

HERALD of HOLINESS

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WHO IS A PERFECT CHRISTIAN?

THAT there are perfect Christians is shown from the fact that the Bible mentions at least five of such by name, that the best of men exhorted to it and the Lord Himself commanded it, that the possession of it is the burden of a number of recorded apostolic prayers, and that at least two holy apostles professed it as a personal testimony.

And perhaps no one will dispute when we affirm that the Bible teaches some sort of perfection, commands us to possess it, holds that it may be possessed by all in that it has been possessed by some, and encourages us to accept it and earnestly seek it as a conscious experience.

And yet there is strong prejudice against the idea that one can really be perfect in this world. This prejudice does not hold in the sphere of the physical and intellectual, but only in the realm of the moral and spiritual. There is no objection to the claim of an inventor or owner that his machine is perfect, if none of its parts are wanting and if it does properly the work it was designed to accomplish. Even a baby is dubbed "perfect" if it is well formed, free from disease and in every way fully normal.

But when a perfect Christian is mentioned, immediately there is a new definition and a denial. For many who would admit perfection in other spheres demand that the Christian must be "absolutely perfect," or else they deny that he is perfect at all. That is, maturity is injected into the standard whenever perfection is applied to the Christian.

But the only perfection required, promised or possessed in this world is "Christian perfection," or perfection in love. And the man or woman who loves God supremely and with all his heart and his neighbor "as himself" is a perfect Christian. Such a person may be weak and diseased in body, faulty in his judgment and untutored in his intellect. He may be a poor manager in money matters, very credulous and confiding regarding the character of men, so that he is frequently imposed upon. He may still need much polishing and cultivating and growth in grace. And yet for all these things, if he is "made perfect in love" by the incoming and abiding Holy Spirit, he is a perfect Christian.

Let us therefore leave the elementary principles which had to do with our induction into the kingdom of Christ, and let us go on by consecration and faith into the blessing of grace which destroys inbred sin and makes us perfect in love.

HERALD OF HOLINESS

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THE WAY TO GET SANCTIFIED WHOLLY

NEXT to the error which holds that holiness cannot be had at all in this world, there is perhaps none more common than that one which holds that it is exceedingly difficult to possess. Preachers who are plain and definite and clear on other subjects become mystical and even misty when they come to holiness. Especially are they so on the question of how to obtain the blessing of holiness.

We have seen nothing better on this subject than the following from Bishop Foster: "The way for a true convert to reach entire cleansing, purity, holiness, or sanctification, is a plain way. Do you clearly see, and deeply feel, your inbred sin and your consequent need of entire holiness? Then the want is not here. Are you willing and anxious and resolved to obtain it? Then the want is not here. Do you give up all,—consecrate all,—devote all,—self, family, property, reputation, time, talents, everything to God; to be His, to be ordered and controlled by Him, used for Him, used at His bidding, enjoyed in Him, and never to be withheld or taken back from Him again? Then the want is not here. Do you believe He is able to sanctify you? Then the want is not here. Do you believe He is willing? Then the want is not here. Do you believe He has promised it? Then the want is not here. Do you believe He is able and willing and has promised to do it now, if you trust Him for it now? Then the want is not here. Can you trust Him to do it for you in the present tense? Then if you can, and do, so trust Him, quicker than we can finish this sentence, the work will be done."

These very apt words are of course based upon the supposition that the seeker is fully in earnest and that he will not substitute the reciting of formulas for actual heart search after God. For it is not words and creeds that count, but it is the heart's sincere desire and prayer. "Ye shall seek me and find me when ye shall search for me with all your heart," is as true today as when spoken by the ancient prophet and as true with the believer who is seeking holiness as with the penitent seeking pardon. It is the will of God for all His people to be sanctified wholly and as soon as anyone of them reaches the place where it is

possible for God to send His sanctifying Spirit into his heart, there is no delay with God. But just as it was literally true in the case of the Christ of the prophecies, that "The Lord whom ye seek shall suddenly come to His temple," so now, with the Christian who longs to be made holy. God will not withhold. He will not postpone. He will suddenly, gladly, blessedly "come to His temple."

"THE WICKED IN THE RESURRECTION"

The *Methodist Instructor* contains the following from the pen of Dr. T. DeWitt Talmage:

It is probable that as the wicked are, in the last day, to be opposite in character, so will they be, in many respects, opposite in body. As the bodies of the righteous are glorious—those of the wicked will be repelling. You know how bad passions flatten the skull and disfigure the body. There he comes! up out of the graveyard—the drunkard; the blotches on his body flaming out in worse disfigurement, and his tongue bitten by an all-consuming thirst for drink—which he cannot get, for there are no dram-shops in hell. There comes up the lascivious and unclean wretch, reeking in filth that made him the horror of the city hospital, now wriggling across the cemetery lots—the consternation of devils. Here are all the faces of the unpardoned dead. The last line of attractiveness is dashed out, and the eye is wild, malignant, fierce, infernal; the cheek aflame; the mouth distorted with blasphemies. If the glance of the faces of the righteous was like a new morning, the glance of the faces of the lost will be like another night falling on midnight. If after the close of a night's debauch, a man gets up and sits on the side of the bed—sick, exhausted, and horrified with a review of his past; or rouses up in delirium tremens, and sees serpents crawling over him, or devils dancing about him—what will be the feeling of a man who gets up out of his bed on the last morning of earth, and reviews an unpardoned past, and, instead of imaginary evils crawling over him and flitting before him, finds the real frights and pains and woes of the resurrection of damnation?

EDITORIAL COMMENTS

A correspondent writes, "In a recent article, Rev. J. B. McBride refers to carnality as 'The Old Man.' Last summer I heard a minister say that the nature of sin has no personality, and without exception, was referred to in Scripture as 'it.' Therefore Romans 6:6; Ephesians 4:22; and Col. 3:9 all refer to conversion and not to sanctification. I would appreciate your help in clearing up this point." Well, in the first place, Brother McBride used scriptural language, and used his term, "The old man," in just the same connection that Paul used it. So he certainly is on solid ground. And as to the preacher's argument, I would meet it with what the lawyers call a "demur." In this they admit the opponent's main contention, but object to his deductions and conclusions. Indeed the nature of sin has no personality; since personality involves intellect, sensibility and will, which are not attributable to a mere nature of any kind. And yet it does not follow on that account that terms which are ordinarily applied to persons may not be applied to a nature. As for instance, the divine nature which the Christian possesses is called in the Scrip-

tures, "Putting on Christ," "if any man be in Christ he is a new creature," etc., and yet the new birth does not actually add any essence to the spirit, but is rather a radical change in the moral nature of man. and again, the preacher you heard, if he is at all intelligent and logical, will not argue that "The old man" of Rom. 6:6 is a personality. For if he does, then he must argue that he is the sinner himself, and then when he gets that sinner (as a personality, mind you) crucified and dead beyond doubt, he has anything but Bible salvation involved in his interpretation. The fact is that anyone who interprets the sixth, seventh and eighth chapters of Romans is going to find it necessary to deal with sin as a principle, and that is the same thing as the carnal mind. If he assumes any other meaning he will become involved in absurdities from which he will be utterly unable to extricate himself.

Two or three correspondents ask about the statement of Dr. Wm. Heslop in a recent article in the *HERALD OF HOLINESS* to the effect that "Sanctification is more than cleansing." We have not been with Dr. Heslop since the article appeared, although we are to join with him in the campmeeting at Leslie, Maryland, next week. But knowing him as we do, we venture that we interpreted him correctly when, in editing his article, we took him to mean that sanctification is positive as well as negative, and that it involves the baptism with the Holy Ghost and the infilling with divine love as well as cleansing from inbred defilement. And if that is his meaning, we heartily agree with him. It has seemed quite difficult for men to become clear on the two phases of the Spirit's work. Some have wanted to be "filled" with the Spirit, without being emptied of sin, and others have wanted to be "cleansed from all sin," and then make filling with the Holy Ghost something yet subsequent. But the fact is that just as regeneration involves pardon and the implanting of the new life, so entire sanctification involves the purging from inbred sin and the infilling with the perfect love of God by means of the baptism with the Holy Ghost. So that to say that sanctification is more than cleansing is just as true and just as happy as to say that regeneration is more than pardon. And both these statements are true.

Some uninformed persons think that opposition to secret societies is a sort of hobby with Nazarenes and Free Methodists and other recognized holiness bodies. But the fact is that the most spiritually minded and vitally religious people in all churches and movements have usually recognized the inconsistency of such a divided allegiance as is involved in a Christian's membership in a secret society. Speaking on the text, "Be ye not unequally yoked together with unbelievers," D. L. Moody said: "Some say that refers to matri-

mony. When I was in Philadelphia, . . . a minister said: 'I don't think that meant secret societies.' 'Do you belong to one?' I asked. He said, 'Yes.' You see the people will not admit that a text applies to themselves. I do not see how any Christian, most of all a Christian minister, can go into these secret lodges with unbelievers. They say they have more influence for good, but I say they can have more influence for good by staying out of them, and then reproving their evil deeds. Abraham had more influence for good in Sodom, although out of it, than Lot had in it. If twenty-five Christians go into a secret lodge with fifty who are not Christians, the fifty can vote anything they please, and the twenty-five will be partakers of their sins. *They are unequally yoked together with unbelievers.* I would rather have ten church members who were separated from the world than a thousand unseparated members. Come out from the lodge. Better one with God than a thousand without Him. We must walk with God, and if only one or two go with us it is all right. Do not let down the standard to suit men who love their secret lodges, or have some darling sin they will not give up."

Many Nazarene pastors think they are "long" on advertising, but our own conviction that the majority are spasmodic and spectacular, rather than regular and solidly appealing is confirmed by the following letter, just now received: "Sitting around the lobby of a hotel this afternoon, having attended services this morning, I feel I should write you a few lines. I am a traveling man and a member of the Church of the Nazarene in Stockton, Calif. I travel over the wheat growing section of the United States, and often stay from one to ten days in a town, and generally among the first things I do is to locate the Church of the Nazarene. I usually succeed, but often I find it quite a task, for the reason that our church is very poorly advertised. I can't recall having seen a notice of our church services in any hotel or depot, while almost all of the other churches of the town are advertised in such places. And in the local papers I frequently find the notices of practically all the churches, except the Church of the Nazarene. Now it seems to me that the church should advertise its business better than this. Another thing in our churches is the lack of friendliness. Many times the only handshake I get is from the pastor. I sometimes wonder what the outcome will be."

God's order of salvation is pardon, regeneration, and sanctification. These terms do not all mean the same thing. They are not interchangeable. Each one describes a distinct act of God. By the first, man's legal relation is changed; by the second, new life is imparted; and by the third the entire essence of the soul receives the impress of the divine nature; and all three are essential to complete salvation.—W. JONES.

THE CAMOUFLAGE IN HUMANITY

By J. G. Morrison, D. D.

THE word "camouflage" is a French war term, which means to disguise a thing so that an observant enemy cannot detect what its real nature is. Soldiers' uniforms are thus made of dull gray material in order the better for them to escape observation. Cannon are painted, or lashed with green boughs and leaves, to prevent their position being known to the watchful enemy air-planes circling overhead. Practically every field article of war is subjected to the transformation of camouflage in order the better to escape destruction by the powerful guns of the distant foe.

One of the notable results of the fall of the race, from its Edenic state of innocent holiness, is that it has seemed to absorb into itself a camouflage nature. It is perfectly natural for humanity to deceive. Appropriating the very nature of the tempter, who approached Eve in the garden, under a disguise, the race has been camouflaging from that day to this. The close of the first day of guilt and sin found the deceitful pair hiding from their beneficent Creator, and holy Companion. The instinct to hide, to conceal, to deceive, to make a great outward show while possessing little or nothing of value within, has ever been the very "human" characteristic of men and women. Indeed, the Holy Book of God declares that "the heart of man is deceitful above all things, and desperately wicked," and asks, with divine wisdom, the question, "Who can know it?"

The whole story of the human race, down through the ages, is one long tale of show, pomp, tinsel, "splurge," and make believe. The human dress, instead of serving its chief purpose, that of protection, and then adding possibly a trifle of neatness, decency and a symmetrical setting off of the person of the wearer, must almost invariably lean toward an outrageous camouflage. Only look back to the enormous wigs worn ages ago by the men, and the monstrous coiffures of the olden time ladies. Then to the wealth of ruffles affected by the men and the long, graceless trains of the women! Then to the tall "stovepipe" silk hats and choker cravats of the men, and the hoop-skirts and bustles of the women! Then to the tight pants, cutaway coats, waxed mustaches, pointed "goatees," spats and "tooth-pick" shoes of the men, and wasp-waists, bell-skirts, ship-in-full-sail hats, and lorgnettes of the women! Nowadays men's attire has come to a greater degree of stability than has been seen in many years of the history of the interesting biped known as the *genus homo*. However there are signs of a change! The slicked-back hair with its varnish shine, the paint and powder (for men, think of it!), and the knee breeches, are indications that the male is growing restless for further camouflaging. The

present day attire of women comes the nearest to being an indecent nullity than time has any recent record of. She is just now seeking to camouflage by exposure rather than by concealment. However, hair transformations, rouge, lurid lips, and a few other disguises, still indicate her racial tendency to show herself off as other than she really is.

But in the home and business life deception is rife. Hardly a young couple marries who have ever seen anything but a camouflaged side of one another before marriage. Few are the homes in which a sort of "bluff" is not constantly practiced toward the outside world. Parents and children will fight and quarrel, and hurl mean sarcastic epithets at one another in private, who will smirk and bow, and "my dear," and "my darling," one another in public. "Keeping up appearances" is only another way of admitting that camouflage is daubed on thick in more than one home. Many a seal-skin coat, "chic" hat, and dove-colored, spike heel shoes, conceal, while milady is daintily walking the street, swinging her vanity case, the fact of old clothes and filthy underwear, if a street car accident were to scratch through the camouflaged veneer. Many a man careers about in high-toned clothes, driving a high-powered car, who owes the tailor for the clothes, the dealer for the car, and who cannot pay the rent even on a garage! Camouflage!

Business life offers a fertile field for this characteristic of mankind. Many a business man has learned that to deceive is considered a daily business virtue. Insolvent banks, and commercial enterprises which are skirting the borders of bankruptcy, present a "poker" face to the outside world, still suavely inviting an unsuspecting public to continue to drop their daily earnings into the vaults of the one, and to invest their pathetic savings in the other. When the crash comes, the officers and proprietors hasten away under cover of darkness with the bulk of the gains, while widows, orphans, and small struggling enterprises receive the financial stab. Some manufactories advertise glibly one sort of quality for their goods, and create for the gullible public another. Realtors have a faculty of concealing the defects in the house, lot or farm which they offer for sale, and the disgusted buyer pays the fiddler after the dance is ended. Oil stock, copper stock, bonds and investments, have a strange characteristic as a rule, of making the salesman rich, and the purchaser with a wry face, and sinking heart, holds the sack! Lawyers, physicians, merchants, artisans, laborers and sometimes ministers, live with eyes keen and alert for the opportunity of dazzling the other fellow with a camouflaged show of disinterested interest in his affairs, with one hand, while with the

other, they shrewdly investigate his pockets for the expected returns.

This strange disposition to deception can also be found in the church of God. The deceitful human heart will accept almost anything rather than come out openly and frankly and confess its sins and get genuinely right with the Lord. There are church memberships by the thousand that thus make a show of devotion to God, while possessing absolutely nothing in the way of genuine New Testament salvation. People fool themselves into thinking that support of the church, that gifts of charity, that half-way decent morality is salvation, and under such a camouflage call themselves Christians. This can well be characterized, as it is by the prophet Isaiah, as a "refuge of lies."

Often even holiness people deceive themselves, or seem to do so, anyway, in the matter of their experience. Under strong holiness preaching, men and women often go on prattling the shibboleth of the movement, "saved and sanctified," and yet carry displays of carnality about with them, in dress, appearance or behavior that totally belie their glib profession. How to induce some holiness people to be downright honest with themselves in regard to their profession of religion, is a heart-breaking problem to many a pastor. They seem successfully to maintain a "low visibility" and to conceal themselves with "boughs" and "leaves," or so to stripe themselves in imitation of their surroundings, as to escape the heaviest guns that the earnest man of God can turn on them, and as soon as the testimony service opens, their little shibboleth is parroted forth! Ought we not all, who carry the cause of holiness on our hearts, to cultivate such a transparent sincerity in testimony, in prayer, in behavior toward one another, in attitudes toward the outside world, in dress, in hair cut, in styles, in carriage, or "whatsoever we do," as to "do all to the glory of God?" Any deception, any palming ourselves off for something more pretentious than we really are, any secret pride, though not evidenced on the exterior, any worldliness, any "putting of your best foot forward" (especially if the other foot is a lame worthless affair), any just "keeping up of appearances," any claiming of high states of grace because you heard someone else claim something like that, any putting on of a pious air, or simulating a pious tone, or "throwing pious fits" at the altar, in order to secure for yourself a reputation for great spirituality—all, all, all camouflage—is CARNALITY! It will ultimately betray itself and its possessor as certainly as Scripture is true! Be sure your sin will find you out!

Even the holy ministry has not wholly escaped it. The camouflaged pastor is found now and then in the ranks of the holiness movement. There's one who pretends to great learning, talks loftily of Greek roots, and Latin idioms, refers frequently, and with an unctuous roll of his speech to "the original Hebrew," when in reality he quit school before he finished the eighth

grade, and was a day laborer when God reached his soul with converting and sanctifying power! Also the one who spent one term in college, and forever after kept referring to "when I was in college!" Then occasionally you will find one who will pray unusually vociferously, pound the bench and whoop and yell, stamp his feet, and grow purple in the face while testifying, all to convince the listeners that he is a leader in spirituality. Another camouflager will publish great swelling advertisements in the papers about what is going on at "The Church of the Nazarene," and then when the excited public rushes there, it finds nothing but the same old round of affairs that it found there the last time it came. All it does is to curl its lip, and say "Camouflage!" Another works on the District Assembly: he lets down the bars to his church, takes Tom, Dick and Harry into membership, never trims the rolls, never disciplines any of the unruly, borrows money to pay the district and general budgets, and then fares forth to Assembly reporting "one hundred and 'steen members on the roll, all budgets paid, and victory ahead!" His successor is compelled to trim the rolls, to shoulder the unpaid budgets of last year, and sorrowfully to find that holiness has a black eye in that community, and the Church of the Nazarene is in bad odor, and victory still very far ahead! Anything short of transparent honesty and sincerity will ultimately ruin any pastor.

But the pastor is not alone among ministers, in the camouflaging business. He finds a running mate now and then in the evangelist. There is the one who will relate anecdotes and illustrations which he either read in a book, or heard someone else relate, and then declare very thrillingly that they happened to him! It is interesting to the listeners to sit by and smile, when they can distinctly recall that the last two evangelists related some of the same experiences and both claimed them! Little doubt but that both of them "borrowed" them from someone else! There is also the one who banners forth the fact that he came "From the gambling hell to the ministry," or the one who makes the lurid letters read "From the pugilistic ring to the sawdust trail," when the one never played anything but a game of authors in the back alley with "the gang," and the other, though in speech had knocked out every pugilist in his locality, and only failed to "get" Jack Dempsey, because he was not anywhere around, in reality never had a pair of boxing gloves on, and would not know an "upper cut," from a porter-house cut.

Still another camouflages the reports of meetings, conventions, and "doings" generally that are made to the HERALD OF HOLINESS. "Great crowds," so reads the reports, "altar services a blaze of glory," and "greatest meeting that this region ever had," and "enthusiasm over the Go and Getem Evangelistic party was wonderful," closing with "great class waiting to unite with the church," and "the finances came easy!"

The member of that church when he reads the report, and then recalls the campaign, wonders where all the statements came from. The meeting was very ordinary, and there were only three who united with the church. He recalls that the evangelist was really a bit sour over the size of the offering, and that the pastor and the faithful "pillars" had to work and pray for several weeks to "get over" the results of the meeting.

Isn't it time that the holiness people stopped catering to camouflagers? Has our desire for success gotten to be so insane that we will tolerate anything that brings the crowd, and makes us feel that something is doing? Have we lost sight of quality, or are we just in the field to gather quantity regardless of what it is? No one desires to see the world saved and the outside public reached more than do we, but what have we on our hands when one of these high-gearred artists has finished a campaign? Frequently it takes weeks, and sometimes months before a wheel can be

turned along genuine spiritual lines. Was, then, the spread-eagleism, the exaggeration, the inflation that accompanied the effort a gain, or was it a loss? In the last analysis anything that militates against the deep genuineness of spiritual experiences, anything that caters to the racial disposition to make believe, anything that is not frank, open, honest, sincere, and subject to the keenest sort of investigation is a liability when it is found attached to the holiness movement.

Holiness is sincerity. Holiness is beautiful transparency of heart. Holiness cannot be make-believe, nor harbor the same. Whether in business, or politics, or church government, or church finance, or assembly business, or personal experience, or pastoral labor, or pulpit utterance, or evangelistic advertising, or revivalistic preaching, the least bit of conscious camouflage is carnality. And "to be carnally minded is death!"

SOME THINGS THE HOLY SPIRIT DOES FOR US

By Rev. A. W. Orwig

THERE are always some persons who seem not to know that the Holy Spirit is a person. They think and speak of Him as "it," an "influence," a "feeling" or a "blessing." This is chiefly so with many new converts and others who are poorly instructed in Bible truth. How much they lose by not knowing that the Holy Spirit is really a being, referred to in God's Word as "He," "Him," and "His." But the Spirit is mentioned in the same Book as one who speaks and acts. Perhaps the most endearing name by which the Holy Spirit is known is "the Comforter." And when we truly know Him in this capacity or relation as well as in other ways, how wonderfully dear and intimate He will be to us. The Holy Spirit being divine, is possessed of inexhaustible resources and can do and does do innumerable things, compassing the whole range of human need for spirit, soul and body. And in giving this prominence to the Holy Spirit I do not, by any means, overlook what God the Father, His glorious Son and the divine Oracles are to us. There is an incomprehensible union of all in our salvation. But now allow me to speak more definitely of some of the things ascribed to the Holy Spirit in the Bible as pertaining to our redemption and the Christian life generally.

The first office of the Holy Spirit in man's salvation is to strive with and convict him of sin and his need of an almighty Savior. For the verification of this statement see Gen. 6:3 and John 16:8. How helpless, then, is all human effort apart from the Holy Spirit, to secure man's conviction of sin!

"All our works are sin and death

'Till thou thy quick'ning Spirit breathe."

The Holy Spirit regenerates man and brings him into saving relation to God. He becomes a new crea-

ture in Christ Jesus, as declare the Scriptures. In John 3:5 Christ speaks of man's being "born of the Spirit." And in Titus 3:5 we read of our being saved "by the washing of regeneration and renewing of the Holy Ghost," but it is added, "through Jesus Christ our Savior." Surely, then, while fully honoring the Holy Spirit, we need also always to exalt Jesus.

The Holy Spirit witnesses to our salvation. "Ye have received the Spirit of adoption," Rom. 8:15. And verse sixteen declares, "The Spirit himself beareth witness with our spirit that we are the children of God"—(R. V.). Nothing should satisfy us but a more or less clear witness of God's Spirit that we are saved. I have heard persons say to seekers of salvation, "Only believe you are saved, and you are saved." But the Bible does not say that. It says, "Believe on the Lord Jesus Christ and thou shalt be saved." We may know the things that are freely given to us of God. It is as the sacred poet declares,

*"The Spirit answers to the blood,
And tells me I am born of God."*

The Holy Spirit is likewise said to be our Sanctifier, as stated in various places. One declaration is, "Sanctified by the Holy Ghost," Rom. 15:16. The expression, "Through sanctification of the Spirit" occurs twice in the Epistles. In connection with one of the passages it is added, "And sprinkling of the blood of Jesus." Oh, how the Spirit loves to acknowledge the atoning work of Jesus! And the Spirit witnesses to our sanctification as stated in Hebrews 10:14, 15.

The Holy Spirit is a wonderful Revealer in many directions. He reveals to men their sinful and undone condition. And He reveals to believers remains of evil of various kinds and begets within them a longing for deliverance. How graciously and vividly the Spirit

reveals the ascended Jesus! What ravishing visions are sometimes afforded of the mediatorial character of the Son of God, as well as of His majesty and power as King of kings and Lord of lords! Christ himself declared of the Holy Spirit, "He shall glorify me; for he shall receive of mine and shall show it unto you," John 16:14. We may, indeed, know about Jesus historically, but no one can truly know Him as a personal Savior until revealed to him as such by the Holy Spirit. Verily it is, as the Bible says, "No man can say that Jesus is the Lord but by the Holy Ghost."

Closely allied to the Holy Spirit as a Revealer, he is a kind and loving Reprover. Sometimes Christians yield to improprieties or inconsistencies which mar their experience and influence and grieve the Deity. And in tenderness and faithfulness the Holy Spirit reproves. We should humbly and sorrowfully admit the propriety of the reproof, although lamenting its necessity.

*"Do you think he ne'er reproves me?
What a false friend he would be
If he never, never told me
Of the faults which he must see."*

The Holy Spirit is an infallible Teacher, pertaining to God's Word and Christian experience, is shown us in that Word. Even in the Old Testament we read: "Thou gavest also thy good Spirit to instruct them," Neh. 9:20. But how very plainly and encouragingly the Holy Spirit is alluded to in the New Testament as a Teacher. "He shall teach you all things," that is, "all things" necessary for us to know. "The Holy Ghost shall teach you in the same hour what ye ought to say." Often God's children, when uncertain as to a course of action, are specially taught what to say or do. "Which the Holy Spirit teacheth." Of course, Jesus was a great teacher, "a teacher come from God." He taught not only the chosen twelve, but the people generally wherever he went. "And seeing the multitudes, he opened his mouth and taught them." But Jesus did not teach all that he wanted his followers to know. He declared that he left "many things" for the Holy Spirit to teach them. While Jesus has gone away as an individual, though divine, the Holy Spirit is here to remain as a most glorious teacher, taking the place of Jesus. The teaching of Jesus was largely rudimental, of necessity, because of the unprepared state of the people for higher or deeper things, not being able to "bear them," as he himself declared. Oh, the mercy and love of God to furnish us with an infallible and ever-abiding teacher, the blessed Holy Spirit! Do we truly appreciate him? And are we life-long pupils? Verily, there is no graduating in his school. Only he can "guide" us "into all truth." And he can unerringly guide us in all the affairs of life.

The Holy Spirit is a Comforter. Before Jesus left the world he said, "I will not leave you comfortless." Again he declared, "I will pray the Father, and he shall give you another Comforter, that he may abide

with you forever." But it is on condition that we truly love and obey the Lord. We may indeed have the Comforter forever. In harmony with the cheering statement of Jesus is the sentiment in one of Charles Wesley's hymns,

"The saint's eternal Comforter."

Oh, how blessed is the "walking in the comfort of the Holy Ghost," as scripturally expressed! Praise God that in all our conflicts and sufferings we may have the divine Comforter to cheer us and give us the victory! Do we know this by blessed experience?

The Holy Spirit is also spoken of as our Sealer. "Ye were sealed with that Holy Spirit of promise," Eph. 1:13. But it is only after one has "believed," or "trusted in Christ." Again, "Who hath also sealed us, and given the earnest of the Spirit in our hearts," 2 Cor. 1:22. That is, the Holy Spirit within us is God's seal, or acknowledgement that we are his. And this sealing may be permanent, "sealed unto the day of redemption," Eph. 4:30. That is, until the close of our Christian pilgrimage. How sweet and comforting the thought!

The Holy Spirit inspires to and helps in prayer. "The Spirit helpeth our infirmities, for we know not what we should pray for as we ought," Rom. 8:26. "Praying in the Holy Ghost," Jude 20. "Praying always with all prayer and supplication in the Spirit," Eph. 6:18. Truly retaining the Holy Spirit, our praying will be "in the Spirit." It will not be fine speech-making, as some so-called prayers are. Sometimes we hear prayers that seem forced and devoid of unction and spiritual power, and at other times we listen to prayers that are spontaneous, "as the Spirit" gives "utterance," and they move and melt saint and sinner. Ah, yes, prayer "in the Spirit" may stir heaven and disturb hell, leading to the salvation of souls and the quickening and full sanctification of believers.

The Holy Spirit also helps in preaching. But he does so only when his help is truly sought. There is absolutely no calling in life in which the Holy Spirit's aid is so greatly needed as that of preaching the gospel. Unless the unction of the Spirit rests upon a man his preaching will be powerless, so far as the salvation of souls is concerned. Human learning and eloquence cannot compare with the baptism of the Holy Ghost. All preaching ought to be such of which the apostle Paul speaks when he says, "Our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance," 1 Thess. 1:5. Again he declares, "My speech and my preaching was not with enticing word of man's wisdom, but in demonstration of the Spirit and of power," 1 Cor. 2:4. And such preaching is only possible when the preacher cries mightily to God for help. The apostle Peter refers to men who "preached the gospel with the Holy Ghost sent down from heaven." And no preacher need be without the Spirit's help; for Jesus declared that he may "be endued with power from on high."

The Holy Spirit imparts true courage or holy boldness in witnessing for God and otherwise engaging in his service. The once cowardly Peter, in denying the Lord, was wonderfully emboldened by the Holy Spirit on the day of Pentecost and afterward. He fearlessly sent home the withering truth to the murderers of Jesus. And we are told that he and his colleagues "spoke the word of God with boldness."

The Holy Spirit also gives true joy. "Having received the word with joy in the Holy Ghost," 1 Thess. 1:6. One of the gracious fruits of the Spirit is joy. Ah, yes, it is our blessed privilege to have "righteousness and peace and joy in the Holy Ghost."

The Holy Spirit likewise quickens and strengthens

the believer. We may be "strengthened with might by his Spirit in the inner man," Eph. 3:16. But the outward man, the body, may also realize the quickening energy of the Holy Spirit, not only in the resurrection day, but in this life, Rom. 8:11; 2 Cor. 4:11. The bodies of many of God's people are healed and vitalized through the divine energy. It would be so with more of them if they appropriated the Holy Spirit for this purpose. We are expressly told that the body "is the temple of the Holy Ghost," 1 Cor. 6:19. And when we thus receive him by real faith, surely the body will feel a more or less new energy.

LOS ANGELES, CALIF.

AN UTMOST SALVATION

By EVANGELIST P. P. BELEW

THE Greek term *panteles*, translated uttermost in the passage that suggests the caption of this article, is very significant. It contains the ideas of perfection, completeness; and, as here used, means that Jesus Christ can save men from the lowest depth of sin to the highest height of grace, and keep them so saved throughout the period of their natural lives and all through eternity.

An apostle is one who stands before men to represent God; a priest is one who stands before God to represent men. Both ideas are comprehended in the office of a mediator. Hence, Jesus Christ, the mediator of our salvation is said to be "the Apostle and High Priest of our profession." When in this world, He taught with authority, offered Himself as a "Lamb slain from the foundation of the world;" and is now at the Father's right hand, where "He ever liveth to make intercession for them."

Christ is an uttermost Savior by virtue of His superior being. This is a vast universe with multitudinous laws that defy explanation; but just as a carpenter is greater than the house he builds, so Christ is greater than the universe. He "laid the foundation of the earth, and the heavens are the works" of His hands. They shall perish, but He remains. "They shall be changed," but He is ever the same. The prophets were a great people, but Christ is greater than they. They received only partial and fragmentary revelations, but He received a complete revelation of His mission once for all. Moses was the meekest man of all the earth, a mighty intercessor, and the greatest lawgiver the world ever saw; but Christ is greater than Moses. Moses was but a servant in the house while He is the Son over the house. The angels are the highest of created intelligences, but Christ is greater than the angels. "He hath by inheritance obtained a more excellent name than they," even the name Son of God. And who can fathom the awful meaning of that name as applied to Jesus Christ? Just as the beams of splendor radiate from the sun to

light the world, so is Jesus the moral and spiritual light of the universe and the crowning beauty of heaven. The angels are ministering spirits, and as such servants, but He is a King on a throne; and it is commanded the angels of God that they shall worship Him. Jesus Christ claims to be and is God. He fed the hungry multitudes with a few loaves and fishes, healed the sick, cleansed the lepers, stilled the tempest, walked on the waters, blotted out the sins of the scarlet woman, raised the widow's son, called Lazarus from the grave four days after his death, quickened Himself again to life, and walked from the tomb a victor over all the machinations of earth and hell. He established His deity by a thousand proofs and now lives to save to the uttermost.

Christ is an uttermost Savior by virtue of His superior sacrifice. Every bird and beast that was offered on Jewish altars for four thousand years previous to the death of the Son of God had to be a perfect physical specimen. The blind, the lame, or the otherwise physically deficient could not be offered: because the physical perfection of these sacrifices was typical of the moral and spiritual perfection of the Christ, who was sacrificed "as a lamb without blemish and without spot." The law, which decreed "the soul that sinneth, it shall die," had passed the sentence of death upon the entire race. Either every man to die or some one whose life was equal in value to the lives of all others had to die instead. That one was found in the person of God's own Son. The value of the sacrifice was enhanced because it was made voluntarily. He "offered himself." He said: "I lay down my life that I might take it again. No man taketh it from me, but I lay it down of myself." He freely made the supreme sacrifice; and, therefore, saves to the uttermost.

Christ is an uttermost Savior by virtue of His superior priesthood. The Levitical priesthood had first to sacrifice for its own sins. It lacked the quality of personal holiness. But Jesus is "holy, harmless, un-

defiled, separate from sinners, and made higher than the heavens; who needeth not daily to offer up sacrifices, first for his own sins, and then for the people's." The Levitical priesthood was "not suffered to continue by reason of death; but this man because he continueth ever, hath an unchangeable priesthood." The Levitical priesthood functioned under the law, which could make nothing perfect; but Jesus Christ "obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises." The Levitical priesthood by the blood of bulls and goats went "into the holy places made with hands, which are the figures of the true;" but Jesus by His own blood entered "into heaven itself, now to appear in the presence of God for us." The Levitical priesthood offered daily its sacrifices, which could only carry sin forward; but Jesus, "after he had offered one sacrifice for sins forever sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected forever them that are sanctified." As God's appointed and anointed High Priest he saves to the uttermost.

An uttermost salvation delivers from all sin—its condemnation, guilt, power, and nature. The angel speaking to Joseph concerning the birth of the Savior, said: "Thou shalt call his name Jesus; for he shall save his people from (Greek *apo*, away from) their sins." Marvelous indeed is that grace which makes deeply dyed sinners innocent and holy in this world! The prophet Isaiah declared: "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." When on the day of atonement the high priest used to lay his hands on the head of the scapegoat and confess the sins of the people; it is said, the scarlet ribbon that had been tied around the head of the goat became perfectly white. The Jewish teachers say the miracle ceased to occur forty years before Jerusalem was destroyed by the Romans. That was the time of Christ's crucifixion, and signified that types and shadows were ended. The great Antitype had been offered whose sacrifices forever put away sin.

Thousands of enslaved individuals, shackled by fetters of habit and bound by chains of passion, securely forged by carnality and Satan, have found that the "Lion of the tribe of Judah" could "break the power of cancelled sin" and completely liberate. The apostle Paul is an amazing witness of this great salvation. Hear him testify: "This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief." Saul of Tarsus, the bitter persecutor of the Christians, became Paul, the apostle and paragon saint. Many might be named such as Jerry McAulley, Valentine Burke, and an innumerable company of others whose names are in the book of life.

The condition under which Christ saves men to the

uttermost is that they are to "come unto God by him." Jesus Christ created the stars and ordained their courses, made the world out of nothing, formed man from the dust of the ground, and upholds all things by the power of His might; but He saves only those that come to Him. He asserted His authority over the vegetable kingdom, showed Himself master of the beasts of the field, and tempers every wind that blows; but He saves only those that come to Him. He is greater than all the hosts of earth and hell, towers infinitely above the highest archangel, and is very God; but He saves only those that come to Him. Only through His name have we hope of eternal life. By Him may we enter into that city which hath foundations and whose glory and light is the Lamb of God. By Him may we tread the streets of gold, pluck the fruit from the tree of life, enjoy the refreshing waters of the crystal fountains, and bask forever in the golden light of His eternal presence amid the ravishing beauties of the city of God. Come, all ye thirsty, and drink the living water. Come, all ye hungry and eat the bread of life. Come, all ye weary, and find rest. Come, all ye sin-sick, and receive the double cure. Come, whosoever will, and take uttermost salvation.

"Blest river of salvation,
Pursue thine onward way;
Flow thou to every nation,
Nor in thy richness stay:
Stay not till all the lowly
Triumphant reach their home:
Stay not till all the holy
Proclaim, 'The Lord is come!'"

MARION, INDIANA

REVIVALS AN ABSOLUTE NECESSITY

By N. B. HERRELL

The Christian Church was born in a Holy Ghost revival that has continued until this very hour. True, it has died down at times to a small flame but has never been extinct from the earth. God has always been able to find enough kindling left hidden away to re-ignite His holy flame to a sweeping revival proportion. Christianity cannot live without Holy Ghost revivals. In each of our modern generations there are at least thirty-five million children born in this country. Add this to the population of the world and then have only from one to two hundred thousand converted each year, and then consider the need of a Holy Ghost revival. We have the opportunity. God is ready to co-operate with the Church. If we do not have a mighty revival who is at fault?

There is such a thing as perfection; for it is mentioned so often in Scripture. It is later than justification; for justified persons are to "go on unto perfection." It is not as late as death; for Paul speaks of living men that were perfect.—JOHN WESLEY.

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 thirty-first week's portion)

I. Read Your Bible Through Section

1. For the Morning Watch, First Thessalonians.
2. For Personal Meditation, Jer. 18-36.
3. For the Evening Devotion, 2 Sam. 7-13.

Do not allow the enemy of your soul to steal your time for personal devotion. You may think that you are too busy to give the thought and attention necessary to understand the Word, but if you are to grow in grace you must study the Word. It contains the deepest philosophy mingled with the most wonderful simplicity. God's thoughts are not our thoughts and His ways are higher than our ways. The Holy Spirit gathers up great truths and spreads them before us like glittering jewels upon the pages of the Sacred Book. It deals with such great themes as courage, wisdom, patience, love, righteousness, faith, hope, forgiveness, salvation, life, death, sin, service, duty, holiness and heaven, all the great subjects of time and eternity. The enemy comes as a robber to steal your greatest treasure. Fight hard before you give up. Resist the devil and he will flee from you.

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

Scripture verses supporting the Special Advices as given in our church Manual.

Sunday, 1. The church is obligated to support the ministry, 1 Cor. 9:14.

Monday, 2. We advise the weekly tithe, 1 Cor. 16:3.

Tuesday, 3. We believe in divine healing, James 5:14.

Wednesday, 4. Total abstinence from all intoxicants is the Christian rule, 1 Cor. 9:25.

Thursday, 5. Christians should marry only in the Lord, 2 Cor. 6:14.

Friday, 6. Those unscripturally divorced are unworthy of membership in our church, Matt. 5:32.

Saturday, 7. We advise the election of sanctified church officers; Acts 6:3.

PART TWO. THE WEEK'S VISION OF OUR LORD

Jesus the Fiery Cleanser of Sin

"He [Jesus] shall baptize you with the Holy Ghost, and with fire" (Matt. 3:11).

In studying the Christian literature of today we find very little on Jesus as a cleanser of sin. Much may be found on His pardoning work, but the cleansing work seems to be forgotten. May we not investi-

gate this subject with profit? The last prophet in the Old Testament says, "He shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver" (Mal. 3:3). And in the beginning of the New Testament we see John the Baptist heralding Jesus as the Fiery Baptizer.

The Place Cleansing Holds in the Scriptures. We turn only a few pages in the Scriptures until we find that God chooses the clean. He made a difference between the clean and the unclean. In Genesis 7:2 God directed Noah to select seven clean beasts to take into the ark and only two of those who were not clean. God's choice is always the clean. His portion must be clean. God will have only a clean people. From Genesis to Revelation His people are the clean, those whom He has cleansed from their sins. When He comes in glory those who follow Him are clothed in fine linen, white and clean (Rev. 19:14). Only the clean could come into God's presence for worship. Everything must be clean before God would accept it. When the altar, the tabernacle and the priests were cleansed with the sprinkled blood upon them and all was done according to His divine direction, the glory of the Lord fell upon the tabernacle. God demands moral as well as ceremonial cleansing. He appreciates inner cleanness more than outer. Jesus says to the hypocritical Pharisees, "Ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess." God not only demands clean hands (Psa. 24:4; James 4:8), but He demands a clean heart also. David's prayer is, "Create in me a clean heart, O Lord" (Psa. 51:10).

From the four Hebrew words rendered "clean" we get the following meaning: to purify, to select, to make shining, to free from, to empty and to cleanse. Theyer's Greek Lexicon gives the following definition of the word rendered clean in the Greek Testament: free from admixture or adhesion of anything that soils, adulterates or corrupts. The idea of cleansing occurs in the Scriptures in the following terms also: purify, purge, wash and separate.

The Scriptural Agents of Cleansing. Several different cleansing agents are mentioned in the Scriptures and they are used for different cleansing processes.

1. *Blood* is probably the most common cleansing agent found in the Scriptures. It is the real agent and the others are more or less symbolic. Blood deals with sin first as guilt. Almost all things are by the law purged with blood; and without the shedding of blood is no remission (Heb. 9:22). The blood of Jesus Christ His Son cleanseth us from all sin (1 John 1:7). So blood is for sin as guilt but also for sin as a state. "Blood, the vehicle and emblem of life, plays a large part in the major cleansing, in which propitiation for sin, as well as the removal of defilement are prominent."

2. *Water* as a cleansing agent deals with sin as de-

filament. "That He might sanctify and cleanse it with the washing of water by the word, that He might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish" (Eph. 6:26, 27). Malachi sees our Lord as two cleansing agents, a refiner's fire and fuller's soap. John says, "Unto Him that loved us, and washed us from our sins" (Rev. 1:5). The literal Greek for wash, means to loose. Sin needs to be loosed or separated from us, washed away. Sin is a stain, and it is also a chain.

3. *Fire* is another Biblical cleansing agent. Fire is for sin as a tendency. According to Acts 15:8, 9, the waiting disciples on the day of Pentecost received a cleansing. The Pentecostal fire was to cleanse the sinful, carnal tendency from their hearts. Isaiah became acquainted with this cleansing when the angel brought a live coal from the altar and placed it upon his lips. The last book in the Old Testament pictures our Lord as a refiner's fire, purifying His people as a silversmith separates all the impurities from the precious metal by the fire. May we submit to the refining fire, so shall we come forth as pure gold.

4. *The knife* is another cleansing agent found in the Bible. This deals with sin as a habit. This cleansing agent is often overlooked. The knife cuts off and separates (See Josh. 5:7 and Matt. 18:8). "Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire."

5. *The wind* is also mentioned as a cleansing agent. As a man threw the seed or grain up in the wind that the chaff might be blown away, so our Lord separates sin from those who will submit to His processes. "Whose fan is in his hand, and he will thoroughly purge his floor, and gather the wheat into the garner; but he will burn up the chaff with unquenchable fire" (Matt. 3:12). "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every-one that is born of the Spirit" (John 3:8).

6. *The Word* and authority of Jesus has cleansing power. "And Jesus put forth his hand and touched him, [the leper] saying, I will; be thou clean. And immediately his leprosy was cleansed." This deals with the sin question as a disease.

The Work of the Fiery Cleanser. Elijah's God answered by fire, and our God will still answer by fire if we meet conditions. "He will baptize you with the Holy Ghost and fire." Fire is not for pardon but for cleansing, and purification. The Fiery Cleanser will destroy the very root of sin. He will sanctify and make holy those who make a complete consecration and believe the promise. Then we may go forth with the golden censer bearing the penetrating, transforming, consuming, melting, illuminating and attracting fire to bless the world. May the Fiery Cleanser fire our souls.

THE LESSON ILLUSTRATION

A large church was burned to the ground. A large crowd came to see it. An outspoken infidel was attracted with the others. A member of the church seeing him said, "This is the first time I have seen you at our church." "Yes," he answered, "this is the first time it has been on fire." A little more fire would attract more in your church.

DID YOU KNOW?



That the Woman's Missionary Society of the Church of the Nazarene, has accepted \$47,000 as its share of the missionary budget for the ensuing year? That this helpful society in our church will be responsible for raising that amount?

That this is all to be used for the foreign mission field? That it is in addition to what the local churches formerly

carried as their general budget, but is now included as a part of the whole budget of each church for general purposes? That the women are expected to assist, as church members, in raising all the apportionments that are required of any church, to which they belong? That they are eager and anxious to do this, and will, if they are encouraged a bit, surely come up with their own quota for the year?

Did you know that more information concerning mission fields and mission problems is scattered among our churches by the W. M. S. than by any other agency? That this organization is the only one that habitually carries on a study class concerning the world-wide work that the Church of the Nazarene is endeavoring to do? That much enthusiasm is carried for the salvation of the sons of night in the hearts of our loyal women? That if they are encouraged they will help the church to take the budget off its back as a burden, and get it onto its heart as a "love load." There can be no doubt but that Jesus, the Master Missionary, is concerned whether the cause of girdling the globe with His holiness is carried on the church's back as a burden, or whether it is carried on its heart, as a love task.

The women have, through the ages, taken a strong hand in the consummation of many blessed matters. They helped political freedom forward in an amazing way, in good old colonial days. They encouraged the abolition of slavery, and were faithful to the cause of temperance and prohibition. In the days of Jesus, they were last at the cross and first at the tomb.

Did you know that the women are a great asset to the missionary cause? That they can generate an enthusiasm that is persistent and contagious? That the women can love a cause and carry it to victory? That the call of the "Master Missionary," to girdle the

globe with holiness unto the Lord will be increasingly victorious as our women take it up?

Few are the churches that are preaching genuine second blessing holiness in the lands beyond the sea. The Church of the Nazarene is doing this. Its converts in China, Japan, Africa, Asia and South America are being led into heart purity, as a second work of grace, just as converts in this country are being so led. This is a unique position among missions in the heathen world, and our church shares it. In this great work of spreading scriptural holiness, our blessed women are sharing.

Paul once, in writing to the churches of the long ago, said, "Help those women!" So very probably would he say again today, were he among us. They love the Lord Jesus Christ, and they love the dear Church of the Nazarene. They love the souls of men and women in the homeland and beyond the sea. Encouragement extended to them in their labors of love is encouragement for the whole cause of God.

J. G. MORRISON, *Executive Field Secretary.*

THOUGHTS FOR THE DEVOTIONAL LIFE

"Come Ye Apart"

By BASIL W. MILLER

"John represents heaven as exquisitely beautiful. In one place he says, 'Her light was like a precious stone, clear as crystal.' In another, 'I saw a pure river from under the throne, clear as crystal.' In another place he says, 'Before the throne there was a sea of glass clear as crystal.' Three crystals! John says crystal atmosphere. That means health. Balm of eternal June. No rack of storm clouds. One breath of that air will cure the worst tubercle. Crystal light on all leaves. Crystal light shimmering on the topaz of the temples. Crystal light tossing in the plumes of the equestrians of heaven on white horses. John says crystal river. That means joy. Deep and ever rolling. Not one tear of human sorrow to embitter it. Crystal the bed over which it shall roll and ripple. Crystal its infinite surface. John says crystal sea. That means multitudinously vast. Vast in rapture. Rapture vast as the sea, deep as the sea, strong as the sea, ever changing as the sea. Billows of light, billows of beauty, blue with skies that were never clouded and green with depths that were never fathomed. Three crystals. Crystal light falling on a crystal river. Crystal river rolling into a crystal sea. But 'the crystal cannot equal it.'—TALMADGE.

"A ministry that stayeth in the paint of words will beget but painted grace.' If it is not a real hearty ministry of grace, inspired by the Holy Spirit, it will end in nothing. Fine words neither wound nor heal. Oratory may amuse, but it cannot convert; and rhetoric may astonish, but it will never save. We must have more than mere words, however striking—paint will never do; we want living preaching, by men downright earnest, attended by the living Spirit, or else life will never be created. What is the use of coloring the cheek of the dead? The hue of life is mockery while death reigns within. Lord, save me from being the imitation of a Christian, the product of a mimic gospel. Give me thoroughness and sincerity, and let not my religion be a painted pageantry for me to go to hell in. Create in me a clean heart, O God."—SPURGEON.

"Bless the Father for that remaining rest! Bless Him for thine unbroken wing. Bless Him for thy sunbeam unextinguished! Bless Him for thy lingering light! Bless Him for

the songs in the darkness, for the lining in the cloud! Thy staff in the valley, Thy crown in the cross, Thy rose in the desert, Thy star in the night, Thy bells in the snow, Thy voice in the storm, Thy print in the wounds—it is they that have comforted me! O Lord, show me Thy way in the sea, Thy path in the deep. Reflect Thy light in the waters. Put Thy music in the rolling billows. Then shall there be no bitterness in the taste of the brine; the waters shall be sweet if they are shared by Thee!"—MATHESON.

It requires the desert to train for the office of the seer. Amid the rocks of the desert God was leading Moses into contact with His glory, into communion with Himself. Without it in the hour of trying circumstances, in the night of trouble, when all else had failed, Moses, while leading God's chosen people to their promised home, would have had no one to whom he could go. The way out would have been closed. The melody of David's celestial hymns fairly drips with the perfumes of the wilderness, the fragrance of vale and hill. Every night of sorrow tuned his harp to better strike responsive chords in the hearts of sufferers. The towering mountains, where he hid in the clefts of the rocks, the forced marches through burning sands, the waste stretches, with parched tongue, all taught him confidence in the God of our salvation. And when he sang, his pathos, born of tears, touched those who had known sorrow, those whose hearts were heavy, those for whom the night carried not a star and the days were overcast with clouds of gloom. Amos and the free life of a shepherd are the source of the life of Amos, the prophet. John and the wilderness, camel hair garment and wild locusts form the ante-room to John of the Jordan baptizing the multitudes. John, the seer, on Patmos, jagged stones, the howling cries of jackals, a watery waste. The fog of time begins to rise and the eastern hills of eternity are hued with the iridescent tints of the Holy City. Such a panorama of transfiguration glory, the scintillant light of the City Beautiful, the eternal doxologies of the redeemed saints, the everlasting hills throwing out pencils of shekinah glow, music and melody, anthem and chorus, star chanting back to star, and the entire universe reverberating with "the new song" as the sound of many waters! Yes, when God wishes to talk with man, He leads him to the desert. Then fret not when thy nights come, for God is training the vision of thy soul to behold eternal glories. Weep not when troubles overwhelm as a rushing stream, thy Father is preparing thee for the office of a seer, a friend of the friendless and a guide to the erring. It requires the chilly blast of misfortune to warm thy soul to the heartaches of others. Persecution fired the voice of Wesley. The swampy path, the desert march led Livingstone on to open the dark heart of Africa. Then accept the gloom of night, the cold of earth's winter, the hours of dejection as God's means of leading thee nearer to Himself, to still thy soul to catch the soft notes of His divine voice.

On the icy shore of the ocean lived an old man and his daughter who cared for the lighthouse, which would guide the sailors to the harbor. One particular night the fog became so dense that even the light would not shine so that those vessels nearest by could see it. The old man urged the daughter to the top of the tower time and again to see if the wicks were trimmed, the globe was clean. Through the night they watched and waited for the breaking of the dawn. When the first rays of the morning came, much to their horror they saw a wrecked vessel that had missed the channel during the night. Eight sailors were seen clinging to broken spars, or anything that would float them. Wild were the waves. No rescue boat dare venture out on that turbulent sea. The daughter urged her father to allow her to try to save the men. But he refused to go with her, and the slender arms of a girl were as straws amid the rushing waves, and against the fury of the storm. When the father refused, boldly the lassie rushed to the boat on the

sand, and dragging it toward the water, she started to the rescue of the dying men. One threw up his hands and cried out, "Lost." Screams for help could be heard, cries for mercy pierced above the din of the storm. At length when the old father saw that his daughter aimed at any price to save the men, he went with her. They two rowed against the blasts of death. Now the small vessel dipped water; now it rode the highest white caps; up it would shoot, only to fall back in despair. But on the two struggled to where the men were dying. At last they reached the wrecked boat, and the remaining men were gathered into the skiff—rescued at last! When the story of the heroism of this girl was flashed across the wires, she became the heroine of the world. Today out across the wildest waves of life, in the storms of sin, struggling with a dying grasp amid breakers of destruction, there come the words, "Help, help." Men are sinking all around us! To the rescue! To the boats! May no exertion be counted too great; no storm, too fierce; no sacrifice, too much, but that we shall go as gladly as Grace Darling went through the storm.

Solomon compares wisdom, or salvation, to rubies, "Better than rubies." In ancient days the ruby was the most valuable of all gems. It was known to sparkle, to alure, better in the light of night than of the day. It is said that an ancient king had one that would make his banqueting hall at night almost as light as the day. It would cast a scarlet, red tint over all that came within its illuminating reach. Indeed how like salvation, redemption is this. There is naught of earth that can be compared to it in value. The gold of the mountains, the diamonds of Africa and Brazil, the pearls of India's shores are insignificant beside salvation. Also under the spell of night—nights of the soul—the piercing gloom of sorrow, the shades of death, under the porticoes of the valleys of heartache. Oh, how then salvation shines with the brightness of heavenly light! It takes the darkest night to bring out the brightest luster of redemption. In such nights it shines more grandly than rubies. Scarlet it is as the ruby, but deeper hued. Blood, sacrifice stains it from the dawn of redemption to the last moment of eternity. Our hope of glory is bought with the blood of the Savior. Our peace as sweet as life itself bears the marks of His blood. Grace—with all that it brings for soul fortification, soul glory, in lifting from the mire of sin to the gates of light, in translating us out of the darkness into the shekinah glow of the kingdom of God's dear Son—is tinted with blood. "Better than the ruby" is salvation.

PITTSBURGH, PA.

WORLD NEWS AND NOTES OF GENUINE INTEREST IN TABLOID

By REV. C. E. CORNELL

Oxygen is the latest cure for seasickness recommended by German physicians. When this gas is inhaled for several minutes, they claim, the seasick person is immediately relieved, and even nausea ceases. These doctors declare that seasickness is caused by an enemic condition of the brain—a condition that oxygen will remedy.

Hay fever sufferers may cheer up. A new treatment for this ailment has been developed, for which high hopes are held out. The cure of sufferers from hay fever and asthma by determining what pollen or wind-blown substance causes the trouble and immunizing them against it has long been practiced. But many persons were not relieved by this treatment because in each case of the pollens causing hay fever there are three or four different proteins in differing proportions. The new treatment consists in desensitizing the patient, not with the offending pollen, but with a solution of the protein, prepared from that pollen causing the trouble. Dr. Harry S. Bernstein, D. C. Jones and Frank A. Csonka, all of Washington, D. C., developed the new treatment.

Chain letters are worthless and should immediately be put in the waste basket. They should not be answered. The postoffice department, the only institution to profit by chain letters through the sale of stamps, is opposed to them and advises people not to answer them.

Be careful as to the stocks in which you feel inclined to invest. There are sound securities, worthy of public confidence and patronage. There are others which are not deserving of confidence or patronage. When in doubt, don't invest, until you have assured yourself, from sources competent to say and disinterested enough to tell the truth.

Notwithstanding all that I have suffered, notwithstanding all the pain and weariness and anxiety and sorrow that necessarily enters into life, and the inward errands that are worse than all, I would end my record with a devout thanksgiving to the great Author of my being.—Orville Dewey.

A task awaits a stone carver at the cathedral at Zacatecas, Mexico, when religious troubles clear up there. The work was started many years ago, but the carver committed a crime and was sentenced to death, then was given reprieve to finish the task, after which sentence was to be carried out. Realizing that his life was safe as long as he carved, he made such an elaborate design that it could not be finished in one man's allotted years, so he finally died of old age and the carving is still to be completed.

A 1200-foot mountain moving at the rate of a yard a day is threatening the Yalta automobile highway skirting the shore of Crimea along the Black Sea. The mountain has been on the move for several weeks. Gangs of shovelers have kept the motor highway clear of loose rocks and dirt which continually slide on the pavement, but it is feared that the mountain is now coming so close to the precipitous sea line that the highway may be upset into the Black Sea just as the summer rush of holiday-makers is about to begin.

More Jews live in the United States than in any other country in the world, according to David Trietsch, a German-Jewish scholar and authority on Jewish statistics. Mr. Trietsch estimates the Jewish population of the world at 18,000,000—an increase of 150 per cent since 1881—and figuring on this basis, gives the number of Jews in this country as 4,400,000, Poland comes next, with 4,000,000, and Russia third, with 3,600,000. Among the world's cities with large Jewish populations, New York leads with 2,000,000, followed by Warsaw, with 400,000, and Chicago and Vienna, with 300,000 each.

We have need of patience with ourselves and with others; with those below, and those above us, and with our own equals; with those who love us and those who love us not; for the greatest things and for the least; against sudden inroads of trouble, and under our daily burdens. . . . In all these things, from childhood's little troubles to the martyr's sufferings, patience is the grace of God, whereby we endure evil for the love of God.

Nor is the faithful cow alone in the job of stabilizing the farming industry. Take the helpful hen for instance: In a single year—1923—the value of poultry products in the United States reached the enormous total of \$1,047,000,000.

During the past year the Gideon Association has placed more than 100,000 copies of the Word of God in American hotel guest rooms. "There are 2,000,000 guest rooms in the hotels of the United States and Canada," says one of the officers of the association. "To date we have placed in them 800,000 Bibles. We will adopt as our objective for next year another 100,000 Bibles."

Uncle Buddie's Good Samaritan Chats

BELOVED SAMARITANS:

I left you last week in Southern California, and on Tuesday morning at five o'clock, July 12, Professor Charles Allen McConnell and Mrs. McConnell and my grandson George and this old sub-hustler left the Robinson home bound for the north. We pulled into the ranch at Richgrove at three p. m. and had two days with the Welch family and they were great days. I think that I have never enjoyed a trip more than we enjoyed the one over the mountains. Brother Charlie McConnell and I had about three religious spells each minute as we went over the tops of those sky scrapers. Well, after all is said and done, it just takes our God to build a great mountain. To get on one of those great mountain peaks and look off for miles into those great valleys and see that beautiful blue and gray and purple something that I can't explain hanging over the mountains and valleys. You can see it and enjoy it to the limit, but who can explain it? Oh, those many colors, some of them with the dark green background and some with the great brown walls and the peaks that point to heaven and many places looking like the doorstep of heaven. For fifty miles it looked like the front yard of heaven. At one point we stopped the car and got out and took a good look over the great valleys and it was simply impossible for me to keep the tears from coming. That was one trip that Brother and Sister McConnell will carry back to the Bethany College stamped on the walls of their brain pan. They will never forget that trip over the mountains on July 12, 1927.

But after two days at the ranch, on Thursday morning at 4:45 the Ford was loaded and Professor McConnell and wife and Mr. Harper Welch and Miss Dorothy Welch left the Robinson and Welch crowd and made a run to the Yosemite valley. I haven't heard from them, but I am sure that they had a fine trip and a great time. On Wednesday night Brother Harper and Dorothy and I made a run to Porterville and I preached for Brother Laing, our fine Nazarene pastor. It was hot to the limit, but such a crowd. My, my, they were there from many places, Brother Dutton from Bakersfield with a fine crowd, and Brother Fear from Linza was there with a fine crowd, and we had a packed house. Then on Thursday night our beloved Brother Graves from the East Oakland church was to open the Young People's Convention and run over Sunday, and from what I hear they had one great convention. On Thursday morning Brother Welch and four of my grandtots made a run back to Porterville and at 8:45 I boarded the north bound Southern Pacific headed for Oakland to give Brother Fred M. Weatherford, our fine pastor, a four days' convention, and we had one fine time together, with fine crowds. I preached for three week nights and three

times on Sunday. We had the Lord on hand to bless us.

The man that is finer and cleaner and better than Fred M. Weatherford will have to be born in the next generation, for he is not alive at this present time. Sister Weatherford and the children were visiting relatives in Oregon and Brother Fred and I were two fine old bachelors. We had one great time. We had with us Brother C. D. Norris from Berkeley the most of the time. On Monday night July 18 I preached for Brother Norris at the Berkeley church. We had a fine crowd and a most beautiful spirit and the service was one that we will remember with delight. At the present time Brother Norris has probably the largest membership in the history of the church, and everything is moving like clock work. Brother C. D. Norris is one of as fine pastors as we have in the Church of the Nazarene. If my mind serves me correctly, at no place where he has been pastor has there ever been more than one vote cast against him; but few pastors have such a record.

Tuesday morning July 19, Brother Norris drove me to the depot and I took the train for Sacramento to preach on Tuesday night for Brother and Sister I. W. Young. My train pulled into Sacramento at 10:30 a. m. and Brother Young met me at the train. We had one fine day and at night we had a large crowd out and a most beautiful service. While I was in the valley I picked up forty-two subscriptions for the *HERALD OF HOLINESS*. On Wednesday morning before leaving for the north, I turned in forty-two subscriptions and \$33.75. During my little stay in California I turned in 226 subscriptions and \$198.75. I got the most of this list in my short conventions and while I was resting. The reader will see at a glance that there is no use of resting, if a fellow can't do something while he is resting.

Wednesday morning of July 20 crawled out from the eastern skies and crawled down from the top of the Rocky Mountains like a lizard crawling out from under the bark on an old chestnut log in the mountains of Tennessee. After a fine breakfast and a good season of family worship Brother Young drove me to the station and at 9:45 my train pulled out from the fine new station in Sacramento headed for Portland. I bade the Youngs good-by, and it was hard to do so as I have known them so long and loved them so good. Just here I want to say that Brother and Sister Young are sacks of salt for the hungry sheep to lick. My, my, but they are great folks; and I predict for them a great year in Sacramento. They are starting off well. We have a fine work in Sacramento, but well do I remember that a few years ago we had nothing on earth in Sacramento but that prince of Christian workers, Rev. E. Mieras, went there from beautiful old Michigan and he

started with nothing but a wagon load of grit and two cart loads of grace and in a short time Brother Ed had a fine work in Sacramento, but I guess that Brother Ed Mieras can come as near bawling out a church in any city in the nation as any man in the Church of the Nazarene. Brother Ed don't know how to fail, and there have been hundreds if not thousands of precious souls saved in Sacramento.

Well, my run over the Shasta Route was one of beauty and loveliness. To me tumbling rivers and melting snow and towering mountains and tall pines and fur and spruce make a great world to travel through. Well, let me testify—saved and sanctified up to the last minute, and blood red and sky blue and snow white and red hot and as straight as a gunstick. Beloved, that is up to the last minute. In love,

UNCLE BUDDIE.

NORTH READING CAMPMEETING

We have just closed what many think to be the greatest campmeeting ever held at North Reading Camp. The attendance was perhaps not as large as in former years on account of rain and cold, but the spirit was great and the results very satisfactory.

A new twenty room dormitory was completed in time for the opening and all camping facilities were taken and many turned away during the closing days of the camp.

Rev. George B. Kulp, Civil War veteran and prince of preachers, was greatly blessed of the Lord and preached with the unction and power of the Spirit, that made the saints rejoice and sent terror to the devil and his crowd. It is blessed to see how God is preserving the youth of this warrior of many battles and crowning his ministry with many souls in the fountain.

Dr. James B. Chapman, Editor of the *HERALD OF HOLINESS*, was indeed at his best, and preached to the great delight of all who heard him.

Prof. C. C. Rinebarger was the director in song and soloist, and that means that the singing was good, but if the writer is to be the judge, the music was far ahead of the ordinary campmeeting singing.

Dr. Chapman was accompanied by Mrs. Chapman and the children, all of whom added much to the meeting. Misses Lois and Grace playing violin and saxophone and Mr. Harold at the piano. With members of choir and orchestra from Malden, Lynn, Lowell, Somerville, Everett, Cambridge and Wollaston, and many other churches of the district, you would only expect just such singing and music as it was our privilege to enjoy.

Rev. H. V. Miller, District Superintendent, was in charge and from the first service labored day and night, with faith,

Eastern Nazarene College

Fall Opening September 13, 1927

WE believe Eastern Nazarene College is an institution to which the people of the eastern part of the United States may look with confidence and satisfaction. The orthodoxy of our teachings is unquestioned; the spiritual atmosphere characterizing our religious life is deep and wholesome; the thoroughness of courses offered here is winning wide recognition; departments are varied and organized in accordance with the highest educational standards; opportunity for self-help is afforded students in an almost unparalleled degree; the faculty consists of men and women of university training, with rich Christian experiences, who have taught for years and have remained at E. N. C. long enough to be united for the highest efficiency for Christian education.

Departments are Varied

In the College department courses are given leading to the A. B., B. S., and Th. B. degrees. The Theological department offers a two years' certificate course and a four years' diploma course. Standard high school work is done in the Academy department. In addition to these central divisions of our organization, work of a very high order is offered in piano, expression, voice, band instruments, and art. To students who have neglected their education in earlier life, our Sub-Preparatory department affords opportunity to prepare for high school or theological work quickly and efficiently.

Opportunities for Self-Help

It is our experience that fully seventy-five per cent of the young people who are seeking for educational advantages must aid themselves during the school year. Eastern Nazarene College offers a fine opportunity for students to defray substantial parts of their expenses during the college year. Fully sixty-five or seventy per cent of our young people are working students and the people of the city are glad to employ them at a good wage.

New Buildings and Equipment

The picture above, taken from the roof of the Mansion, shows our splendid new Ladies' Dormitory. Last years' building program included not only this beautiful structure of fifty-four rooms, but a new modern central heating plant, and provided five new classrooms with equipment throughout. The expenditure of sixty thousand dollars for these excellent facilities was imperative, and places our campus and equipment on a basis of equality with the leading colleges of the holiness movement. We are building again this summer. Through the liberality and kindness of our students we have been presented with a new gymnasium now in the process of erection. In order that this building might be made available



as an auditorium seating not less than eight hundred people, the New England District gave us funds already in hand to enlarge the original plans. When the college year opens, this "Gymnasium" (gymnasium and auditorium combined) forty-eight by ninety-five feet, will be completed and ready to add its advantages to our College. New dormitory facilities are also being prepared, so that we can accommodate with comfort the largest registration we have ever had.

patience and charity to make the meeting unprecedented in every way. There were more than two hundred and fifty who prayed through to definite victory in the altar.

The climax was reached the closing day, the fourth of July, Brother Kulp preaching in the morning on, "Our Citizenship" and Dr. Chapman in the afternoon on, "The Second Coming of Christ." It would be difficult to describe the scenes of that day, with souls seeking the Lord at the altar throughout the day.

The finances came easy, and the Educational and Missionary anniversaries were times of blessing and inspiration, especially the missionary address by Rev. A. H. Kauffman in the interest of our work in Palestine.

G. E. WADDLE, Secretary.

KENTON, OHIO, CAMP

The annual campmeeting of the Sciota Holiness Association of Kenton, Ohio, was held July 7 to 17. The engaged workers were Rev. S. C. Kenyonson of Marion, Indiana, who is a fearless preacher, and yet a sweet spirited, Spirit-filled man of God. The song leader was Robert S. Conley of Fairmount, Indiana. He is a blessed man of God and the power falls when he sings, and people come to the altar without any sermon sometimes. The writer had charge of the children's meetings. Kenton is a hard field and much prayer had been going up for a revival in the spring, and then followed this glorious camp. There was such a good spirit throughout the camp, and twice there was no preaching as souls came to the altar in the opening song

service. The last Sunday morning the Sunday school was broken up by an altar service followed by a love feast of bread breaking. There was victory in the services throughout the day, but the climax came at night. While the special song was being sung the glory of God struck the camp, the altar call was made and fourteen or fifteen seekers came out, and most of them seemed to pray through. Several denominations are represented in this camp. Brother Ed Davis, a former student of God's Bible School is a resident of Kenton now, and he has had a large part in praying and believing God for the defeat of the enemy's forces and building up of the work of God in the city. Pray for Kenton.—Phoebe Pierce, Reporter.



NAZARENE YOUNG PEOPLE'S SOCIETY

D. SHELBY CORLETT, GENERAL SECRETARY



OHIO CONVENTION

July 26th greets Akron Zone N. Y. P. S. with a very successful Convention held at Canton, Ohio.

The morning session was opened by a good prayer service conducted by the Zone Chairman, Miss Jones. The striking characteristic of this and all the services throughout the day was that God's presence was felt in an unusual way. Praise the Lord. Special music was rendered by various young people of the Zone. A Junior Girls' Quartet from the Canton Junior N. Y. P. S. sang the following song, composed by Miss Bates, the N. Y. P. S. President at Canton.

OUR CONVENTION

Tune: I've Been Redeemed.

Our N Y P S Convention's here,
Our N Y P S Convention's here,
Our N Y P S Convention's here,
Canton welcomes you ne'er fear,
All our smiles are out to stay, out to stay.

You'll ne'er get enthused if you don't work,
You'll ne'er get enthused if you don't work,
You'll ne'er get enthused if you don't work,
You'll sit right down and be a shirk,
All our smiles are out to stay, out to stay.

Each member then must work and pray,
Each member then must work and pray,
Each member then must work and pray,
And pull and push the livelong day,
All our smiles are out to stay, out to stay.

The Akron Zone is working hard,
The Akron Zone is working hard,
The Akron Zone is working hard,
To catch the devil off his guard,
All our smiles are out to stay, out to stay.

The young folks on the Akron Zone,
The young folks on the Akron Zone,
The young folks on the Akron Zone,
For the Lord use the telephone,
All our smiles are out to stay, out to stay.

We call our friends both far and near,
We call our friends both far and near,
We call our friends both far and near,
To tell them that the Convention's here,
All our smiles are out to stay, out to stay.

Now we will sing and praise and shout,
Now we will sing and praise and shout,
Now we will sing and praise and shout,
And never more will we dare doubt,
All our smiles are out to stay, out to stay.

Enjoy it now you may, you must,
Enjoy it now you may, you must,
Enjoy it now you may, you must,
And in the Lord put every trust,
All our smiles are out to stay, out to stay.

I've been redeemed by the Blood of the Lamb,
I've been redeemed by the Blood of the Lamb,
I've been redeemed by the Blood of the Lamb,
Saved and sanctified I am,
All my sins are taken away, taken away.

Rev. Davis, pastor of Kenmore Nazarene Church delivered a fine lecture on, "The deeper dip," needed by our young people. He happily surprised us by singing, "There's a new touch of fire on my soul," which came to him as he was riding one day in his car. He stressed the fact that we as young people need a new touch of fire on our souls.

After the lecture, Mrs. Marshall of Arlington St., Akron church read a very delightful paper on, "The influence of a young life."

An inspiring testimony meeting followed until the dinner hour.

The afternoon service was opened by good singing; fine music was furnished by members of the various Junior Societies. This was followed by an excellent lecture on Junior Work by Miss Bonieta Pyle of East Liverpool, after which Miss Bates read the following paper on,

"A NAZARENE FELLOWSHIP MEETING"

"The title! How dry! What can be said of interest on such a topic! I can fairly hear a groan and that terrible settling down in seats as if to endure to the end! Then how my soul longs for talent! Talent of a Galli Curci to hold my audience spell bound, then I would sing this message of importance, my audience would listen, drink it in and heed; or a Bryan, that my oratory would cause the world to stop its mad rush for a time to listen, to think while I expounded the facts of the importance of having a properly conducted fellowship meeting and its connection with a successful society, or even to be a Beethoven or Mozart that as my fingers would touch the keys of the instrument I love, those keys would tell in strains more beautiful than words the sweet message of love and fellowship. Again, I long for the talent of a Millet that I might place on canvas the story that would live down through the ages to proclaim its message. Then the scowler comes out and pointing a finger of scorn says, 'Proud, vain thing, why a Galli Curci, a Bryan, a Millet or who not save to win a name of renown before the world.' My very soul rebels, nay, not so, but I might use those talents for the Master, that the world might be better for my having passed through it. Then comes that still, small voice saying, 'Child, why long for the talents of others, when the little humble out of sight places must be filled with the ready and willing, ready to do the tasks no matter how hard, remembering the 'Lo, I am with you always.'"

How true! We need not the talent of another but a God given, to be ready and willing spirit to do for Him. Willing to do our best, leaving the results with God, and where do we need this spirit more than in our fellowship meetings. We each have a place to fill, and with Henry W. Longfellow, the poet we know,

"Nothing useless is, or low,

Each thing in its place is best;
Strengthens and supports the rest."

But I hear you say, "What can I do to help a fellowship meeting?"

First of all, attend as regularly as is possible, be ready to enter whole heartedly into the business session, don't be afraid to suggest or state your opinion when a question is open for discussion, and then enter just as heartily into the social part of the meeting. If you don't care to play for your own pleasure, enter in to make someone else enjoy it more.

But let me draw right here before your mind's eye a picture of an ideal meeting of this kind. First of all, we will start with the announcement of the meeting. The president steps out quickly, pauses a moment to get the attention, then in a quick, snappy manner and a tone of voice that is business-like and carries with it the impression of something of importance to tell, makes the announcement quick and to the point, and returns to his seat. In this ideal picture every member of the society has filled his nook by giving his best attention. Let us quickly flash our next scene. The hour set was 7:30, we see the members on time, many there early engaged in merry conversation, but all gathered orderly within the room ready at a signal to open the meeting promptly. No one outside or scattered here and there to have to be sent for at the last minute. The clock strikes the half hour, and the president promptly rises, and with the words, "The meeting will now come to order," everyone is at attention, no more conversation, no more laughing or whispering. How interested everyone is! They are all ready to do their part, a hymn is sung followed by the opening prayer, when you can feel that it is not one prayer offered but that every heart is lifted together in prayer and a great wave of fellowship and love can be felt. This is followed by the roll call, when each member responds promptly with a verse of Scripture, no hesitating, all are prepared. The secretary then reads the minutes of the last meeting followed by the reports of the secretary and treasurer, and the various committees. All are listened to attentively, corrections and suggestions made in a business-like manner. We look forward eagerly as the scene is shifted to the discussion meeting, wondering if we will not see the meeting which has gone thus far in such an orderly, snappy fashion, change to sudden tumult, everyone talking at once or else a sudden silence, which so often happens. But no! How delightful! Suggestions have been asked for and how readily they respond to the call, yet in the same good order that has prevailed throughout.

The close comes and we almost feel like saying, "So soon, we have enjoyed every minute until the time has fairly flown."

Let us pause a moment here to clinch, if

possible, the importance of the business meeting. I believe the business meeting can make or ruin a society. A business meeting should be a business meeting, where everyone is held at attention with everything moving. I believe a president can kill a meeting by talking too much, or by allowing too much discussion when the ground has been covered, get a motion one way or another, or table the matter; a member can kill the meeting by showing no interest, paying no attention, and then having to be told what the matter to be voted upon is about because he or she has been carrying on a conversation of his own about trivial affairs.

The scene has shifted—our ideal society has entered into the social part of their meeting and again everyone is taking part in the same good spirit. No wall flowers, all play in the games as though they were having the best time ever. When the final adieu is spoken, there is that something which brings to your mind that old chorus, "Tis the old time religion that makes me love every-body."

We might add a suggestion right here: during the social hour, forget self, enter into the spirit of the game to help the others enjoy themselves. By staying out you may spoil the evening for the thoughtful ones who are trying to make you have a nice time. Whether you have ever given it a thought or not, you selfishly make yourself the center of thought, because some are wondering what they can do to help you enjoy it.

As this convention closes, and we separate to return to our posts of duty, let us do it not with the longing for talents not given us, but with a new determination to push and pull, brighten our corner by doing our very best, do what we are asked to do cheerfully, never saying, "I can't," but always, "I'll try," then go at the job hammer and tongs.

Here's for better, brighter N. Y. P. S. societies having their lights trimmed and burning with their aim ever in view, "Souls must be saved."

The meeting was then opened to general discussion on all topics of interest to the societies of the zone. Special music featured the afternoon service.

The evening service was a time of great blessing and outpouring of the Spirit. Rev. Haynie, pastor of Akron North Hill Church of the Nazarene, brought a wonderful evangelistic message. The convention closed with the salvation of souls.

—Reporter.

SOUTH CENTRAL KANSAS N. Y. P. S. GROUP MEETING

The fifth South Central Group meeting of the N. Y. P. S. was held at Arkansas City, Kansas, June 18 and 19. We had a very good meeting, although some societies were not represented. The Lord was with us for which we are truly thankful. Owing to the fact that our president, Professor E. P. Robertson, was in Mississippi, our faithful vice-president, Miss Edith Lantz of Newton, had charge of the group meeting.

On account of the bad weather our

meeting did not open until Saturday evening, at which time several interesting papers were given. Rev. William Lambert of Newton, sent in a splendid paper on the history of the Nazarene movement. Rev. J. G. Demoret of Arkansas City, addressed us on Sunday morning with a very inspirational message. We were all encouraged to stand true and fight the battle on to victory. Praise the Lord.

We were very fortunate in having with us Mr. and Mrs. Bottenberg, Wichita, who favored us with a number of spiritual songs. God bless their work and may they continue to be used of Him. We greatly regret that our district president, Mrs. A. L. Hipple could not be with us. We all appreciate the untiring efforts she has put forth to help our group. The officers for the group are Professor E. P. Robertson, president; Miss Edith Lantz, vice president; Clarence Warwentin, secretary-treasurer; Dorothy Smith, chairman of program committee.

We, as a group, are trying hard to make a success of our work and if all of the societies will push and pull as some of them are doing, we can go over the top for Jesus. We are very glad to say that the Wellington society was awarded the banner for having the best percentage of their members present. We hope this will encourage them to press the battle harder and accomplish greater things for the Lord.

Our next meeting will be held March 20, 1928. The place has not been decided upon, but we will publish the place sometime later. We hope and pray that our next group meeting may have a very large attendance. We look for the members of our group to be present. Let us pray and do all we can to boost. —Clarence Warkentin, Secretary Treasurer.

WESTERN OKLAHOMA DISTRICT

Zone Four is chiefly composed of country churches and embraces quite a large territory but is alive and doing work for God. Our quarterly meetings are well represented and are a means of inspiration and blessing to all. In our rallies various phases of the N. Y. P. S. work, Sunday school work and kindred topics are presented. We find a study of the history of songs to be educational and quite valuable. Our last rally was held at Alma, Oklahoma, July 19, 1927. The Wesleyan pastor of Alma favored us at the eleven o'clock hour with an inspiring message on "Being Conquerors Through Christ." We are encouraged to press on. Our next rally is to be at Peniel church, October 29.—Mrs. Garsee, Reporter.

QUARTERLY ZONE RALLY, SOUTHERN MICHIGAN

The rally was held all day Saturday, July 30, 1927, at the Highland, Michigan, Church of the Nazarene. We felt the Lord's presence with us throughout the entire day. Brother Wiggs, our zone president, presided in a very pleasing manner. The day sessions were not largely attended, but the few who were

present received help and inspiration from the papers which were read and the discussions following them. Noon and evening lunches were enjoyed in the nearby Dodge Brothers State Park. A wiener roast featured the evening repast. The evening service was the climax of the rally. A debate on the question, Resolved: "That socials do more harm than good," was the principal number on the evening program. The negative side won. Most of the churches of our zone were represented. Plans were made for the work of the N. Y. P. S. zone and officers elected for the new assembly year. God be praised for what we accomplished during the past year.—Benjamin F. Kranich, Reporter.

Sunday School Lesson

August 28, 1927

By M. EMILY ELLYSON

LESSON SUBJECT: Nathan Leads David to Repentance.

LESSON TEXT: 2 Samuel 12:1-10, 13.

GOLDEN TEXT: *A broken and a contrite heart, O God, thou wilt not despise* (Psalm 51:17).

DAVID, though a fugitive during the lifetime of Saul, and though he suffered much in those years of waiting and exile, yet he could trace every step of the way he had come over by the wonderful loving kindness of God for he had been protected and led and honored in a way that left no doubt in the minds of the people of his being in divine order. A resume of his life convinces one of the unrivaled excellencies of mind and heart, the splendid ability of the man as a warrior and statesman, and the superior spirituality that has given not only to his own people, but to the world an imperishable wealth of devotional literature. We could wish that so unsullied a character and brilliant a career might have closed before it had been polluted and darkened by the crimes which form the basis of our present lesson.

We would not make sin a benefit, but living in a world of sin, where every mighty soul must and does meet the onslaughts of the enemy, who frequently does prevail and lays low in the dust someone whom God has stamped for great outstanding service, we believe this candid record of God's Word has in such cases acted as a great impetus to achieve what they see David achieved in his great comeback.

Many great men have been great sinners. Some excuse their corrupt lives on the ground that their position allowed them such indulgence of their nature, though ordinarily it would be wrong. Others hide behind the flimsy excuse of simply satisfying a natural God-given appetite. There is a vast difference between such men and David. Months had passed away since he had committed this great wrong, but they had doubtless been months of agony and remorse if the writings of that time state truthfully his feelings on the subject, and when faced

by Nathan he makes no excuse nor does he try to palliate his heinous crime, but confesses out and cries for mercy. We discover no complaining, whining spirit regarding the punishment which must follow him the rest of his days. All of the noble past could not atone for this one dark crime. God was displeased and David felt it and with deep humiliation he accepts God's terms.

How fearless a man is when standing for the right. Nathan was just a simple prophet of God. No laurels of victory from bloody battlefields rested on his brow, nor did a kingly crown bedeck it. His hand had never held the sceptre of power that swayed the nation, but his conscience was white and pure which made him mightier than the king. Purity clothed him with dignity and gave him kingly authority. But the absence of it made the king to cower like a slave and tremble like a whipped dog before a man whose life was in his hands.

Those who wield the sword of reproof should know how to make their charge prudently. Scathing may come afterward, but prudence should open the charge. David flared out with indignant virtue against the culprit of the parable. How blind he was! He did not sense the presence of the deadly weapon in the hands of the prophet, until with one sudden thrust it pierced his guilty conscience and the king went down at Nathan's feet with the heart piercing cry, "I have sinned against Jehovah." "Be sure your sin will find you out" does not mean necessarily that your sin will be found out, though that is very probable, but it does mean that it will find out you, that is, you cannot sin without suffering in character, though you may sin without suffering in reputation. We cannot take advantage of a fellow being, even though our official position might permit it, and retain those noble qualities that form so essential a part of magnanimous manhood and womanhood. Oh, when will we learn that baseness reacts on the character. The only thing of lasting value we may possess is a righteous character.

"Thou smotest a weak thing and laid it low;

It could not rise and smite thee back, and so

Thou thinkest thou shalt go unsmitten? Know

The Force Invincible received thy blow."

Righteous self-judgment is the first essential to moral life. Those terrible words "Thou art the man" stabbed the very soul of David and let the light in upon his inner nature and he shuddered as he saw in himself the fearful vices of another whom he had condemned. There was no need of bitter invectives for he had spoken his own verdict unawares. And surely if anyone deserved such a verdict David did, for no record in the Bible of cool, remorseless treachery surpasses that of King David in the way he accomplished the death of the husband of the woman whom he desired for his harem. Because he could, he walked into that simple home of one of his faithful soldiers, and snatched from his tender, loving embrace, his one ewe lamb that rested in his bosom, the

mother of his children, and deliberately had the faithful Uriah slain, making orphans of the children and ruining the home in order to gratify his desire when already his harem was overstocked. Surely we see this wonderful man at his worst in this lesson. How are the mighty fallen!

But there is hope for a man or woman who does not pull down the moral law when he violates it. This faithful record of David's life tragedy reveals to us the great truth that a fallen man can, if he will, rise above his sin. There is in this lesson a truth that reaches us today. If God could and did forgive an adulterer and murderer long ages ago, He can and will forgive as heinous a crime today. And yet there are those who believe in the comeback of David, who see nothing good in men today who have committed crime and are guilty of deep sin.

Let us take into account how fiercely men like David are tempted before we sit in judgment on our fellow men. We have noted before his warm nature capable of deep emotion, or of a profound passion. Such a man in high position will face and possibly conquer more temptations in a few short hours, than a man of cold phlegmatic nature, incapable of deep emotion, will meet in a lifetime.

SCHOOL PROBLEMS AND VICTORIES

By J. W. MONTGOMERY

We have just returned from the mid-summer committee meeting for Olivet College which was held in Chicago. To say that our hearts are encouraged does not fully express what we feel and believe regarding our prospects for sending out well-trained, Spirit-filled preachers to keep the old time fires burning over this and other zones. Every report, plan and effort seems to point to deeper spiritually and more effective methods to win souls. What a privilege it is for one who loves God and the gospel of full salvation to give to the limit for the progress and growth of such institution. President Willingham informs us that the past school year brought better support from the churches to keep the school going than any other has ever done. There is no reason why each year should not be better as time goes on. Just a little more than one year ago no one knew that we would have an Olivet College longer than the close of that term of school, and it looks now as though she will open with as many students in September as any other one in the movement.

Trevecca College

While we are rejoicing over the Olivet victory we should not forget our next door neighbor. We should very prayerfully consider the fact that each dollar given for Trevecca College at this time means Two DOLLARS, and it might mean a great deal more than that. The good people of the Southeastern Zone are among the most self-sacrificing in the world, but many of their churches are not strong and some may not be able to raise their part of the Trevecca budget by October 1. Since the time is so short I wonder if it would not be in order for the neighbors to give a little lift and help tide

them over the hill. Fifteen years ago back on the old farm where I grew up a kindly neighbor would run over and assist in getting all the sheep into the barn without an invitation when he saw the storm approaching. Such neighbors linger in one's memory through the years.

Someone said our schools would grow more worldly with the increasing material gains as time passed. I have been in touch with Olivet this year enough to know that if spirituality is not the "key note" of the institution I am not able to detect such anywhere; and I have been told that Travecca has also had the greatest year religiously she has had at all. Our people want to serve God, and our schools are run in order to train them for service. Dr. Henricks is one of the outstanding holiness preachers of our connection and walks close to God. He is giving his very life for the youth of our land, and will spare no means in training them for the work of "spreading holiness" by precept and example. I want a little part in the victory the Southeastern Zone must win by October 1st, and I am sure they can count on the prayers of their neighbors who see that the time is short. For after all, the sanctified people "are all one, that the Father may be glorified through the Son in the world."

FT. WAYNE, INDIANA

MISSISSIPPI DISTRICT

I am glad to report that God is with us in Mississippi. We left Gulf Port last Thursday morning in the midst of a good revival. Mrs. Watson and I spent nineteen days there in meeting, during which time, a number of people prayed through and nine persons united with the church. Brother Virgil Paul and his wife came down from Memphis, and the church called him for pastor, and I left the meeting in his charge and ran home for two days, and on out to Neshoba, where I am now engaged in a revival meeting, and God is wonderfully blessing. A number of people have already prayed through here.

I have heard some old-time shouting here among these Methodists for the last three days. They sound just like Nazarenes.

We will close here next Sunday, and I will run home Monday and on to Columbus, and begin a meeting Wednesday night, August 3.

Brother N. O. Nabors who was called to Gulf Port at the last Assembly, resigned a month ago, and his going away was a great disappointment to the people of Gulf Port. Everybody liked him, and he did a great work while he was there. Brother Virgil Paul, a bright, Spirit-filled young man from Memphis has accepted the pastorate there however, and the people are delighted with him. Sister Paul is also a fine musician, and they are prepared to do a great work in the pastorate.

Brother M. E. Redford, who has been the pastor of the church in Hattiesburg ever since it was organized two years ago, has resigned, to enter the evangelistic field. Brother Redford accomplished a great work in Hattiesburg, during the two years he was there and we are expecting

him to make great progress as an evangelist. He has certainly proved his ability as a pastor. Brother R. A. Thornton, who resigned the pastorate in Richmond Hill Church, New York City, after spending some time in revival work in Tennessee made a visit to his sister in Laurel, Miss., and while he was there, we succeeded in getting him to accept the pastorate in Hattiesburg. We consider Brother Thornton one of the best pastors in the country, and we feel that we are fortunate in getting him into the Mississippi District.

Miss Florence Thornton, pastor at Laurel, is doing a most wonderful work. Since going to that church as pastor, she has changed the tabernacle into a church, seated it and painted it, and she is getting some of the most noble people in that city into the church.

Brother Tate, who can never find a dark side to any situation, is pushing things at McComb, and when we last heard from him, the church was paid out of debt, and they were expecting to buy or build a parsonage right away. Brother Tolbert Bustin, one of the most earnest and untiring young preachers we have ever known, has fought a good fight at Meridian. While he has not been able to build up the membership yet, he has certainly won the confidence of the people, and has secured two nice lots on which to build a tabernacle, and has a good part of the money in the bank to build the tabernacle. At this writing, he and his wife are visiting her people in Arkansas, and I understand that he is holding a meeting while there.

It is most wonderful that while almost the whole Delta was covered in the flood, the only Church of the Nazarene that we had in all that country was never touched by the flood. Brother Coleman is in charge, and is making good progress in the work there.

We expect to put on a campaign in Jackson the 15th of September and continue until it is time to quit.—R. H. M. Watson, District Superintendent.

EARTHQUAKE IN JERUSALEM

Many people are asking us about the earthquake in Jerusalem. For their benefit and for others who are interested, we offer the following information.

On Monday, July 11, there occurred a severe earthquake in the Holy Land, possibly the most severe experienced in twelve hundred years. Early reports placed the loss of life and the damage to property very high. Official estimates after investigation show that about 670 people were killed and three thousand were injured. Damage to property is estimated to be two million dollars. The greatest number of casualties seem to have been in Nablus, the ancient Shechem, and in Transjordan, the land beyond Jordan.

Several places of interest in Jerusalem were seriously affected. The Mosque of Omar, which stands in the Temple Area, was injured. The Church of the Holy Sepulchre was rendered unsafe. The German Hospice on the Mount of Olives received some damage. The mosque and minaret near the traditional place of Christ's ascension were wrecked.

It is a singular fact that no Jews were

killed in the earthquake. They consider it a miracle and the chief rabbis of Jerusalem issued a proclamation calling their people to the synagogues to thank Jehovah for their preservation.

According to correspondence from Jerusalem, our workers are all safe. Praise the Lord. A friend writes, "This afternoon we had a sharp shock of earthquake and the heat is very great. We have just heard that some people have been killed and houses destroyed in the old city." We await further correspondence and in the meantime pray that our work there may not be interrupted. Help us in prayer.—A. H. Kauffman.

THE OUTLOOK IN THE KENTUCKY DISTRICT

In writing a regular, detailed report of the district work one does not have space to say much about the outlook on the district. When people in general think of Kentucky they think of the place where the people shoot and kill each other, which takes place in the mountain regions generally. But there is more than half the state that is as beautiful and fertile and generally level as even California, and I like California and am a booster for that state. However the blue grass region of Kentucky is not surpassed in beauty and beautiful homes anywhere. And no finer people live anywhere than in this great section and the immediate section around it. Then we have some good industrial sections in the east and north that are on a par with other such sections and are filled with as fine people as you will find anywhere. So you see we have a great state and a great opportunity to do things for the Lord.

Our church has had a hard time getting on its feet in this state but thank the Lord it is getting so it can stand alone at least and we believe more than that. One thing that is commendable is the fact that Kentucky has many holiness people in it. Some one said not long since that "Kentucky had sent more holiness preachers into the various holiness movements than any other state in the Union." I am not sure about that, but very likely it is true. There has been a very strong feeling in the past that we should not organize holiness churches in this country, but that feeling is not so strong today nor does it have as many warm advocates as it once had, for time has been a great factor, as it always is, and has proved that the holiness churches that are organized have kept more spiritual and have been able to accomplish more than those good holiness people who have tried it otherwise.

We have organized five new churches this year and will probably get two or three more before the assembly and also will have one or two missions likely. We have kept four tents busy and also some individual tents have done splendid work during the year. But we have done so little compared with what should have been done. We have about thirty cities with a population of over five thousand without a Church of the Nazarene in them or any other holiness church so far as we know. We also have 140 towns with a population of over 1000

without any Church of the Nazarene in them. We also have 125 counties on the district without a Church of the Nazarene. Then we have at least a thousand good communities and small villages that are splendid places for revivals and hundreds of them afford good opportunities for churches so you see we have a great opportunity.

All this may not mean much to some who read this, but to me it means much and has caused us to pray a great deal, weep some bit before the Lord even in the still hours of the night. What we have done in the way of home mission work we have done on \$175.00 for the whole year. But God has helped in a wonderful way. We love the work not merely because this is our home state but because of the great need. Please pray for Kentucky.—L. T. Wells, District Superintendent.

MANITOBA-SASKATCHEWAN DISTRICT ASSEMBLY

The Twelfth Annual Assembly of the Manitoba-Saskatchewan District of the Church of the Nazarene is now a matter of history; but as we look back upon those busy days and recount the work that was transacted, the beautiful spirit that prevailed and the wonderful manifestations of God's presence, we are made to rejoice that it was our privilege to attend this meeting and also address ourselves to the duties of the future with a stronger confidence that God is with us and leading on the battle in this great country.

The inspiration and blessing that our presiding officer, Dr. Goodwin brought to this assembly cannot well be estimated. His preaching each day at 11 a. m. and also in the evening was truly owned of God. On Sunday, the closing day, the Holy Spirit was with us all day. The morning service especially will never be forgotten by those present. It seemed that God came so very near and the entire congregation was moved and melted.

Numerically the church made advancement in all departments this last year: the church members, Sunday school, W. M. S. and N. Y. P. S. One new local W. M. S. and two local N. Y. P. S. societies were added.

In the elections, offices fell to the following; Rev. Geo. Biernes, District Superintendent; A. C. Metcalfe, District Secretary; Mr. E. C. Chamberlain, 1265 Retallack St., Regina, Sask., Dist. Treas.; Mrs. Welch, District Deaconess; Mrs. W. O. Fisher, Dist. Pres. W. M. S. and Rev. H. H. Tromburg, Pres. of Dist. N. Y. P. S. God gave us some splendid leaders to push the battle on this section of the front and by His grace we mean to keep in step with the Holy Ghost.

The assembly was entertained by the youngest church in the District, at Regina. Our retiring District Superintendent, Rev. M. J. Jones, was on the ground early and assisted the local committee in caring for over seventy delegates and visitors who came to the Assembly. All seemed to enjoy themselves, and they expressed it in many ways, one of which was to accept the invitation of the Regina church to meet with them again in 1928, if Jesus taries.

—A. C. METCALFE, Reporter.

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NEWS AND NOTES FROM HAMLIN DISTRICT

FROM DISTRICT SUPERINTENDENT CAGLE

We have been very busy and happy in our great work for God and souls. The Lord has enabled us as a district to prosper on every line. There have been great strides made in every department of the work. Our faithful pastors have done a great work, and have been marching forward ever since the assembly in building new churches and parsonages. We have some plans on foot to put some good substantial buildings on the district and to raise up some strong new churches. We have not been as much concerned this year about raising up new work as we have in resurrecting old ones. We have been able by the help of our faithful wife, who is our district evangelist, to bring back to life some of the little struggling churches and put them on their feet with good sacrificing pastors, who are pushing them on to victory.

With the efforts of good evangelists and faithful pastors we are having revivals all over the district and despite the hard financial slump, we believe that we shall come up to the assembly with our membership greatly increased, and most of our churches over the top with their apportionments up in full. When we think that it is just about three months until the assembly, we want to urge all of our pastors to push this matter of finances to the limit and all come to the assembly with the best reports that we have ever had. I am convinced that we have some of the most self-sacrificing, thorough going, everlasting boosting, pastors and evangelists on this district that it ever has been my pleasure to be associated with. God bless them—they will put things over for God and souls or die in the attempt.

I would not forget our faithful laymen who stand by the stuff and make the money to carry on this great program. If it were not for them we preachers and evangelists would have to quit, for they are the ones who pay the bills. May the good Lord wonderfully bless and prosper them both in soul and body.

Our school at Hamlin is taking on strength and bouyancy under the able leadership of the new President, Dr. B. F. Neely, and our motto is "Watch us grow." Texas is the largest state in the union and able to do things. Great things are being planned of which we will write more fully later.

We have just closed at Post one of the greatest N. Y. P. S. and District Preachers' Conventions that it ever has been our pleasure to attend. Our young people under the able leadership of our District President, Rev. R. M. Hocker, the paster of Plainview, are marching on with the tread of a conqueror. We feel that our young people are our greatest asset. We were indeed fortunate to have with us in this great meeting one of

our General Superintendents, Rev. J. W. Goodwin, D. D., to do the preaching for this great occasion. His messages were great and unctious and the young as well as the older will carry the aroma of them down through the coming years. There were good papers read by the pastors and evangelists and many things brought out through discussion that will stay with those in attendance.

It was our pleasure a short time ago to visit beautiful Rest Cottage, where our dear Brother and Sister Roberts are doing such a great work for God and fallen humanity. Everything was going on like clock work, and I ask all the readers to pray for dear Brother Roberts whose health is very poor. He is away now on a rest in Wyoming trying to regain strength for the battle. I take this method of urging all of our pastors to be sure to bring up all the apportionments for that work as early as possible. So on we go, everyone doing his or her best and God will do the rest, and I am sure that we will have success. I covet the prayers of all the readers of the *HERALD OF HOLINESS* for the success of this great district.—H. C. Cagle, District Superintendent.

McLEAN, TEXAS.

I took this place at the assembly last fall at Lubbock, knowing it was somewhat run down as they had not had a pastor for some time. When I got here I found six members and they badly discouraged, they told me that they could not support me and thought it best for me not to remain. After much prayer I asked them if they would object to my staying with them and supporting myself, and they said that I could stay. I moved my family here from Amarillo and got work in Amarillo seventy miles away and started in.

All through the winter I preached every Sunday morning and Sunday night; and in the early spring I organized a Sunday school and God began to bless. I then secured our District Evangelist, Mrs. Mary Lee Cagle, for a meeting. Our beloved District Superintendent, Rev. H. C. Cagle, was with us part of the time, and with Miss Stella Roby to lead the singing, we had a host. The human leaders were fine but best of all God came on the scene from the very first service, and the services swept on in power until the close.

There were about forty professions of regeneration or sanctification. When we closed the meeting we had twenty-four members and others have come in since making now twenty-eight. We have now enrolled in Sunday school sixty-eight and have a very fine N. Y. P. S. with 28 members. The attendance is good at all the services, and we are looking up and pressing on to better things. This is my first year's experience in the pastorate, but I am in the battle to stay until Jesus

says it is enough. Pray for us.—W. Hickman, Pastor.

ABILENE, TEXAS

We are glad to report a continual presence and manifestation of the God of Israel in our midst. We are having some of the best days of our lives in the service of God and the church. Yesterday being the Sabbath was a high day with us in the morning service, the shekinah glory settled down on the service, until there was rejoicing among the saints, and weeping among the unsaved of the congregation. At the close of the service, the sacramental service was engaged in, and as the emblems representing the broken body of our Lord, were given there were tears of joy, and utterances of re-consecration to Christ to be seen and heard. The service climaxed with a general old-time campmeeting shout that filled the building and surroundings. The climax of the evening service was the salvation of a man of middle age praying through in the full salvation way.

Our Sunday school is going on in a very acceptable manner, notwithstanding the hot weather, vacation time, etc., that usually take the attendance down. It continues to progress with our good Sunday school superintendent, M. A. Matthews, in charge. He is proving to be a real Sunday school superintendent indeed, the kind we believe to be God-ordered. Our prayermeetings both at the church and cottage are times of refreshing from the Lord and are well attended. Our work in the N. Y. P. S. is doing splendidly with Brother Raymond Ball as president. Many encouraging things are coming their way, and "It can be done" seems to be their motto. Our juniors are one of the great assets of our church, and they are putting "Pep" and push into their work, with Sisters Henslee and Virden as their successful leaders.

Our Woman's Missionary Society seems to be gathering a greater vision and they are doing a great many things to help the work of the church and gladden the hearts of the orphans and needy. We appreciate so much the work of this part of our church.

For all blessings received we give to God all the glory, and pledge our loyalty and co-operation to Him. We covet the prayers of our great Zion as we onward go.—V. B. Atteberry, Pastor.

HILLSBORO CHURCH

We are glad to report victory through the blood. We shall give only a partial report of our work since coming here last assembly. When we arrived here in November we found our people very badly discouraged because of the financial condition of the country, and the outlook was anything but promising, so we saw that from a material standpoint we were up against a real proposition, but we had

assured our District Superintendent, Rev. H. C. Cagle that we would do our best to get the church on its feet again. Many were the problems that confronted us, and seemingly there was no way to remedy the situation, but with faith and confidence in the God of the battle we entered upon the task.

Our Sunday school was almost run down and no interest among the teachers that was manifest, yet they were very anxious to see something accomplished, so we called the church together and arranged for a Sunday school board, and started to work. Our Sunday school superintendent did her part well until the year was out, then we were fortunate in getting our former superintendent to return and take his place at the helm of the school, and since that time our school has more than doubled and the interest is increasing, and new teachers have been dug out and are at their places with the experience of holiness and are doing a great work among the classes. Our regular services have been attended by a larger number of people than at any time since we accepted the work. There have been a number prayed through at our regular services, as many as five and six at one service, and some of the best material in the church has been saved at our own altar.

We had our dear District Superintendent and wife with us for two weeks in February, and God gave us a real good meeting with souls in the fountain. Their work was of the old time type. We have just closed a real good meeting with Evangelist Rev. T. M. Scott of Arizona, whose preaching was of the John the Baptist type that gave us some real salvation work. While we did not see the visible results that we wished to, yet there was a settling down among our own people that helped them to really get their feet down on the Rock of Ages.

Our people are encouraged and have a greater vision than ever before of the possibilities of the church. We are expecting to see the salvation of souls in the few weeks remaining of this assembly year. We are standing on His promises. Pray for us that we may be able to win many for the Master. Yours for sacrifice or for service.—N. Edward Scott, Pastor.

AMARILLO, TEXAS

God has wonderfully blessed our efforts for Him here in this field. In the last two years we have seen over seven hundred bow at our altar for prayer, and many of them have been saved or sanctified for which we praise God. Many that were afflicted have been healed by power divine. We have seen men who came on their crutches go away with their crutches in their hands, shouting the praises of God. We have seen the withered arm healed, the blind to see, and the deaf to hear. Glory to God, He is the same today.

Two years ago when we came here we only had a small church valued at \$6,000 with no parsonage. Now we have a church fifty by seventy, with Sunday school rooms, with nice parsonage of six rooms modern. The value of our property now is safely \$25,000, with only three thousand dollars debt on all. Our mem-

bership has trebled in the last two years and we now have over 150 members. The Amarillo church is growing each week, and we are united and blessed in our great work for God and the church.

We just closed a fine meeting conducted by the pastor and the local workers in which God gave us twenty souls. This meeting was held in a new district and only one person that had been coming to our church was at the altar. Nine fine people were at the altar the last night and all prayed through. We took two into the church, with prospects of several more later. Our next revival begins August 18, with Rev. I. M. Ellis as evangelist, and Miss Stella Roby as choir director. Pray for us.—A. K. Scott, Pastor.

SEBRING, OHIO, CAMPMEETING

The 1927 Sebring Campmeeting has gone down in history as one of the best ever held since the camp's inception in 1905. It was characterized by a spirit of unity and prevailing prayer, and souls prayed through to reclamation, pardon or purity in almost every service. It was truly a blessed season of refreshing from the presence of the Lord. There is no other camp like Sebring camp. It holds a unique position in the great holiness movement. The campside—a beautiful grove of stately maples surmounting an eminence originally known as Quaker Hill, was given by George E. Sebring to the cause of God to be held in trust by the Sebring Campmeeting Association so long as it was used for the "spreading of scriptural holiness." Within the past year the donor, Mr. George E. Sebring, of Sebring, Florida, passed on to his reward, but his works are still following him. In recent years the burden and responsibility of the camp has largely fallen on the shoulders of Mr. and Mrs. W. L. Murphy. They have given unstintingly of their time and money for the maintenance and growth of the camp, that God's people might have a place to come and feast, and hungry souls might hear the good news of a full salvation.

The workers for this year were C. W. Ruth, Dr. H. C. Morrison, Joseph H. Smith, T. M. Anderson, Lawrence Reed and Prof. and Mrs. Kenneth Wells. The Young People's services were under the direction of Mrs. Joseph H. Smith and Miss Janie Bradford. Children's services were conducted by Miss Grace Ruth, daughter of Evangelist Ruth. Many of the children and young people prayed through to a definite personal experience in these services, and it was felt that these meetings were highly profitable.

Rev. C. W. Ruth was the very efficient platform manager for the camp. He saw to it that the machinery of the camp kept running smoothly. All friction was avoided by giving the Holy Spirit the greatest freedom and by keeping on hand a good supply of the "oil of gladness" to lubricate the working parts.

The preaching was of a very high order, given in the power and demonstration of the Spirit, and God saw to it that His word did not return unto Him void.

The singing under the efficient leadership of Prof. Kenneth Wells, Director of

Voice at Taylor University, was inspiring and uplifting. Two new grand pianos were loaned to the campmeeting by the Schoch Studio of Alliance and at these pianos presided two of the most wonderful evangelistic pianists in America, Miss Edwina Wilson of East Liverpool, Ohio, and Miss Thelma Atkinson of Upland, Indiana.

There were many visiting preachers and singers whose presence added inspiration and blessing to the camp, and who in return found refreshing for their own souls. The scope and influence of the camp is broadened by the encouragement that is given to the various phases of the holiness movement. A welcome is extended to the representatives of the holiness schools and colleges, subscriptions are taken for the various holiness papers, and substantial financial support is given the Chinese Missionary work of the National Holiness Association.

Some idea of the far-reaching influence of the Sebring Campmeeting may be had from a census which revealed the fact that thirty-two different denominations and nineteen different states were represented in the attendance of the camp this year.

One thousand dollars was pledged for the enlargement and improvement of the Children's and Young People's Tabernacle. Plans are being made for even a bigger and better camp next year. The date will be July 13-22.—Reporter.

LATE WORD FROM CHINA

Brother L. C. Osborn, writing under date of July 13th tells of the need of continued prayer for the Chinese Christians in the interior at this time. Let us not forget these faithful ones in this time of persecution.

"There has been fighting around our headquarters for more than a month. The majority of our people have been protected by the Lord for which we praise Him, but word has been received to the effect that one Christian has been killed by the soldiers, and that five others were bound and suffered at their hands. This is not open persecution of the Christians because they are Christians, but they were mistaken for members of the Red Spear Society. We trust that you will encourage the people as much as possible to pray for the work at this critical time. The future of the work in China depends largely upon the prayers of the saints. If the Christians in the interior ever needed prayer it is now. Many of them feel that the time of their persecution is drawing near. This of course will mean a sifting and a purifying of the church which will work out to God's glory in the end, but very hard to endure at the time. The prayers of the folks at home will help to soothe their aching hearts."

Last week's HERALD OF HOLINESS was "imense." The article by A. M. Hills was worth the cost of the paper. Every Protestant should read that and absorb it.—George Douglas, Mo.

I look forward eagerly each week for the coming of the HERALD OF HOLINESS. I prize it because of the high standard which it holds up.—Mrs. Conner, Idaho.

NEWS FROM WASHINGTON-PHILADELPHIA DISTRICT

BLOOMSBURG, PA.

On July 10th we closed our four weeks' tent meeting at Mifflinville with Brother Price doing the preaching and Brother Carey and wife assisting by singing. The last week our former pastor Rev. J. H. Parker of Washington came up and preached for us. Brother Price and Brother E. C. Krapf exchanged pulpits on July 17th, and the people were surely glad to hear Brother Krapf; the church was well filled with friends both morning and evening. We are now holding a tent meeting at Lime Ridge with Brother George Nichols doing the preaching and Brother Price assisting. The people of Lime Ridge seem to be hungry for the gospel and are turning out well to the services. The spiritual condition and also the financial condition of the church has been remarkable considering the usual tendency to fall down during the hot months. We also were privileged to have with us Prof. R. Wayne Gardner on July 20th who brought a timely message on "Mastery" and Brother Ryder, pastor at Lansdale, brought us greetings from the Lansdale Nazarenes. The people from Bloomsburg are anxiously waiting for the time to begin the District Camp at Leslie, as great things are expected at campmeeting this year.—Reporter.

PHILADELPHIA, PA.

Though not having reported for awhile, we are in the battle still. Our meetings have been very good, and people have been helped. We have had one revival meeting since the Assembly with Rev. Chas. Stalker as our evangelist. This proved a great blessing to the church, and a goodly number were saved and sanctified. We appreciated the splendid co-operation of the Christian and Missionary Alliance folks during this meeting. A goodly number of subscriptions to the *HERALD OF HOLINESS* were taken then and some since. We gladly recommend Brother Stalker to our people. He is one of the finest men we ever met and labored with and we expect to have him again. We were glad to have District Superintendent Maybury with us last week, and he brought us a great message, and the blessings of God were upon us. Our regular attendance is fair and new faces are seen in our midst. We are believing God for victory on every line.—G. W. Gottshalk, Pastor.

BARTON HEIGHTS CHURCH, RICHMOND, VIRGINIA

God has been blessing us here. The revival services held during the month of July, with Rev. John Donaldson of Rio Grande, N. J., as evangelist while handicapped by vacation season and a hot spell which affected the attendance somewhat, was withal a gracious time of refreshing and victory. Brother Donaldson's preaching was enjoyed by all, and

we hope to have him with us again under more auspicious and favorable conditions. He put himself into the preaching of the Word, and we know that much seed was sowed. Since reporting last we have taken in several new members. Last Sunday night a young woman, a nurse in a nearby hospital, attended our services for the first time, and heard her first sermon on holiness. Like all good Christians who are walking in the light and living close to God, she responded to the first invitation and sought and found the "blessing" in a most beautiful way.—B. H. Maybury, Pastor.

LEHIGHTON, PA.

The saints here are still pushing ahead. The attendance has been real encouraging of late. God has manifested Himself in a wonderful way in our meetings. The children's prayermeetings have increased in attendance instead of falling off, in spite of the hot weather. Both district and general budget money is coming in beautifully, praise the Lord! About one hundred dollars was given in cash and pledges on our "district home missionary day." Six hundred dollars has been sent to our General Treasurer, M. Lunn, by two of our members, whose names are in the Book of Life, the interest of which is to be used for the support of a heathen child until Jesus comes again. Glory to God! These last two items were given in addition to the budget money, which we expect, by God's help, to raise in full, and over if possible. Rev. J. M. Price, pastor of our good people at Bloomsburg, Pa., and the undersigned, exchanged pulpits on July seventeenth, which turned out to have been a very fine thing. This preacher's heart was much blessed and greatly encouraged in having the precious privilege to look into the faces of the friends and members of the church whom it was his happy lot to serve in other days for five blessed years as pastor. In every way I was made to feel at home, and not the least of which was a great love-offering at the evening service, which was unexpected, yet greatly appreciated. Blessed is any man who is the pastor of such a people. Brother Price was made a great blessing in his ministry to our people here. His work, as pastor at Bloomsburg is much appreciated and very successful. To God be all the glory.—E. C. Krapf, Pastor.

CAPITOL HEIGHTS, MD.

It has been some time since I reported through the columns of the *HERALD OF HOLINESS*. I am glad to say, since our District Assembly held at Darby, Pa., I have been engaged in a continuous warfare that has taken every moment of my time. I do not wish to give an exaggerated report. I have not seen the visible results of my aim and desire; however,

I can conscientiously say that God has been with me and blest my soul, and I am convinced that the efforts put forth will not be lost. Our congregation is increasing. We have five churches in Capitol Heights, including our own, and we have the largest Sunday forenoon attendance of them all. But best of all, God is verily with us and I want to testify that I still hear from heaven, and am blessedly conscious that the blood of Jesus Christ, the Son of God cleanses, and that the Holy Ghost is a living, abiding reality in my heart. The fight is on, perilous times are here, the furnaces are over-heated; but let us not bow down to the discordant note of fame at the sacrifice of truth, and the smile of our God.—D. W. Sweeny, Pastor.

TRENTON, NEW JERSEY—After much difficulty we finally have our tent campaign going. The attendance is very small, but praise God, it is increasing. The pastor is doing the evangelistic work. Many men in Trenton are out of work. This makes it hard on the church here. The pastor would be glad to help some of the district churches in their annual evangelistic campaigns.—G. W. Andrews, Pastor.

IDAHO-OREGON DISTRICT ASSEMBLY

The Idaho-Oregon District Assembly recently held at Nampa, Idaho, was the fifteenth in the history of the district. The region constituting this Assembly District was originally a part of the Northwest District when it was of such tremendous proportions as to include ten or twelve northwest states and Canadian provinces. The district was organized as such with only four or five churches and with a variable membership between two and three hundred. Yet despite the fact that the territory embraced has been in the pioneer stage of development during these years and the population has been more or less transient and is still comparatively sparse, the district has twenty-four organized churches with a membership of over 1300 and several tentative organizations.

General Superintendent Williams was the president of the Assembly, which means, of course that the business was dispatched with efficiency and harmony. His lectures to Christian workers given each morning previous to opening the business were sagacious and searching, making a profound impression and contributing much to the inspiration of the Assembly.

Nearly 150 members of the Assembly were present with many others in attendance. The unity of spirit and purpose which has characterized the Assemblies, and indeed the general work of the District for the past several years was

manifest in this Assembly also. This is undoubtedly due to the undisputed and efficient leadership which the district has enjoyed during that time. The Assembly verified its judgment of the past by unanimously re-electing Rev. A. E. Sanner to the office of District Superintendent for the fifth year. This was the tenth time in Brother Sanner's experience that he has been elected to the District Superintendency on the nominating ballot. Under his administrative leadership the district has grown in every proportion and shall continue to do so.

The reports of the pastors indicated a ministry of solidification and establishment during the past year. A number made no little sacrifice in order to maintain their work, and practically every report gave evidence of heroism and faith on the part of both pastors and people.

Though there were a number of changes in the pastoral arrangements, only two places remained to be supplied. There was a considerable number transferring both to and from the district. One ministerial member of the Assembly had transferred to his higher home. The personnel of the Assembly has changed to a large extent in the last few years, but some of the members of earlier years, such as Doctor O. M. Winchester, remain, whose service and place make them outstanding as landmarks in the history of the district.

The present valuation of church property is over \$80,000 with only a little over twenty per cent of that amount covered with indebtedness. Both the general and district budgets were raised in full, though a small amount was late in reaching the treasurer. The total raised for all purposes was \$54,917.00.

Northwest Nazarene College made an encouraging report. Its enrollment was the largest it has ever known. The faculty is to be enlarged and strengthened for the coming year and the indications are that it will enroll the largest student body ever assembled at N. N. C.

The current finances of the College are in an improved condition. Rev. J. C. Henson has been secured as business manager and with the organization of a Finance Committee and the outlining of a plan that seemed to meet with general approval, the liquidation of the capital indebtedness appears to be nearer realization than ever before.

The Missionary Sanitarium gave a report that grew voluminous in the delineation of deeds accomplished. The new hospital building has progressed to a point where only a few thousand dollars more will give a completed structure. This has been accomplished without incurring any indebtedness whatever and the larger portion of this has been raised outside of the church.

Reports made by the Assembly Committees were filled with practical advice and glowing enthusiasm. Many of them set an ethical and spiritual standard worthy of the emulation of every Nazarene. Doubtless pastors would find them valuable helps to maintaining the desired standard if read occasionally to their congregations.

A quantity of books and pamphlets were provided for sale by the Publishing

House. These were all sold by or under the direction of Doctor Williams.

Doctor R. T. Williams, J. G. Morrison and J. C. Henson were the preachers of the Assembly. The singing was done chiefly by Mr. John Mandler, president of the District Young People's Society, though others ably assisted him.

The Assembly marks the close of a progressive and prosperous year. But hope springs anew in our hearts and we believe that it also marks the beginning of a better, fuller, richer year in divine grace and blessing. To this end we purpose to labor, in His Name and for His sake.—Reporter.

CHURCH NEWS

EVANGELIST W. E. LYTLE—"Just closed a good meeting with Rev. R. V. Starr, Lansing, Michigan. More than one hundred persons were at the altar. Many outstanding works of grace. To God be all the praise. We have August and September open. Write us at Wilmore, Kentucky."

EVANGELIST JOHN BRIECE—"We just closed a great two weeks' meeting at Oologah, Oklahoma. We were both pastor and evangelist as they have no pastor. God worked in a marvelous way. Thirty-one souls found God. Eighteen prayed through on the last Sunday of the meeting. We organized a Young People's Society with thirty-two members. They have called a pastor paying a good salary, and good parsonage. God is still on the throne and still answering prayer. Sister Mabel Hutchin was song leader."

WALDRON, ARKANSAS—"We closed a good meeting July 19 with Rev. J. W. Bost of Peniel, Texas, as evangelist, his daughter Miss Noma as song leader, Miss Dallis as pianist. Brother Bost is a fine fatherly man. He preaches the old time gospel, handling sin with ungloved hands. There were twenty-nine professions, some very hard cases. If they stand true it will be a great blessing to the work. There were six adults joined the church. There were large crowds, and some hungry souls we expect to pray through yet. Brother Aycock and wife slipped in on us one night to the delight of all. Thank God for the old time gospel, and men that will preach it straight."—Mrs. G. E. Leming.

EVANGELISTS V. L. AND N. O. NABORS—"We closed a revival Sunday night near Houston, Mississippi, in the Massadonia community, where Brother I. D. Farmer and Brother John Saxon and others have fought and won victories in the past. We had good crowds and the best of attention from the first. The break came at the eleven o'clock service Monday, and there were twenty-five prayed through either for pardon or purity. We are in the midst of a revival at Mt. Peniel, the oldest Church of the Nazarene on the Mississippi District. The folks say that fourteen preachers have gone out from this church to bless the world. But so many have moved away that there are but a few left to tell the story. We had

good crowds to have two other meetings in progress in the neighborhood. One young lady knelt at the altar and prayed through last night. Don't forget to pray for our work on the Mississippi District."

PASTOR K. M. LEWIS, PAULDING, OHIO—"Olivet Church of the Nazarene is getting on its feet again after some very hard fought battles, financially and spiritually. Recently Rev. W. W. McCord of Sale City, Georgia, who came to the Ohio District from the Wesleyan church, at the Troy Assembly gave us two weeks of stewardship meetings and God is enabling us to look up, "forgetting those things which are behind," and we are "reaching forth unto those things which are before." Our church received a vision under Brother McCord's inspirational messages and we are now determined to have complete victory through the blood. Sixteen subscriptions to the HERALD OF HOLINESS were sent in. We believe Brother McCord to be a safe and sane but radical preacher of New Testament experience and can recommend him to those desiring a meeting whose benefits will be lasting. Our new pastor has been on the field about two months, coming to us from eastern Iowa. Pray for Paulding church."

PASTOR W. D. SHELOR, BILLINGS, MONTANA—"The writer has just ended his first year as pastor of this church. We are getting ready now to attend our annual assembly at Jamestown, N. Dak. Our heart is full of genuine praise to God for His blessings of the past year. One year ago I landed here from Pennsylvania, a stranger in a strange land. It did not take us long to get acquainted and the good people soon made us feel at home. Our friendship has grown and sweet harmony prevails. The church has had a splendid year in every respect. Thirty-eight good folks have been added to the church roll; forty-nine to the Sunday school; a splendid increase in the attendance at church services; offerings for all purposes during the year, \$76.13 per member; district budget fully paid and general budget more than twice paid. A W. M. S. was organized in the course of the year and is doing some very fine work. A summer Bible and missionary school was conducted in our church for four weeks of June and July. Miss Alice M. McClellan from India was the instructor and did some great work among the boys and girls and young people. We never heard so much Scripture quoted in a single meeting as on the closing night of the school. Eternity alone can ever reveal the true worth of such a school. God has sent us three most gracious revivals during the past year with the following workers in charge: Dr. and Mrs. J. G. Morrison, Mrs. Edith Whitesides, Rev. H. N. Haas and Mrs. Stella B. Crooks. Thank God for such workers as these, and praise Him for the scores of souls that sought pardon and purity under their messages. Our regular services have been blessed with seekers, as many as ten at one service. The spirituality of the Billings church has greatly increased and we feel that an unusual opportunity faces this church right now. Never have so many strangers attended our services

as this summer. Hungry hearts abound. Victory is assured through Jesus Christ our Lord. We are pressing the battle. Feeling much improved in body and courageous in soul. Hallelujah!"

CHAMPAIGN, ILLINOIS—"The work of God moves on under wonderful anointing from the Mighty One. The keystone motto which I adopted for my life and ministry years ago has again been verified by the Church of the Nazarene in Champaign: 'People who do know their God shall be strong and do exploits' (Dan. 11:32). I will try to be modest and conservative in reporting the progress of the work here, and even then some of my readers may be tempted to believe that I am overdrawing the picture. But if you could come and be with us here you would declare like the Queen of Sheba the 'half has never been told.' During the winter months we had two good meetings; one with Rev. Oney of Ashland, Ky., and one with Rev. Edna Wells Hoke, of Peoria, Ill. The meeting with Brother Oney was good, and could be considered a success in every way. He is a wonderful evangelist, and our people loved him, and the Lord greatly blessed his ministry to our church. Sister Hoke's meeting brought splendid results, and we have reaped wonderfully from her ministry during her meeting in February, and since the meeting closed we have continued to see results. Our next evangelistic effort was with Rev. John Fleming of Ashland, Ky., from July 12 to 24. It is putting it mildly to say that I have seen nothing like it since our work has been in Champaign. I shall never forget the wonderful outpourings of God upon us as people and preachers. The crowds were wonderful from the beginning, and the interest increased steadily as the meeting progressed. It is estimated that there were about 1,500 people in the services the last night. A goodly number were at the altar from night to night, hundreds of new friends were made for the cause of holiness, and a splendid class taken into the church. The evangelist and singer were well paid, and the church gave the pastor a love offering the last night of the meeting. The church has purchased a house and lot across the street from the church location, which will be used in the future as parsonage, and plans are now being drawn up for a new brick tabernacle. The church has given Brothers John and Bona Fleming a unanimous call to hold a revival as soon as the tabernacle can be completed. On the last Sunday afternoon Rev. John Fleming raised \$2,000 to start the tabernacle. A most wonderful spirit of harmony and fellowship prevails among us. Pray for us."—H. B. Garvin and wife, Pastors.

EVANGELISTS LEWIS J. AND EDYTHE RICE—"At our last report we were in a meeting at Osage, Oklahoma, with our good pastor, Rev. Scroggins, and his good people. This was a hard fought battle but with it all there were some that found God. Our next meeting was a short stay with Rev. I. D. Farmer at Cleveland, Oklahoma, where we had great crowds and good interest. Rev. Barlow of Hominy, Oklahoma, with his orchestra was a great help. Prof. Willard Davis also sang

to the delight of all that heard him. The Cleveland church is coming up the road. Brother Farmer and his people are together, the church is well thought of in the town and surely there are great things ahead for them. We went next to Jipsey Camp, Oklahoma, for two weeks; we had plenty of rain and bad roads, which hindered the meeting some. From Oklahoma we went to Benton, Illinois, for ten days with Rev. U. V. and Agnes Urschel where we had the largest crowds they have had for about three years. This was our second meeting with Brother and Sister Urschel, who surely know how to make the work move on. Our next meeting was at Whitcomb, Wisconsin, and God poured out His blessings upon us there. There were seekers at almost every altar call, wrongs were righted, confessions made, people gave up their tobacco, and in all it was a good meeting. From there we went to Mattoon, Wisconsin, with Rev. J. J. Gough and his good people. God gave us another great time with seekers at almost every call. While there Sister Rice had her tonsils removed; she is getting along nicely for which we praise God. I left Sister Rice in Chicago, Ill., while I closed a meeting that had been going on for some time at Olney, Ill. Rev. G. N. Mitchell and Rev. R. Banning started this meeting and did a good work. From Olney I came to Flora, Illinois, where we are having a good meeting. A number have been at the altar, and one more week to go. Remember us when you pray, that God will keep us humble and on fire for Him and busy in His service. Anyone desiring our services write us 2923 Troost Ave., Kansas city, Mo."

EVANGELIST R. F. WHITEHURST—"It has been some time since I have reported but the Lord has been with me and has given me some victories along with the battles, and I praise Him for both. Closed a fairly good meeting in Soperton, Ga., June 5th, and there is a fine opportunity for the organization of a Church of the Nazarene in that county seat, if the Home Missionary Department of our Georgia District could go in with a follow up campaign this early fall. Beginning June 12 I engaged in district tent meeting work on the New York District, and for five weeks following the date we, Rev. H. C. Stebbins and wife of Syracuse, N. Y., and I, battled in the interest of Bible holiness in the city of Elmira, N. Y. This tent has been placed for the purpose of eventually organizing a local Church of the Nazarene in the above city. The meetings are continuing with Rev. Stebbins and wife in charge and pastors of the district to come in and lend their aid until this work is finally accomplished. I leave the full report to be made by the District Superintendent at his pleasure. I am now on my way into Arkansas to first hold a camp at Magnolia, Ark., 'War-nock Springs Camp' August 4-14. From there I go to Yellville, Ark., for a tent meeting Aug. 16-Sept. 4, hoping to bring about the organization of a Church of the Nazarene in Yellville. The district and the Superintendent, Rev. Oliver, will co-operate and give the financial backing. Let all Nazarenes pray that we may have a real victory and a strong organization

as the result. After our District Assembly (Kentucky District), Sept. 7-11, I will be open for meetings wherever desired, and will be arranging my slate for the fall and winter. Will be glad to arrange date for meeting with those desiring my services. I might say that I am open for a pastorate as the Lord may lead. I have had many years in pastorates. My home address is Wilmore, Ky."

BETHANY, OKLA.—"The work here is indeed under the divine approval, if progress is any sign, and we sincerely believe it is. 'Progress' is not only the watchword but it is a reality on every side. Although it takes more than \$300 each Sunday to meet our expenses yet we have just closed the forty-fifth month without one penny of deficit and every bill has been paid. Often people write us and ask how we do it. Our only answer is, 'God helps us and our people tithe.' No service is spoiled with special offerings and the making of pledges. The plates are passed both morning and evening and when the money is counted we find God has honored His own financial plan. We believe if folks obey God and tithe He will do the rest. The building program is moving steadily on. A new brick college building is being erected which will contain twelve large rooms and will cost \$25,000. This building is greatly needed to help care for our rapidly growing college department of the school. Our pastor, Rev. A. L. Parrott, has just had the privilege of moving into a splendid new parsonage. This building is also of brick, modern in every sense and contains seven rooms and cost \$4,000. At the beginning of the assembly year we planned to raise our church membership to seven hundred and we have just about already reached our goal. Our Sunday school and our N. Y. P. S. under the able leadership of Rev. C. H. Wiman, are moving on to great accomplishments. The spiritual tide is good and the attendance has not lagged. We are indeed grateful to God for His spiritual blessings, and our midweek prayermeeting is a thermometer that shows the height of the spirituality. There never is time for all to testify who wish to, and from three to fifteen are on their feet a greater part of the time waiting for a chance. The morning services on Sunday are indeed times of spiritual feasting, while the evangelistic services at night are fruitful. The eight, cottage, group prayermeetings held each Wednesday afternoon are indeed cooling stations; the folks get blessed and come to the prayermeeting at night to spread the heavenly glory. They also aid in the house to house visiting during the week which is proving a blessing to the people, for in a church of nearly 700 members it is impossible for a pastor to do all the visiting that needs to be done. At the present time the pastor has planned for these groups to make a canvass of the entire town and find out the spiritual condition of each member of the family, whether every child is in Sunday school or not and how many members of the family belong to the church. Special arrangements have been made so that any case needing the immediate help of the pastor can be reported at once. We are truly grateful to God for His blessing upon us,

and our highest aim is to keep in the center of His will and have a church where souls can find God.—Anna M. Logue, Reporter.

PASTOR HARRY CARTER, ST. BERNICE, IND.—"We are glad that we can still report victory here. We recently closed a tent meeting with Rev. C. B. Fugett, of Kentucky, as the evangelist. God came on the scene and gave victory although the battle was a hard one. Many precious souls prayed through in the old fashioned way. We had a great closing service on the last Sunday night with about thirty seekers at the altar. Brother Fugett preached under the anointing of the Holy Ghost and his messages gripped the hearts of the people. He was truly a man of God and greatly appreciated by the people here. Miss Mildred Tucker, of Bluffton, Indiana, helped in the singing. Her messages in song were a great blessing and inspiration to the people. The church here is moving on to victory. We are closing this assembly year with both the spiritual and financial condition of the church in good shape. Pray for us."

PASCO, WASH.—"For the past year we have been doing real pioneer work. It may seem strange to say pioneer work in a place like Pasco but that is the real nature of the work here. The progress has been slow and many discouraging things have confronted us, yet God has given us a few souls and an interesting Sunday school for which we praise Him. It is worth the effort to see the young folks getting saved. We went in our car visiting those who did not attend Sunday school, soliciting clothing for those too poor to come. Now they are saved and making good. Had it not been for the faithfulness of three good Nazarene women and one man, who is not a Nazarene, so loyally standing by us both with money and prayer we might have been tempted to give up. But they had the vision for Pasco and did not forsake us when the battle was the hottest. Some get visionary, but that is not a vision. These folks had the vision and proved it by their loyalty to the pastor and the cause. We recently closed a meeting with

Rev. J. T. Hatfield but the devil put on a carnival and a chautauqua which naturally drew the crowds to some extent. But unfortunately Brother Hatfield was sick and a little inclined to be pessimistic, therefore, the meeting was a disappointment rather than a success. But the end is not yet and we expect to press on to greater things in the future. Expect to some day report a good Church of the Nazarene in Pasco. We covet your prayers."—Lutie M. Kohnenberger, Pastor.

HILLSBORO, TEXAS—"We are glad to report victory in the name of Jesus, who has never lost a battle. This meeting was the first effort this church has ever made to reach the more prosperous class of people from a financial standpoint, and it was more of an experiment on that line to see just what we could do in reaching these people with the true gospel that would save them from all sin. We did not see the results visibly that we wanted yet we are not in the least discouraged with the efforts put forth. We were able to put the cause of holiness before the people in a different light than ever in the history of the church because of the manner of preaching of the evangelist. Never in the history of this local church has an evangelist preached with such certainty that the public could take no offence at the message. People who have lived in the city for thirty years said that this evangelist was the only one that had left other churches out of his messages and preached the old truths of the Bible that would meet the needs of the human heart. The first eight days of the revival was conducted in a new section of the city and there were not the crowds that we wished to see, but God spoke to many hearts and there was seed sown that we trust will bring forth fruit to His glory. Then we moved back to our church and God got to a number who had been in a backslidden condition and helped us to get them to the Lord for pardon and some into the experience of holiness. Our church was greatly benefited by the messages of the speaker. We wish to say that it has been our privilege to hear almost all of our leading evangelists, and with due respect to all and without casting any reflection on them, as they are all good, I have never heard one that would excel our precious brother, Rev. T. M. Scott from Arizona. His messages were filled with love and tenderness and yet they were freighted with the mighty truths of the Bible that men felt they were on the threshold of eternity and to refuse would be to turn the Savior away, perhaps to have Him never return. Our people will not soon forget this man of God. We plan to have him with some of the best singers to return in the coming spring to spend one month in our great campaign to put the Church of the Nazarene over in Hillsboro. Our God is able. We are at this writing in a battle with our precious brother Rev. A. L. Smith at Stamford, Texas, with good prospects for a gracious revival here. After this meeting August 15 we go to Snyder, Texas, for a meeting there. We need your prayers that God will be glorified with our service for Him. Rev.

T. M. Scott is the preacher, the writer and his daughter Irene are the singers, and Miss Florence McMahan is the pianist in this campaign here and at Snyder, Texas. Pray for us."—N. Edward Scott.

SCIENCE HILL, KENTUCKY—"A two weeks' revival with Brother and Sister Will Nerry of Spokane, Washington, closed Sunday night. The house was packed full and many people attended these services. Brother Nerry's messages from the Word and Sister Nerry's messages in song were enjoyed by all. You should have heard the saints shout. Thank God for Brother and Sister Nerry. Several were saved, sanctified or reclaimed, five memberships with us and more to follow. The evangelists left Monday for Highway, Kentucky. As they go over this land, let us pray for their success."—Eliza Baugh, reporter.

EVANGELIST B. M. KILGORE—"I closed a good meeting last Sunday night with the Nazarenes of Portales, New Mexico. We had twenty-four to pray through in the old time way. The battle was hard, but the workers held on and prayed, and God helped the evangelist to put the gospel plow down. The fire fell and the church was wonderfully encouraged. The pastor is a young man, but full of the Holy Ghost and faith and his wife stands nobly by his side in the work of God."

EVANGELIST I. M. ELLIS—"We closed out with great victory at Abilene, Texas, last night. We had a hard fight, but closed with blessed victory. The altar was crowded with seekers and many happy finders the last service. The crowd was large, many standing who could not get seats. Rev. V. B. Attebery is the pastor. He has received fifty-five into the church in ten months just in the regular services. He will receive a nice class as a result of this campaign. Professor L. C. Messer had charge of the singing, and he did it just about right. Messer is a great singer. We opened the 28th annual camp here this week. I have recovered almost completely from my breakdown. I feel happy to be at myself again. I am entering the evangelistic field with greater faith than ever before."

"Where Are The Nine"

Do you recall what Jesus said concerning the lepers who had been cleansed, only one of whom returned to give thanks? We were reminded of this occurrence when receiving the following letter from Mrs. L. A. Lanham, Lake Alfred, Florida: "Please find enclosed a check for four dollars for eight books *Behold He Cometh*." Then followed six addresses of relatives and instructions to send a copy to each and two to herself. This dear sister had been blessed and helped by the book and returned to secure copies for others whom she wished to help. But where are the multitudes who read and enjoy and forget to put that reading matter into the hands of others?

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PASTORS ARTHUR AND RUTH JONES, Eldon, Mo.—“Just closed a successful campaign with Sister Della Walker of Piedmont, Mo., in which ten professed Christ in saving or sanctifying power. At the close of the revival three men united with the church and the Sunday following two nice ladies united with us to push the battle in the quest for souls. Others are looking our way; we are expecting another family to join Sunday morning. If the meeting had continued another week we are sure there would have been much more accomplished. The town seemingly was stirred as never before for some time. No church would make a mistake in calling Sister Walker as evangelist or pastor. Immediately following the campaign we went to Capps, Mo., for a meeting with Rev. C. W. Sooter, in which some sought and found God. Brother Sooter is a big hearted man and surely gives the devil some hard blows. Our next meeting will be at Mt. Pisgah schoolhouse. We are

going to the assembly with an increase of membership and spirituality in the church. Rev. E. J. Fleming of Kansas City, visited our church over the last Sabbath and gave two inspiring and helpful messages to us. There was a nice crowd to hear him, especially Sunday evening. Those who read these lines please pray for the church at Eldon.”

EVANGELIST J. S. WALLACE—“Just closed a meeting with our church at For-dyce, Arkansas. This was a hard fought battle, the class was small and the devil contended for every inch of ground, but our God whom we serve is able to defeat the enemy's plans. After days of prayer God came to our rescue and we had the privilege of shouting in the face of the enemy for God gave us the victory over him. Several souls were at the altar and almost all of them were either reclaimed or sanctified. To God be all the glory. We had quite a battle with the ‘tongues’ people, but God helped and after a few nights they ceased to come. Our co-laborer in this battle was Brother James Decamy, who led the hosts in battle of song. Our precious Brother T. C. Grigsby, the good pastor, stood by us fine. Our next battle will be with our church at Beech Grove, Ark. Pray for us.”

DENVER, COLO., Lowell Boulevard church—“Wish to report that God is with us and has given us a fine start on the new assembly year in this battle for souls against the devil. The first Sunday in this assembly year God marvelously visited us and we had sixteen souls seeking Him during the morning and evening services. Brother J. W. Wells, of Plum Valley, brought the message in the morning service, with eight souls seeking God and Brother H. N. Land, of Lamar, brought the message in the evening service, with eight more seeking God. So far this assembly year we have had nineteen seekers and we believe God has just begun to work with us. We are looking forward to a great outpouring of the Holy Spirit in our midst and believe God is going to move in upon us with an old time revival. We are asking, and seeking and knocking for it and He says we shall receive, find and it shall be opened unto us. Bless His name! Strangers are coming in and attending our services and they always promise to come back. We give God all the glory. Our Sunday school is flourishing. A week before last Sunday we had 111 in Sunday school and last Sunday we had 121, which is the highest number we have ever had. The previous high mark was 119. We are expecting our Sunday school to reach the 200 mark before next District Assembly. We have everything to encourage us and look forward to. The community is fast building up and we expect to get them into our church by the help of God.”—W. W. Glenn, Pastor.

LYTON SPRINGS, TEXAS—“Closed a very glorious tabernacle campaign here Sunday night with Evangelist Holland London. Pastor Lawson Brown was song leader. Many seekers and happy finders and a goodly number came into the

church. Finances for evangelist came easy and a splendid love offering for pastor was given. Large crowds in attendance.”—Reporter.

EVANGELIST EARL E. CURTIS—“God gave gracious help in the presentation of divine truth at the Pasadena Camp. Large crowds, goodly number of seekers and some real finders. My next meeting is at Oakland, August 14 to 28. Then I come back to Glendale for a campaign with the Nazarenes of that place, Rev. Henry Shiedeman, pastor. These are good days to my soul. God is helping me hew to the line, and the straighter and more radical I preach, the more He blesses my unworthy heart.”

EVANGELIST L. L. ISAACS AND WIFE—“We are glad to report victory through Jesus' blood. After closing our six weeks' campaign at Denoya, Oklahoma, the Lord led us to Idabel, Oklahoma, where we began a battle against the power of darkness. But the Lord came in power, and gave us a blessed victory there. We are now at Hartford, Arkansas, one of the hardest places in the state, a dead church needing to be resurrected. However there are a few real Nazarenes here. We are looking to God for victory.”

CARROLLTON, KENTUCKY—“July 24 closed a two weeks' revival in the Pilgrim Holiness Church. Rev. J. A. McClintock of Richmond, Kentucky, was the engaged evangelist. Every service was owned and blessed of God, several souls were saved or sanctified during the meeting. God gave us the best revival that we have ever had. Wife and I came here two years ago, and built a cement block church and parsonage combined. We are at the present time somewhat in debt on the church, but have been able to raise over two thousand dollars by subscription and cash, and expect to raise the rest in the next few weeks. We never can know the results of the revival until we come to the judgment. We can heartily recommend Rev. McClintock to any pastor or camp to be a safe, sane, old-fashioned gospel preacher that wins souls to Christ. We covet the prayers of the HERALD OF HOLINESS family.”—J. Orvan Keller and wife, Pastors.

PASTOR L. A. REED, LONG BEACH, CALIFORNIA—“On June 5 we left our good church at Long Beach, California, for the East. Traveling with Mrs. Reed, we reached our eastern school at Wollaston, Massachusetts, in time to be the commencement speaker for the class of '27. To our surprise we arrived at what appears to be the estate of a millionaire, beautifully located in a picturesque suburban town, near the city of Boston. To say that Eastern Nazarene College has the most beautiful campus in the holiness movement would not be an exaggeration. Given the most courteous treatment by President Nease and his fine faculty, it is needless for us to say we enjoyed ourselves. A fine, new three story brick dormitory graced the campus as the latest addition, while a large gymnasium was in the process of construction. With such a remarkable start and the friend-

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ship of the state to acquire recognition, and with a constituency one hundred per cent behind them, E. N. C. is destined to have a glorious future in our movement. From Wollaston we went to New York where we enjoyed a brief stay with our parents. Then we headed north up the Hudson River to the New York District Camp at Beacon, New York. From the very first the presence of God was manifested. At 6:30 a. m. prayermeetings God blessed the people. The attendance started with twenty-two at this early hour and closed the last Sunday with eighty-six. Beautifully located in a hilly grove of maples and oaks, with about seventy-five tent houses, and fifty privately owned bungalows, if properly advertised, this camp will be one of the greatest in the country. District Superintendent Ward and his fine group of preachers stood loyally by us in our ministry, and many souls found God who might otherwise have been lost. We then came back to our California church and found the fire falling and our people blessed under the efficient ministry of Rev. L. N. Fogg who supplied for us while we were away. We have settled down again in the work and expect a great year of salvation and evangelism. You who expect to come to California this winter, be sure and locate at Long Beach and you will not be disappointed. In closing let me say that we stopped off at Kansas City and any Nazarene who does not see our new Publishing House has missed a great deal. It is the best ever and Brother Lunn is to be congratulated. God bless him."

PASTOR-EVANGELIST MRS. NANCY GALBREATH—"We have just closed a meeting at Glensfork, Kentucky. Services were held in the Methodist Church, but not under their supervision. A woman preacher was a novelty to them, so they came from far and near. Several nights the house could not hold them all. The spiritual tide was very low, in fact, very near zero. We could only get two women to lead in prayer, so we had to do most of our praying, personal work and altar work alone, and lead singing part of the time, and occasionally a special song. But God blessed and helped us to win the confidence and respect of the people who are mostly Campbellites and Methodists. I never labored in a place where they treated a preacher nicer or fed better than those good Kentuckians did. If we could have held on three or four weeks, I believe a strong Church of the Nazarene would have resulted. There were several seekers and some good victories during the eleven days we were there. I asked no money for myself but that offerings go to help lift the debt on my church at Columbia, which I am trying to save. They gave for my church, but on the last Sunday insisted on giving me a love offering. I am a pastor at present, but the evangelistic field is my calling and after our assembly I plan to give full time to evangelistic work. Husband will continue to do pastoral work, however. I have an open slate after January 1, and will be glad to hear from any church or community wanting my services. I am a graduate of Olivet College. I especially invite calls

from the Indian sections as I am part Indian and carry a great burden for my people. Address me Columbia, Kentucky."

BROWNLOW CHURCH, OKLAHOMA—"We are glad to report victory here. The Lord is blessing and encouraging our hearts as we press on in His service. There is a beautiful spirit of peace and harmony coupled with zeal and faithfulness that exists, that also portends a deep sense of spirituality. We just closed a fifth Sunday rally with preaching by Brother Cargil of Jester, Brother Meador, and Sister Carter of Dodsonville, Texas. God wonderfully blessed us, seekers were both saved and sanctified, they shouted and praised God until we thought we were in an old time campmeeting. We are pleased and encouraged with the prospects of the coming year, and we are looking for better results and fuller manifestations of God as we labor for Him. Our revival begins August 19, Brother

W. H. Linn, evangelist. We are expecting the Lord to set the country on fire for holiness. Pray for us."—Willie Snow, Pastor.

HAMMOND, INDIANA—"The Hammond church is now closing its third year with E. E. and Ora J. Turner as pastors. We have had some wonderful revivals in the three years with souls praying through to victory. How wonderful when a church is in the will of God and the world is on the outside. God has blessed the Hammond church with His mighty presence. We have seekers in our regular services including prayermeeting and have around one hundred in our mid-week prayermeeting. Our pastors are not only concerned about our local church, but their vision reaches out to the ripe fields that are around us, and as a result they and our local preachers have succeeded in establishing a Church of the Nazarene in three towns around us, and the work is still spreading. Our Sunday

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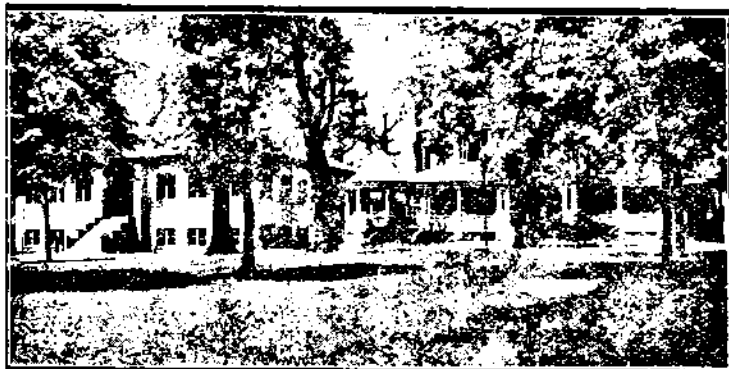
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school is growing each year and is far better than the year before and the end is not yet. We are in excellent shape financially, having raised about forty thousand dollars in the three years of Brother and Sister Turner's pastorate. We are almost out of debt on our new church and are planning on building or buying a parsonage soon. We have a fine Young People's Society with about eighty active members and a fine lot of future Nazarenes in our Cradle Roll Department. Our Home Department is doing great work, and all this in face of the fact that Brother Turner had a nervous breakdown and has been ill a large part of the time during the last year and a half. No doubt if he could have been able to push the battle there would have been still more victory for God's cause, but Sister Turner heroically shouldered the double burden, and we marched on from victory to victory. We are sorry to lose Brother and Sister Turner, but on account of his health he feels he will have to leave the pastorate. After he rests and regains his health they will enter the evangelistic work. I am sure God will bless them in that line of work."—Luther S. Reynolds, Reporter.

EVANGELIST PERRY ROOD—"I am glad to report that the Lord has given us in the seven meetings which we have held since our last report, seeking souls at an altar of prayer at about every service either for pardon, sanctification or healing and scores have been happy finders it seems. Praise the dear Lord, that He is giving clearer cases of regeneration, holiness and healing every service which makes us love Him to the full extent of our heart. For it isn't the great number of seekers that count (while we like to count them), but I find that what a Spirit-filled and led pastor wants is souls getting clear in their experiences of full salvation, for such make real additions to the church. I have helped and worked with some of the godliest pastors, evangelists and people I have ever seen in the last meetings. One fine Church of the Nazarene has been organized, another one ready for organizing when the District Superintendent, Brother Gibson, gets to it. We are now in a meeting at Waterloo, Ohio, where, we hope, another shall be begotten. Praise God. Pray for me, I must be all and in all for God and for souls. I love this way, my church, my brethren. Any church, people, or pastor wanting a meeting anywhere we would

consider coming for expenses and free will offerings."

PASTOR FLETCHER GALLOWAY, Pueblo, Colorado—"The Lord is blessing in the church here and we feel that we are making progress. We have just closed a week's Bible Conference conducted by Prof. J. B. Galloway of Olivet, Illinois. Prof. Galloway spoke each evening on the book of Revelation and each afternoon on the book of Daniel. Then each evening at 6:45 he conducted a training class for those interested in some special line of Christian work. Altogether it was one of the most profitable weeks the church has enjoyed for a long time. The studies in Revelation and Daniel were simple and clear. No far-fetched, highly imaginative interpretations were used but just the plain meaning of the text. The interpretations were always made through a chain of other Scriptures dealing with the subject. Those who attended the services said that Daniel and Revelation had become new books to them. Several said that it was the very best series of Bible studies they had ever heard. The church here is planning two summer campaigns in other sections of the city. One is to open next Sunday in the south part of town, in an old fire station. We are praying that it will be a real FIRE station before the meeting closes. We have a great opportunity here in Pueblo, a town of 70,000 population. In fact we are only getting ready to commence to start to occupy our territory."



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TELEGRAMS

CABLEGRAM

CAPE TOWN, SO. AFRICA
Enroute home. Gracious seasons at missions.—Fitkins, Bresee.

LANSDALE, PA.

Fifty new subscriptions to the Herald of Holiness pledged by Lansdale Church toward thousand desired from Washington-Philadelphia District on forty thousand campaign, secured in June, but going so well we kept on. To date seventy-five subscriptions. Next move, at least five hundred Heralds of Holiness each month in Lansdale homes with parish news on back page.—C. E. Ryder, Pastor.

(Note: This telegram which was published in our issue of July 27th was punctuated in such a way as to be misleading, which we regret. The seventy-five subscriptions were actually secured.)

GREENSBORO, NORTH CAROLINA

God is still blessing and leading on in the Carolinas. Organized church at Fayetteville, N. C., with good class. J. M. Daniels and Sykes, with workers, putting on second meeting. Pastor arranged for. Other meetings at Columbia, S. C., Asheville, Belmont, N. C. Pray for these. To God be all the glory.—Charles M. Harrison.

ALBUQUERQUE, NEW MEXICO

New Mexico District Camp, August 18 to 28, changed from Hagerman to Clovis, New Mexico. Bring camp equipment. Tents reasonable.—E. E. Hale, District Superintendent.

WINNIPEG, MAN.

Manitoba-Saskatchewan District Assembly closed with victory. Dr. Goodwin's messages blessed of God. District showed increase in different departments. The writer was re-elected District Superintendent, but resigned to re-enter the pastorate. Ready to accept call in the United States. George Biernes appointed to the superintendency.—M. J. Jones, 420 Agnes street.

ASHEVILLE, NORTH CAROLINA

God is still blessing and leading on in the Carolinas, for which we thank and praise Him. We organized a nice class at Mt. Hebron, North Carolina, Sunday, August 7. H. A. Hadley called pastor. We are in our second meeting in Asheville, North Carolina. Join us in prayer for work here.—Charles W. Harrison.

ANNOUNCEMENTS

NOTICE—Kansas District W. M. S.—On Tuesday, Aug. 23rd, preceding the Assembly the W. M. S. of the Kansas District will hold its annual meeting at which all business will be transacted, including reports and election of officers. The morning session will begin at nine o'clock, the afternoon at two o'clock. All societies take notice and have your delegates present for this meeting. Sister H. F. Reynolds plans to be with us from the 22nd to the 25th. Do not miss this treat.—Mrs. R. E. Dunham, Corresponding Secretary, District W. M. S.

SPECIAL NOTICE—The Board of Examiners of the Kansas City District calls attention to the action of last Assembly found in the printed minutes, page 12. In order to carry out these instructions, the Examining Board will meet on Tuesday, beginning at 9 a. m., Aug. 23rd. All examinations must be given on this day so our report can be given to the Assembly on the following day. Those coming after Tuesday for examination will have to wait for another Assembly.—Geo. S. Owen, Secretary.

NOTICE—On account of change of plans I shall have some open dates from Aug. 23 through September.—Evangelist Lynn Jones, Gen. Del., Ashtabula, Ohio.

PLEASE PRAY for mother of four children who is seriously ill, that God will completely heal her body, also that her husband will be converted.

NOTICE—We are going to continue in the evangelistic work and are now arranging our slate for the fall and winter. Any one desiring our service as preacher and singer address us 519 East Eighth St., Hutchinson, Kansas.—Arthur Morgan and Reuben Bridgewater.

NOTICE—New Mexico State Camp-Meeting Changed: Because of the epidemic of Infantile Paralysis in the Pecos Valley, it has been necessary to change the campmeeting from Hagerman to Clovis. Remember the date and the place. This is a real opportunity to hear Rev. Bud Robinson, Dr. Neely, the Saxophone Quartet and the visiting preachers from other districts. Come prepared to camp on the ground. Tents can be secured at about \$2.50 each, for the entire ten days. Aug. 19 to 29. Meet us there for a great campmeeting.—L. M. May, Secretary.

NOTICE—I am desirous of knowing the whereabouts of Mr. and Mrs. T. C. Harbin. Last heard from they were in Fresno, Calif. Anyone knowing their address, please write at once.—Mrs. E. A. Gilmore, 402 5th Ave., Butler, Pa.

NOTICE—I am now located on the Northwest District and am booking dates for meetings for the fall and winter. If any pastor or church should want my services, please communicate with me at Dayton, Wash. I can have several workers with me to sing, play the piano, and supply our people with the best holiness books and otherwise help make the campaigns what they should be. We are to open a campaign at Condon, Oregon, September 15, and several others are in the "planning."—J. W. Slaton, Evangelist.

NOTICE—W. M. S. of Michigan District: The annual meeting of the W. M. S. will be held at the Nazarene camp grounds at Indian Lake, near Vicksburg, Mich., beginning August 29 at 1:30 p. m., and all day August 30. Rev. and Mrs. Kauffman will be our missionary speakers. Let every member and officer be on hand for the opening service.—Mrs. C. J. Studt, District President.

RECOMMENDATION—Rev. C. A. Condon, Olivet, Ill., is now entering the evangelistic field. Brother Condon has been successful pastor on the Chicago Central District. He will do good work. Let us use him. Address him Olivet, Illinois.—E. O. Chalfant, District Superintendent.

RECOMMENDATION—Rev. G. H. Shaffer of Bluffton, Indiana, is planning to enter the evangelistic field after September 1, and I take this opportunity to say that he is a ministerial member of the Indianapolis District, and that any pastor or church wanting a godly and safe evangelist will not make a mistake in calling him.—C. J. Quinn, District Superintendent.

NOTICE—Kentucky District: The District Assembly will convene Sept. 7-11 at Lexington, Ky. Dr. John W. Goodwin will preside. We will also have the Vaughan Quartet. Let all delegates and pastors be sure and be present. Do not forget that each delegate is to pay four dollars to help bear the expense of the Assembly. Let each pastor take this matter up and arrange for same at once. The church is located at the corner of Seventh and Shropshire Sts. Please write Rev. W. T. Mason, 791 Magoffin St., if you are planning to attend, so entertainment can be arranged. Do this today, please.—L. T. Wells, Superintendent Kentucky District.

RECOMMENDATION—Rev. Mason Lee, who has very successfully pastored our church at Huntington, W. Va., for the past year, is returning to his favorite field of labor, which is the evangelistic

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field. Brother Lee has done evangelistic work for a number of years and has had good success. Write him at once as he is slating meetings already to begin after the District Assembly. His address is 535 31st St., Huntington, W. Va.—L. T. Wells, Superintendent Kentucky District.

RECOMMENDATION—Rev. F. V. Taylor, who was pastor of our church at Jeffersonville, Ind., for some time had to resign and return to his home in Kentucky, on account of the very serious illness of his wife. He is now ready to enter the evangelistic field. His wife's health has greatly improved. Brother Taylor is well known on the Kentucky and two Indiana districts as well as others. He is a very successful evangelist. We have known him for many years and can heartily recommend him. His address is Hislope, Ky.—L. T. Wells, Superintendent Kentucky District.

REQUESTS FOR PRAYER—Prayer is asked by a husband for his wife, that she might be healed in body and mind;

by a brother in Arkansas for bodily healing; by a wife for the salvation of her husband; by a sister that she might learn the whereabouts of two boys; by a sister for the salvation of her loved ones; by a brother in Mississippi for the healing of himself and family.

NOTICE—The Assembly of the Kansas City District will be held at Webb City, Mo., August 24 to 28, General Superintendent Goodwin presiding.—N. B. Herrell, District Superintendent.

CAMPMEETING CALENDAR

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. Hester Peck. For further information, address E. O. Walden, Yuma, Colorado.

August 19 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 Redmen and visiting preachers. For information, address J. R. Moore, R. D. 1, California, Ky.

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

August 19 to 28, Thirtieth Annual campmeeting, Main Spring, 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, 807 East College, Blackwell, Oklahoma.

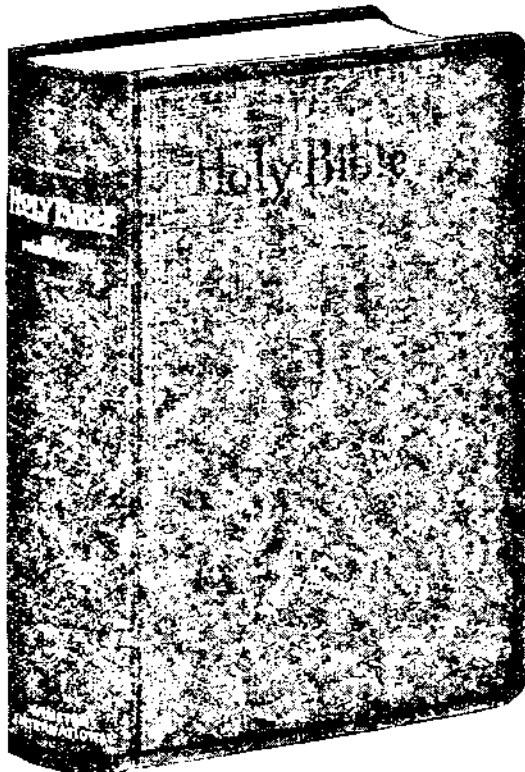
Aug. 26 to Sept. 4, Circleville, Ohio. Mount of Praise annual campmeeting, under the auspices of the Churches of Christ in Christian Union. Workers: T. P. Roberts, Howard W. Sweeten, Chas. L. Slater. Corresponding Secretary, Rev. E. A. Keaton, 421 N. High St., Chillicothe, Ohio.

August 26 to September 4, Thirtieth 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, 618 South Hall Street, Princeton, Indiana.

August 26 to September 4, Twenty-sixth annual Campmeeting, Eastern Indiana Holiness Association, Cleveland, Indiana. Workers: J. T. Hatfield, G. Arnold Hodgkin, Wright Brothers, Miss

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47 Jē'sus saw Nā-thān'a-el coming to him, and saith of him, Behold an Is'ra-el-ite indeed, in whom is no guile!
48 Nā-thān'a-el saith unto him, Whence knowest thou me? Jē'sus answered and said unto him, Before that Phil'p called thee, when thou wast under the fig tree, I saw thee.
49 Nā-thān'a-el answered and saith unto him, Rā'b'bi, thou art the Son of God: thou art the King of Is'ra-el.

disciples believed on him.

12 ¶ After this he went down to Cā-pēr'nā-ūm, he, and his mother, and his brethren, and his disciples: and they continued there not many days.

13 ¶ And the Jews' passover was at hand, and Jē'sus went up to Jē-ru-sā-lēm,

14 And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting:

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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 E. Barr, Secretary, Route 3, Winchester, Indiana.

August 28 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. Croggs, President.

August 31 to September 11, Millport Campmeeting of the Alabama District, Church of the Nazarene, Millport, Ala. Workers: Allie and Emma Irick, Mrs. H. A. Forester, H. O. Shelton, Rev. H. H. Hooker and wife, Rev. W. Platt and wife. For information, write Rev. P. M. Covington, President, Jasper, Ala., or J. L. Shelton, Millport, Ala.

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.

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September 4 to 12, Hayhurst camp, Elem Grove community, ten miles north of Chillicothe, Texas. Workers: Bud Robinson, J. E. Threadgill, Marvin Paylor. For information, address Rev. J. S. Emmert, Pastor, Quanah, Texas, Box 843.

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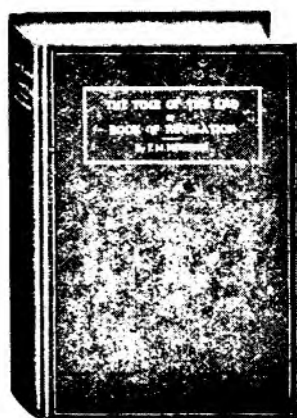
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