

HERALD of HOLINESS

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TWELVE TOWERS IN THE TEMPLE OF FAITH

I. We believe in the Scriptures of the Old and New Testament as verbally inspired of God, and inerrant in the original writings, and that they are supreme and final authority in faith and life.

II. We believe in one God, eternally existing in three persons, Father, Son, and Holy Spirit.

III. We believe that Jesus Christ was begotten by the Holy Spirit, and born of the virgin Mary, and is true God and true man.

IV. We believe that God created man and the entire universe by a direct and special operation of divine power and not by a process of evolution.

V. We believe that man was created in the image of God, that he sinned and thereby incurred not only physical death but also that spiritual death which is separation from God; and that all human beings are born with a sinful nature, and, in the case of those who reach moral responsibility, become sinners in thought, word, and deed.

VI. We believe that the Lord Jesus Christ died for our sins according to the Scriptures as a representative and substitutionary sacrifice; and that all that believe in Him are justified on the ground of His shed blood.

VII. We believe in the resurrection of the crucified body of our Lord, in His ascension into heaven, and in His present life there for us, as High Priest and Advocate.

VIII. We believe that all who receive by faith the Lord Jesus Christ are born again of the Holy Spirit and thereby become children of God.

IX. We believe that after the new birth there is need of the further work of complete heart cleansing or entire sanctification, and that this is accomplished by the baptism with the Holy Ghost on condition of faith and that it is available to all God's children in this present world.

X. We believe in the second coming of our Lord Jesus Christ and that the indications are that the blessed hope of His appearing is soon to be realized.

XI. We believe in the continued and continuous consciousness of the soul after death, in the bodily resurrection of both the just and the unjust, and in a final judgment before God for all mankind.

XII. We believe in the everlasting felicity of the saved and in the everlasting, conscious suffering of the lost.

HERALD OF HOLINESS

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"CLEARING THE WAY"

IT is a mistake to assume that every person who is indifferent toward the doctrine, experience and life of holiness is vicious, or even that every one who opposes is purposely bad. Many people oppose what they think is holiness, when the fact is we ourselves would oppose what they oppose. Our own faith in the soundness of our doctrine, the satisfactoriness of our experience and the correctness of our ethics are such that we sincerely believe that all good, intelligent people will like us better when they know more about us and that we have nothing whatever to dread from publicity. Good, intelligent people will have to agree with us when they see our position, for we stand upon the tenets of the Word of God.

We therefore acknowledge receipt of a questionnaire from a brother whose initials are J. A. P., and whose home is in Oregon, and because we believe his questions are pertinent, intelligently put and worthy of our best efforts at answering, we insert them, just as they came from him, and our answers, just as we sent them to him by personal letter.

1. "Is sanctification, as the Nazarenes teach the Bible doctrine, accompanied by the baptism with the Holy Ghost?"

Answer. Sanctification is actually accomplished by the baptism with the Holy Ghost.

2. "What must be done in order to become sanctified?"

Answer. (1) One must be soundly converted or regenerated as a prerequisite. (2) He must consecrate himself wholly and unreservedly to God, making God's will his will. (3) He must step out upon the promise of God and believe that God does do this gracious work for him NOW.

3. "Does sanctification place a person in a state where he does not sin?"

Answer. It places him in a state where he need not sin, where he is able to overcome temptation and where he can live a holy life all the days of his life.

4. "Can a person ever sin after being sanctified?"

Answer. He can, and the danger that he shall is the ground of some of the most solemn warnings of the Bible. Getting rid of inbred sin does not destroy man's power of choice, neither does it convert the

world or kill the devil, so all the factors necessary to the commission of sin are still present. Sanctification purifies the affections and makes sin less probable. It makes the Christian an overcomer, but the danger of sin is still present so long as we are in this world. In fact, sanctification does not wholly correct the judgment, so that the sanctified make mistakes and do actually commit "sins of ignorance," which however do not bring guilt until the mind and heart are enlightened to the fact that they are wrong. But no one can commit known sin and at the same time be sanctified wholly, or even fully justified, for that matter.

5. "If one does sin, does he lose his sanctification?"
Answer. Yes, willful sin depraves the heart and brings back guilt. So that one who commits willful sin forfeits his justification, as well as his sanctification.

6. "If one loses his sanctification, what must he do to retain his relationship before God?"

Answer. There is no salvation back of light, therefore when one does what he knows is not right, either as a matter of commission or as a matter of omission, he must repent.

7. "What is the process of being justified?"

Answer. Faith is the one prime condition, but repentance is an indispensable prerequisite of faith for justification.

8. "Just what is the attainment of justification, and are the justified saved?"

Answer. If you speak of justification with theological limitation, then I would say that justification deals only with guilt and is in effect pardon for the sins of the past. If you use the word in its broader and more common sense, then we would say that the justified have the new life implanted within them and are in a saved relation to God.

9. "Does a person receive the Holy Spirit when he is justified and before he is sanctified?"

Answer. Yes, one receives the Holy Spirit at regeneration, but he does not receive Him in His fullness. Scriptural terminology is not reducible to technical exactness, as are the words used by electricians and others, with whom certain words are really nothing more than numbers; but every truly regenerated soul knows and acknowledges the presence of the Holy Spirit, although the sense of "want," the "hungering for the fullness," is almost as universal among people who have not been sanctified wholly as is their testimony to pardon and sonship.

10. "If a person sins after being justified, what must he do?"

Answer. Distinction should be made between "inadvertent" sins and willful sins. One may do what is not actually right, and yet on account of want of light, he may not fall into darkness on that account. But there is only one way to get rid of sin, when it is known, and that is to confess it, forsake it and by faith put it under the blood of Jesus Christ.

11. 'Is sanctification necessary in order to enter

heaven? There are no unsanctified Christians in heaven and no justified Christians in hell. For when the light on the necessity and possibility of holiness comes, the Christian must either go on and get the blessing or he will backslide. If he goes on and gets the blessing and keeps it until the end, he will enter heaven, holy. If he draws back from the light and backslides and does not recover his standing with God before death, he will go to hell as a backslider. The Scriptures are emphatic, "Without holiness no man shall see the Lord."

12. "What do you teach concerning the 'water' and the 'Spirit' in John 3:5?"

Answer. Our church and the holiness movement make no commonly accepted pronouncement upon this text. Some think that the watery birth is the natural birth, and some that this has reference to the Word of God. But I think our people are agreed that there is no reference to water baptism in this text.

13. "Just what relative places do justification and sanctification have in the new birth?"

Answer. If you are speaking "theologically" and logically, then I would say that justification precedes the new birth and sanctification follows it. But in the conscious experience of Christians, justification and regeneration (the new birth) are simultaneous. And all who are justified are also regenerated and all who are regenerated are justified. And also, it is necessary to distinguish between sanctification and entire sanctification. Discriminating thinkers have said, "Sanctification is begun in regeneration and is completed by the baptism with the Holy Ghost subsequent to regeneration;" for the prime meaning of the verb "sanctify" is "to make clean," and as compared with his former state in guilt, the justified Christian is "made clean." But as compared with "true holiness" or "holiness in truth," that is, perfected holiness, the justified Christian is not sanctified wholly. There are some objections to the word, "regeneration is sanctification begun, and sanctification is regeneration completed." But if you do not insist upon technical accuracy this word may help in approximating the truth. Make justification and regeneration all that the Bible makes them and all that the most sincere Christians have found them to be, and yet there is ample place both in theory and in experience for the second work of grace by means of which all inbred sin is destroyed and the heart is filled with perfect love.

14. "What signs accompany the baptism with the Holy Ghost?"

Answer. If you refer to physical phenomena or outward demonstrations, I would say there are none, and none are needed or desired. To say that one must "speak in unknown tongues," or partake of some other outward demonstration to prove that he has been

baptized with the Holy Ghost is as logical as to say that one must have a lantern to be able to see the sun rise. For the Holy Ghost is His own evidence and when He comes in you know it. Some people do shout aloud when He makes Himself known, some laugh, some weep, some are overcome with a wonderful and blessed "quietness," some make no special demonstration at all.

15. "Does the Church of the Nazarene teach that the manifestations of the presence of the Holy Ghost in miraculous powers and gifts are in the Church today the same as in apostolic times?"

Answer. It teaches that the Holy Ghost is in the Church today to perform His principal office work in reproving sinners, regenerating mourners, sanctifying believers and in comforting and sustaining the obedient to the end of the way. This is really "the heart" of Nazarene teaching, and, as we believe, "the heart" of the teachings of the Bible for this age and dispensation. Nazarenes believe that God does heal the body in answer to the prayer of faith and that He does interfere in the affairs of men in any and all instances, according to His will and for His own glory. But they believe that health and wealth and honor and power and all human goods are secondary and subservient to the salvation, sanctification and final perseverance of souls.

16. "Just what relation does the Church of the Nazarene hold with other churches?"

Answer. The Church of the Nazarene is one of the denominations of Protestantism and holds a faith which may well be described as "Protestant, evangelical, and orthodox." Nazarenes believe that personal salvation is a million times more important than membership in any denomination. They hold that there are good, sanctified Christians in all the churches and some outside of any of them. The Church of the Nazarene, as a general body, has never entered into any of the "affiliations" common among Protestant churches. It has held off from these because its doctrines, ethics and methods do not find sufficient emphasis in movements in which education, reformation and philanthropy, rather than evangelization, regeneration and spirituality are key words. The Church of the Nazarene was raised up to be a vital force in the promotion of a revival of the old-time, Pentecostal type, and it fears to become involved in "good works," lest it shall ignore that "best work" which really requires its best and fullest strength. But Nazarenes are not "church fighters." And they do not claim to be "IT." They know that they must have favor and co-operation from church leaders and church people in order to be able to do the work which they are called to do. In fact their task in the spreading of scriptural holiness pertains particularly to the Christian people in and out of the churches, so that to maintain an "offish" attitude is to defeat their own purpose. But on the other hand, the

Church of the Nazarene fails whenever it compromises, and its loyalty to its doctrines and to its purpose is often interpreted as "narrowness." And its persistence in preaching and testifying to full salvation is dubbed "bigotry." But all things considered, the Church of the Nazarene has no complaint to make regarding the reception given by other churches, and we think in the most of instances the "full assurance" which our people and our ministers have regarding their creed and experience has enabled them to show becoming tolerance toward those who differ with and from them.

Sin as transgression is dark and culpable, and only a God of infinite love could find a way to pardon it. Sin as depravity is deep-rooted and of crimson hue, and only the blood of God's own spotless Lamb can avail to cleanse it away. Repentance is a bitter cup, and many will not stoop to drink it fully. Faith is a narrow path running between doubt and presumption, and only Spirit-led feet are able to walk on it. Consecration is a test of loyalty to the fidelity of God which many "suffer" in their efforts to meet. And it is a fight all the way through, especially in this day of materiality and false appraisals, to live a truly and scripturally spiritual life. Nazarenes do not claim to have found any "magic" way. But they do claim to have applied themselves to the way that has been found sufficient by the saints and martyrs of the past, and to have found this way "good enough for me." They take no stock whatever in "New Theology," or in any suggestion of "re-writing the creed" of the Ages. They seek to personally and collectively regain and restore primitive, Pentecostal Christian experience and life. And they believe that every right and privilege which they claim for themselves is also available to every man and woman of Adam's whole race, regardless of race, color, or ecclesiastical pedigree.

EDITORIAL COMMENTS

The editor of *The Gospel Minister* has this to say on the subject of miracles:

The miracles of the Bible constitute its offenses to the unbeliever. If there are indiscriminating defenders of the Bible who take the ground that all births are miraculous and therefore, as a matter of course the conception and birth of Jesus Christ was a miracle, Satan discriminates more carefully. Who ever knew an infidel to find fault with the birth of Cain? But the making of Eve from a rib of Adam is a favorite point of attack. And is not the whole evolutionary hypothesis, admittedly not having a single thing to sustain it as a science, a massive assault on the creation of Adam as the Bible says he was created?

A miracle, then, in the Bible sense of the term, is not the ordinary course of God in nature, wonderful as that is; but the term applies only to certain marked cases in which God did otherwise than the ordinary course of nature. With every one of these miracles Satan and his followers are at enmity. To say that all acts of God, natural and supernatural, are miracles, is just as erroneous, and amounts to the same in the end, as to say that there are no miracles.

And to all this we most emphatically assent. Attempts to help out the question of miracles by broadening the scope or by magnifying the importance of an occurrence have all had the opposite effect to what was intended.

A little book called "Self-Contradiction of the Bible" is being widely circulated over this country by an infidel printing concern which broadcasts it at two cents the copy. The book is so shallow, so marked by prejudice and so manifestly founded upon ignorance that it can do very little harm to those who know and read the Bible. But it will do untold harm in the hands of those who do not know the Bible and who will therefore be unable to detect the errors and refute the arguments. Here is a simple example: "God is not the author of evil." And Scriptures are quoted to prove this. But over against this is the statement, "God is the author of evil." And Scriptures are quoted to support this claim. But the writer is either ignorant or vicious, for he makes no distinction between moral evil and physical evil, which it would seem that even the casual reader would see is the basis of the statements in the two cases. In like manner, on a play of words with different meaning, it is shown that God tempts no man and that He does tempt men; that improvidence is enjoined and that improvidence is condemned, etc. Well, God can make even the wrath of men to praise Him, and if this little book stirs some up to read the Bible "To see whether these things be true or not," good may yet come of it. Neither the Bible nor the Christian faith has anything to fear from light and investigation. And the Rock of Ages still stands.

The editor receives a good many inquiries about the "Unity School of Religion," which some have mistaken for a holiness body. But the fact is that it is not only not a holiness body, but it is not even an orthodox Christian body at all. It holds tenets which are Christian Science, to all intents and purposes, others which savor rather of "New Thought," and in connection it practices and enjoins some very good hygiene. But the promoters of this movement do not hold clearly to the personality of God, the deity of Jesus, the necessity and sufficiency of the blood atonement, the necessity and genuineness of the work of the Holy Spirit in the regeneration and sanctification of the soul, or to any other vital thesis of the orthodox Christian faith. It proposes health, wealth and happiness as being included in the will of God for all people, and this sort of a creed appeals to the "flesh" much more than to the spirit.

He is ungrateful who denies a benefit; he is ungrateful who hides it; he is ungrateful who does not return it; he, most of all, who has forgotten it.—SENECA.

WHAT IS A CALL TO THE MINISTRY?

By A. M. Hills, LL. D.

Text: And no man taketh this honor unto himself, but he that is called of God, as was Aaron (Hebrews 5:4).

A YOUNG minister wrote me some months ago asking me what constituted a call to the ministry. I have not intentionally neglected to answer him. But I have concluded to answer the same question, arising in five thousand other young minds, by using the religious press.

I. Let it be distinctly understood that God does give definite personal calls to the ministry. Jeremiah describes his call when only a baby. Jeremiah 1:4-10. In like manner the prophet Ezekiel, in Ezekiel, chapter 2, describes his definite call to the work of prophecy.

In Acts 26:16-18, St. Paul gives a very detailed account of Jesus' selection of him as His minister to the heathen world. Jesus told Ananias that Paul was "a chosen vessel unto me to bear my name before the Gentiles" (Acts 9:15). "I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth" (Acts 13:47). In John 21:15-17 we have the last commission God gave to Peter.

Ministers have a distinct office to which they are appointed by the great Head of the Church, and the King of the kingdom. "Let a man so account of us as ministers of Christ and stewards of the mysteries of God" (1 Cor. 4:1). "Now, then, we are ambassadors for Christ, as though God did beseech you by us. We pray you in Christ's stead, be ye reconciled to God" (2 Cor. 5:20). A man would become the laughing stock of the world who should assume the office of being an ambassador to a foreign court without being appointed by his government. Titus was bidden to make full proof of his ministry as if something had been intrusted to him to use wisely. By the mouth of Jeremiah God said, "I will give you pastors according to mine heart, who shall feed you with knowledge and understanding" (Jeremiah 3:15). "And I will set up shepherds over them who shall feed them" (Jeremiah 23:4).

II. How, then, may one know that he has a call from God? One almost needs inspiration himself, to answer such a question wisely. May God guide us in what we write.

1. We suggest, then, that God is still able to make a divine impression upon the mind which is as plain and distinct as was the audible voice heard by Samuel, or Saul. That is probably the beginning of the divine call. We know a child, now twelve years of age, studying to be a missionary. She has felt that impression ever since she was three years old, that God wanted her to be a missionary to Alaska. Who shall

say that God's Spirit has not spoken to her, as truly as He spoke to the boy Samuel?

2. When such an impression is accompanied by an intense desire to win souls, and sensible efforts put forth to win them, it suggests to any observant Christian mind that it is of the Lord. It was said, of Alleine, that "he was infinitely and insatiably greedy of the conversion of souls." When he might have had a fellowship in his university, he preferred a chaplaincy because he could then be directly engaged in fishing for men. Spurgeon, addressing his students, quotes a minister, giving this advice: "Do not enter the ministry if you can help it." He added, "If any student in this room could be content to be a newspaper editor, or a grocer, or a farmer, or a doctor, or a lawyer, or a senator, or a king, in the name of heaven and earth let him go his way; he is not the man in whom dwells the Spirit of God in its fullness; for a man so filled with God would utterly weary of any pursuit but that for which his inmost soul pants. But if, on the other hand, you can say that for all the wealth of both the Indies you could not and dare not espouse any other calling so as to be put aside from preaching the gospel of Jesus Christ, then, depend upon it, if other things be equally satisfactory, you have the signs of this apostleship."

One really called of God ought to feel, and is likely to feel, "Woe is me if I preach not the gospel." Jeremiah said, "If I say I will not make mention of the Lord nor speak any more in His name, then there is in my heart, as it were, a burning fire shut up in my bones, and I am weary with forbearing, and I cannot contain" (Jeremiah 20:9). If we undertake the ministry without some such spirit, the oppositions and self-denials and trials and disappointments natural to the work will break the spirit, and ruin the life.

But with such an assurance of being called of God, as every minister should have, then he can laugh at trials and smile at difficulties, and leave seeming failures and defeats with Him, whose are the allotments of men, whether of success or failure.

3. With all this he who is called should be "apt to teach" (2 Tim. 2:24). God does not certainly call a soldier to battle without giving him some weapons, and ability for the use of them. He can certainly have "righteousness and peace and joy in the Holy Ghost." "And he that in these things serveth Christ is acceptable to God and approved of men" (Rom. 14:17, 18). There will be at least a modest measure of the necessary gifts for the work of the ministry, which God's other children will be keen enough to discern.

There may not be great success at the beginning. Some of the greatest preachers did not have a prom-

ising start. The great Robert Hall broke down altogether three times, and cried, "If this does not humble me, nothing will." Some of the world's most successful orators did not at first give promise of their coming greatness. Demosthenes, the greatest of ancient orators, was hissed off the platform at his first appearance. His voice was weak and harsh, but he determined to be heard, and won at last the crown. Even Cicero at first suffered from a weak voice and a difficulty of utterance.

The famous Jew, Disraeli, stood for parliament five times, and at last won his seat. When he first attempted to speak in the Commons he was laughed from the floor. But he sat down saying amidst shouts of derision, "You will listen to me yet;" and they did, when, as prime minister of England, he arbitrated the destinies of Europe and crowned Victoria Empress of India.

Probably a man should not think it absolutely settled that he is called to preach until he has proved to himself and to others that he can preach. The called man will find himself endowed with a degree of speaking ability which he can cultivate and increase. "If the gift of utterance be not there in a measure at the first," said Spurgeon, "it is not likely that it will ever be developed."

4. God is likely to make it known to other godly souls if one is called to the ministry. Those who live with God will have a spirit of discernment which will not be mistaken. Human judgment, of course, is not infallible. Some one individual, however pious, owing to some personal element, may be mistaken in an individual case, like the godly matron who tried earnestly to discourage Charles Spurgeon from entering the ministry. But the voice of many godly persons of wider experience was heard on the other side and prevailed.

Spurgeon records the fact that the ministerial students in his school seldom, if ever, were wrong in their estimate of a fellow student! Meeting each other in every kind of circumstance, they formed a consensus of opinion which was not lightly to be set aside.

Spurgeon adds: "More than aptness to teach and to speak well is needed. Sound judgment and solid experience must instruct you; gentle manners and loving affections must sway you; firmness and courage must be manifest; and tenderness and sympathy must not be lacking. Gifts administrative in ruling well will be as requisite as gifts instructive in teaching well. You must be fitted to lead, prepared to endure, and able to persevere."

5. Another, and perhaps the final proof of a man's call, is his fruitfulness in soul-winning. It may not appear in the first sermon or the tenth; but it will soon be manifest that God has indeed called him to win men.

Here Spurgeon speaks impressively, "It seems to me that as a man to be set apart to the ministry, his

commission is without seals until souls are won by his instrumentality. . . . It is a marvel to me how men continue at ease preaching year after year without conversions. How are they sent of God who bring no men to God? Prophets whose words are powerless, sowers whose seed all withers, fishers who take no fish, soldiers who give no wounds—are these God's men? Surely it were better to be a mud-raker or a chimney-sweep, than to stand in the ministry as an utterly barren tree. The meanest occupation confers some benefit upon mankind, but the wretched man who occupies a pulpit and never glorifies his God by conversions is a blank, a blot, an eyesore, a mischief. He is not worth the salt he eats, much less his bread; and if he writes to newspapers to complain of the smallness of his salary, his conscience, if he has any, might well reply, 'And what you have is undeserved.' Brethren, if the Lord gives you no zeal for souls, keep to the lap-stone or the trowel, but avoid the pulpit as you value your heart's peace, and your future salvation."

6. God inhabits his Church, and the church whose Head is Christ, will usually hear from the skies. Some church will open its pulpit to the messenger whom God has called to fill it. A God-called man need not impatiently bombard the door of some desirable church. "He that believeth will not make haste." He will diligently spend the time preparing himself in mind and heart, and get a message from heaven that the world needs. The providence of God will then open the way for its delivery.

There is no higher, nobler, more important calling than the ministry. It demands full grown, all around, well equipped men with the elements of success in any calling. The time is past when a man should conclude that he is called to preach because he has failed in everything else. Jesus needs and deserves the very best men to be His ambassadors in the hostile courts of a wicked world.

Salvation is designed primarily to save us from sin, then we shall be saved from hell; and to save us to holiness, then we shall be saved to heaven.

Prayer is the breath of a new-born soul, and there can be no Christian life without it.—ROWLAND HILL.

No effort to propagate holiness while denying the reproach has ever yet been successful, and yet there are many who would still try it. But the preaching and testimony which offends no one benefits no one. Holiness and worldliness are irreconcilable antagonists. "Whosoever would be the friend of the world is the enemy of God."

SIN AND ITS RESULTS (ROM. 6:23)

By Rev. Thomas B. Greene

ONE of the greatest questions before us today is that of sin. Fools make a mock of sin (Prov. 14:9), but the folly of fools is deceit. The text (Rom. 6:23) teaches that sin is personified as man's natural master. The slavery question of Abraham Lincoln's time is quite small when compared with those who are under the control and power of the taskmaster of sin. Let us consider some of the phases of sin, by the following suppositions:

a. Suppose if God were to allow all the groans, moans, corrupt words and conversations, from the fall of man to the present, to be broadcasted through the radio apparatuses, on hundreds of street corners in the United States. What would be the results? Would not one thousand Niagaras and the seven thunders of heaven be as nothing? I am sure that no one would desire a loud speaker. What a tremendous vibration it would create. The cause of it all would be sin.

b. Suppose if God should allow every evil thought to be set in motion from the fall of man to the present. What would be the results? The many cyclones, tornadoes, hurricanes of the past and the recent disaster in Florida would be as nothing. These have left numbers of people suffering, bleeding and dying on the sands of time. But the cyclones, tornadoes and hurricanes of sin that have swept over the hearts of mankind have left them without hope and without God in the world. Yes, it was sin! Sin!!

c. Suppose if God should allow all the tears, and human blood to flow over the world from the fall of man to the present. What would be the results? All the bodies of water in the world would be as nothing. The cause of this is sin! sin!! sin!!! Yes, at the bottom of all earth's sorrows is sin. Some one is to blame for this awful sin question. And so I ask you,

I. IS GOD TO BLAME AND COULD HE HAVE PREVENTED THE FALL OF MAN?

a. A logician says, "Mr. Preacher, I believe that God could have prevented the fall of man, and I can prove this if you will allow me to present for your consideration the three following propositions; namely:

1. God could have prevented the fall of man by making him incapable of sinning." "But is it not true, Mr. Logician, that such reasoning puts man on the same basis as that of the brute creation? Is it not true that animals operate by instinct? Is it not also true that God made man in His own image, and by doing so He made choice the ruling force of man's life? How could God be responsible for sin? Man is more than a mere piece of machinery. For instance, if a man makes a broom he intends it to be used for sweeping purposes and not as a shovel. If he makes a book-case he intends it to be used for books, not for dishes. If he makes a mirror he does not intend

it to be used for a window. Therefore, if God would have made man incapable of sinning, would He not, at the same time, have destroyed man's power of deciding for the right?" The Logician admits his defeat, but quickly presents his second proposition, namely:

2. That God could have prevented the fall of man by shielding man from temptation. "Is it not a fact, Mr. Preacher, that God removes sins at conversion, the principle of sin at the time of sanctification, all sins at the second coming of Christ? And if this is so, why did God not shield Adam and Eve from the awful hour of temptation of the devil? Thus He would have avoided all of earth's sorrows in the world today." Then I endeavored to meet his argument by telling him that he was correct in saying that God removed sins at conversion, principle of sin at sanctification and all sin from the earth at the second coming of Christ. But I, too, told him that temptation was not sin, and tried to tell him that holy characters are alone formed through conquest. This fact is easily proved when we study such lives as Joseph, St. Paul and Christ himself. At the Naval Torpedo Station in Newport, Rhode Island, where torpedoes are made, is a great tank of water into which place each torpedo is lowered. It is also put through a hammering process. If it is O. K. then it is ready to meet the angry waves of yonder seas. Is this not a picture of Adam and Eve (torpedoes) who were lowered into the Garden of Eden (tank of water) to be hammered by the temptations of the devil? These two personalities could have refused to yield to any of the suggestions of the devil, by an explicit trust and confidence in the eternal God, and thus they would have had the quality of character and life to meet the angry waves of opposition on the yonder sea of life. No, temptation is not sin, but the yielding to it is. Again, Mr. Logician admits his defeat, but without much hesitation he presents his final proposition, namely:

3. That God could have prevented the fall of man by forcing man's will to do right. This was met with the following illustration: "Suppose, Mr. Logician, that a father had a son who repeatedly disobeyed him. The father decided to blindfold the lad, to put cotton in his ears and to tie his hands and feet. I agree that the boy was forced to obey his father, but was it not equally true that the lad was paralyzed and helpless to do right? He had no will to do anything. All efforts of the boy were truly paralyzed. For God to come down and simply force Adam and Eve to stay away from that forbidden tree would have paralyzed the power of choice, and thus would have destroyed man's free moral agency." The Logician droops his head in defeat, convinced that God was not

responsible for the sins and sorrows of this world. Thus we are convinced that,

II. MAN IS TO BLAME FOR SIN, AND HAS FOUND SINFUL LIFE TO BE ONE OF HARDSHIP

because:

a. Of the Guide Chosen.

The guide who meets the various tourists at Mt. Blanc, Switzerland, must be trustworthy, or otherwise it would not be safe for the tourists to allow themselves to follow him over this dangerous mountain. In some places one has to walk over mountains of ice, over paths that are like shelves of ice, not broader than your two hands, while at the side is a dreadful chasm hundreds of feet deep. Imagine yourself trying to walk along the top of this mountain with no railing on either side. If you stumble or slip, down you plunge into the great chasm below!

Listen, sinner, the guide that you meet on the mountain of life must also be trustworthy. But is the devil a trustworthy guide? What would happen if the guide on Mt. Blanc should cut the rope that is attached to his own body and that of the tourist? Why, the tourist would become dizzy, stumble and thus would fall to his death into the great chasm below. The object of Satan as a guide is to lead mankind on captives at his will (2 Tim. 2:26). Sinners are in his power. Judas allowed this deceitful guide to lead him to betray his Christ. In other words he cut the rope unawares to Judas on the mountain of sin, and Judas put the remainder of rope around his neck and committed suicide, and thus went out into the darkness of the eternal night. This is what Satan tries to do to all who follow him. Sinner, beware of such a guide, for he is not trustworthy. Give your heart to Christ. Again the sinful life is one of hardship, because,

b. Of the Wages Given

Wages is something that a person earns. The devil is a great paymaster and will see to it that all sinners will receive a full envelope some day when the Saturday night of their sinful life is ended. A partial payment received from him now is physical death (Rom. 5:17). The pages of history are full of human blood and suffering, the pages of the Bible reveal the same fact, and the world as it tends today is marred by hundreds and thousands of graveyards. Just think of the 10,000,000 young men who sacrificed their lives in the last world war, and in addition to this, think of what have been the results of disease, famine, pestilence, cyclones, hurricanes and tornadoes. No human voice can describe what sin has done. But the second portion of this envelope to be received is spiritual death (1 Cor. 2:14). When Adam sinned he was afraid and hid himself in the garden. God came to walk with Adam, as was His custom. He failed to find him, and He cried out, "Adam, where art thou?" God

has asked mankind this question many times since. How is it, when a saint and a sinner go to revival services, that the saint is truly inspired and blessed by the hymns and messages from God's Word, while the sinner remains unconcerned? What makes the difference? The only answer is that the saint has the warmth and presence of the Holy Spirit in his soul, while the sinner is dead in trespasses and in sins. It would be an act of injustice on God's part to transport this sinner from earth to heaven without any change of heart. God realizes that heaven would be a hell to him. The third and final payment to be received from this envelope is eternal death (Matt. 25:46).

What a sad day it will be when God leaves the soul forever. Christian fathers, mothers, saints of all ages, also the holy angels, will take their eternal flight from the presence of the ungodly and Christ-rejecting crowd. How dreadful it will be to be numbered with the transgressors. Seek Christ before it is too late. Heaven's door will be shut and bolted by the same eternal God who shut and bolted the door of Noah's ark. My sinner friend, are you going to the judgment with unconfessed sins in your heart? If you fail to confess your sins then you must go to hell at last to walk in the midst of fire and brimstone, to look upon the black walls of the eternal night, to look into the faces of the demonized spirits, and to hear the weeping and wailing of lost souls. Why not walk on the gold-paved streets of the new Jerusalem, surrounded by walls of jasper? Why not behold the great white throne, beautified by the Christ who sits upon it? You cannot afford to be missing, my sinner friend, when heaven's choir begins to sing redemption's song. Jesus is calling, Come! sinner, come.

The memories of sinners will be enlightened in hell. Every lost opportunity will be remembered (Luke 16:25). The sincere and godly efforts of pastors, evangelists, godly parents and Christian workers will rush back into the sinner's mind with added force.

The sinner will remember for what small amount he sold Christ. Possibly he sold Christ for a cigaret, a worldly companion, an ungodly school chum, a Christ-rejecting father or mother, possibly for questionable amusements and for a few moments of pleasure on the dance hall floor. Sinner, do not sell Christ, but rather value His sufferings, His life, His blood, His death, His atonement. He made the great sacrifice for you on Calvary's cross. If you gain the whole world and lose Christ what then?

The sinner will remember the easy terms of salvation. Some sinners think now that the demands and standards of Christ are too hard to live up to, but the opposite of this will be realized in hell some day. But it will be too late then.

Sinner, do you realize that the torments are without the mitigation in hell?

The sinner has his comforter in the personality of

the devil who tells him that God is too good to damn a soul in hell forever. This soothes his conscience. Then there are carnal minded friends who stand ready in every way possible to help the sinner to dispense of whatever conviction the Holy Spirit puts upon his soul. These friends laugh, joke, play worldly music and sing their songs. But there will be none of these things in hell. There will not even be a drop of cold water to cool the parched tongue. There will be no rest in hell. Sinful lusts will be intensified in hell, but will find no place of indulgence. Sinful cravings will be intensified in hell, but will find no place of gratification. Thus, the remorse of conscience will ever abide as the worm that dieth not and as the fire that is not quenched. Can you afford to go to such a place?

The Holy Spirit is the believer's guide, and He ever reveals the Christ to the souls, and leads us into all truth. Listen, sinner friend, the devil may comfort you in this world, but some day he is going to be your executioner.

In conclusion, may I ask a question in the following manner: Is there a remedy for my sins? If I consult human reason, then I answer by saying that I wonder if there is a remedy for me, when I realize that sin does not end by its commission, but goes on forever and forever.

Suppose I were to coil my influences around an innocent boy of ten years of age, to play cards for the first time. Later he becomes a noted gambler, and he too influences others to do likewise. At the end of his sinful career he has been the means of wrecking homes, blighting lives until hundreds of mothers and fathers have been sent to early graves, and many of them no doubt to hell forever. Will God hold me responsible in the great day of reckoning? I wonder.

Suppose I were to persuade another boy to take his first drink of whiskey and later he becomes a drunkard. Before many years have passed away he has influenced his companions to do the same. They too

have influenced others, until at the close of three score years and ten hundreds have died drunkards, hundreds have been imprisoned for life and hundreds of fathers and mothers have felt the pangs of aching hearts. Does not this all revert back upon me? What a mystery! Is there hope for me? I wonder. My poor brain is in a whirl. My soul is being weighed in the balances.

Suppose I were to influence another boy with smutty stories. They appeal to him. Later on he repeats them, and several others also, until the community is menaced by them. Lives of precious boys and girls are ruined. Will I not be held accountable in the great day of judgment? It staggers me to think of this. What shall I do? Have I caused hell to enlarge itself, and influenced and sent many into the eternal darkness of night? I'm in despair. My God, my God, why hast thou, and just before I reach those terrible words "forsaken me" the Holy Spirit comes with the last clause of my text (Rom. 6:23): But! But, "But the gift of God is eternal life through Jesus Christ our Lord." Thank God for this unspeakable gift. Christ stands ready to forgive sins and thus deliver the sinner from the death-cell of sin. Praise God for His infinite mercy. But what about those three boys that became gamblers, drunkards and evil minded? What about the hundreds in hell tonight because of them? Human reason fails me, but the Holy Spirit reveals in the Word of God that every son and daughter of Adam's race is endowed with powers to resist the evil and choose the right. Every individual soul is responsible before God to give his or her heart to God. I am individually responsible—so are you. We are all free moral agents. There is no power in earth and hell that can influence anyone to do evil if the soul trusts in God. These three young men could have resisted all evil influences and the ones influenced by them could have done the same. Praise God for His abundant mercy. Come, sinner, before the door of mercy is shut forever. Remember, sinner, no one else will be responsible if you are lost forever.

NEW BERLIN, N. Y.

THE COMING KING

By Evangelist C. C. Davis

That day (2 Timothy 4:8).

THERE was a day in the Hebrew calendar, the dawning of which was the day of days. It was the day of jubilee, the day when all debts were canceled, when families who had been forced to give up their homes, possibly to some old Jewish shark for debt, whether right or wrong, returned back to the old fireside. It was a real day of rejoicing. Just to think at home again! Our old happy home! What a great day it was! But there is a day coming, the day of all days, the day when the world's King shall come to earth again.

Why should we call it "that day"? Because it's the day of His coming, the day when the groaning earth shall have peace, when Satan shall be chained. Because it will bring our departed loved ones. Oh, we remember how we kissed their pale lips at the river side and said, "Farewell till we meet again." That will be a day of happy greetings for the white robed saints. That glad meeting day!

Then that day will bring us our resurrected, our glorified bodies. Hallelujah! No more sickness, no more aches or pain. Our eyes will never more be dim,

we'll have no need of glasses, our ears will never be dull of hearing for our bodies will be like unto His glorious body. Then it is to bring us the fulness of our salvation. When Jesus comes we will know as we are known, and we will know the hidden mysteries we have wanted to know.

Ruskin in one of his illustrations of nature, says the slime in front of any filthy factory has in it four elements: clay, soot, sand, and water. By a process of nature clay is transformed into a glorious sapphire, sand to an opal, soot to a diamond, water to a dew drop. That only represents a part of the transforming power of the grace of God, the grace that reaches down to the man shackled by sin. Once he was some mother's boy, perhaps one day he sat on mother's knee while she told him the story of the world in sin, its lost condition; told him how Jesus was born in a manger; how He grew to be a man, how He suffered and died to redeem the world from sin and his eyes sparkled with gladness at the thought. But he grew to be a man, he crossed the threshold of home one day to go out into the world that is filled with sin and death. One night as he wandered down the crowded street he stopped to listen to the music in a gilded saloon or a gambling hell. He met Satan there. He steeled his heart and shackled his will and led him away down the dark lane of sin to darkness and despair. He went on in sin until all hope was gone. He saw nothing but death and despair. But one night when he was all ragged, tattered and torn, sitting on a goods box, up an alley, shivering with cold, Jesus came and whispered, "Give me thy heart." Memory revives and brings back the story his mother told him. He walked out that alley and down the street. He heard singing in a mission hall, went in, fell at the altar and cried for mercy. Jesus came to him, broke off his shackles, and kissed away his sins. The sparkle came back to his eye, he went out to tell the story of redeeming grace. Well, that day will reveal the mystery of redeeming grace.

That day will be a day of rewards, the saints will receive their glittering crown. Your glorified father and mother will be there, friends and loved ones that crossed the river years ago will be shouting in that mighty throng and waving palms of victory.

But best of all, that day is going to bring Him, His kingdom, His throne, hallelujah! The Christ who loved us so that He gave Himself for us that He might redeem us from all iniquity and purify unto Himself a peculiar people. Just think what it will be to see Jesus! Yes, "We'll forget all the hard road we traveled when we look in the dear Savior's face."

Then it's going to bring the restoration of this poor old blighted world. Just think, the curse fell on the whole earth and all creation, and Paul tells us that all the lower creation and the earth itself is groaning and crying for the curse to be lifted. And when He comes, the curse will be lifted. Springs shall burst

forth in the desert and instead of the thorn, the fir tree and instead of the brier shall come up the myrtle tree: The mountains and hills shall break forth before you into singing and all the trees of the field shall clap their hands and righteousness shall be the girdle of the reins. The wolf also shall dwell with the lamb and the leopard shall lie down with the kid and the calf and the young lion, and the fating together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together, and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp and the weaned child have an adder for a plaything. Oh, church of God wake up! That day is just ahead. This old world is out of harmony, but the Master tuner will soon be here.

They tell of a church official that was guarding a great organ that seemed to be out of tune, with strict orders not to allow anyone to touch it. But one day a stranger walked past him with such boldness that he stood in awe, and before the official could interfere, the stranger seated himself at the great instrument and passed his fingers over the keys and out from it floated the most charming music the ears of the official had ever heard. He stood speechless and amazed as he listened. But when he came to himself he found he was listening to the great Mendelssohn himself, the master artist.

Just so, this old world, because of the curse, is all out of harmony with God and heaven. But one of these days the great Master Artist, Jesus Christ, will come and will pass His fingers over the keys of this old sin cursed world. The curse will be lifted and the sweetest music that ever fell on listening ears will peal forth.

Oh, dear listening hearts, are you ready for that day? Have you done all you can to get others saved and ready. I read the other day of a man, an old saint, who dreamed he died and went to heaven. After greeting loved ones he missed an old friend, the old village blacksmith. He asked why he wasn't there. Jesus said, "Did you invite him?" and he answered "No." He awoke, called his wife, told her his dream, then hastened to see his friend. He stayed with him until he was saved.

"Oh, the crowning day is coming, is coming by and by, when our Lord shall come in power and glory from on high. Oh, the glorious sight will gladden each waiting watchful eye; in the crowning day that's coming by and by."

EVANSVILLE, INDIANA

The divine wisdom has given us prayer, not as a means whereby to obtain the good things of earth, but as a means whereby we learn to do without them; not as a means whereby we escape evil, but as a means whereby we become strong enough to meet it.—F. W. ROBERTSON.

Department of Bible Studies Visions of Our Lord from the Word By Prof. J. B. Galloway

PART ONE. FUEL, FIRE, FOOD AND FAITH FOR THE FAMILY ALTAR

(The twenty-ninth week's portion)

I. Read Your Bible Through Section

1. For the Morning Watch, The Book of Philip-
 pians.

2. For Personal Meditation, Jer. 1-8.

3. For the Evening Devotions, 1 Sam. 24-31.

Have you a longing for something in your heart that is not satisfied? Have you sought for relief and been disappointed? The Spirit of God directed the prophet Isaiah in the days of old, to promise satisfaction to all who partake of His Word. "Ho, everyone that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price" (55:1). Have you made a bad bargain? spent money for that which you thought would satisfy only to be disappointed? "Wherefore do you spend money for that which is not bread? and your labor for that which satisfieth not?" (v. 2). "Incline your ear, and come unto me; hear" (v. 3). Spiritual wine, milk and bread are promised to nourish the hungry soul. Is your experience dry and are you thirsting for living waters? "For as the rain that cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it to bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall My Word be" (v. 10, 11). Here is satisfaction. Eat, drink, "For ye shall go out with joy, and be led forth with peace" (v. 12).

II. A Choice Verse to Hide in Your Heart for Each Day

Scripture verses supporting the General Rules of the church as given in our Manual.

1. Avoid Evil of Every Kind, such as:

Sunday, 1. Taking the name of God in vain (Ex. 20:7).

Monday, 2. Profaning the Lord's day (Ex. 20:8).

Tuesday, 3. The use and sale of liquor and tobacco (Eph. 5:18).

Wednesday, 4. Quarreling and gossiping (Col. 3:13).

Thursday, 5. Dishonesty and like works of darkness (Prov. 11:1).

Friday, 6. Indulgence of pride in dress and behavior (1 Peter 3:3).

Saturday, 7. Such songs, literature and entertainments as are not to the glory of God (James 4:4).

PART TWO. THE WEEK'S VISION OF OUR LORD

Daniel's Vision of the Messiah Cut Off

"After threescore and two weeks shall Messiah be cut off, but not for himself" (Dan. 9:26).

The Occasion of the Vision. Daniel was a prophet to whom God revealed His secrets (See Dan. 2). To him was given special insight into the meanings of dreams and visions. God gave him an outline of the history of the nations until the coming of the Messiah, describing "the times of the gentiles." The times of the gentiles is that period of time during which the gentiles rule over the Jews. He has much to say about the time and character of the reign of Christ. But we will confine this study to one even connected with the Messiah, that is His being cut off in death. He looked down through the ages for more than five hundred years and saw our Lord on the cross. It was during the first year of the reign of Darius and the old prophet was not far from ninety years of age. It was a critical time in the history of God's people. For seventy years they had been under the rule of Babylon, and a new kingdom is taking the power now. He had been studying the Word of the Lord as found in the prophet Jeremiah and understood that it was time for God's promise to be fulfilled (See Dan. 9:2 and Jer. 25:11, 12). Daniel, wishing to see the fulfillment of God's promise and to understand God's program, sets himself to seek the Lord by prayer and supplication. Study the prayer which follows (Dan. 9:3-19). It is one of the greatest prayers in the Bible. Can you not feel its warmth and see his earnest pleading, his deep humility and his confession of the sins and failures of his people? He had not finished his prayer until God sent the angel Gabriel to show him what he desired and to make God's future program clear to him.

Who is the Messiah of Daniel's Vision? The term messiah means the anointed one, and is used in the Old Testament for kings and priests who were consecrated to their office by anointing. The term is never applied to Christ the unique king of Israel until we reach the passage of this lesson (Dan. 9:25, 26). In the New Testament it is used exclusively of the Christ (See John 1:41 and 4:25). The evidence that the person mentioned as "Messiah the Prince" in Daniel's vision is our Lord is found in the most remarkable fulfillment of this passage in the time of the death of Christ.

The Time When the Messiah Should be Cut Off

The only reason the Jews could have for not knowing that Jesus was the Christ, their coming Messiah, was their unbelief and sin. For the Scripture makes it very clear when He should come and what He should do when He came. God gave the time-table of His future program to Daniel. They need only read and understand. The wise men who came to seek Jesus at His birth knew it was time for Christ to appear and when they saw the star they started looking for Him.

they reached the city of Jerusalem they inquired where He was to be born. Is this an indication that they were familiar with the Book of Daniel but did not know the passage in Micah 5:2? Simeon and Anna who waited in the temple knew it was time for Christ to appear to Israel. The revelation that Simeon had in his old age, that He would not die until he had seen the Lord, was given him by the Holy Ghost, though doubtless not an independent revelation, but probably it came as he meditated upon this passage.

In Daniel's Vision of the Seventy Weeks some remarkable facts are revealed concerning the future. Among them is given the time of the death of Christ. In Dan. 9:25, 26, we read that it is to occur after seven weeks and three score and two weeks (69) weeks. The word translated weeks is literally seven (Heb. shabua). That is, the Messiah was to be cut off after 69 sevens of years, or 483 years. And we are not left in any uncertainty as to when to begin to calculate the time. Know thou therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto Messiah the Prince shall be (the time mentioned above), 483 years. In Neh. 2:1-8, we read of this command to restore and build Jerusalem. There is according to the present state of biblical chronology a little uncertainty about the exact date of the events of Neh. 2. According to the dates given in our Bibles by Ussher the date is 444 or 445 B. C. Those who have investigated it say that his original date was 454 B. C. and that Archbishop Lloyd changed it to the present date thinking Ussher's date was inaccurate. From 456 B. C. to 29 A. D. is 483 years. Jesus was crucified about 29 A. D. Allowing for the uncertainty of dates and the difference in compiling time by the Jewish and Roman method there is not a shadow of doubt that Jesus was nailed to the cross exactly 483 years after the time of Daniel's vision of the Messiah cut off. A most sure Word of Prophecy we have. We can trust it in every detail.

The Purpose of the Cutting off of the Messiah. The term "cut off" is frequently used in the Bible for death as punishment. The first example of the use of this word is Gen. 9:11. Jesus was cut off in death but not for Himself. He was punished not for His sin but ours. The death of Christ is the central theme of all revelation. It is mentioned more than 175 times in the New Testament and all of the prophets caught a vision of this wonderful truth. After the Messiah was cut off we have a long interval of time between the sixty-ninth and seventieth week, the Church Age. At the close of this age the seventieth week will begin. From Rev. 4 to 19 this age is described. May we be able to discern the times and fit into God's program for our time. The Holy Ghost dispensation is the time when God requires us to be filled with the Spirit and to be His witnesses (See Acts 1:8).

THE LESSON ILLUSTRATION

A heathen ruler, who had heard the story of the cross, and desired to know more, was lying sick, dying. He said to one of his servants, "Make me a cross and take me and lay me upon it." When it was done he extended his hands and feet upon it. As he lay there dying, he laid hold upon the blood of Christ and said, "It lifts me up; it lifts me!"

SCRIPTURES MISQUOTED, MISAPPLIED, WRESTED

By EVANGELIST T. M. ANDERSON

With God all things are possible (Matt. 19:26).

This passage stands among those which are misapplied. Although the misapplication of it is not a serious and harmful matter, yet the message of truth which it conveys is lost, being overlooked. The general manner of applying this passage is that it teaches of the omnipotence of God. He being all-powerful, with Him all things are possible. The fact that God is omnipotent we do not question. All things consistent with His nature and will He can do. But this statement which was made by Jesus does not apply to the omnipotence of God. To what then does it apply?

Jesus spoke these words to His disciples at the time of the visit of the rich young ruler. It contains the one promise held out to all who would meet the conditions necessary to inherit eternal life, that with God all things required in a complete consecration, and sacrifice of self to the will of God are possible. That is, with God's help man can qualify to have eternal life. Jesus said to this young man, "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me." Here is given the one condition of eternal life. It involves separation from material things; the crucifixion of the self-life; a love for God that is stronger than the desire for things; and the answer of the call to follow Him, let Him lead us where He wills. At this crisis the young man broke down. He turned away with sorrow because his possessions were greater than his desire for eternal life. Such a giving up of things and self proved too much for him to undertake. His sun of hope went down behind the horizon of his self-love. So far as we know, it never rose again. Now at this point Jesus turned to His disciples and said, "It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God." This so amazed the disciples that they said, "Who then can be saved?" That is to say, "Who can meet such requirements as Thou hast laid before this man?" Jesus said, "With men this is impossible; but with God all things are possible." No man can do these things with the mere help of man. But with the help of God that became possible, which otherwise is impossible to man. We read that Jesus through the eternal Spirit offered Himself to God (Heb. 9:14). The Holy Spirit assisted Him to make the supreme sacrifice of Himself to the will of God. The cross upon which we must be sacrificed awaits every man who would have eternal life. "Sell that thou hast" applies to every one whether rich or poor. But to do this is impossible without the help of God; but with God it is possible.

Every soul that has been made perfect, that is, every one that has conformed to the will of God in that he has been made conformable unto His death, knows that only by special help from God was he able to tear from his heart its dearest idols; and to yield himself up to die unto the world and sin. At this crisis many break down as did this young man. To them the price is too great for them to pay. But God stands ready to aid them if they will but ask Him

But like the disciples, many others have left all to follow Him. God shall give them the hundredfold blessing of His Spirit; He will bless them in material things; and in the end they shall have eternal life. Let none turn away with sorrow, being disappointed that the conditions for life were not easier. They are as difficult as the camel going through the eye of the needle. But be not faithless, but believe for the help of God, and all things in this respect will be possible.

WILMORE, KY.

THOUGHTS FOR THE DEVOTIONAL LIFE

By BASIL W. MILLER

"Come Ye Apart"

"Prayer can obtain everything; can open the windows of heaven, and shut the gates of hell; can put a holy constraint upon God, and detain an angel till he leaves a blessing; can arrest the sun in his course, and send the winds upon our errands."—BISHOP TAYLOR.

"Rejoice with a rejoicing universe. Rejoice with the morning stars, and let your adoring spirit march to the music of hymning spheres. Rejoice with the jocund spring, with its gush of hope and dancing glory, and with its infusion of multitudinous song; and rejoice with golden autumn, as he rustles his grateful sheaves, as he breathes softly his story of fulfilled promises in the morning stillness of ripened fields, or flings it in Æolian sweeps from lavish orchards. Rejoice with infancy, as it guesses its wondering way, and laughs and carols. Rejoice with second youth of the heaven-born soul, as the revelations of a second birth pour in upon it, and glories of a new world amaze it. Rejoice with the joyful believer as he sings, 'O Lord! I will praise Thee; though Thou wast angry with me; Thou comfortedst me. Behold, God is my salvation!'"—HAMILTON.

"To be without God in the world is to be in the wilderness without a guide; on a stormy ocean without a harbor pilot; in sickness of spirit without medicine or physician; to be hungry without bread, and weary without rest, and dying with no light of life. It is to be an orphaned child, wandering in an empty ruined house."—FINDLAY.

The unusual demonstration of God was demanded in the early days of the Methodist Church. Many times under the preaching of Whitefield hundreds would fall to the ground as slain of the Lord. One old rugged pioneer preacher, saved when he was fifty years old from a life of wretched evil, went to a backwoods community to hold a revival. On the first night a large congregation gathered in the little schoolhouse. The old preacher, trained only in the "university of hard knocks," struck fire early in the message. Man after man would fall to the floor under God's tremendous power. He would beat the rude pulpit, stamp his large brogan clad feet, and cry, "Floor 'em, Lord. Help me to floor 'em." Finally the entire congregation was "floored" except six men on the front seat. Feeling unable to hold a revival in that community, he went to a neighboring schoolhouse and started again. To his utter amazement on the first night, seated on the front seat, were the same six men, whom he had discovered to be Presbyterian elders. Here again the same demonstration of God was felt, but the six elders remained "un-floored," in their staunch attempt to break up the "Methodist meetin'" as they expressed it. The preacher moved again. But once more the six elders followed him. He preached as a man trying to save his life from a burning building. The fire fell. The congregation was again floored, save his six unpopular friends on the front seat. Again he preached until they smelt brimstone, intermingled with sulphur; he drew lurid pictures of damned souls being chased by demons in hell; he fired their hearts with the thought of being lost in a hell of

fire throughout all eternity. Then he would cry, "Lord, help me to floor the elders." Finally one began to turn pale, and soon he slid off the seat to the floor under the power of God. Then the old man would cry out, "Lord, floor 'em." The second fell, followed by the third and the fourth and finally the remaining two with a wild moan fell to the floor. Suffice it to say, they had a tremendous revival in that backwoods community. This was the old pioneer's usual style of preaching. He closed his sermons only when the entire congregation of unsaved ones was under the power of God. The same fervency, the same holy fire, the same dynamite of the Spirit is called for today in order to stir our nation. The God of Elijah is not dead, but it looks as if God's Elijahs are becoming scarce. The God of the "Sons of thunder" is still on the throne of the universe, but it seems that the "Sons of thunder" are as a race almost extinct.

While Dr. James H. Franklin, who was long in charge of the foreign missionary work of the Baptist Church, was traveling across the continent a few years ago he noticed that the porter on his car had seven gold stripes on the sleeve of his jacket. "What's the meaning of all those gold stripes?" asked Dr. Franklin. "Them's not stripes, boss; them's bars," the old negro answered; "they mean Ah've been servin' this road thirty-five years." For a while the old man kept at his work, but presently he came back and asked, "Say boss, is you a preachah?" "Yes, but how did you guess it?" asked the doctor. "Oh, Ah jess saw a book in your seat, and Ah thought that you must bees a preachah. Ah was almos' one once maself." "Why did you give it up?" asked Mr. Franklin. "Well, sah, Ah wanted to be, but Ah's got a younger brother, and when Ah told him Ah wanted to preach, why he'd been converted, and wanted to preach hisself so we all talked it over, and decided that He'd go ahead and go to college, and Ah'd work on the road. So Ah did, boss, and sent him money every month till he got through dat dere college and got a good education." The passenger asked if the brother finally became a preacher. "Yes sir, in Africy. They call him Bishop Scott." "Bishop Scott!" said Dr. Franklin in amazement as he gazed at the humble porter. Bishop Scott is said to have been the first colored preacher whom the Methodist Church ever made a bishop. Dr. Franklin had often read of the heroic work of this mighty colored man. Later when Dr. Franklin was in a little town in Georgia he heard that Bishop Scott was to speak that night at a certain church. Franklin went and as soon as the service was over, he shook hands with the speaker. "Have you a brother who is a porter on a sleeping car, Bishop?" he asked. Then he told of the incident on the train. "Yes," said the mighty dark man, "he's my brother, and may God bless him. I owe everything to him." Many are those humble souls, mothers on the farm, fathers in the grim battle in shop and behind the desk, who have made bishops, ministers, mighty men of God by the same plan. All such unsung heroes of the cross, may they receive the blessings of God here, and if not here, surely on the other side their rewards shall be great, and their entrance in shall be abundant.

If one reads through the book of Esther he is struck with the absence of the name of God, while even back behind the shadows God is seen with greater clarity than in almost any other book or narrative of the Bible. That is it, God is here behind the shadows, with touching hand moving in the affairs of state, shifting the positions of men as He wills, directing the activities of His servants. I wonder if this is not the way of God in modern life? Many times we are prone to say that God is not present, His providence is mournfully absent, while all the time He is dynamically active in events—just behind the shadows, that's all. The dark night of sickness, the valley of the shadow of sorrow, the invalid's room where sickness lingers for years, right on the scaffold, evil enthroned—but behind every shadow God stands. Back of every cloud He directs. Through the gloom of every fiery storm He leads

There is never a battle, but He is near; never an open grave, but His hand has endearingly reached out itself to cheer and console; never a heartache, but the "balm of Gilead" is near. Empires swing out in the channel of time to fight God, but ere long they have fallen from their hinges and are smouldering in the dust of the forgotten past. Evil rides out regaled and grandly plumed for battle, the victory seems to go to the oppressor of the right, but in the Master's own good pleasure He crushed down evil, never to rise again. A world has been sold to the bondage of death, but behind the shadows of the ages the Almighty is now training His armies of light, His cohorts of the heavenlies to redeem a universe from death and the curse of sin. Let us then re-read that oriental story-picture; may we linger long with Esther in mourning and fasting; may we study Haman's scaffold, for on the tomorrow from its height he shall swing, to receive the fate intended for another. For herein God will teach us the grandest story ever told, thrill us with the most majestic thought of the ages, that behind every shadow stands the Almighty.

PITTSBURGH, PA.

NEWS, NOTES AND COMMENTS

By REV. C. E. CORNELL

Dr. S. Dana Hubbard, chief of the bureau of public health education in New York, thinks people should drink more water and enjoy a longer life because of its benefits. Most people, he says, drink far too little water. In consequence they eventually suffer from rheumatism, gallstones, arthritis and a variety of complaints. He figures the average person should drink from six to eight eight-ounce glasses of water a day; if more than that, it won't hurt. Water helps to eliminate poisons from the body, and replaces the water in the tissues in the blood that is forever being exhausted in the process of living.

That life is most holy in which there is least of petition and desire, and most of waiting upon God; that in which petition most often passes into thanksgiving. Pray until prayer makes you forget your own wish, and leave it or merge it in God's will.—F. W. ROBERTSON.

There will be a considerable increase in the curative powers of the sun during the next year, according to Dr. Edison Pettit, of Mount Wilson observatory, Pasadena, Calif. He says that the ultra-violet rays of the sun will be much more numerous in 1927 owing to the increase of spots on the sun. It is these ultra-violet rays which cure diseases and cause sunburn. According to the calculations of the astronomer, the sun will give off about two and a half times as much ultra-violet light in 1927 as it did in 1923. The sunspots seem to increase and decrease in cycles of eleven years. The maximum of the present cycle should be reached next year.

The face value of the thirty pieces of silver that Judas expected as mentioned in the Bible is now about \$22.50.

A road sign in Palestine reads: "You are entering Nazareth. Speed limit fifteen miles per hour."

In the past six years bandits have stolen approximately \$50,000,000 from the United States mail. Much of this huge sum however, has been recovered.

There are books in the British Museum inscribed on oyster shells, bricks, tiles, bones, ivory, lead, copper, sheepskin, wood, and palm leaves.

August Heckscher, multimillionaire, told Mayor Walker of New York City, recently, that if the city, state and individuals would raise \$400,000,000 to raze tenements and erect in their place modern apartments he would personally add \$100,000,000 to the fund. Heckscher has been abroad studying housing conditions. This is a worthy and wonderful offer.

Schoolboy traffic officers are now on duty in many cities. The boys relieve the regular traffic officers, and act as Junior Traffic cops in guarding the passage of other children across dangerous streets. That these guardians of safety have authority behind them is evidenced by the act of a Washington judge in fining an autorist \$25 for not obeying a member of the school patrol.

If the idea of a referendum is sound, how, does it happen that the question of prohibition alone should be submitted? Would it be proper, for instance, for New York state to submit to a popular referendum the question of woman's suffrage as provided for by the nineteenth amendment, the suggestion being that each state is to interpret that amendment as it sees fit? Would it be proper for the state of South Carolina to submit to popular referendum the question of negro franchise, the suggestion being that each state should interpret the fifteenth amendment as it sees fit?—IRVING FISHER, Professor of Economics, Yale University.

One of the worst storms in the history of Caribbean countries swept the whole of Cuba, taking a toll of more than six hundred lives, rendering 6,500 families homeless and destroying property to the extent of \$100,000,000. In the Havana district about two hundred were killed and 1,600 hurt while one hundred ships were either sunk or damaged. Some dozen small towns were destroyed. The Isle of Pines, thirty-five miles south of Cuba, was badly hit; thirty-two persons were killed there, of whom seventeen were Americans. A church which had withstood storms for eighty years was destroyed. A tidal wave at Havana sent the water up to the second stories of many houses. The American embassy was so damaged that Ambassador Crowder passed some time in a hotel. The center of the storm was east of Havana, passing directly over the city of Guines, which was practically obliterated.

A state referendum on the Constitution is presumptuous nonsense. If not illegal it is at least extra-legal, and participation in such a referendum by the dregs would constitute a tacit recognition of the validity of such an un-American procedure. "Let all things be done decently and in order."—H. H. CULVER.

The tomb Taj Mahal, reputed to be the costliest private mausoleum in the world, was built by the old Indian ruler Shah Jehan as a final resting place for the remains of his wife, Noor Jehan—"The Light of the World." (Moore, in his poem, "Lalla Rookh," called her Noor-Mahal—"The Light of the Palace"). This great mausoleum, which critics term the most beautiful building ever constructed, is only one mile east of Agra, India. Being built entirely of white alabaster, precious stones and gems, its erection covered a period of twenty-one years. Despite the fact that some 20,000 compulsory, unpaid and uncared for workmen were used, its estimated cost has been placed at more than \$10,000,000.

How awful would be our lot, if our wishes should straightway pass into realities; if we were endowed with a power to bring about all that we desire; if the inclinations of our will were followed by fulfillment of our basty wishes, and sudden longings were always granted. One day we shall bless Him, not more for what He has granted than for what he has denied.—H. E. MANNING.

NEWS AND NOTES FROM IOWA DISTRICT

DISTRICT SUPERINTENDENT'S REPORT

Our last letter was written in Fort Dodge. Pastor Hahn and wife took us to Algona at which place a tabernacle meeting was being held with Rev. G. F. and Byrdie Owen in charge. We enjoyed their ministry and we understand that the result of their meeting was very gratifying.

Our next point was Webster City. We enjoyed preaching to the little company and we sincerely pray that God may lead them on to victory.

We were next with our church at Owasa, out from Iowa Falls. We had a very precious service with them. Leaving Owasa we took the train at Eldora for Marshalltown. We spent a few hours here and left for our church in Cedar Rapids.

Our church in Cedar Rapids is putting on a financial campaign, having contracted for a church and parsonage which will be valuable assets to us when secured.

From Cedar Rapids we went to our Oskaloosa church. We stayed with them over Sunday, and as their tent meeting was to begin on the following evening, and the called evangelist, Rev. Dees, had not yet arrived, we spoke for them on Monday evening.

The next morning we left for Diagonal. Pastor Chrysler was in the midst of a revival meeting. The attendance was good and the interest was fine, with some good results.

We went from here to Allerton. We had a profitable service with them, and left the following day for Centerville. We preached for them and had a business meeting following. The presence of the Lord was manifest and we feel there is a good future for our church in Centerville.

Rev. Irwin and wife, pastors at Bloomfield, were present and took us to Bloomfield after the evening service. We left Bloomfield on the following afternoon for Fairview, where we spent one night. A tent meeting is soon to be held for this church with Brother I. F. Metcalf as evangelist. We went from here to Ottumwa and spent Sunday with them. There was a fine attendance and good interest. There were a number of earnest seekers at the evening service.

Keokuk was next. We were entertained in the home of the acting pastor, Rev. W. T. Means. The little company at this place is planning to purchase a lot on which to build a tabernacle for worship. From here we left for Muscatine, where the DeVolls were holding a revival meeting. We were glad to greet our old parishoners. We were kindly entertained in the home of the pastors, Rev. and Mrs. Schofield. From here we left for Oskaloosa, where we tarried one night to attend the tent meeting. This meeting was well attended. The evangelist, Rev. Dees, spoke with great ear-

nestness and the song leader, Mrs. Williamson, was effectively used of the Lord. The next day we left for Marshalltown, where we stayed over night and left the next morning for Ames, at which place our District campmeeting was to begin that night.

This was our first District campmeeting. The preacher, Rev. D. Shelby Corbett, fully measured up to our expectations in every way. His wife was in attendance throughout the camp, and was a blessing to all. The leader in song, Prof. Willard Davis, fitted in beautifully with the preaching and the spirit of the meeting. A more detailed report of this meeting will be given by another. A number of our tent meetings throughout the state have closed, with good results. Several are being held at this writing and others are to begin later. We are writing this from Iowa City, where Rev. Gaar and the Reids of Des Moines, recently closed a good tent meeting.

This is our last report to appear before our District Assembly which convenes in Marshalltown, beginning Aug. 17th.

Let us, all, work faithfully that we may have a time of rejoicing at the close of this Assembly year and together work and plan for greater things for our future.

I. W. DOBSON, *District Superintendent.*

W. M. S. ANNOUNCEMENT

On August 16th, the day preceding the Iowa District Assembly there will be held the annual Woman's Missionary Convention in our Marshalltown Church. In the forenoon beginning at 10 o'clock there will be a time of devotion followed by a business session when reports from the various local societies will be given. During the afternoon session which will begin at two o'clock, there will be the election of District officers, also short talks and papers on the work of the various departments of the W. M. S.

Let each local society send its delegates with the instruction that they provide themselves with tablets and pencils, so that they may give a full report to the local society when they return from the Convention.

Let us pray earnestly that this may be the most profitable Missionary Convention yet held in the District.

On Tuesday evening we are expecting a Missionary address from one of our returned missionaries.—Mrs. Amy Dobson, President District Woman's Missionary Society.

OUR DISTRICT ASSEMBLY

We are closing out another Assembly year, and will be seated soon in our annual Assembly with Pastor Ireland and his good people at Marshalltown—August 17-21. Let all our local churches please prepare their reports and send them in promptly to the secretary, not

later than the opening session of the Assembly. Have you provided for the Assembly expense of \$4.00 for each representative from your church? Send in your amount early to District Treasurer, Campbell. If all do their part, all will be done well. Above this, is a great necessity. Will it not please our God for us to daily "ask largely" for a spiritual time? that heaven's windows will open upon us? A greater quickening, a greater vision, a greater passion, that will release divine power upon humanity, that we shall be better equipped to do the job, God has called us to? This surely is in order! Remember Pastor Ireland's request and send in your list of those coming to the Assembly.—E. R. Borton, District Secretary.

CENTERVILLE, IOWA

Seven years ago holiness was at low ebb in Centerville. The fire was burning low. The kettle had almost ceased to boil. Feeling the desolation in Zion some of the good people in their desperation rose up to save the situation and called Rev. L. N. Fogg to hold a revival meeting. At the close of that revival they did what has proved to be the wise thing. They called for the organization of a Church of the Nazarene to conserve their work. The church was not still born, neither has it been still since being born. The devil was mad of course and stirred up adversaries within and without. The devil is still mad but the church lives on, is thriving and is rapidly moving forward to a place among the leading churches of the Iowa District. It has been my happy lot to pastor this church the past year. It has been a good year. Some souls have been saved, some have been sanctified, and some have joined the church. Finances have been the least of our worries. We are closing the year with all budgets up in full and not one financial drive or pull have we had. When in need of money the Lord has given us an unusually good service, then while the glory was down the offering would be taken. The church is said to be in better shape than ever before. More money has been raised and easier than in previous years. A beautiful spirit of harmony prevails, and we have been called to stay another year. We think we will stay.—W. H. Hardin, Pastor.

CLIMBING HILL, IOWA

We began our work here with these good people June 16th. Brother Craig Weathers, former pastor, left the work in a splendid condition for his successor. The people here have re-decorated the church and parsonage, installed electric lights in the church and a new garage has been built. Our services are well attended and God is manifesting Himself in our midst. Our prayers are united

for an ingathering of souls during the coming year.—R. A. Steeley, Pastor.

DIAGONAL, IOWA

God has wonderfully manifested Himself to us in a recent series of evangelistic meetings which closed June 26. We were assisted by Rev. Bessie Moye, Plattsmouth, Neb., who since has passed on to her eternal reward. This was not a cyclone revival, but much good was done, seed has been sown, prejudice has been broken down, interest has been revived, congregations are on the increase, and souls are saved and uniting with the church. God is truly blessing Diagonal Church and a bright future is before us.—"The Chryslers"

MARSHALLTOWN, IOWA

We are still working away at our job here. Several of our people are taking vacations and one of our families has removed from the city, thus making our working force somewhat slim. However, there are several suggestive straws in the wind that indicate a good strong church here in the years ahead. It is more than a one or two years' job. Five years of industrious effort here should produce a sound work. We have started street meetings recently, and the crowds are interested. Several have attended the Sunday evening service as a result of the open air work. Will the Iowa pastors please notify us as early as possible exactly how many delegates and visitors we may expect from your church. We shall be prepared to receive only such delegates and visitors as we have been previously apprised of. So send in the list on the postal cards we have sent you.—Horace Ireland, Pastor.

WEBSTER CITY, IOWA

The Church of the Nazarene in Webster City is not going by leaps and bounds, neither are we turning the world upside down, however we are making some steady progress and gaining some victories, Praise the Lord. We are to have a children's program the last of July which we trust will be a spiritual inspiration to the church. Since our last report four have been received into the church, and are making good Nazarenes. Though a little behind in our budget at present, we hope to come up to our Assembly without a deficit.—C. C. Seliards, Pastor.

OTTUMWA, IOWA

As our Assembly year draws to a close, Ottumwa N. Y. P. S. desires others to know of the progress our society has been making. At the beginning of the year we had approximately a balance of seventy-five dollars due for the floor of our tabernacle, which amount has been paid. About November fifteenth we purchased a piano, and this also has been paid for. In April of this year our society took the responsibility of buying one hundred and eighty seats for the tabernacle, half of which have been paid for. The attendance of the society for the year has been excellent. The spirituality is as good as the average. Aside from the regular Sunday evening service, we have conducted one cottage prayermeeting a week with an average

attendance of thirty. Once a month on a week night we meet, and each time, each member is to have a passage of Scripture, and by this we have committed to memory three hundred Scriptures, giving the chapter, book and verse. It is very uplifting and interesting. Our society is using the *N. Y. P. S. Journal* to great advantage. We can heartily recommend this journal to all societies. It helps us to get into the deeper things of God, and aids us in our reasoning power. We believe there is a great future for Ottumwa's N. Y. P. S. if we keep our eyes upon the King. As a society we stand by the doctrines of the Bible and the church.—Winfred Dommer, Vice-President.

Sunday School Lesson

August 14, 1927

By M. EMILY ELLYSON

LESSON SUBJECT David Brings the Ark to Jerusalem.

LESSON TEXT: 2 Sam. 2:3, 4; 5:1-3; 6:12-15.

GOLDEN TEXT: *We shall be satisfied with the goodness of thy house, even of thy holy temple* (Psa. 65:4).

AFTER the incidents of last lesson David never saw or spoke to Saul again. It was not long until the career of Saul came to an end in a terrible tragedy. The man who so diligently sought the life of his successor finally turns his own hand against himself and succeeds in closing up his career, that began in such an auspicious way, by terminating his own life.

The reign of Saul was marked by a great decline in religion. His acts of disobedience could not but be felt by the whole nation; for if, at the fountain head the waters are poison we cannot but expect that the entire land will be sickly and weak. Confusion reigned, for God could not tolerate Saul's acts of disobedience and violence which were the outgrowth of his insane fits of jealousy. After his break with the priesthood he gave orders for all of the priestly order at Nob to be executed, which order was faithfully carried out by Doeg, the Edomite, and there were slain "that day four score and five persons who did wear a linen ephod."

Such were the frenzied actions of this poor half-crazed monarch, and the people were reaping an abundant harvest of national calamities because of the project that they had so arduously labored to put over, which project they insisted on in the face of solemn warnings from their faithful prophet and judge Samuel, that such conditions as they were were now living under would be the result of their decision. There was, however, one man in the kingdom who was steadily advancing. This man was David. While Saul was laying the foundation for his utter downfall, David was laying the foundation for future success.

Before the opening of this lesson David had gathered about him quite an army of men, who, under his training, had become valiant, daring soldiers, capable of performing military feats surpassing

the army of Saul. These men had felt the sting of oppression under Saul and had fled to David for help. They were discouraged, in debt, discontented and distressed, but under the training of David and in association with him, became mighty men of valor. He also had a priest in this company. All of these men so thoroughly imbibed the spirit of their leader that they were willing to go on any expedition however hazardous for their king and captain. On one occasion when David expressed a desire for a draught of water from the old well at Bethlehem it was these brave stalwart men who imperiled their lives to carry out his wish, and then, overcome by such devotion, he would not drink it but poured it out as an offering before the Lord. Why should we ever give up anybody as hopeless? Indeed what right have we to say that there are any hopeless cases? God did not give us up, as useless things as we were.

These were the men, "his men that were with him," that are spoken of in our lesson, who had been loyal to him during his exile. Upon the news of Saul's death they went with him to Hebron and located in the cities thereabout. They were now amply repaid for their loyalty, just as every one will be who dares to espouse a righteous cause in the day of its incipency. Well for them that they did not say as so many others doubtless said, "We are in bad enough, but we will only gain the disfavor of Saul if we resort to David, and he can do nothing for us out there, for he is in deep humiliation himself." It is a long road indeed that has no turning, and though one may wait long, constancy will be rewarded, for God watches above His own.

The fugitive days were now ended for David. The time for the fulfillment of God's design for him had arrived. Though there were those who would attempt to perpetuate the house of Saul through his own remaining son, Ishbusheth, David knew the plan of God so well that he felt perfectly at ease to await God's movements. The patience which characterized all his weary journeyings still serves him well. He moved with deliberation and under divine direction. Many of us would have hastened to get settled. But he would not even select a place to live until he had consulted God and obtained orders to move on. To have a settled place to call home must have looked good to this man, who, for so long a time and through no fault of his own, had lived in dens and caves, a pilgrim and wanderer of the wilderness, biding God's time to bring him into the place of authority he was destined to occupy.

What a splendid example David is to the public ruler of today or in fact to all of us who have known God's anointing for special service. Anointed by Samuel when but a youth, after all the long years of waiting, he sees the prophetic act only partly fulfilled. Doubtless he was tempted many times to doubt, for how could a fortunate ending possibly come from such a maze of tangle as he had to wade through? Was ever a man's faith and confidence more thoroughly tested? But he kept keeping right

on. His trust in God overbalanced every doubt, and now he begins to see what God saw all the time, and he is fully ready to trust implicitly the rest of the way.

How beautiful is his unquestioning fidelity as he accepts the homage paid by his own tribe. It was quite natural that they should see in him the qualities of a king; and so do we. A man anointed to be king of a nation who would humbly, and with kingly poise, rule over a single tribe for seven and a half years and keep clear from the continuous bickerings and feuds of the northern tribes, never once talking of overtures made to him by the leaders, and never flattered by their seeming patronage, could not fail to be seen as the man in whom all the national interests would be regarded as sacred trusts, and whose first concern was the advancement of his people in virtuous living.

To those who have a clear, strong faith that shines brightest in the dark when the days seem full of uncertainties, who will hold steady through all the vicissitudes of fortune, and believe in their cause because it is God's cause and cannot fail. He will come closest. Like David there will be a constant increase of power and recognition by the people.

There are great days in the lives of men. Crises when all that has preceded culminates in one big crowning event that embodies in it all the waiting, all the toil, all the misunderstanding and difficulty of the years. Such was the day when Israel's elders came to David to make a league and take the oath of allegiance, and crown him king over all Israel. This was David's third anointing.

The reasons they gave for this action are very suggestive of the people's condition of mind and heart. First, their blood is one with his; why then should the nation be divided? Second, he had proved himself a wise and successful leader against their enemies in days gone by. This must have stirred David's feelings deeply for they had reference to the victorious battle of which the daughters of Israel sang, and which awakened the "green eyed monster"—jealousy, in Saul and made David an outlaw and fugitive. The third reason given, that this appointment was of Jehovah, was the strongest reason of all, and though they had been slow in coming, slow to recognize all of this, yet providential dealings had at last proved to them and pointed out the way and they were ready to admit all. David had not forgotten that a shepherd meant to the sheep the supplier of all their needs, and not a "blood sucker." Pasture, water and protection were the needs of sheep, and this was what he must be to Israel; but more, he was to be their ruler as well as provider.

It is thought that about seventy years before the events of this lesson, the ark of the covenant had been taken from them by the Philistines, and as soon as David could establish his capital, and make ready for its reinstatement, he turns his attention to the bringing back of the ark. A nation will be prosperous just to the degree that it honors God

and accords Him His place in national affairs.

David threw his whole being into this event. It was a time of great rejoicing. His soul, always so full of music, overflowed. He would not repress his joy; so, laying aside custom and his kingly robes, he donned the linen dress worn by priests, for he was to perform the sacrifices which belonged to the office of priest. Then while the trumpets pealed forth their joyful sound and the people sang and shouted, holy delight suffused his entire being, his feet became "like hinds' feet" and he took nimble steps, giving expression to his joy by dancing "before the ark," the symbol of God's presence. We would scarcely dare to assert that this happy company belonged to the Church of the Nazarene, but they acted like it, in that wonderful "Hallelujah march."

There is a place in life for religious emotion and holy enthusiasm. When God marvelously blesses and favors His people, bringing them through periods of hard discipline and persecution, keeping hope alive in their hearts, and making them to feel His presence and His over-arching love, spreading a table before them in the presence of their enemies, why should they not exalt Him in the congregation with their praises and exultingly sing with David "The Lord is my rock and my fortress and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower?" (Psa. 18:2).

TENNESSEE DISTRICT

We are nearing the close of our Assembly year, and all of our pastors are preparing to attend the Assembly with full representation. The Assembly will be at Lawrenceburg, Tenn., Sept. 14-18, with Dr. Goodwin presiding. This is where Dr. Goodwin dedicated the radio station to the use of the Church of the Nazarene last February. All the services of the Assembly will be broadcasted, beginning with a revival two weeks before the Assembly.

Our pastor, C. J. Frost, is making things ready for the Assembly, and he with his noble people will entertain the Assembly well. There will be special instrumental music and singing by the celebrated Vaughan Quartet and the Vaughan School of Music. If you want to attend a great Assembly, plan to be there.

We have just closed a fine meeting at Knoxville, with Rev. R. C. Morsch, pastor, and Rev. D. M. Coulson, evangelist. Quite a nice class was received into the church. Knoxville is rapidly becoming a center of Nazarene fire under the leadership of Pastor Morsch.

We moved the tent from Knoxville to Loudon, thirty miles south, and have opened a campaign there, where we have had a church without a pastor for two years. Evangelist Coulson is also leading this fight.

We had a very successful home mission campaign in Union City, West Tennessee, led by Evangelist R. A. Thornton, from New York. This meeting resulted in the organization of a good church there. Brother R. A. Sulli-

van was song leader, and Miss Stella Small pianist.

Myself and wife assisted Pastor J. D. Saxon in a good tent meeting in Memphis. Brother Saxon knows how to plan for a revival. The meeting was a success, and great crowds attended. Sister Jernigan's sermon on "The Power of God to Save the Fallen," attracted much attention. In this message she gave much of her 15 years' experience in city mission and slum work, and her seven years' superintendency of the Nazarene Rescue Home in Oklahoma.

The campmeeting on Trevecca College campus, directed by Rev. H. H. Wise, pastor of Nashville First Church, was great. Brother Wise is a born leader of men. He secured over 100 subscriptions to the *HERALD OF HOLINESS* in this meeting. Rev. W. M. Tidwell, pastor of First Church, Chattanooga, was the evangelist, assisted by Rev. Boaz. The preaching was truly in demonstration of the Spirit and power. The altar services were full of power and glory. Brother Tidwell has been pastor of one church for twenty years, growing from a small mission to a church of over 300 members, with a splendid brick building that will seat over a thousand people.

Evangelist J. W. Dood has just closed a very successful revival with Pastor S. A. Jones at Shelbyville. Brother Dood has accepted the call of the church at Sparta for next year. Brother Jones is now in a revival at Himesville, another church on his work.

Mrs. Stella Crooks was evangelist at a good revival at Paris, with Pastor W. G. Pirtle. Evangelist T. E. Cox is now in a revival at Cookeville, with Pastor R. E. Cummings. Brother Cummings is building a nice brick church. He is a mover.

Zion Church is to have a revival soon with Evangelist W. H. Hudgins of Virginia. Pastor Liege Weaver is building a concrete and stucco 42x56 addition to his church. This church will have its annual tent meeting beginning next week, with T. E. Cox as evangelist.

Pastor T. B. Dean is also in the midst of a revival at Gordonsville, the pastor doing the preaching.

I recently made a trip through some of the mountain region of East Tennessee, where we have no churches. I met many holiness people who only hear a holiness sermon once a year, and they have to go miles to hear that. In one instance I found a lot of holiness people using Nazarene literature in their Methodist Sunday school. We are planning some campaigns in this section just as soon as we can get sufficient home mission funds to take care of overhead expenses, such as shipping tent, providing lights, and other incidentals. We could plant at least half a dozen churches in that section if we just had a few dollars home mission funds. Our District voted only \$600 for home missions, and that is not half in. Pray for us. We find whole counties without a holiness person, and few meetings of any kind.

This is the ripest field that I have seen in years. Brethren, pray for us.

Yours for aggressive Nazarene work.
C. B. JERNIGAN, District Superintendent.

THE KENTUCKY DISTRICT

The work here is doing well and we have much to praise the Lord for. There will not be very many pastoral changes this year, however, there will be some. Ashland church is having the greatest victories in its history. Rev. R. J. Keifer is the pastor and they have recently had a real revival in the church and have purchased a fine lot and will soon begin building a large church. Brother Keifer was unanimously called back with a very substantial raise in salary. Augusta is doing fine under Rev. O. E. Shelton as pastor. They have recently had a wonderful revival with Brother and Sister Milby. The local paper stated it was the best revival the city had had in many years. Shelton will return another year. Camp Nelson is forging on under the ministry of Rev. L. Reep, as supply. He is doing good work. Carthage has had a good year under the ministry of Sister Della Walker. She has recently returned to Missouri, her home state and District. Columbia has had the very best year in its history. Brother and Sister Galbreath are the pastors at Columbia and Sparksville and have done a most effective work. They are called back for another year. At Croelsboro and Highway Brother Stovall has had a good year. He has been pastor of these churches for about nine years and is called back for another year. He will soon be in revivals with Rev. Will H. Nerry and wife. The Delmer circuit has had a good year under the ministry of Brother Weaver. At East View Brother Goodman has done a very fine work. They have recently purchased a place of worship and we enjoyed a visit with them recently. At Frankfort Brother and Sister Martin have had a fine year. They have more than doubled the membership and Sunday school as well as the finances. Brother Rose has done a good work at Cumberland and Baxter this year. He helped to dig out the Baxter church. Brother J. J. Arthur is assisting him at Baxter. Georgetown is doing well this year. Brother Muse is the good pastor and will show a fine year there. Brother and Sister Stover have done a fine work at Henderson this year. Our work is new here but they are getting a good foundation for the future. Rev. Mason Lee has done a very fine work at Huntington this year. This church has gotten back on its feet and will soon be a strong church. Brother Lee is entering the evangelistic field and will make one of our good successful evangelists. Kehoe is moving on slowly, however, we hope to get a pastor on the work another year. Sister Zola Knight has done a fine work at Mt. Hope and Kingbee this year. She was called back another year. Brother Ollie Johnson has been pounding away at Lancaster and God has given him some splendid victories. He recently had a good revival with W. W. Loveless and the Tysons. They have a nice hall and are making progress. They have called Brother Bourland from St. Louis, as pastor. Lexington church is having the greatest year of its history under the pastorate of Brother and Sister Mason. Every department of the church has made splendid progress. Brother Honchell has

been the good pastor at Louisville this year. They have recently sold their property and will get a new location which will help them so much. Brother Albea has had the best year of his life at Newport and the church has had the best year of its history, by far. They will soon have a nice new church building. Every department of their church has made splendid progress. The Elsners have had successful revivals at Newport and Ashland. Brother Willis French has done a fine work at Olive Hill. He is going to Indiana another year. We regret so much to lose this fine pastor. Owensboro has had a hard year, but we feel we can get a good man on the job there another year. Brother Glenn E. Miller has had a very fine year this year at Richmond. He has about doubled his membership and made great progress along every line. The Tysons have done a wonderful work at Science Hill. The Louisville church has called them for another year, and we predict a most successful pastorate for them in that great city. Star Lime Works is making progress this year. Wurland has had a very successful year with Sister Martin as pastor. She is called back another year. Her church has made good progress. Brother Tarvin has held good revivals for her church this year. Brother Bays has had a most successful year at Woodrow and Marlinton, W. Va. Brother Terry has been in meetings with him recently and they are planning to buy a nice church soon, at Marlinton. Mount Sterling has had a very fine year. Brother Logsdon has been the splendid pastor. Every department of his church has done well. He is called back another year. Brother and Sister Clark are doing fine work at Pineville, as pastors of that new church. Brother Norris is doing a fine work at the new church at Monticello. He just closed a fine revival with Brother Lovelace. Brother Corby is doing fine work as pastor of the South Louisville church. We must now close and run for the train, but we are going right on in Kentucky for God and the church.

L. T. WELLS, *District Superintendent,*
Kentucky District.

A PLEA FOR TREVECCA COLLEGE

We hesitate to write this article relative to Trevecca College, but the needs are so great, and the time for raising the balance of this debt is so short that we feel impelled to turn to you for a lift in order to meet Brother John T. Benson's offer of \$25,000 by October 1, 1927. First, let us realize that this debt must be paid. There is no way out of it. We had to have buildings and equipment and they were erected at a minimum cost, saving the school thousands of dollars and the debt is a legitimate one and must be paid by October 1, 1927. The school cannot drag on under the awful interest bearing debt.

Second, let us realize that every day we delay \$10.00 more is added to the face of the debt,—interest. We have just paid \$1,200 interest and it is heart sickening to take the Lord's money and pay it out that way for interest. It would pay our people and the churches

to go borrow the money and pay the entire amount within the next few days.

Third, with Brother Benson's offer a dollar is worth two now, but on October 1, when the offer is withdrawn, a dollar is worth only one hundred cents. Surely we will not let this offer go by, we simply can't afford to do it.

Fourth, it has become very evident that it is going to take heroic sacrifice on the part of all; not one can fail us at this time, not even a single one; that is what will make it go. If everyone who has pledged and those who have not will do so, it can be put over, but bear in mind that this is one time when all must come to the rescue.

Friend, this message comes to you through blood and tears. You are not being asked to do something that we are not doing, for with Brother Benson's money, \$30,000 of this \$50,000 is coming from my church, Nashville First Church. Hard, yes, but with infidelity in almost all our schools it is imperative that we have holiness schools where the Bible is taught and young people are given an education under Christian environment. We are willing to bleed and die if needs be for a school such as Trevecca.

Feel free to write us. If you have never had a picture of the school, buildings, etc., upon request we will send one. Please, please for Jesus' sake, come to our rescue now. Send all money to H. H. Wise, 3500 Murphy Road, Nashville, Tennessee.

H. H. WISE, *Treasurer.*

NOTICE

Pursuant to action adopted by the General Board on September 25, 1926, notice is hereby given that a special meeting of the General Board of the Church of the Nazarene will be held at Headquarters, Kansas City, Missouri, beginning at 10:00 a. m., Thursday, September 22, 1927, for the transaction of such business as may be presented.

The departments of Home Missions, Church Extension, Ministerial Relief and Publication will also hold meetings at that time.

However, the Department of Foreign Missions, will meet at 10:00 a. m. on Monday, September 19, 1927, for the consideration of such matters as may be necessary.

All persons having business with the General Board or any of its departments will please communicate with the Secretary that a working program may be prepared.

E. J. FLEMING, *Secretary.*

CHICAGO CENTRAL DISTRICT—HOME MISSIONARY ACTIVITIES

We are now full blast in our tent meeting campaigns and Home Missionary activities, and our summer meetings in churches. We have a string of meetings on—starting and closing—all away across the two states of Wisconsin and Illinois.

Evangelist Lyman Brough is in the midst of a good Home Missionary meeting at Antigo, Wisconsin. Evangelist Keel has just closed a good tent meeting with Pastor George Cornelius at Forrest Center, Wisconsin, and is starting with Rev. J. S. Leggett at Durand, Wisconsin. Pastor Archie Gustafson is being assisted by Evangelist B. A. Nelson

at Janesville. The Rev. Andrew DeSmidt, pastor at Martintown is putting on a Home Missionary meeting at Monroe and also one at Broadland, Wisconsin. Rev. P. A. Dean and Evangelist Stella Adams are in an evangelistic meeting at New Richmond, Wisconsin, where they hope to organize a church. Evangelist R. L. Morgan has plans under way to start at Milwaukee on July 27th. Evangelists Theodore and Minnie E. Ludwig have closed a good camp at Racine. At Mattoon, Wisconsin, Evangelist L. J. Rice and wife recently closed a victorious meeting under a tent. About the first of August W. R. Cain will assist Rev. P. A. Dean in the camp at St. Croix Falls. During the month of August Evangelist Keel is to start a Home Missionary meeting at Menomonie, Wisconsin, where we hope to organize.

Quite recently we have visited the churches in Southern Illinois, and are glad to report that the work there is in the best condition by far that it has known during the past five years. We have substantial churches at Mt. Vernon, Benton, Carterville, Royalton, Tilden, Roxana, Murphysboro, Gorham, and we are beginning to get some hold in Cairo. Also we have meetings planned for Herron, and Johnson City with Evangelists J. S. Wallace and Pastor I. G. Young. Also quite recently we have organized a good church at Olney, Illinois, with Evangelists S. N. Mitchell and R. N. Banning. L. J. Rice and wife are now in a Home Missionary meeting at Flora, Illinois. R. L. Morgan is holding a great meeting at Tilden, where a new church building was dedicated July 24th. Evangelist C. J. Garrett recently closed a good meeting at Royalton. There is no finer lot of pastors and people than can be found in Southern Illinois.

Rev. Noah Garvin is doing Home Missionary work and getting some good churches around Champaign. He has held meetings at Mohamet, Farmer City, and Villa Grove. He has been assisted by Rev. Homer Burton and wife. Rev. J. E. Williams, pastor at Olivet, is assisting E. W. Larabee in a tent meeting around the first of August. Evangelists Haldor and Bertha Lillenas have been assisting J. O. and Edna Wells Hoke in a tent meeting at Peoria. Rev. E. W. Roach and wife are assisting Rev. A. J. Mitchell at Lomax. Quite recently Evangelist J. C. Beevers closed a good meeting at Mason City with Pastor Helen Peters. Pastor C. R. Brown is holding a Home Missionary meeting at Montrose, Illinois. Pastor H. B. Jensen reports a great camp at Manville, Illinois, with Evangelist Dickerson. We are closing fine meetings in July at Maples Mills, with Evangelists Will Neery and wife. Also we have on good Home Missionary meetings at Argo and Elmhurst.

Evangelist John Fleming has been assisting Pastor H. B. Garvin in a great meeting under a tent at Champaign, with great crowds and crowded altars.

I believe I am safe in saying—speaking in a general way—that we have had more good revivals and more desire for Home Missionary meetings this summer than at any time since I have been District Superintendent. We keep the tents busy, and have many meetings in

churches. This summer we are starting and closing each month between twenty-five and forty meetings. We hope to get—from early spring to late fall—between ten and twenty-five good new propositions that range all the way from good strong churches to Missions and Prayer Bands.

E. O. CHALFANT, *District Superintendent.*

OUTLOOK FOR OLIVET COLLEGE

We are now well under way for the opening of the new school, September 13, 1927. President Willingham has been very busy ever since the closing of the school. He is spending every Sunday and much of the time during the week at churches and campmeetings, and is getting in touch with the people and with new students. Quite recently he spent ten days in Michigan, where he found some forty good, new prospects. Brother Willingham reports an unusual whole-hearted welcome from all our people over the zone. It is his plan to spend several days in Ohio visiting churches and campmeetings, and then visit the assemblies during the month of August.

Our student outlook is certainly very encouraging. The Registrar reports that there are three times as many good and promising prospects for new students as we commonly have at this time of the year. We have no doubt but that we will enroll from thirty to fifty per cent more students than we enrolled last year, which would make the largest student body in the history of the institution.

At a recent meeting of the Board of Trustees, a plan was made whereby the transportation of new students to Olivet College will be paid one way from any place on the Olivet Educational Zone—the same to be credited on the second semester's expenses. In fact the institution is going to make every inducement within its power, in the bounds of reason, to get the young life under the influence of Christian education.

We are also much encouraged as to our student loan fund. Last year we helped about twenty-five worthy young people. This year we are putting on a campaign to raise several thousand dollars to assist worthy young people through school. Brother Willingham reports that he will be able to take care of a number this year. Anyone interested in securing help to go through school will please write him.

Another encouraging thing about Olivet is that we are having many new people to move to our town. A number of evangelists are coming with their families. It is encouraging to feel that confidence is growing in the institution, and people feel that this is a safe place to buy property and live, and rear and educate their children.

Our good pastor, J. E. Williams, reports a splendid spiritual condition in the community, also that the finances of our local church are in the best condition that they have ever been in, and that there will be possibly \$1,000 in the church treasury at assembly time.

Brother Williams is making extensive plans to entertain the Assembly at Olivet, August 30th to September 4th, with Dr. Reynolds presiding and the Vezghan Radio Quartet as special singers.

We find that there is a splendid spirit of co-operation all over the district relative to paying the remainder of the old debt. Already the districts comprising our zone have voted to do this—and personally we believe it will be done. Personally we feel convinced that our schools in many respects are the most important institutions of our denomination. At the present time we are trying to arrange the pastors for a large district. We are confronted continually with the need of men to fill the places we already have and also to arrange for men to fill the places in the great cities where we are organizing new work. We are always thankful for the preachers who come from the shops and stores, who have not had the advantage of education, yet we must remember that while only about one-half of one per cent of the people of America have a college education, yet from these we get fifty per cent of the persons who fill responsible places.

Don't forget to pray for Olivet College, its president, and all of its problems. Send your children to us and we shall do our very best for them.

E. O. CHALFANT,
Secretary Board of Trustees.

NORTHERN INDIANA DISTRICT

We have had some wonderful revivals during the month of July. I have not witnessed more of the power of the Spirit of God since coming to this section of the country than we have had during the past three weeks.

Rev. Marvin S. Cooper and Miss Essie Morris are in the midst of a mighty revival in Kokomo, where we hope to organize a good church soon. Brother Baughman and his people from the little Nazarene church in south Kokomo, are standing by them, and helping them dig out a good class more toward the center of the city. It was my privilege to visit and preach for them twice during the meeting, and we had a great altar service each time with a number of souls saved. They are seeing people saved in almost every service.

Evangelists Redmons are in a great tent meeting arranged by Rev. L. W. Collar of South Bend in Mishawaka. This is the second meeting the South Bend church has put on in that city this summer, and Brother Collar and Brother Moore of Elkhart, together with their fine churches plan a third one in August, and expect to organize a church that will be a credit to both churches.

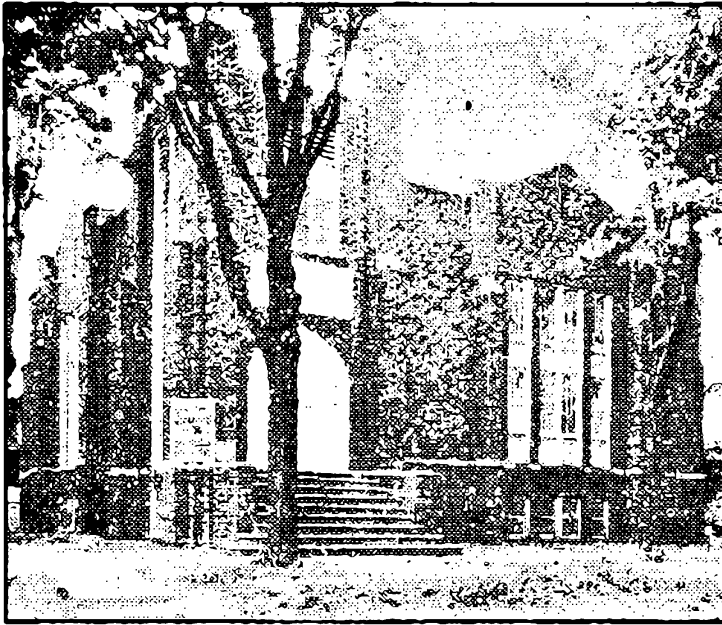
The Modoc pastor, Brother Winger, and his good church are in the midst of a mighty revival with Evangelist Fred Bouse in Farmland, where they expect to organize the last Sunday of July.

Revs. R. L. and Pearl Rich of Huntington, assisted by Paul and Dora Giel, are in a mighty good meeting in North Manchester. The crowds are great. Tent overflowing each night, and souls finding God. We hope to organize there at the close of the meeting.

Brother Moore of Elkhart, has arranged a meeting in Bristol and Rev. C. C. Burton is starting with them this week. This is the third meeting for Bristol this year, and we hope to organize this time.

Rev. Leo Davis of Winchester, is in a

OUR NEW CHURCH AT FLINT, MICHIGAN



The Central Church of the Nazarene, Flint, Michigan, was organized in 1925, and since that time the membership has grown to practically three times the original number, and there are one hundred and forty-seven in the Sunday school.

The church originally worshiped in a dwelling house which was adapted for the purpose. And now that building has been remodeled and is a modern nine-room parsonage. And on the corner has been erected a new brick veneer church which is worth \$40,000, and we are pleased to present a picture of the building to the readers of the *HERALD OF HOLINESS*. This building is the result of much prayer and labor and sacrifice on

the part of the members and friends of the church. But God has blessed and led on to the realization of our vision in a most wonderful way.

Our location is at the corner of Beach and Eighth streets, ten blocks from the heart of the city, one block from the leading street car line of the city, and in a splendid neighborhood. Some of our general men say we have one of the best locations of any church in our whole connection. We have facilities for a large Sunday school, and our auditorium will seat about six hundred. This year closes our work with this church, but we are glad indeed to leave the congregation so well housed.—C. P. Roberts, Pastor.

good meeting at his old home town, Swazie, Indiana. Crowds are coming, and many being saved. Outlook is bright for an organization there.

I have good reports from Rev. Chas. F. Pegram, who is getting started in Miller, Indiana. The people from both the Gary churches are attending and boosting the meeting. They report some prospects for a class there.

Brother Grove has been having some good victories at Indiana Harbor. This is near Hammond, and the Hammond people are boosting the meeting. They certainly have done things this year. This is the third effort to establish churches around them, and the other two were successful.

Brother Himler and the Vaughan quartet have been conducting tent meetings in Ft. Wayne, and are starting this week in Ossian, fifteen miles from that city. We hope to have a couple more good churches in Ft. Wayne within the next two years. We have a great church there, but Ft. Wayne is coming to be a

great city, and we are not reaching more than one-half of one per cent of her population.

The Mitchell party, consisting of Brother and Sister Mitchell and Miss Fretz of Olivet, report a fine meeting in Attica. This meeting was arranged by Rev. Guy C. McHenry and one of his fine members, Brother Duncan of Crawfordsville. They hope to dig out a good church there by the close of the month.

Brother and Sister Milby are in a good tent meeting in Dunkirk, with Pastor Ford. They are getting a great start, and will have a mighty good meeting. Then the Milbys will go to Lafayette for a meeting with the Gielis in charge of the music. This will be arranged and backed by Crawfordsville and Frankfort churches. Pray for a good church there.

There are other meetings on that we would like to mention, but we have taken too much space already. Please pray for the efforts to be made in August to dig out churches as follows: Burton in Preman; Bouse in Angola; Carmoney at

Greentown; Mitchells at Lagrange; Montgomery in South Muncie; Collar and Moore in Mishawka; Milby-Giel in Lafayette; Himler-Vaughan Quartet in Ossian; and for the efforts that will be made then to strengthen the baby churches. Truly the harvest is white. Let us do all possible to save the lost during the remaining few days of this short summer season.

J. W. MONTGOMERY,
District Superintendent.

REPORT OF MICHIGAN PREACHER'S MEETING

The Preacher's Meeting of the Michigan District convened at the First Church of the Nazarene at Grand Rapids, Mich., June 28-30, with District Superintendent Cox presiding. It was a time of heart searching, learning and blessing. The papers that were given were of a high order, both as to intellectual scope and spiritual depth. The discussions were lively, full of interest and of practical worth.

Dr. and Mrs. Ellyson were with us and their sermons and lectures will not be forgotten. They were full of common sense and religion. Dr. Ellyson's talks concerning "The Preacher Himself," were filled with truth, especially as touching the spiritual, mental and physical side of ministerial life.

Sister Ellyson spoke concerning the importance of being wise master-builders in the kingdom, and also of child nurture in the church. Our eyes were surely opened to new truths and added light. We truly appreciate the work and teaching of Dr. and Mrs. Ellyson and hope they will come to Michigan again.

The night services were well attended and the sermons were received and enjoyed as logical presentations of truth and of spiritual vigor. We give God all the glory, and praise Him for the sacred privileges by the way.—Alva W. Eastman, Reporter.

NEWS IN BRIEF

Evangelists C. C. and Mrs. Flora Chatfield announce the birth of a son on July 5, 1927.

Pastor F. G. Stricklen of Youngstown, Ohio, says, "Have just closed a good revival in a large tent. Edward C. Oney was the evangelist. Counting them as they came, there were 170 seekers. Five hundred dollars in cash and nine hundred and fifty in pledges raised. Class of ten members received. Three seekers at prayermeeting last night. From reports, this was the best tent meeting Youngstown has had in twenty years."

Pastor Morris M. Himler of Ft. Wayne, Ind., informs us that a new boy, J. W. Jr., was born to District Superintendent and Mrs. Montgomery of the Northern Indiana District on the morning of July 19th.

Prayer is requested for Otto Schruer of Indiana, that he may be healed; for Mrs. Younger of Ohio, that she may be sanctified wholly and her husband converted; and a sister in Nebraska, that she may be restored to the favor of God.

Evangelist D. J. Waggoner recently held a good revival at Highway, New Mexico, where a new church was organized. And following the meeting at Highway, Brother Waggoner went on to Alamogordo, New Mexico, where he was to hold a meeting under the District tent.

The marriage of Miss Lillian Gladys Clark, daughter of our pastor at Canton, Ohio, to Mr. Ralph Hartline is announced. The wedding took place at the parsonage in Canton on July 26, Rev. W. R. Chase of New York, officiating. The young people are both members of our church in Canton, and will reside at 3303 9th St., S. W., in that city.

The annual campmeeting at the South Mississippi Holiness Camp ground, near McHenry, Miss., will be held this year August 5-14. Rev. Robt. Rawls will be the evangelist, Prof. R. C. Rogers the song leader, and Pastor W. P. George and others will assist. Trains on the G. and S. I. railroad will stop at the camp ground. There is plenty of tent room and a public lunch hall. J. A. Walker, McHenry, Miss., is the president; and Mrs. Dr. H. P. Hopper, Saucier, Miss., the secretary.

CHURCH NEWS

ALBANY, OKLAHOMA—"We came here about a year ago, following Brother C. C. Christian who is a dear man of God. We found here the cream of the earth. God has wonderfully blessed our labors. We have just closed a fine revival with Rev. W. H. Minor of Bethany, Oklahoma, as evangelist. Anyone needing an evangelist who is not afraid to declare the whole counsel of God get Rev. Minor."—C. M. Whitley, Pastor.

MARION INDIANA—"We are glad to report Marion church still in the fight. We closed our tent meeting June 26, with L. G. Milby and wife as evangelists. Brother Milby's soul stirring messages gripped the hearts of the people, as they packed the tent, the power of God was felt, and we saw a number pray through to victory. A beautiful spirit of co-operation was shown throughout the meeting. Pastors and people from many other churches of the city were present in almost every service, a better spirit of harmony was never felt. The church is in good spiritual condition and our Sunday school is increasing in attendance. I believe we can say this has been the best year in the history of the church with our good pastor and wife, Rev. D. A. Glaze. We had our recall meeting and the church voted unanimously for Brother Glaze's return for another year, but he did not accept the call as he feels that the Lord is leading him elsewhere, and that he must go. The church regrets very much Brother Glaze's leaving. But Brother Montgomery, our District Superintendent, greatly encouraged us by saying he is sending us one of the best pastors from the Kentucky District, Rev. W. L. French. So we look forward to greater victories and are expecting that God will make the coming year, with

Brother French and wife, the best year Marion church has ever known."—Lacy Kegley, Church Secretary.

A MINISTER'S MEETING—The recently organized Nazarene Ministerial Association of the Pittsburgh Zone met for its first regular monthly meeting at Washington, Pa., June 30. A one hundred per cent membership with three visiting ministers was present. The principal speaker, Rev. P. H. Andre, of Monongahela, Pa., spoke on the Sunday school problem. Professor R. Wayne Gardner of Eastern Nazarene College made some fitting remarks in connection with Sunday school work. The purpose of this organization is to facilitate co-operation among the pastors in this zone, to help in the solution of their respective problems, and to give the Nazarene work in general in Southwestern Pennsylvania a new impetus. The officers are Rev. Basil W. Miller of Pittsburgh, president; Rev. R. A. Rickcy of Stockdale, Pa., secretary.—Reporter.

EVANGELIST ELWOOD TAYLOR—"We just closed a three weeks' meeting at Argo, Illinois, where we had a fine meeting and organized a Church of the Nazarene. Paul and Dora Geil, and Della and Lillian Hesselbring were the singers in the meeting and did it well. Rev. Howard Sweeten and myself were the evangelists. Rev. Howard Sweeten, 'the crack shot from "Egypt,"' was at his best and did some great preaching. We had great crowds and God poured out His blessings upon us and we had 125 seekers in the altar, counting them as they came, and many found God. We organized a good church and the prospects for a fine future are good. Rev. Curtis Roach started the work there a year ago in the City Hall, where we held a meeting last February, and God's hand has been on the work all along, and the judgment alone will prove the blessing that the sacrifice of dear Brother and Sister Roach have gone through to make this work possible. Brother Roach is pastor of the flock until further arrangements are made. This has been the busiest year of my life, and I covet the prayers of the people of God that He may continue to give us many souls. We go next to Missouri."

BREWTON, ALABAMA—"We have just closed a most wonderful revival lasting three weeks in the Church of the Nazarene here. Rev. J. C. Turk from Mobile, Ala., did the preaching. Miss Mabel Coleman from Trevecca College presided at the piano and assisted in special singing. Dr. Isabel Turk, the wife of our evangelist, was with us for a few days

and blessed the people with her beautiful solos. The battle was hard, but some of the people united with the pastor and evangelist in fasting and prayer a thirty minute prayermeeting preceded every service. The N. Y. P. S. was turned into a prayermeeting and after two weeks of heart searching messages the break came. The church went down before God and tarried, the unsanctified sought the blessing of heart purity and sinners cried for mercy, the glory of God came, the most timid shouted aloud His praises and testified that the fire of God was burning in their souls. We could not keep a definite count of seekers but there were more than fifty, and thirty-six gave definite testimony to pardon or purity. The entire church received a retouch of His quickening power. Several who have previously been called into Christian work are now making preparations to enter school or go into active service. Brother Turk is a typical old time preacher who knows how to carry a burden, preach a straight gospel, show the church her failings, the sinner his lost condition and yet keep the confidence of everybody. We received a few into the church and have more looking our way. Every department of the church is encouraged. The Sunday school is holding up to average attendance during vacation, the N. Y. P. S. is growing in grace and the W. M. S. is wide awake. The pastor's salary is paid up to date, finances coming easy and God is with us."—Ruth Coleman, Pastor.

PASTOR A. R. HERRING, Mantario, Sask., Canada—"The church here has just closed a very splendid revival with Rev. Miss Lydia Wolff of Acadia Valley, Alberta, Mennonite Brethren in Christ church, as evangelist. The interest was good from the first service. God answered prayer and gave us ideal weather for the meeting. The people were gospel hungry. Some eighteen souls found God in pardon and sanctifying power. We are praising the Lord for victory and answered prayer. And as we look over our little church here it appears like a new church. Truly God has wrought a wonderful change in our midst. We were glad to have with us Brother and Sister Harris B. Anthony from our Nampa, Idaho, Nazarene College. They were greatly used of God in gospel song and in the altar work. Sister Wolff is a great preacher. Glad to say that our local church in all its departments has a glorious outlook, and the uplook was never better. We are encouraged as pastor and people."

EVANGELIST C. J. GARRETT—"Our meeting at Royalton, Illinois, was a success in spite of coal strikes, floods, and devils. Crowds were large from the start, overflowing many nights, added chairs and standing room all taken. Many people stood on the outside near open windows every night. Some forty prayed through, six joined the church in Royalton, and two in Carterville from this meeting, and others will follow. Brother and Sister Condon Armes, the pastors, surely know how to stand by us. God bless the noble Nazarenes. Money came easy in spite of shut downs, flood, and bank failure. These people pay as well as pray. We are now in Girard, Kansas, in a pioneer

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meeting. We opened up last night, July 10, in an old church building. Mr. D. M. Landers, a Nazarene, gave us the call. They had the church all swept and garnished, lighted, seated, and a big sign out, a room for me and a place to eat, so we have our feet down here."

THE EDWARDS EVANGELISTIC LADIES' QUARTET—"When we reported last we were in Garden City, Kans. This meeting was specially blessed of the Lord in that it broke down prejudice, and they say the Church of the Nazarene was brought before the city as never before, and since then the good Nazarenes, under the faithful leadership of Rev. and Mrs. E. B. Hackley, have purchased the Presbyterian church building, which is commodious and in fairly good condition. Our next meeting was in Minneapolis, Kans. This was a home mission campaign. Thursday evening, the first service, there were thirteen in attendance, but by Sunday evening the church was filled to capacity and some turned away. The last service was held in the Methodist church in order to accommodate the crowd. The Lord enabled us to reorganize the work, and the reports are the church is growing. From here we went to Dodge City to attend the Preachers' Convention of the Kansas District. At this place our hearts were refreshed, and did burn within us as God's mighty Spirit filled the messages, reports and songs. Following this we held a meeting in Arkansas City, Kans., where God poured out of His blessings. There were 108 definite professions and twenty-one joined the church. The Spirit of the Lord was upon us in the children's services. A number of them sought and found Jesus as their Savior. At the close of this meeting we began the campaign for our Bresee College at Hutchinson. We do wish to thank the pastors and people for the beautiful way in which they responded to this cause, and for the sweet spirit in which we were received. We assisted Rev. A. F. Balsmeier, the District Superintendent of the Kansas District, in this work. Thank God for our holiness schools! In the midst of this campaign the Lord gave us at our First Church in Wichita a revival that we shall not soon forget. The Holy Ghost put some under tremendous burden, and they were laid out under His power; people fasted, and prayed; back paths were straightened, and many victories were won. Following the school campaign we were privileged to be the singers at the Hutchinson Camp. What a blessed time God gave us! Amidst soul-burdened prayers, heart-searching sermons, and shouts of rejoicing and victory we were spiritually fed, uplifted, encouraged, and strengthened. We feel that this camp was one of the best we have ever attended. We count it a blessed privilege to work with such devoted, Spirit-filled servants of God as 'Uncle Buddie' and Brother Fugett, who were the called ministers. We were made to both cry and rejoice as we sat under the ministry of Rev. Bud Robinson, who has lived long to manifest the spirit of Christ, and reflect His love. We pray that he may be spared many more years to 'Preach the word' to this sin-cursed world. Rev. Fugett is surely

blessed of God. His powerful messages inspired us to greater activities, and encouraged us to fight sin harder than ever. We have just closed a meeting at Emporia, Kans., since having a few days of rest. This was a good meeting. Brother and Sister Elmer Poole are devoted workers here, and God is using them. The church is young, having been organized about three years. It is progressing, and we see a good future for this place. God gave us about thirty professions. We are now in a home mission campaign in Junction City, and the prospect here for organizing is very good."—Alice B. Lewis, Secretary.

ROUCEVERTE, WEST VIRGINIA—"The Lord gave a splendid revival at Ketron church. There were a number of professions. It was an unusual meeting in that everyone that professed immediately became a worker and everyone came forward at every altar service to help pray the seekers through. Everyone of the converts testified in every testimony meeting after their conversion and everyone that was not already a church member joined the church."—S. S. Nelson, Reporter.

COLORADO SPRINGS, COLO.—"Colorado Springs church is forging ahead. The first month after the assembly shows the largest average attendance in Sunday school of any month in the year, reaching the highest mark last Sunday with 167. We are having some of the best Wednesday night prayermeetings I ever attended. Last Wednesday night the young people had charge, and God surely blessed them as they sang and prayed, and testified, the old people, of course, joined in with them, and helped make the meeting a perfect success. Our N. Y. P. S. is surely taking on new energy; they have laid their plans to do great things this year. Next Wednesday night the Sunday school is to have charge of the prayermeeting, each teacher has been asked to attend with his class. By this means we expect to secure the attendance of the Sunday school scholars. Our W. M. S. is working hard on their extensive program for the year. Rev. Florence Davis is the wide awake president, with Mrs. Myrtle Sheppard, vice

president. They report seven new members since the assembly. This society has agreed to raise in addition to their quota of the district apportionment, eighty dollars on the local church budget, and I think they are planning about a native worker, and probably a church building in Africa. Much of the inspiration for renewed activity was received by the visit of Sister Reynolds, and Miss Martin soon after the assembly. We have received five members in the church within the last month. We are right in the midst of the great tourist season, when we have people here from all over the United States. We are favored as a church this season of the year with many visitors from different sections of the country. This year we have had as our guests, Rev. A. K. Bracken and family from Bethany, Oklahoma. Brother Bracken preached on Sunday night for us, much to the satisfaction of all present. Two weeks ago Brother W. E. Ellis of Texas, preached. We were especially blessed with having Miss Miller of Rest Cottage, Kansas City, and Miss Hanson of the Publishing House, with us last Sunday. Miss Hanson spoke to our young people in the evening, and is to speak to the Sunday school next Sunday. Our fall revival will begin in October with Rev. and Mrs. C. W. Davis doing the preaching. Pray for us that God will lead us on to greater victories."—James N. Tinsley, Pastor.

SCIOTOVILLE, OHIO—"We moved from Trenton to Sciotoville last August. We had no holiness work here, so in November we rented an old store building and five rooms. On February 17 we started a revival with Rev. J. B. Hamilton of Portsmouth, Ohio. He preached eight days, then I started preaching. On Sunday about twenty prayed through. We called Rev. J. A. McClintock of Richmond, Kentucky, a mighty man of God. He stayed ten days. The crowds were good, folks got under old fashioned conviction and wept and prayed and cried, and God saved them. There were several at the altar and they got the victory. Then in June the folks wanted another meeting, so we got an old tent from the district. On June 16 we started in the battle for God. Our co-laborer was John Porothe of Nebraska. The meeting ran about three weeks. Nineteen prayed through to victory. Some fine pilgrims from Cincinnati and Chillicothe helped us. Our crowds went from about two hundred to seven hundred. One man, Brother Charlie Smith, prayed through at home, after trying to find God for eighteen years. The meetings were deep. We took a nice class into the church, and more are to come soon. We feel like traveling on. We are open for meetings now. Tent and fall meetings, if you want an old fashioned revival, call us."—F. C. Brown, Sciotoville, Ohio, Box 144.

COOPER HILL, VA.—"The Lord permitted us to spend the Fourth of July here on the top of the mountains in old Virginia. The meeting continued for more than ten days. The spirit of the Lord was present from the beginning to the end of the meeting. More people attend-

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ed this meeting than had attended for many years. The success of the meeting did not depend upon the number who professed to find the Lord but the Christians were blessed and some who had not been to meeting for a long time came out. The meeting closed at high tide and with a shout."—S. S. Nelson.

EVANGELIST D. M. PEPPLEY—"Since reporting last, I held a meeting in Clinton, Illinois, with Rev. Leo and Eva Smiddy as pastors. They are great pastors, as they carry a burden for the work and are always busy at something to further it. Since they came here the Sunday school has increased from about forty to 137. The last Sunday we took pledges that amounted to \$710 to start a new church, which we expect will be up this summer. They had to do something, as the place they had was too small for the Sunday school, and could not begin to accommodate the crowds during the revival meeting. They gave the evangelist a good offering and a fine love offering to the pastors. A fine class was taken into the church. Next I went to Dayton, Ohio, in a home mission meeting with Rev. Gilley, pastor of Dayton First Church, as my co-laborer. He surely is a fine man and one who knows the Lord. We preached and prayed and sang and God answered by giving us one of the best meetings Dayton has ever had. On the last Sunday, District Superintendent Charles A. Gibson, came and organized with around fifty members, and took up \$1,625 to start a new church which we are expecting will be up in about a month. They started Sunday school and church services at once in Mr. Morgan's basement. First Church was back of this, although it meant the loss to them of some of their members, but the good thing about it all is that First Church had more out to Sunday school than before the new one was organized. So God is smiling on their missionary zeal. They gave the writer a fine offering and called a pastor at \$35.00 a week. How is that? Look out for Dayton Second Church. Am now in a home mission campaign with Rev. Gilley at Eaton, Ohio. The revival is beginning to break through. Pray God will give us a good church here also. About seventeen subscriptions to the *HERALD OF HOLINESS* will be sent in by Rev. Gilley."

PASTOR IRA P. BOWEN, Corona, Calif.—"From June 5 to 12 we had special services in the church here, closing for the assembly. Rev. R. C. Gunstream of Portales, New Mexico, did the preaching. Brother Gunstream, though only a young preacher, is of the old line, and preached the Word in a way that brought God's blessing. We had a good meeting from the first service and several souls found God. We expect to take several into the church as the result of it. The little church was filled almost all of the time. The ministry in song of Miss Elizabeth Gunstream, sister of the preacher, was a great blessing. The work here is growing. We have a membership of twenty-five and there were over seventy-five in Sunday school last Sunday. Our congregation is largely young people and we

feel there is a great opportunity here. Last year we were compelled to move thirty-five miles away on account of making our support, but we are again back on the field and looking to God for a great year. We are going to do our best, by the grace of God, to make this work go."

PASTOR C. R. CHILTON, Ft. Lauderdale, Florida—"We have passed through the 'boom' days, and the never-to-be-forgotten hurricane of last September, and are now in the midst of the reconstruction period. The 'boom' was straining on our religion, the hurricane was destructive to our property, and the present condition is depleting our forces and diminishing our finances, yet we have a remnant that will survive. Thank the Lord! On July 4 in this land of fun and frolic, we put on an all day holiness meeting in our church. Rev. Howard Eckel of Miami First Church, and a number of his good people, and the Missionary Alliance pastor and his people of this city, worshiped

with us. We opened at 10:30 a. m. with a praise service; this was followed by preaching by the Missionary Alliance pastor at 11:15. At 12:30 p. m., the ladies of our church served lunch to all present; and again at two o'clock we had another preaching service. Miss Voight of Miami First Church, brought the message, and this was followed by a number of seekers at the altar. We had a good attendance throughout the day and a number expressed themselves as having spent the best Fourth of July during their lives. Our church and Sunday school attendance keep up exceptionally well for this time of the year. We have just recently painted and repaired the parsonage. The church has extended us a unanimous recall for another year. Establishing the Church of the Nazarene in Florida is not an easy matter, but it will no doubt be done."

CARUTHERSVILLE, Mo.—"Our good pastor, Rev. A. I. McAnally, was called to Ada, Oklahoma, a few days ago to attend the funeral of his father, W. L. McAnally, and in returning, Brother and Sister Otho Schwab of Ada, Oklahoma, motored through and brought him home. As our summer meeting was to begin July 20, with Rev. C. O. Miller and family of California, the pastor and Rev. Schwab began the meeting on the night of July 8, so as to have it going well when Brother Miller and family arrived. We had seventeen seekers in the altar last night, and during the past eight days we have had over fifty seekers. Our dear pastor is serving his third year here, he has done a good work at this place, and God has blessed his efforts in a marvelous way. We believe he is indeed God's man and the sinner's friend, for he has indeed won the hearts of the people in our city. We have called him back for the fourth year, and we are expecting this year to be the best year in the life of the Church of the Nazarene at Caruthersville. We are trusting God for greater things in the church here."—Mrs. C. C. Adams, Reporter.

WEST LAFAYETTE, OHIO—"Just closed a gracious revival with Rev. Ralph Gaines of Greenville, Ohio, as the evangelist, and Logan Wells of Newcomerstown, Ohio, as song leader. The meeting was supported by the Coshocton and Fresno churches, the attendance was fine, and the interest seemed to grow from night to night. The Lord gave us over one hundred souls at the altar, counting them as they came. Of course not all prayed through, some would not pay the price. On the evening of the Fourth, after the song service and prayer, there were seventeen at the altar without any preaching, while seven lay under the power of God until 1:30 in the morning. One old mother eighty-four years old, raised up in a Catholic home, prayed through in the old fashioned way. One old father seventy-seven, was sanctified wholly. Brother Haines and Brother Wells make a fine team together. Our District Superintendent, Charles A. Gibson, of Columbus, Ohio, was with us and gave two great messages, and organized a church with twenty-four members, which was placed on the Fresno charge."—John Crider, Pastor.

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PASTOR M. L. BAYES, Marlinton, West Virginia—"We were called back to Woodrow last year with the privilege of taking Marlinton and other points that might open. We arrived at Woodrow October 7, and took up the work, and the last days of November we rented some rooms and a place for service in Marlinton and moved there. We sealed the place and began service January 2. We also added to our work Brushyflat, Rimel, and Mav's Chapel. The Lord has been blessing the work. On May 19 Evangelist E. C. Tarvin of California, Ky., came to us and we began a tent meeting at Brushyflat. God gave us a good meeting, a number were at the altar and some prayed through to definite victory. On June 18 the Terry Evangelistic Party came to us, and we had a tent pitched at Huntersville and began a battle there for souls. Brother Terry did some old time rugged preaching, condemning sin and exalting Christ. Sister Terry led the song service, Miss Jessie Rogers presided at the piano and Helen, her sister, played the violin. These girls each sang solos, and God used each of the workers in their place, and conviction gripped the hearts of the people until souls were at the altar repenting and confessing and being pardoned of God. We stayed there for eleven days, there were fifty-four at the altar, many prayed through to victory. We then moved to Marlinton June 30, and began there. The attendance and interest were good. Brother Terry used the gospel hammer until hearts were broken, old time conviction settled down and this town was stirred in general. God gave a wonderful revival. There were eighty-six at the altar either for pardon, cleansing or healing and many prayed through to perfect victory. On the last Sunday we took in a class of twenty-four members and baptized thirteen, and are looking for others to follow soon. We are expecting to have a building of our own in the near future here. The offerings came in good for the workers. To God be all the glory."

PASTOR E. JOHNSON, Montroville, Alabama—"Just closed a revival at Pine Forest, Florida. My brother, M. J. Johnson, was my co-laborer. There were thirteen saved, three sanctified and ten

united with the Church of the Nazarene. Many of you brethren know where Pine Forest is. This is an old campmeeting place, but many have died or moved away, so the work was in bad shape as they had gone without a pastor for some time. But praise God we are looking for Pine Forest to hold her place on the map again. We have a prayermeeting started and also a good Sunday school."

PASTOR S. K. MOXLEY, Moberly, Mo.—"We have just closed our revival with Rev. Howard W. Sweeten of Ashley, Ill. Brother Sweeten was with us about twelve days, and gave us clear, plain, powerful and convincing messages. A number prayed through to definite victory. Three have been received into the church and others are joining us to help push the battle for lost souls. Rev. E. C. Dees, our former District Superintendent of the Missouri District, was with us on July 4, and brought us a good message which blessed the hearts of those present. Also during our meeting we had with us Miss Aaronson, one of our returned missionaries from India. She gave us an inspiring talk on missions, and organized a Woman's Missionary Society with ten charter members. The Fourth of July we had all day services with basket dinner on the ground, and had the pleasure of having Brother Gallon, pastor of the Holiness Church at Bynumville, Missouri, with us. A number of his good people came over and enjoyed the day with us. One of the young boys who came over with them was sanctified, and others were helped. We have a number of as fine young people as ever lived. They are learning to do by doing. We're training them by taking them around to visit shut-ins, jail services, and also other churches. They can sing, testify, pray or lead in any way called upon. We are proud of our young people and believe they will be a real asset to this church in standing for old time religion. Pray for us that we may help them to develop into strong, rugged soldiers for Christian service. God is blessing us in an unusual way, and has been giving us seekers at our regular services. We give God all the glory, and want to stay humble at His feet and follow where He leads. Brother Ramsey, our District

Young People's president, will be with us August 3 and 4 for a young people's rally. We are expecting a great time."

VIENNA, MISSOURI—"We are reminded that we have failed to send in a report for some time past from this county seat town in the beautiful Ozarks. However, we have not been idle in this needy corner of the Lord's vineyard, for we have indeed found a field of great opportunity, for the harvest is great and the laborers are few. As we review our work here we praise God for His favor in opening doors before us and in blessing us along all lines. Mine is a peculiar case. I am a lone Nazarene in this town and community, am a licensed minister and a member of the Missouri Assembly. For about three years my work has been preaching in the town and community churches, assisting in revivals and doing visitation work. For two years I had an appointment at Hughes Chapel, five miles in the country, except when the roads were impassable in winter. At present, I have an appointment at Rader during the summer months. In revival work God has placed His seal upon some, it being my privilege to help pray many souls through to victory. A few weeks ago I returned from a six weeks' trip in Oklahoma, where I assisted in two revivals, in which we witnessed fifty-four conversions of men, women, and children. My heart's desire is for a Church of the Nazarene in this wide field of possibility. Have had one holiness revival here and been asking for another the last three years. It is a great field for home mission work, but our cry to 'come over and help us' has not been heard. Our cry shall still be that God will move upon the heart and mind of some faithful servant of His to come this way with the gospel of full salvation for perishing souls, for whom Jesus died. Although laboring under difficulties, I count it a blessed privilege to stand alone with God and preach His truth according to my best light and ability, in this part of His great vineyard."—Rev. Mrs. Maud M. Burns.

WELDONA, COLO.—"Well here we are in the beautiful state of Colorado. We left Bartlesville, Okla., on June fourteenth, after an eighteen months' stay there, and an eleven years' stay in Oklahoma. We were surprised by a gathering of Nazarenes and friends on our last evening in Bartlesville and enjoyed a wonderful service. We had a good trip to Denver where we attended the Colorado-Wyoming Assembly, and we wish to express our thanks to Rev. C. W. Davis, District Superintendent, and to the entire District for the hearty welcome we received. We arrived in Weldon June the twentieth to accept the pastorate here and met a fine class of Nazarenes. At the close of our first Sunday evening service eleven bowed at the altar, with ten praying through to definite victory. On the following Friday we began a ten days' battle against sin in a revival with Rev. Mike Roberts of Venice, California, as evangelist, and Miss Mae Russell, choir director. In the opinion of Platte Valley people, Rev. Roberts is one of our best evangelists. To hear his soul stirring

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messages will make one appreciate his great work of evangelism more. He is slated for a tent campaign in Fort Morgan, beginning near the middle of August."—J. A. Russell, Pastor.

EVANGELIST W. W. LOVELESS—"Almost all of April was spent in Lake Charles, Louisiana, with the Church of the Nazarene. I found Rev. Charles Woodson, the pastor, and his fine people to be the salt of the earth. We had some good fruit in this revival. On my way back to Ohio I preached one night for Rev. L. B. Matthews and his fine band of Nazarenes in Birmingham, Alabama, and one night in the First Church of the Nazarene in Chattanooga, Tennessee. Rev. W. M. Tidwell has one of the greatest churches in the world, I believe. This great and good pastor has served this church for over 20 years and preaches to congregations ranging from 1,000 to 1,200 every Sunday. After our great District Assembly in Troy, Ohio, I hastened to Pittsburgh, Pa., and had a fine two weeks' meeting in Everybody's Mission. We had quite a number of seekers here and some splendid cases of salvation. My next engagement was in Lancaster, Kentucky. Rev. Joe Tyson and his good wife had charge of the music and singing here. We rented a large opera house, and had large crowds and some fruit in this revival. Rev. Ollie Johnson was serving as temporary pastor there, and is a fine man. We are expecting to hear good things from Lancaster. From Lancaster we went to Monticello, Kentucky, where last winter we had a fine revival which ended by organizing a Church of the Nazarene of thirty members. Rev. J. A. Norris is their good pastor there. We had a real battle, and some difficulties to face that militated against the meeting. One thing was sickness in the home of dear Brother Norris, so that he did not get to attend much. His fine son, aged about 21 years, died during the revival, but he died shouting the praises of God. This sickness and death divided the interest in the revival, yet we had good victory. Among the converts was an old blind lady seventy-eight years old who had never been saved before. At present we are at Warsaw, Ohio, in a camp, and the outlook is good for a great victory."

PASTOR R. D. RAWLS, Nashville, Tenn.—"God has been good to us here at West Nashville the past year. There has been unity throughout the year. We have one of the most loyal and true crowds of Nazarenes here in the world. They are ready to do their part with all interests of the church. Throughout the year the revival spirit has pervaded the work. Almost every Sunday some soul and many times several have prayed through to victory. The winter meeting held by the pastor resulted in some forty professions and several united with the church. Our spring meeting was held at a time when there were many things to hinder it. My mother was at the point of death at the time, and later went shouting home to glory. So that kept me out of almost all of the services. The evangelist for this revival was our dear pastor, H. A. Hamby of Chatta-

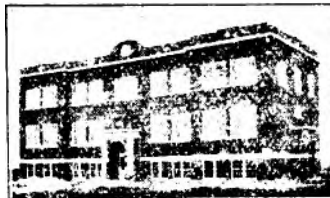
nooga, Second Church. God greatly used Brother Hamby and several were saved, reclaimed or sanctified. It has been my pleasure to hold a revival for Brother Studdard at Snoddy's Chapel, near Jasper, Ala. This was one of the most remarkable meetings I have ever seen. Conviction was pungent, and strong men fell under it. Several of the most hardened sinners of the country were saved. Some forty in all prayed through, and a nice class united with the church. We go next to the great Southern Mississippi Holiness Camp at McHenry, Miss., Aug. 5 to 14th. Pray for us. We love the people here at West Nashville, and could have returned with a solid vote behind us for another year, but felt that God would have us change fields."

KNOXVILLE, TENN.—"Being urged by Brother Collier, and also feeling it to be God's will, we shipped our household goods from Olivet, Ill., and came here, never having seen the place and without a single acquaintance. We came not merely to hold a tent campaign, but to settle on the field and stay until we saw a Church of the Nazarene established. Brother and Sister McKay were with us the first month in charge of the music and missionary services. They had to leave us and go on to other appointments without seeing any progress. Brother Shelton has been with us most of the time since, in charge of the song service and Miss Edna Nelson as one of our personal workers, has rendered most valuable service. During the time of seemingly difficulty and severe testing, we knew whom we believed, and whose hand had led and whose grace proves sufficient. We landed on the field a year ago last June and were not able to effect an organization until December 8, 1926, and then with but seven members. But God's hand was upon us, and we have steadily grown, and now have twenty-three fine Nazarenes. We just closed a five weeks' tent meeting with Brother D. M. Coulson as evangelist, L. D. Shelton leading in song. The brethren served whole heartedly and God blessed the meeting, making it a real up-

lift and blessing and a step on to greater victories. District Superintendent C. B. Jernigan preached the last week of the meeting and his inspiring and convincing messages will linger with the folks. Brother and Sister McCammon, pastors of Springfield church, were with us the last two weeks and their songs and prayers proved a great blessing to the services. Knoxville is a great city. I was delighted with the physical lay at first sight and certainly have learned to love the people of this place. A cosmopolitan spirit reigns. They are a people who don't jump into anything which comes along, but must first see and be convinced before they move. Therefore they come slowly, but they come surely, praise God. We have been unanimously called by the church to continue our service here this coming year.—R. C. Morsch, Pastor.

CHESTER, WEST VA.—"The work here is going on well with full harmony in all branches and a wonderful spirit of co-operation. The church board is in full sympathy and in perfect unity with our new pastor, Rev. James F. Ward. Our church was very fortunate in securing the services of the Hallelujah Male Quartet from Sebring, Ohio, for a two weeks' revival campaign closing on July 17th. These brethren did some most excellent singing and drew large crowds. A good number of souls bowed at the altar during these meetings. Our new pastor spoke each evening and three times each Sunday, with much unction. People were blessed under his preaching. One of the most interesting features of these meetings was the baptismal service on the closing day. It was a beautiful sight to see the children about the altar being baptized. In the afternoon there was a most wonderful manifestation of God's presence in the meeting at the church and after the Hallelujah Male Quartet had sung a number of their inspiring songs, the congregation went to the banks of the beautiful Ohio river and a large class of applicants were baptized there. The church was built up wonderfully by this revival and the deep

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truths presented by our new pastor in his sermons will ever live in the hearts of his hearers. There are several looking our way now who have not yet joined that we believe we can report to you as members at an early future date. The attendance in our Sunday school is climbing rapidly despite the warm weather and vacation period, our Young People's Society has received several new members and the W. M. S. is taking on added interest. We have been able to pay some on our debts in the last two months, to keep up our local church expenses, to pay some on our district and general budget and to pay the Hallelujah Male Quartet for their services in our revival meeting. Our pastor is talking **HERALD OF HOLINESS** subscriptions and will no doubt put on a special subscription campaign in the very near future. Our future looks bright and we are greatly encouraged to press on.—Mrs. Nelsie Murray, Secretary.

PASTOR A. I. METCALF, Tatum, Plainview and Highway, New Mexico churches.—"Back from summer school in time for the last five days of a real revival at Highway. Rev. D. J. Waggoner was the evangelist, Rev. R. A. Hall had charge of the opening exercises. Brother Waggoner's efforts were greatly appreciated by the people. We all did something and God did the rest. There were many saved or sanctified. At the close of the meeting Brother Waggoner organized another Church of the Nazarene with ten charter members, others looking our way. I was called as their first pastor. We now have a full slate. The work at Tatum is looking up. The church is getting under the load. The Plainview church is looking for better days in the near future. We are praying for a real revival."

EVANGELIST J. L. BATES—"Just closed a three weeks' revival at Colony, Oklahoma. This was the first Nazarene meeting to be held at Colony. There was much opposition at first, but at the last of the meeting the opposition seemed to give way and quite a few gave testimony to receiving help in the meeting. We have some sanctified folks at Colony,

one a leading merchant, who stood loyally by us. One man seventy-nine years old came to the altar and prayed through and gave testimony to the saving grace of God. Brother and Sister Burch and daughter were my co-laborers in this meeting, and they are some of God's chosen saints. Brother Burch is pastor of Eschol Valley Church, and is closing out his second year as pastor there. The work has grown under his faithful ministry, but he feels that his work is done at Eschol Valley, and is open for a call from some other church. Brother Burch has had about sixteen years' experience as pastor and evangelist. I can recommend him as a good preacher and church builder. My wife and girls came at the last of the meeting, and were a blessing to the meeting. We go from here to Jester, Oklahoma, for a meeting with Brother Sibley. We are looking for great things to be accomplished at Jester, then to Reed, Oklahoma, closing out there August 28, after which time I have some open dates. I would be glad to give to some of our churches. Home address, Bethany, Oklahoma."

JONESBORO, ARK.—"We arrived in Jonesboro June 30, to fill out the unexpired term of Rev. Charles Robinson as pastor. We found a body of fine people in a beautiful little city of about nineteen thousand, with our dear Dr. Reynolds to meet us on the ground, also Brother Anderson, who was supplying us pastor. Dr. Reynolds introduced us to our church on prayermeeting night. After prayermeeting we were taken to a beautiful five-room furnished parsonage with dining table swaying under good things to eat. Since arriving we have re-enforced the ranks of our N. Y. P. S. to the extent of about forty members which rendered on July 17, one of the best programs we have ever heard. Our young people as well as the older ones, are standing back of the pastor. The W. M. S. organized and is making wonderful progress. The church at large is wonderfully encouraged and going over the top. The pastor preached Sunday evening, July 17, on the "Signs of the Times," under our large tabernacle to a large

crowd of very attentive listeners. God came upon us with a mighty tidal wave of glory. Six adults knelt at the altar and four of them were beautifully saved in the old time way. We are running with all our might to keep up with the movement."—James D. Wigintin, Pastor.

PASTOR S. A. JONES, Shelbyville, Tenn.—"Our work here in Shelbyville is being blessed of God. Just closed a revival conducted by Rev. J. W. Dudd of Shamrock, Oklahoma, as evangelist, and daughters as singers, also his wife prayed and shouted while he preached the old rugged truth. God saved, sanctified, or reclaimed five, and others were at the altar. We feel that our brother's work in our midst will be long remembered. On July 21 our meeting at Hinesville begins. Rev. Chester Wilkerson will be the evangelist, and Rev. Robert Sullivan will be song director. We solicit the prayers of the **HERALD OF HOLINESS** family."

SALLISAW, OKLA.—"These are good days with the Sallisaw Church. Since Brother and Sister Barham came in February the Lord has saved a number of people in our regular services. A few weeks ago a class of five new members was received into the church, and since then seven prayed through in one of our regular services, so we are expecting some new members from that. Rev. S. H. Owens, our District Superintendent, visited the church July 2 and 3. His messages were a blessing to the church. He presided at the business session for the calling of the pastor while he was here. There were forty-two ballots cast, and forty-two votes for Brother and Sister Barham. Brother Owens heartily approved the call, and when he called the pastors in and reported to them the result of the election, they very humbly accepted the call. On July 4 we had an all-day outing and baptismal service on the creek. A large crowd attended, and the Lord blessed in the service. Our revival will begin the fourth Sunday in this month with Brother Josiah Tucker as evangelist. We are looking to the Lord and expecting a great meeting."—Mrs. C. B. Whitsett, Church Secretary.

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PASTOR O. E. SHELTON, Augusta, Ky.—"Our tent meeting closed Sunday night, July 17, with sweeping victory, and an altar full of seekers, all of whom prayed through to victory except one and she says she will not stop short of perfect satisfaction. Rev. and Mrs. L. G. Milby of Danville, Ill., were the evangelists. Altogether there were eighty seekers at the altar, almost all of them praying through to victory. The crowds came and kept coming until five hundred people were in and around the tent. For thirty miles or more they came and found God precious to their souls and returned home rejoicing. A nice class of people were received into the fellowship of the church on the last Sunday, and a baptismal service will be conducted at the river next Sunday afternoon. Some wish to be sprinkled and this will be attended to at the church on Sunday morning.

The Milbys were well paid for their services and called back for the tent meeting next year, from July 1 to 15. During this meeting the pastor was given an increase in salary amounting to \$180 per year and in addition a love offering of \$85.00, both of which were greatly appreciated."

COLEMAN, TEXAS—"We have just closed a good meeting about fifteen miles west of Coleman. Five prayed and shouted their way to victory, with other earnest seekers that are yet seeking. The Lord is blessing our work in the evangelistic field as well as in pastoral work. We are to have some time that we can give to the evangelistic work."—Dewitt C. Palmer.

BACKUS, MINNESOTA—"The Backus campmeeting in which Rev. H. O. Downey, Hines, Minn., and D. L. Holtzman, Taylors Falls, Minn., were the workers, closed July 20, and was a glorious revival. Nineteen precious souls sought and found forgiveness of sins, and there were twenty-one seekers for sanctification or heart purity. Rev. Downey is a real old time gospel preacher, bringing forth the true Word of God, under anointing of the Holy Ghost. The song services, led by our precious Brother Holtzman, were a great blessing and highly appreciated by all. The tent is now pitched in Jenkins, Minn., and by the eye of faith we see the victory ahead."—Mrs. Inez Friday, Reporter.

TELEGRAMS

Please note that all telegrams must be in our office on or before Thursday 10:00 A. M., preceding the date of publication of the Herald of Holiness. Messages reaching us later than that time must be held over until the next issue.

BUFFALO, NEW YORK.

District Superintendents, pastors, and laymen, if you have any friends in Buffalo, New York, please send names and addresses to me at once, 339 Penn Ave. Home missionary campaign opens July 31.—Rev. R. J. Kunze.

SELMA, ALABAMA.

Salvation like a river channel cleaned out. Levees give way, the country side affected. Tent unable to accommodate the people, altar unable to accommodate the seekers. District Superintendent Hooker preaching, Sister Hooker praying, Sister Ruth Lanier singing, Sister Irene Lanier playing, church fasting, pastor shouting. Received new suit and great pounding. Evangelists Platt and Kemp visiting boosters. One more week to go. Selah.—Rev. H. Milligan, Pastor.

POTEAU, OKLAHOMA.

Aycock revival great success Potcau Church. Nearly one hundred prayed through, fourteen received into church last night. Evangelists well taken care of.—F. G. Stockton, Pastor.

SAWYER, N. D.

Had great closing at District camp, Sawyer, N. Dakota. Altar lined many times, many praying through. Wonderful harmony; not a grouch on the

ground. Offering for camp came easy. Rev. A. C. Metcalfe of Canada, was my co-laborer, he is a preacher of no small note. I have found no better man to preach with. A number of subscriptions for that great paper, the Herald of Holiness—Lum Jones, Evangelist.

SOUTH BEND, IND.

Closed a very gracious revival tent campaign in a new district between South Bend and Mishawaka. Large crowds attended and God mightily used Evangelists J. E. and Ada Redmon. The altar was lined with seekers night after night and a goodly number united with the church at the close of the meeting. This revival was conducted under the auspices of the South Bend N. Y. P. S. A new church will be organized at Mishawaka at the close of our next meeting which begins August 7, with Holland London as evangelist.—L. A. Collar, Pastor.

ANNOUNCEMENTS

NOTICE—Rev. U. E. Harding, so well known to our people, and his family recently united with our church at Carthage, Mo. I am sure that Brother Harding's friends will be delighted to learn of this fact and that they will give him a welcome into their hearts and a place in their prayers. Brother Harding is now in a meeting with Rev. M. T. Brandyberry and our church at Coffeyville, Kansas. He will give himself to the work of evangelism, for the present. His address will be 2923 Troost Ave., Kansas City, Mo. I have never heard Brother Harding preach with greater tenderness and unction than now. He is a strong preacher and a successful evangelist.—N. B. Herrell, District Superintendent.

NOTICE—Possessed of zeal to get the gospel to the greatest possible number of people, and thinking that I could do this better in one of the older denominations, I withdrew from the Church of the Nazarene and joined another church. But I find I was mistaken. And being homesick for the fellowship and friendship of the people among whom I have labored during the best years of my life, and deeply sorry for the mistake I made in leaving them, I have come back to the Church of the Nazarene. More than twenty-five years

ago, in Southern Indiana, under the preaching of the Wesleyan doctrine of scriptural holiness, I was led to Christ for the pardon of sin, and then within a year sought and obtained the experience of entire sanctification as a second work of grace which eradicated sin and empowered my life for the Master's service. In uniting with the other denomination, I did not recant or renounce either the experience or the doctrine of entire sanctification and the eradication of inbred sin. In fact I dare not deny so great an experience, and am conscious that it was by two works of grace that I was brought into the grace of full salvation, and I have the witness of the Holy Ghost to this gracious state of grace just now. In returning to the Church of the Nazarene, I renew my pledge to its doctrines and government and will, by the grace of God, strive to prove my loyalty by expounding the doctrines and by living up to the standards and requirements of the church I love so well. I ask no favors, but only a chance to prove myself a humble and loyal servant of the Master and of the church of my choice. I beg the forgiveness of the brethren for my blunders and mistakes, and ask them to pray that I may be used for God's glory and for the salvation of precious souls.—U. E. Harding

SPECIAL NOTICE—If you want to bring your tent for the Indianapolis District Assembly, bring it along. A splendid space for tents has been secured just across the street from the church. Come to the Assembly at Bloomington, Ind., August 24-28.—C. E. Pendry, Pastor.

NOTICE—We close at Snyder, Texas, August 14 and begin at Calimine, Ark., August 28, and can give some church ten days, as singers, any where between the two places.—Jack and Ruby Carter, 216 E. Central St., Albuquerque, New Mexico.

NOTICE—Rev. M. E. Redford, Hattiesburg, Miss., who has been the successful pastor of the Nazarene church in Hattiesburg, has resigned the pastorate, and will enter the evangelistic field at once. Brother Redford took charge at Hattiesburg as soon as that church was organized, when there were only eleven members, and no place of worship. They

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now have forty members and a church worth at least four thousand dollars, with only \$850 indebtedness. He has had some experience in the evangelistic field, and his earnest ministry will win. Any one desiring a good evangelist will do well to engage him.—R. H. M. Watson, District Superintendent, Mississippi District

NOTICE—We are now filling our slate for the fall and winter. We understand many of the pastor's problems, and are willing to labor any where just for the free will offering. Our burden is for the lost. Any desiring our services as preacher and singer, address us 2419 East Washington St. Indianapolis, Ind.—(Rev. and Mrs. A. R. Brooks

CAMPMEETING CALENDAR

July 24 to August 7, Erick, Oklahoma. Workers: J. Walter Hall, T. C. Leckie, pastor; Ernest Hall. Free entertainment for preachers and their wives. For information, write T. C. Leckie, Erick, Oklahoma.

July 27 to August 7, Wheeling Annual Campmeeting, Hazelton, Indiana. Workers: J. A. MacClintock, Miss Ethel Baldwin. For further information, write Miss Stella E. McRoberts, Secretary, Hazelton, Indiana.

July 28 to August 7, Fourth Annual Campmeeting of the Ohio District,

Columbus, Ohio. Workers: Rev. F. W. Nease, Rev. Raymond Browning, Rev. F. M. Messenger, Rev. J. Q. Morrison, Rev. and Mrs. B. D. Sutton, Rev. Charles A. Gibson, Vaughn Radio Quartet. For further information write Rev. Orval J. Nease, 146 King Avenue, Columbus, Ohio.

July 28 to August 7, Arkansas District Campmeeting, two miles north of North Little Rock. Workers: John Fleming, Bona Fleming, C. C. Rinebarger. For information write Anna L. Oliver, Secretary, 715 Magnolia, North Little Rock, Arkansas.

July 29 to Aug. 7, Letta, Ind. Decatur County Holiness Association camp. M. Vayinger, evangelist; Dwight M. Pettley, song evangelist; Lena Holcomb, pianist. For further information address Rev. Arthur McQueen, Westport, Ind., or Mrs. J. E. Carder, Letta, Ind.

July 29 to August 7, Northern California District Campmeeting, Santa Rosa, California. Workers: E. J. Lord, H. Orton Wiley, Mrs. I. W. Young, Mrs. J. W. Farr. Manager in charge, F. B. Smith, District Superintendent. For information, write Rev. E. J. Ewell, 767 Mill Street, Santa Rosa, California.

July 29 to August 7, Park Lane, Virginia on the Lee Highway. Evangelists: Rev. B. F. Neely of Oklahoma, Dr. John Hunt of Media, Pa. One mile from the national capital. Fine accommodations. Special attraction, Saxophone Quartet composed of the Misses Neely. For other

information write Rev. C. R. Mateer, Box 395 Rosslyn, Virginia or Phone Clarendon 1036.

July 29 to Aug. 7, Portsmouth, R. I. Workers: Chas. H. Stalker, W. R. Cox, Cora Slocum, Alvin Young, Mrs. Chas. H. Stalker. For further information address Andrew B. Starbuck, Newport, R. I.

July 29 to Aug. 14, Oregon, Wis. Fourth Annual Hallelujah camp Workers: Rev. Tilden H. Gaddis, the Musical Moser Sisters, Miss Imogene Quinn, Prof. Edson Crosby, Miss Karline Kjolseth, and Rev. and Mrs. Jack Linn. For information, address Rev. Jack Linn, Oregon, Wis.

July 29 to August 7, Waco Annual Interdenominational Holiness Campmeeting, Waco, Texas. Rev. Harry B. Allen, evangelist. For further information write John W. Hereford, Secretary, or C. V. Bailey, Vice President, both of Waco, Texas.

July 29 to August 9, St. Croix Falls, Wisconsin. Workers: W. R. Cain, Theo. W. Staggs, Daley Dean. For information write Mrs. C. A. Taylor, St. Croix Falls, Wisconsin.

Aug. 4 to 14, Peniel, Texas. Workers: Lum Jones and Rev. and Mrs. Kendall S. White. For information address Rev. F. E. Wiese, P. O. Box 88, Arlington, Texas.

August 4 to 14, Campmeeting of the First Illinois Holiness Association, Sherman, Illinois. Workers: A. L. Whitcomb, J. E. Hewson, Haidor Lillenas and wife, Della B. Stretch. For further information address Mrs. Julia Short Hayes, 2217 East Capitol Avenue, Springfield, Illinois.

August 4 to 14, Idaho-Oregon District Campmeeting, Nampa, Idaho. Workers: Bud Robinson, Jarrett and Dell Aycock. For information write A. E. Sanner, Chairman, 422 Fourteenth Avenue, South, Nampa, Idaho.

Aug. 4 to 14, Lily Lake Camp, twelve miles north of Binghamton, N. Y. Workers: Rev. Herbert Moore and others. For information write Rev. R. Dyer, 12 Home Ave., Binghamton, N. Y.

August 5 to 14, Twenty-fifth Annual Campmeeting Pearl, Texas. Workers: Ralph C. Gray, Mrs. Gray, Mr. Clyde Dilley. For information, write Rev. G. R. Dosler, Pastor, Goldthwaite, Texas, Box 186.

Aug. 5 to 14, Frankfort, Ind. The fifth annual campmeeting of the Pilgrim Holiness Church, Indiana District. Workers: T. M. Anderson, O. Arnold Hodgkin, J. C. Brillhart, C. C. Mourer. Many visiting evangelists and preachers, including all the district workers. For full particulars, write Rev. A. M. Ewing, Frankfort, Ind.; Rev. R. W. Chatfield, Frankfort, Ind., or Rev. D. E. Snow, 123 W. 24th St., Anderson, Ind.

August 5 to 14, Annual Campmeeting of the Washington-Philadelphia District, Northeast Maryland. Workers: J. B. Chapman, B. F. Neely and daughters, Miss Christine Williams. For further information write Rev. J. N. Nielson, Business Manager, 212 Parker Avenue, Collingdale, Pa.

August 7 to 14, Connelly Springs, N. C. Workers: Joseph H. Smith, W. R. Cox, John R. Church, R. V. Self, the Greensboro Bible School Band, and others. For further information, address Box 200, Connelly Springs, N. C.

Aug. 11 to 21, Sale City, Ga. Holiness campmeeting. Workers: Chas. A. Gibson, O. J. Nease, Frank Watkin, Mrs. Frank Watkin. Special singers, The Vaughn Radio Quartet. For further information, write W. W. McCord, 412 Harrison St., Toledo, Ohio.

August 11 to 21, Annual Campmeeting Southeastern Michigan Holiness Association, Maybee, Michigan. Workers: Edna



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Banning, J. C. Walker and wife, the Douglas brothers. For information write Mrs. Clara Palmer, secretary, 544 Thompson Street, Ann Arbor, Michigan.

August 11 to 21, Annual campmeeting, Batesville, Arkansas. Workers: Johnnie and Jackie Douglas, Morris Gill. For information, write E. A. Mashburn, Batesville, Arkansas.

August 11 to 22, Thirty-fifth annual holiness campmeeting of Beebe and Arkansas Holiness Campmeeting Association. Special workers, Josiah Tucker, Willard B. Davis. For further information, write Mrs. Caille Harrison, Secretary, Box 12, Beebe, Arkansas.

August 11 to 22, Holiness camp, Cleveland, Mississippi. Workers: E. E. McKeithen, E. E. McKeithen, Jr. For further information, write Mrs. S. C. Taylor, 297 S. Court Street, Cleveland, Mississippi.

August 12 to 21, National Park Holiness Camp, National Park, New Jersey. Workers in charge: Bona Fleming, John Fleming, Burt P. Sparks, singer.

Aug. 12 to 21, Ramsey, Ind. The 24th annual campmeeting of the Harrison Co. Holiness Association. Workers: M. G. Standley, J. B. Kiefel, Mrs. J. C. Gray and C. C. Rinebarger and wife. For information address, Geo. F. Pinaire, Secretary, Ramsey, Ind.

August 12 to 21, Atlanta, Texas. Workers: Dr. R. T. Williams, the Latham sisters, musicians and song leaders, with other local workers. Mary E. Perdue, Secretary.

Aug. 12 to Sept. 11, Billings, Mont. Workers: Evangelist Arthur E. Lewis and Co-operative Evangelistic party. For information, write Rev. Hattie E. Goodrich, Secretary, Billings, Mont.

August 13 to 28, Twenty-first annual Nazarene campmeeting, Des Arc, Mo. Workers: W. W. Loveless, Holland and Haskell London. For information, write J. W. Irwin, Pastor.

August 18 to 28, Thirtieth Annual Campmeeting, Vincente Spring, Tenn. Workers: Dr. A. O. Henricks, S. W. Strickland, Miss Ruth Harris, song leader. Joe T. Hall, Secretary-Treasurer, Dyer, Tennessee.

August 18 to 28, Thirty-eighth annual campmeeting of the Kansas State Holiness Association, Wichita, Kansas. Workers: Charles H. Babcock, E. E. Shelhamer, T. M. Anderson, Mrs. Ernest D. Bartlett, Harold Chapman, Prof. B. D. Sutton and wife. Address W. R. Cain, Secretary, 515 South Vine Street, Wichita, Kansas.

August 18 to 28, Tennessee Holiness Association Campmeeting, Holmes Gap, Tennessee. Workers: C. B. Jernigan and family, S. H. Shelton. For information, write J. W. Taylor, Brush Creek, Tennessee.

Aug. 18 to 28, Portage, Ohio. Workers: Geo. B. Kulp, John E. Hewson, A. H. Johnston and wife. Missionary day, Aug. 25 in charge of Mrs. Chas. E. Cowman of the Oriental Missionary Society. For information, address, E. L. Day, 74 Oakwood Ave., Newark, Ohio.

August 18 to 28, Sixteenth Annual session Western Michigan Holiness Association, Hopkins, Michigan, near Grand Rapids. Workers: I. N. Toole, C. W. Butler, G. Arnold Hodgkin, Mrs. Fred DeWeerd, Kenneth Wells, Lillian Scott. For information, write Secretary, Dr. L. E. Heasley, Route 9, Grand Rapids, Michigan.

August 18 to 28, West Nebraska Holiness Association Campmeeting, Kearney, Nebraska. Workers: Jarrette and Dell Aycock, E. O. Hobbs, Mrs. C. P. Turner. For further information, address B. J. Patterson, Secretary, Route 4, Kearney, Nebraska.

August 18 to 28, Eastern Colorado Plains Campmeeting, Yuma, Colorado. Workers: L. N. Fogg, H. N. Dickerson, Mrs. J. Heaster Peck. For further information, address E. O. Walden, Yuma, Colorado.

August 18 to 28, Drainesville, Virginia Campmeeting. Workers: Rev. John Norberry, evangelist; Mrs. Marion Birrell, song leader. For further information address Anna L. Hyatt, Secretary, 163 Adams Street, N. W., Washington, D. C.

August 19 to 28, New Mexico District Campmeeting, Hagerman, New Mexico. Workers: Bud Robinson, with a number of other preachers and musicians as helpers. For information write E. E. Hale, District Superintendent, Box 1035, Artesia, New Mexico.

August 19 to 28, Dodsonville Camp, Dodsonville, Texas. Workers: W. H. Minor, O. W. Lewis, A. M. Paylor and daughters. Address Mrs. Georgia Owens, Hollis, Oklahoma.

Aug. 19 to 28, Carthage, Ky., Holiness Campmeeting near California, Ky. Workers: Rev. Freddie Thomas, J. E. and Ada Redman and visiting preachers. For information, address, J. R. Moore, R. D. 1, California, Ky.

August 19 to 28, Bryantsburg Campmeeting, near Madison, Indiana. Workers: Monroe Vayhinger, Payne Evangelistic Party. For information, write Charles Cleek, Secretary, Route 9, Madison, Indiana.

August 19 to 28, Main Spring Campmeeting, Prescott, Ark. Workers: S. S. White, Oscar Galloway. For further information, address Steele McLelland, President, Prescott, Ark.

August 19 to 29, Thirtieth Annual campmeeting, Main Springs, four miles east of Prescott, Arkansas. Workers: Steven White and O. V. Galloway. For information address Mrs. Lige Martin, Prescott, Arkansas.

August 22 to September 4, Michigan District campmeeting and Assembly, Indian Lake, four miles from Vicksburg, Michigan. Workers: J. B. Chapman, R. T. Williams. For further information, address Rev. W. W. Clay, Milford, Michigan.

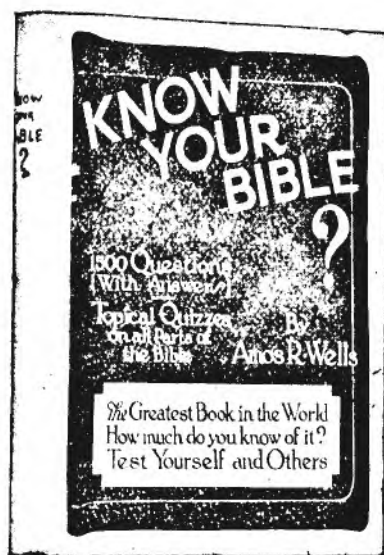
August 25 to September 4, Ozark Holiness Association annual campmeeting, Mount Zion Camp Ground, four miles northeast of Ava, Missouri. Workers: A. P. Breneman and wife, C. E. Woodson. For further information write Mrs. Mattie Wallace, Ava, Mo., Route 1.

August 25 to September 4, Eleventh Annual Campmeeting of the Oklahoma State Holiness Association, Blackwell, Oklahoma. Workers: Rev. Charles Babcock, Rev. George Bennard, Willard Davis, song leader. For further information address Mrs. A. L. Wright, Secretary, 307 East College, Blackwell, Oklahoma.

Aug. 28 to Sept. 4, Circleville, Ohio. Mount of Praise annual campmeeting, under the auspices of the Churches of Christ in Christian Union. Workers: T. P. Roberts, Howard W. Sweeten, Chas. L. Slater. Corresponding Secretary, Rev. E. A. Keaton, 481 N. High St., Chillicothe, Ohio.

August 28 to September 4, Thirty-second annual campmeeting of the Southern Indiana Holiness Association, Oakland City, Indiana. Workers: J. B. McBride, Ira Akers, C. C. Rinebarger and wife, A. Emerson, president. For information write Mrs. Warrick Yeager, Secretary, 518 South Hall Street, Princeton, Indiana.

August 28 to September 4, Twenty-sixth annual Campmeeting, Eastern Indiana Holiness Association, Cleveland, Indiana. Workers: J. T. Hatfield, G. Arnold Hodgkin, Wright Brothers, Miss Florence Wyae. For further information,



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August 28 to September 11, Twelfth annual campmeeting of the Randolph County Holiness Association, Winchester, Indiana. Workers: T. M. Anderson, evangelist; Alvin Young, song leader. For further information address, William

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August 29 to September 4, Tenth annual campmeeting of the Alfalfa County Holiness Association, Cherokee, Okla. Workers: Bona Fleming, L. C. Messer. For information, write R. S. Crogge, President.

September 1 to 11, Sixteenth annual interdenominational holiness campmeeting of Springer, Ill., Jacob's camp ground. Workers: Elmer McKay, Charles Stalker, Frank Doerner, Jr. For information, write Jacob Fleck, Enfield, Ill.

September 4 to 12, Hayhurst camp, Elm Grove community, ten miles north of Chillicothe, Texas. Workers: Bud Robinson, J. E. Threadgill, Marvin Pay-

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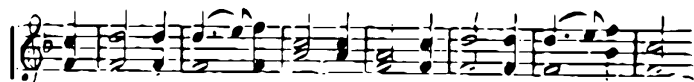
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trees that were in the bottom; and behind him were there ⁴ red horses, speckled and white. 9 Then said I, O my lord, what are these? And the angel that talked with me said unto me, I will shew thee what these be. 10 And the man that stood among the myrtle trees answer- ed and said, These are they whom the LORD hath sent to walk to and fro through the earth. 11 And they answered the angel of the LORD that stood among the myrtle trees, and said, We have walked to and fro through the earth, and behold, all the earth sitteth still, and is at rest.	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CHAPTER 2 I LIFTED up mine eyes again, and looked, and, behold, ² a man with a measuring line in his hand. 2 Then said I, Whither goest thou? And he said unto me, To measure Jerusalem, to see what is the breadth thereof, and what is the length thereof. 3 And, behold, the angel that talked with me went forth, and another angel went out to meet him,

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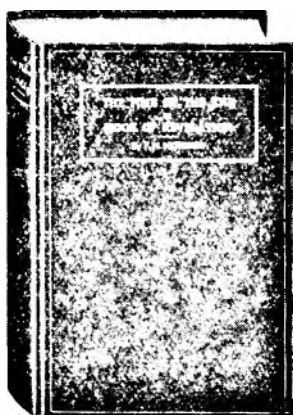
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