write to J. J. Larson, Sawyer, N. D.—L. E. Swaney, District Superintendent, Fessenden, N. D.

June 26 to July 5. Mitchell, S. D. South Dakota Holiness Association annual campmeeting. Workers: Dr. H. C. Morrison, Rev. Joseph Smith, Rev. H. W. Blackburn, song leader, Jean K. Smith, children's worker.

July 2 to 13. Caro, Mich. Annual Campmeeting of Tuscola Co. Interdenominational. Workers: Dr. Howard Jarrett, C. P. Roberts, W. W. Carkey. Address: F. P. Hosner, Caro, Mich., Hugh Putnam, Colling, Mich.

July 8 to 10. Racine, Wisconsin. Spring Park Campmeeting. Workers: Rev. J. B. Chapman, Rev. B. H. Haynie. Mr. and Mrs. Kirby Fields in charge of the music. For further information, address F. C. Hilker, 1825 Clayton Ave., Racine, Wis.

July 16 to 26. The Miami Valley Holiness Association will hold its thirteenth annual campmeeting in Dayton, Ohio, on the Gospel Tabernacle Grounds, corner of W. Third and Ardmore Streets.

The Scriptural Sabbath

By H. G. Cowan

THESE are not many books which set forth the true scriptural place of the God given Sabbath made for man. Either some one day is so stressed for the true Sabbath as seemingly to demand worship of a given day instead of true worship in a fixed day; or the question is so neglected until we have no Sabbath. There seems to have arisen some confusion regarding the true Sabbath. Rev. H. G. Cowan has made the question a very thorough study. Those who have become already prejudiced in favor of Saturday keeping as the true Sabbath will be surprised to note the clear and unprejudiced position herein contained.—Dr. J. W. GOODWIN in the Introduction.

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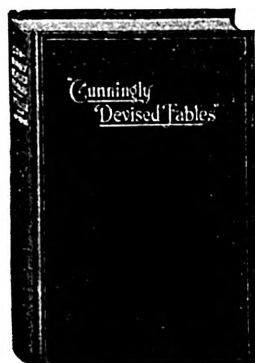
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Workers: W. R. Cox, Jesse Whitecotten, Charles Mourer. Address J. L. Kennett, 33 N. Kilmer St., Dayton, Ohio.

July 17 to August 2. Poteau, Okla. Workers: G. F. Haun and wife, evangelists. Everybody invited.—H. H. Sherrill, Poteau, Okla.

July 24 to Aug. 2. Columbus, Ohio. Ohio District Nazarene campmeeting. Workers: Rev. J. B. Chapman, General Superintendent Goodwin, Rev. C. E. Hardy, Rev. Frank Watkin, song leader, Miss Barnard and Miss Wilcox, special singers. For information address Rev. L. N. Fogg, 146 King Ave., Columbus, Ohio.

July 31 to Aug. 9. The Arkansas State Campmeeting at North Little Rock, Ark. Workers: Dr. J. B. Chapman, Rev. John Fleming and the Suttons. General Superintendent Reynolds will be with us over the first Sunday. For information, write Mrs. Anna L. Oliver, District Secretary, 715 Magnolia Ave., North Little Rock, Ark.

July 31 to Aug. 15. Oregon, Wis. Third annual campmeeting. Hallelujah campgrounds. Workers: Rev. O. L. King, Rev. Geo. Peckham, Prof. Edson Crosby, Mr. and Mrs. Jack Linn and others. Oregon, Wis., is 119 miles northwest of Chicago. Splendid railroad and auto road facilities. Large tabernacle, dormitory, tents and every convenience. Board and room, country style \$1.00 per day. Pure spring water. Preachers and Christian workers entertained free of charge. For further information, send for folder. Address Rev. Jack Linn, Oregon, Wis.

August 6 to 16. The Ohio State Campmeeting Association at Camp Sycar. Workers: W. G. Nixon, John Owen, E. W. Petticord, C. F. Wimberly, Prof. W. B. Yates, song leader; Miss Anna McGhie, young people's meeting; Miss Mae Gorsuch and Miss Olive Tanner, children's meeting.—Address E. E. Shiltz, Secretary, Shadyside, Ohio.

August 6-16. Sherman Ill. First Illinois Holiness Association camp. Workers: Rev. Andrew Johnson, Miss D. Willis Caffray, Mr. and Mrs. Chas. Buss, Mrs. O. W. Rose. Address Mrs. Julia Short Hayes, 2217 E. Capitol Ave., Springfield, Ill.

August 13-23. Wichita, Kansas. The thirty-sixth annual campmeeting of the Kansas State Holiness Association at Euclid Park. Workers: Jos. Smith, Chas. Babcock, C. W. Butler, Mrs. Joseph Smith, B. D. Sutton and wife, W. R. Cain, Secretary, 615 So. Vine St., Wichita, Kansas.

August 14 to 24. Bonnie, Ill. Workers: Elmer McKay, B. F. Neely, John E. Moore, Miss Grace Willis.—Hubert Leonard, President, Mt. Vernon,

Ill., W. T. Lawson, Cor. Sec., 1205 N. Maple St., Benton, Ill.

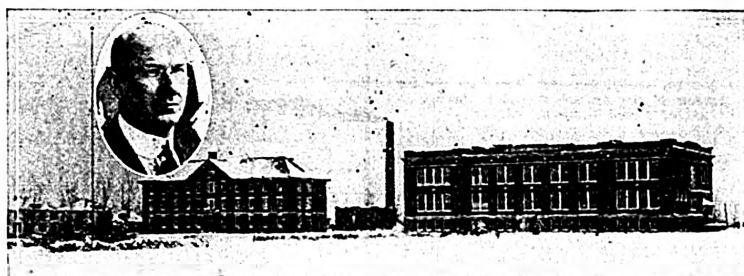
August 20 to 30. Annual campmeeting of the Northwest Kansas Holiness Association, seven miles southwest of Palco, Kansas, in Alphin's Grove. Workers: Sister Delance Wallace, L. D. Thomas, Sister L. D. Thomas, John and Jackie Douglas. Write R. A. Lee, Palco, Kansas.

August 21 to 30. Normal, Ill. Thirty-ninth annual camp of the Central Illinois Holiness Association. Workers: Andrew Johnson, John Hewson, Mr. and Mrs. Chas. Buss, song leaders; Mrs. Della B. Stretch, children's leader. Order tents from John Bare, Normal, Ill. For information write Mrs. Bertha C. Ashbrook, Secretary, 451 West Allen St., Springfield, Ill.

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attendance at the opening session Wednesday morning.
Manitoba-Saskatchewan June 10 to 14
Nebraska (Grand Island) June 17 to 21
Montana (Billings, Mont.) June 24 to 28

FALL ASSEMBLIES

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Kansas September 2 to 6
Eastern Oklahoma October 7 to 11
Mississippi October 14 to 18
Louisiana October 21 to 25
Western Oklahoma October 28 to November 1

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