

# HERALD of HOLINESS

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WHOLE NO. 1214

## Marah and Elim

General Superintendent Chapman

**I** SRAEL was but a little way on the road to the promised land when they came to Marah where the waters were bitter (Exodus 15:23).

But their next stop after Marah was Elim, "where were twelve wells of water, and threescore and ten palm trees"—a well for every month of the year and a palm tree for every year of life—"and they encamped there by the waters" (Exodus 15:27). They just passed through Marah, but they camped in Elim—the Christian way has more roses than thorns, the sweets are more abiding than the bitters. "Weeping may endure for a night, but joy cometh in the morning" (Psalm 30:5).

Sorrow and joy can never be completely reconciled, but they are forced to live in the same neighborhood. He who starts to the promised land will encounter sorrows that he never knew before and such sorrows as others do not have. Take the sorrows that come from the procrastination of a loved one; or the bitterness that results from the partings of the way when a companion chooses the broad and you the narrow road; or the weeping that attends the blasting of fond hopes for those for whom the heart is burdened and broken. Ah, yes, there are Marahs on the way. And this not considering the bitter waters of physical affliction, economical poverty, intellectual conflict, and social maladjustment—others know these Marahs as well as we.

And we cannot truthfully say that there are no Marahs on the way to heaven. Take a leaf out of Paul's diary: "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down but not destroyed." But Elim is always just ahead. "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory. Let us pass through Marah and camp by the wells under the palm trees at the Elim of God's mercy and grace.

## HERALD OF HOLINESS

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### LAY PREACHERS

**G**ENUINE revivals have always been characterized by an increase in the number of lay preachers. As the holy flame leaps from heart to heart, the new spiritual experience must find expressions in testimony and praise. After the great effusion of the Spirit on the day of Pentecost and the persecution which arose on account of Stephen, the dispersed disciples went everywhere preaching the Word. Some were scattered throughout the regions of Judea and Samaria, while others traveled as far as Phenice and Cyprus and Antioch, preaching the word to none but the Jews only. However, a few simple men from Cyprus and Cyrene out of the fullness of their hearts broke over the Jewish boundary line and spoke to the Grecians, preaching the Lord Jesus, "And the hand of the Lord was with them; and a great number believed, and turned unto the Lord."

What was true of the apostolic church was equally true of the Wesleyan revival in modern times. Mr. Wesley had himself been baptized with the Holy Ghost and through the fervor of his ministry the pentecostal flame began to spread until the laity caught the flame and moved by the same Spirit began to preach to others concerning the great salvation. Mr. Wesley was away from London when these lay preachers began their ministry but he hastened back resolved to immediately put a stop to what he considered a glaring error. He conversed with his mother on the subject, speaking especially of one young man who more than the others was becoming prominent as a preacher. Mrs. Wesley said to her son, "You know what my sentiments have been. You cannot suspect me of favoring readily anything of this kind. But take care what you do with respect to that young man, for he is as surely called of God to preach as you are." This reply kept Mr. Wesley from any hasty action prohibiting lay preaching, and when upon inquiry it was found that much good was being done, he suffered the practice to continue. As a re-

sult a great movement was built up under his direction, embracing lay preachers, exhorters and other Christian workers. Here also is to be found the beginning of women's ministry in the Church in an enlarged measure. This, as well as the body of lay preachers, Mr. Wesley regarded as irregular but approved of God because of the spiritual necessity that was upon them.

**T**HE earlier days of the holiness movement in this country were characterized by a like increase in lay workers. Here the ministry of women in the churches won a further victory, though the battle was hard fought and extended over a period of years. Men were refused ordination, or were expelled from the ministry because of the preaching of holiness, who were evidently called of God and bore the marks of an anointed ministry. The holiness movement grew rapidly, but the continued opposition resulted eventually in the growth of the Church of the Nazarene, where men and women who believed in the doctrine of holiness and enjoyed the experience could find a home for themselves and their children. In the onward march of time, doubtless we shall find that spiritual expansion means the breaking up of many former methods and plans, but spiritual leaders will rejoice in anything that furthers the kingdom of God. When Edad and Medad began prophesying in the camp, Joshua, concerned over the regularly established order, ran to Moses and cried out, "My lord, forbid them." But Moses said, "Forbid them not. Would that all the Lord's people were prophets and that he would put his Spirit upon them all." Problems may arise requiring adjustment as a result of every fresh outpouring of the Spirit in revival power, but these problems are not to be compared to those which arise from lethargy and indifference.

It must ever be remembered that the Holy Ghost is supreme in the Church. He works through leaders which He fills with Himself and thereby actuates their motives and guides their deliberations. God's plan is to guide the Church through Spirit-filled and Spirit-anointed men and women. This is the only true spiritual guidance. Unconsciously sometimes, a religious fascism grows up which so regulates the affairs of the Church as to limit the Holy Ghost; but men and machinery which prevent the full operation of the Holy Ghost must necessarily suffer defeat in any onward march of true spiritual progress. Our primary concern is to keep filled with the Holy Ghost, and so order our lives and so adjust our organizations as to give freedom to the Spirit of God.

### A COMMENDABLE POLICY

**R**EV. A. E. SANNER of the Southern California District presented a commendable policy to the district for adoption this year. It was different—especially so in that it dealt with fundamental spiritual things, and touched but little and lightly the matter of finances, which after all are means not

ends. The "Six-Point Policy" is briefly summarized as follows: (1) To seek holy Christian fellowship in all our communions and associations. That our people may be a happy people, kind, considerate, forbearing one another in love, endeavoring to keep the unity of the Spirit in the bond of peace, and thus to create and maintain in all our churches a fervent and inviting atmosphere. (2) To seek the conversion of the lost by all means. Each church is to carefully and prayerfully arrange to promote at least two well-organized, intensive campaigns to win souls. Use mass evangelism, Sunday school evangelism, young people's evangelism, personal evangelism—every means possible, with much intercessory prayer, to seek the lost and bring them to the knowledge of salvation. (3) To seek the entire sanctification of every Nazarene and all other believers, and the upbuilding in holiness of all who are sanctified. (4) To seek to enlist all who are won for Christ into the membership of the church. We shall endeavor to increase our membership by ten per cent—either directly or by endeavoring to contribute the percentage of increase in some needy new field. (5) To seek simplicity in our lives, our homes, our dress, our church architecture, and to avoid burdensome debts. To seek to provide a channel through which God can work mightily by His Spirit. Boards, committees, organizations, have their places, but realizing all are to no avail in our great task except as endued and energized by the mighty Holy Ghost, we shall give ourselves to the program of God, to be owned, directed and empowered by the Spirit. (6) To seek to get the gospel to every creature. Here we recognize the proper setting of the promotional means which are financial—namely, Home Missions, Foreign Missions, budgets. The budget is the sacred means by which all our missions, district and general, are to be made possible. To seek by means of the district and general missions to contribute each our part in the great world-wide program of our beloved Zion to preach the gospel to every creature.

#### EDITORIAL MISCELLANY

LUTHER once likened the two men who carried the bunch of grapes on a pole between them from the Valley of Eschol, to the people of God living under the Old and New Dispensations. "The bunch of grapes," he said, "was borne by two strong men, upon a pole or staff; he that went before could not see them; but he that was behind could both see and eat them. So the fathers, patriarchs, and prophets of the Old Testament did not in like manner, see the bunch of grapes—that is, the Son of God made man—as they that came behind. The evangelists, apostles and disciples under the New Testament both saw and tasted it."

When Dr. Kagawa was in this country the last time, and was about to embark for Japan, someone asked him what he thought of America. His reply

was, "I've found two distinct Americas; a heaven America and a hell America. When you're good you're very good, but when you're bad, you're awful." He also said that there were plenty of people in this country who "scoff at Christianity with their voices and repudiate it with their lives." It was his opinion that the Church in the United States needs more evangelists, but thinks that it will not get them until it has more people who personally have been evangelized—"that the Church in America will find an audience when its members have found the gospel for themselves."

Two hundred and seventeen missionaries in Japan have expressed their sentiment in a document intended to preserve the spirit of harmony which exists between Japan and the United States. The following paragraph is from the preamble to a series of proposals as to how peace may be maintained. "As Americans living in Japan we find ourselves in a position of peculiar privilege. To the rich heritage of our own citizenship, there is added the wealth of life and friendship with another nation. Our experience has deepened our appreciation of both peoples and has convinced us that priceless benefits will continue to flow naturally from growing intimacy and co-operation between them. For the historical friendship between Japan and the United States is not a mere phrase; it is a fact which rests upon deep sentiment, mutually advantageous commercial interests, and fortunate geographical positions. This relationship has the additional advantage of being enlivened by differing but complementary cultures. Obviously only a structure of peace should rest upon such a foundation."

It is said that a letter from Lindbergh or his autograph, is more valuable than that of any other living citizen of the United States. Next in order come President Roosevelt, ex-President Hoover, and outside the United States, Mussolini, Rudyard Kipling and the Prince of Wales. Stanley High suggests that "line by line, a letter of Colonel Lindbergh describing his first Atlantic crossing," would be more valuable than a letter written by any other living person. "If you have such a document, your grandchildren might be able to sell it and retire."

It is just three centuries now since the founding of the Boston Latin School, and the three hundredth anniversary is being celebrated by a number of the schools. A note in the old town records, dated April 23, 1635, contains the following: "On the 13th of the second month, att a Generall meeting upon publique notice—it was—generally agreed that our brother Philemon Pormort shall be entreated to become school-master for the teaching and nourtering of children with us." As a result of this minute, the Boston Latin School was founded from which grew our universal public education.



## Managing Editor's Page



### THREE GREAT SPIRITUAL VALUES

**D**R. DAN BRUMMITT, editor of the *Central Christian Advocate*, stresses the importance of emphasizing the three great values of original Methodism, which he states are: first, small, completely personal groups of like-minded servants of Christ, without machinery, banded for the single purpose of one member's helping the others, as the others help him, in a constant purpose to Christianize the whole life; just what the class meeting was at its best. Second, a new urge in bringing harmony into our personal lives—the Methodists called it perfect love—to seek for

*A heart in every thought renewed,  
And full of love divine,  
Perfect, and right, and pure, and good,  
A copy, Lord, of Thine.*

Third, a new anxiety for our friends who are not Christians; and the ability to express that anxiety in ways which will persuade and not offend.

The constant emphasis of these three great spiritual values will safeguard the future of our church. The first need here stated has not been as seriously considered by our church as it should have been. We must come to realize that the larger our local churches become the more necessary it is for small groups of Christians to be brought into intimate contact for mutual edification, for the discussion of their own personal religious problems, and the helpful fellowship which such a small group affords. One senses sometimes, on the part of some of the charter members of larger churches, a desire for the same spirit and fellowship that existed in the church when it was much smaller. Such fellowship can be had only through intimate contacts with smaller groups of like-minded servants of Christ. No pastor is sufficiently versatile or anointed by the Holy Spirit to provide the edification and incentives for growth needed by several hundred members of his congregation. He has a great contribution to make in his public ministry of the Word, in his pastoral visitation, and midweek prayer services. But there must be the mutual sympathy and encouragement that can be found only in a more intimate Christian fellowship of the smaller group. Every Christian worker realizes the need for some closer contact with those people who are perplexed concerning their relationship with God, those who form the large group of chronic seekers at our altars, those who are quite promising converts in our revivals but who through lack of close contact soon become discouraged and fall by the wayside. There is no better source for the solution of these problems than through the forming of "small, completely per-

sonal groups of like-minded servants of Christ, without machinery, banded for the single purpose of one member's helping the others, as the others help him." Call these groups what you will—class meetings, fellowship groups, spiritual life bands—it is certain that if we serve our constituency as we should we must have something of this nature.

Through a sane and scriptural presentation of the doctrine and experience of entire sanctification we may be able to emphasize the second value here stated. The third will be realized only as we are able to challenge our people to a greater anxiety or burden for the salvation of the lost about them. Somehow their conception of evangelism must be enlarged to include more than the mourner's bench or the evangelistic service in the church. They must realize a personal responsibility to those about them and a consciousness that God is expecting each of us to win others to Him in our personal contact as well as through evangelistic services. We do well to keep constantly emphasizing these three great spiritual values.

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### INDIANAPOLIS DISTRICT CONVENTION

It was the privilege of the Managing Editor to visit the Indianapolis District N.Y.P.S. Convention held in Bloomington, July 3 and 4. The convention was outstanding in that it was the first of its kind ever held on that district, and also from the fact that over eighty per cent of the local societies were represented and reported their activities. The attendance reached about the eight hundred mark on July 4, when the large auditorium of the First Methodist Church of Bloomington was almost filled to its capacity. There is no more enthusiastic and spiritual group of young people to be found than those of the Indianapolis District. District N.Y.P.S. President Mark Smith had charge of the convention. It has been through his tireless efforts and energetic work that the N.Y.P.S. work has been brought to the front in this district. District Superintendent Jesse Towns has boosted for the convention and has enthusiastically assisted in promoting the N.Y.P.S. work. One feature of the convention was the parade on the afternoon of the Fourth. Busses, trucks and private cars filled with young people followed a police escort through the main section of Bloomington. The parade was over four blocks in length. Numerous banners and placards were displayed by the visiting groups. Rev. Leo C. Davis is the efficient pastor of the entertaining church.

## IF WE WOULD WIN SOULS

No. 3. THE CARELESS AND INDIFFERENT

Mary Watson Fish

**W**HEN those about us are indifferent to the claims of Christ and careless in their regard for Him it brings sorrow to the hearts of those who love Him and who have experienced the loving care and provision of a kind heavenly Father. It is said there are more than sixty-five million people in the United States who are not members of any church, either Protestant or Catholic. This is appalling. It may tend to cause us to think that these desire to be left alone. With so many avenues for receiving spiritual help all about them why should we bother to try to reach them? Why should we be concerned when they, themselves, seem so indifferent?

Are we greater than our Lord? Did He not meet indifference and rejection on every hand? Probably the saddest of words are these: "He came unto his own and his own received him not." Indifference, hardship, apparent failure, never for one moment deterred our Lord from actively engaging in the work which He came to do; that of reconciling rebellious hearts to the Father God. Jesus, also, had disappointments along the way. We hear Him cry out with breaking heart, "O Jerusalem, Jerusalem, thou that killest the prophets and stonest them that are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not" (Matthew 23:37). Yet, He was ever faithful to His task. We hear Him saying in John 9:4, "I must work the works of him that sent me, while it is today; the night cometh, when no man can work." We, also, must be up and doing, if we are to be true followers of Him. "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps" (1 Peter 2:21). We must be faithful to the task or tasks which He has given us if we would some day hear, "Well done, thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord" (Matthew 25:21). We must be able to say with Paul, 2 Timothy 4:7, "I have fought a good fight, I have finished my course, I have kept the faith." How glorious is the privilege that if we suffer with Him we shall also reign with Him and be able to say, as did He at the close of His earthly ministry, "I have glorified thee on the earth: I have finished the work which thou gavest me to do" (John 17:4).

And so we must deal with the careless and indifferent. It may be that many of these seemingly indifferent ones have, at some time sought, tentatively, for something to satisfy the indescribable longing within their hearts and have failed to receive the spiritual help so desired. That there is a constant

reaching out after something with which to satisfy the restlessness of mind and heart is manifested by the great following which every conceivable cult and false doctrine seems to gather to itself. Usually the cause of indifference toward Jesus; as the Satisfier of their longing, restless heart, is that they do not know He can supply their every need. We must let the Holy Spirit use us to convince them, through the Word, that, "My God shall supply all your need according to his riches in glory by Christ Jesus" (Philippians 4:19).

### "ALL HAVE SINNED"

We must show them that their first and greatest need is their need of a Savior and that this Savior is Jesus Christ. They may believe they are no worse, nor as bad, perhaps, as some member of the church whom they may designate. God says in Romans 3:23, "For all have sinned and come short of the glory of God." All means *all*. Whether one "feels" like a sinner is of no consequence. God says we all have come short. Again in Isaiah 53:6, we read, "*all* we like sheep have gone astray; we have turned *every one* to his own way." Having our own way, regardless of what God's way may be, seems to be characteristic of the sinful, unregenerate heart of man. Therefore, to be converted and saved we must cease from our own ways and adopt God's way.

God's way of redeeming lost men and women is through his son Jesus Christ. Our way may be to believe in a God, a Supreme Being, A Great Cause, Principle, turn over a new leaf, join a church, etc., but God's way is not our way. His thoughts are not our thoughts. Jesus says in John 14:6, "I am the way, the truth, and the life: no man cometh to the Father but by me." "He that believeth on the Son *hath* everlasting life; and he that believeth not the Son shall not see life: but the wrath of God abideth on him" (John 3:36).

"But what is one to believe about Jesus? What does it mean to believe in Jesus?" someone may ask. It is a historical fact that Jesus lived and died and rose again. Is this enough? By changing the pronouns in 1 Peter 2:24, a very clear answer to what we must believe is given. It would then read, "Who [Jesus] his own self bare my sins in his own body on the tree, that I, being dead to sins, should live unto righteousness: by whose stripes I am healed." "For God so loved the world [insert name] that he gave his only begotten Son that whosoever [insert name] believeth in him should not perish but have everlasting life" (John 3:16). We see from this that Jesus died for our sins. If we believe this and accept Him we shall never suffer the awful punishment for our sin of rejecting Jesus Christ. "For the wages of

sin is death, but the gift of God is eternal life through Jesus Christ our Lord" (Romans 6:23).

The one to whom we are talking may honestly believe that he is not such a bad sinner. He may not think that he has committed any great sin worthy of death. Just what sin is great enough to warrant the death penalty? We must depend upon the faithfulness of the Holy Spirit to convince of sin through the Word, and not in our own ability when dealing with this. In Matthew 22:37, 38, "Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul and with all thy mind. This is the first and great commandment." We might ask our companion, "Can you honestly say that you love God like this?" Surely he must say, "No." Then continue with, "In the sight of God, with whom you are now dealing, you are breaking the first and greatest of God's commandments. Could you be a greater sinner?" God says in James 2:10, "For whosoever shall keep the whole law, and yet offend in one point is guilty of all." Also, he, the careless and indifferent one, not only fails to love God with his whole heart, soul, and mind, but he also rejects Jesus Christ which is the sin that damns him. "He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:16). Again in Hebrews 10:28, 29. God plainly says, "He that despiseth Moses' law died without mercy under two or three witnesses. Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace."

#### "IF WE CONFESS"

It may be that by now our companion truly does desire to be saved but hardly knows what to do about it. Let us have him read 1 John 1:9, as the first step. "If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." Jesus says, Luke 13:3, "Except ye repent ye shall all likewise perish." Thus through repentance, forgiveness of sins is received. Next we should emphasize that he must receive Jesus into his heart. God says in John 1:12, "But as many as received him to them gave he power to become the sons of God, even to them that believe on his name." The third step is to believe God has done that which the seeker has asked Him to do. He has repented as God requested. He has asked forgiveness for his sins. He has asked that Jesus receive him and that he should receive Jesus into his heart. Did God hear? Is the transaction done? Are his sins forgiven? Is he now a child of God and a Christian? In Acts 10:43 we read, "To him give all the prophets witness, that through His name whosoever believeth in him shall receive remission of sins." Jesus, also, very emphatically tells us in Mark 11:24, "Therefore I say unto you, what things soever ye desire, when ye pray,

believe that ye receive them and ye shall have them." We believe our sins are forgiven and that we are saved because Jesus says so. What can be more simple than this?

Christ died on the cross, shedding His blood for us. We must ever be faithful in our testimony to the power of the blood to redeem from sin. It is not our faith, our works, or anything that we may or may not do or try to do that saves, sanctifies or heals. "Forasmuch as ye know that we were not redeemed with corruptible things, as silver or gold—but with the precious blood of Christ" (1 Peter 1:18, 19). Again in Colossians 1:14, "In whom we have redemption through his blood, even the forgiveness of sins." It is the blood that makes us free and keeps us safe. "Without shedding of blood is no remission" (Hebrews 9:22). Therefore let us earnestly proclaim these words, Acts 16:31, "Believe on the Lord Jesus Christ and thou shalt be saved, and thy house." Our faith is the medium through which God brings His saving grace to our hearts.

The Lord knows how to make stepping stones for us of our defects, even; it is what He lets them be for. He remembereth—He remembereth in the making—that we are but dust; the dust of earth, that He chose to make something little lower than the angels out of.—A. D. T. WHITNEY.

### THE IMMORTAL

MARY H. AUGSBURY

*Where shall we find them—the elusive  
Chords of surging, soundless music,  
Which our souls hear  
But cannot interpret?*

*Where shall we find the harmony exquisite,  
Of colors soft as dawn, yet rich and radiant,  
Which our souls see  
But cannot reproduce?*

*Or where those wondrous lyric  
Melodies of thought, called poems,  
Which throb within,  
But will not be expressed?*

*And where, ah where, that fellowship sublime  
Wherein our hearts may rest fearless, content;  
Which our souls picture and pursue,  
But never find?*

*By this we know man's immortality:  
We long for things too vast, too sweet for earth;  
We listen, yearn, and reach for that which we  
Can hear and see and know  
Only in eternity!*

## THE STORY OF MQUTYWA GAMEDE

J. Evelyn Fox\*

**F**OR I am not ashamed of the gospel of Christ, for it is the power of God unto salvation, to every one that believeth."

"With God there is no respect of persons."

There is no place that these texts are brought more frequently or more forcibly to one's mind than on the mission field. When one sees the contrast between a group of native Christians and their heathen relations, he marvels anew at the wonderful, transforming power of salvation through the blood of Jesus Christ.

The first group are neatly dressed in clean clothing with their hair closely cropped to their heads; their facial expression shows that hope is within them.

The men of the second group are arrayed with a loin cloth and a small skin about their waists. A snuff box hangs at one side. The young men have themselves adorned with many strings of beads; bead ornaments also hang from their pierced ears. Their long "permanent waves" may be bleached an ugly light brown and standing on end, or plastered down with a light colored mud. In either case they add to its supposed beauty by the use of feathers, beads, porcupine quills, etc. Each has a knobkerrie and perhaps a spear, and the most gaudily dressed carry a mirror, which is consulted frequently. They may also have a length of bright colored cloth draped around them, passing under the right arm and knotted on the left shoulder.

The young women have one piece of cloth tied about the waist and another about their shoulders. They, too, wear many ornaments about neck, ankles and wrists. The married women have their hair piled high with mud and they are dressed in skins. The *isidwaba* or skin skirt just covers the knees and is very full; it hangs like a circular skirt. The women as a rule have a rather graceful walk from their habit of carrying heavy burdens on their heads—and how they like to "swish" their skirts from side to side as they swing along! Most of them have babies on their backs, held in place by goatskins. The heathen think that washing clothes wears them out and most of them are filthy dirty. The odor is not exactly pleasant.

One night Dr. Hynd was returning to the hospital when he found one of these raw heathen young men whose skull had been injured with a knobkerrie in a beer fight. He was dressed in the usual garb over which he wore an army coat. He was unspeakably dirty. Seeing his need of medical attention, the doctor put him, dirt and all, into the motor car and brought him to the hospital. He was found to have a fractured skull, which necessitated his remaining in the hospital for some length of time. Everything was quite new to him but he soon settled down to the

daily routine. As his condition improved we found him to be an industrious lad. He swept the floor, rolled bandages and did many things to help the nurses and his fellow patients.

Every evening he listened to the gospel service which was held by the nurses in the ward. His heart was touched, but for a long time he refused to repent and became very angry when the nurse talked to him about his soul. However, one day he accepted the gospel of Christ, asked and found forgiveness of his sins, and at a later time sought and received the Holy Spirit.

He continued assisting with the ward work and showed considerable interest in it and also an unusual aptitude for it.

When the day came that he was able to be discharged from the hospital, he told us that he wanted to go home for only a short visit. He wanted to return and learn more about diseases and caring for the sick in order that he might help his people. It was agreed that he might return.

A few weeks passed and we heard nothing from him. About the time we were beginning to wonder if he had found the Christian ways too narrow and had returned to the ways of his own people, he arrived at the hospital and announced that he was ready for work. He was assigned to the male ward.

No task was too small or too menial for him to do, but he had an intense desire to learn. He was soon able to give baths, dress and bandage wounds, and skulls became his specialty. He could detect fractures, loose fragments of bone and other abnormal conditions in an uncanny manner.

Every odd minute he was found in a corner with a bit of slate and pencil, learning to write. He learned to count and was soon able to count pulses and read the thermometer. He always knew all the complaints of every patient and learned to report the important symptoms. He became one of our best practical nurses.

It has been two years since Mqutywa came to us, and his thirst for knowledge remains. His faithfulness to his patients is unchanged. He loses no opportunity to witness to the patients of the saving power of Christ and what it has done for him. He is able to read his Zulu Bible and to take prayer services.

His father is dead, and as he is the first son of the favorite wife, according to native law he is successor to his father's position. The father was quite an important man, being in the employ of the paramount chief. Filling this position may bring many tests to a Christian boy as the older generation is very desirous of retaining the traditional heathen customs.

As far as we know, he has been able to maintain his position among his people and also keep his experience of salvation. He witnesses to them that he

\* Missionary nurse, Schmelzenbach Memorial Hospital, Swaziland, South Africa.

has been changed by the power of God and that some of their old customs he can no longer follow. Pray with us that he may continue to "stand fast in the liberty wherewith Christ has made us free" and that he will never again be entangled with the superstitions of his old heathen life.

For every redeemed African we sincerely thank God. Many young people with histories as remarkable as the one we have just related are now torch bearers, carrying the light of the gospel of truth to their more unfortunate brothers who still remain in the blackness of heathenism.

## WHY WE SHOULD STRESS ENTIRE SANCTIFICATION

R. B. Phillips\*

**T**HERE is a reason for the existence of every church. In apostolic days the gospel of Christ was the magnetic force which drew men from idols and caused them to cast their lot with the true Christians. These people which had been reached by the gospel of Christ associated themselves together and became a church. Their example in suffering and fortitude has been an inspiration to God's people in all the ages of the Church of God. It has been men who fought at the battle front for the sake of Christ and holiness, and came forth waving palms of victory over the enemies of holiness that have given men the strongest determination to lift high this marvelous doctrine.

As we study the organizations of Mr. Fox and Mr. Wesley, we find that they had an outstanding reason for existence. They went through fires of bitter persecution to enable their movements to subsist. Their outstanding reason was to preach the doctrine of entire sanctification, and their labors brought forth much fruit. Any church that starts out preaching and stressing entire sanctification will grow and be a spiritual one. But when it begins to let down the standard and fails to stress this doctrine, it will sink to rise no more.

The interdenominational holiness movement came into existence because the doctrine of entire sanctification had become a neglected theme. Whenever a church fails to emphasize this important doctrine, God will raise up a people who will preach it. God has always had a separated or holy people who will become the Bride of Christ at His coming. There were many in the interdenominational holiness movement who felt that they could more efficiently conserve the results of the preaching of holiness if they were better organized. Out of this movement the Church of the Nazarene came into existence, as well as a number of other denominational groups; and the only reason for our existence is the preaching of the doctrine of entire sanctification. We must preach it as the fathers did; in fact God requires this of us.

The Church of the Nazarene has no reason for a continued existence if she fails to preach the doctrine of entire sanctification. There is an increasing demand for Nazarene preachers who abide in the secret place of prayer, spending much time on their knees and in meditation before God, until special anointings

of God's Spirit comes upon them. It is then that they can go to their pulpits and preach with such power that people will be constrained to believe that holiness is the best thing this side of heaven. Also, seekers will be thronging our altars in an effort to obtain this glorious experience. It is well for us to realize that there are more people desiring this experience than we think. They are troubled with the carnal nature and are desiring deliverance. There is a cry from their hearts, "O give me sweet deliverance." Shall we as ministers who were raised up for the purpose of proclaiming a remedy fail these hungry hearts? We cannot. We need not think that we will offend people by the preaching of holiness. Holiness must not be preached in an offensive way. We must realize that we cannot drive people into this experience, we must draw them into it by the Spirit of God. If we fail to preach entire sanctification as a second work of grace, we are unfair to our congregations, and are untrue to the trust committed to us as ministers of our church. When we fail to preach it forcibly and explicitly we will cause the foundation of our church to deteriorate, and it will have no attraction for people who are seeking rest from the carnal mind.

Another reason for stressing the doctrine and experience of entire sanctification is because it will keep the glory on our people. Wherever we find a people with the glory on them we will find a people mighty in the conflict against sin. The sanctified people are to be a united people with a love for all, and a strong desire to do the whole will of God. The glory upon the people will keep envy, strife, division and worldliness out of the church. When these things come it bleeds the hearts of the saints and the wolf is going to slip in and scatter the sheep of His fold.

Let us think of that famous day when the Prince of Glory suffered without the gate of Jerusalem to sanctify the people with His own blood. Does that mean that He was to sanctify the people who lived back in that day only? No! The Father has promised it to every believer who is willing to surrender all. Listen to what Peter has to say in Acts 2:39, "For the promise is unto you and to your children and to all that are afar off." May the Holy Spirit help us to preach it often, forcibly, and with a burning passion to see people receive the experience.

\* Pastor, Winter Haven, Fla.



## THE SUNDAY SCHOOL: ASSET OR LIABILITY

Prof. A. S. London\*

**W**E HAVE come to the end of a century and a half of Sunday school history. During that time many changes have been made. Gradually the struggle for religious education has gained ground. The Sunday school now has expanded to include week-day activities. It has its weaknesses. But with all its faults, it stands out today as one of the most potent factors in saving youth to the church and Christian civilization. It is a feeder to the church and a barrier against evils that threaten the very foundations of our nation.

Margueritte Harmon Bro, a returned missionary, in a sister denomination, wrote an article in the *Christian Century* magazine, of Dec. 26, which seems to me should not go by unchallenged. She says that the Sunday school was once an asset, but now it probably is a liability. She goes on to say that the Sunday school was once an asset few of us would question. Its original aims were demonstrated by Mr. Robert Raikes, the far-sighted Christian gentleman of London, 1780, who gathered the children off the streets to teach them their letters, and imparting of "the truths of the gospel," and the knowledge of "moral restraint." And she states also that tradition has added a further objective: induction of the children into the church.

The lady writer says that most of the children who fill our Sunday school are not a street problem; they are heirs of the middle class. I would like to call attention to this fact, and that is, that all classes need the work of religious education. It is not just street urchins of our cities that is causing taxpayers of this country to pay out twelve billions each year to take care of our criminals, 75 per cent of whom are practically young men. The Sunday school has for its objective the implanting of the Word of God in the heart life of youth, until the life is changed through the grace of a living Christ.

I would call attention again to the fact that the late D. L. Moody went right out on the streets of Chicago and picked up 2,000 boys and taught them the Word of God. Hundreds of these boys became Christians, and made good citizens. I have just recently been with the Church of the Nazarene, Decatur, Illinois, where Rev. H. B. Jensen is pastor. He came to this church nine years ago, when there were only 73 in Sunday school. Today he has an average attendance of nearly 700. Many of this number are among the poor classes of the city. It was our privilege to see scores of this group, both parents and children, beautifully converted. It is no wonder that the late Mr. Heinz, of pickle fame, said, "What I am, I owe to the Sunday school.

\* Sunday School Evangelist

Our lady writer says again that the realization of the aims of education, even in a circumscribed field, merits a faculty trained in the several branches that they teach, plus some understanding of educational psychology. She continues by saying that the average Sunday school teacher is not trained, and the average school is taught by an untrained staff; its equipment is woefully meager; the curriculum is neither scientifically sound, comprehensive, nor sufficiently centered about the child's experience.

It is to be deplored that Sunday school teachers are not better prepared for their work. But after all, it is like the late Woodrow Wilson said, "Education is caught, rather than taught." That is, one teaches what he is, more than what he says. It is not a lack of head knowledge that gives us trouble in this nation with five hundred thousand young people. The trouble strikes deep into the heart nature. Eight thousand college graduates who are now serving time in state penitentiaries, no doubt, know psychology, but this did not affect their conduct for right living. The Sunday school teacher who knows Christ, lives a holy life, and loves youth, will have far greater influence for good in the lives of young people, than the college professor who ridicules the Bible and old-fashioned religion. I note that our lady writer quotes some leading professors when they say that the place to raise the moral standards of children, is in the home. I will grant that this the logical place to teach morals. But is it not a fact that the Christian home where religious education is taught, and where the parents will sit down with their children, as did Susana Wesley, and patiently teach, is largely gone from our nation? This makes the work of the Sunday school doubly imperative. More than two millions of our homes are in the divorce courts of our fair nation. Thousands of other homes have hell and turmoil.

The rotten movies, with their suggestive evils, corrupt magazines, the breaking down of the moral standards of our homes, and the fact that marriage is looked upon as a joke, make the Sunday school as never before a necessity in saving youth from the rottenness with which they come in contact.

I see that you mention the fact that the Sunday school detracts from the church. This is lamentable. But as deplorable as the fact may be that we are losing many of our Sunday school pupils from the regular preaching service, the truth is, that out of the few who do remain, comes 85 per cent of our church membership. And 97 per cent of the preachers of this nation, were first Sunday school pupils. A nationally known evangelist recently said to the writer that 90 per cent of his converts were out of Sunday school classes.

I read with much regret from your article where you say that there is a new architecture for each new

day. And that the church may perhaps be ready to write off its liabilities—its Sunday schools—by removing the outmoded structure, and making ready a dwelling appropriate to meet the needs of today. You are hardly in harmony with the Methodist bishop who said that if the Sunday schools of his church should fail to function for thirty years, the Methodist church would cease to exist.

I note that our lady writer does not offer a substitute for existing conditions. And it is well that you did not. There is no substitute for religious education. It is one saving factor in a nation where youth is fight-

ing against moral decay, that is now threatening the very life of our fair land.

We deplore with you the fact that many are ill prepared for this task of religious education, buildings are unequipped, teaching facilities poor, and many leave the Sunday school rooms and fail to hear the morning sermon. But in spite of all our handicaps, we believe the army of thirty-seven millions, with two-and-a-half millions of teachers, who meet every Sunday morning to study the Word of God, will be in the future, as in the past, a beacon light, that will guide thousands of our youth to the haven of rest.

## THE TRAGEDY OF NOT KNOWING HOW

C. H. Strong\*

**I** NEVER really knew how to do anything," was the tragic words of a young lady who died in the electric chair a short while ago. She was not old in years, for she was only twenty-two. She was young and as attractive as thousands of girls that are living care-free and happy today, but because she did not know how to do anything she did something, and the something she did sent her finally to the electric chair. Now, from this sad commentary of a wasted life, and blasted hope for time and eternity let us glean a little from the pages of the past. Past failures.

The tragedy of not knowing how to work—do things. This is a day of specialists. Men are majoring on one thing. Machine shops and professional offices are filled with specialists. A huge machine stalled in a factory. No one could start it. A specialist was called in. He tapped a couple of times with his hammer, and all was remedied. Five hundred dollars was his fee. The concern asked for him to itemize his bill. He did. Two dollars for tapping with the hammer and four hundred and ninety-eighty dollars for knowing where to tap.

The tragedy of not knowing how to pray. A man with a hungry heart went to the altar of a fashionable church. His early training taught him that the altar was the place for a soul to find rest. But in this church he caused embarrassment; even the pastor inquired of him if he wished for someone to call a doctor. No one there could diagnose his case or direct to the Great Physician. Another case: A young man in England was accidentally thrown onto a red-hot armor plate. When rolled off his fellow workmen were doubtful whether he could live long, and called for someone to hurry and get a doctor, but the poor, suffering, young man cried out, "Never mind about a doctor. Is there anyone here who can pray? I want to get saved. I have neglected my soul." In that crowd of three hundred men we are told that not one of them could pray, and he died without God. No one could pray. What a tragedy!

The tragedy of not knowing how to save a life.

\* Pastor, Norfolk, Va.

Marion Lawrance, that great Sunday school writer, tells of a young lady who was saved from death by drowning because a nurse knew how to administer first aid. Others were around screaming, crying, praying, but it was a time when someone needed to know how to do the right thing. The nurse knew what to do and did it, and saved a life. Last summer we had a like experience. Off some distance from a lake our boy, Bud, came running and said, "A woman is drowning in the lake; hurry and get her out." I was not much of a swimmer, but the plea of the boy, the look on his face and the thought of a woman dying out there was too much to pass idly by, so without even removing my shoes I rushed out into the water and dragged her to shore, and after ten minutes hard work brought her back to life. Friends were very grateful. The daily papers were very generous in their praise. The Carnegie Hero Foundation wrote commendingly; the husband was profoundly thankful and the lady is deeply appreciative. Personally we are glad we took the risk and brought one back from a watery grave.

Then there is the tragedy of not knowing how to help save a soul. Someone might have saved the young lady from the electric chair. Someone might have pointed the man in the fashionable church to Christ. Angels would have rejoiced in the presence of God if someone had known how to point the young man who died from burns on the armor plate, to the haven of rest. St. James says, "Brethren, if any of you do err from the truth, and one convert him; let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." The Book says, "He that winneth souls is wise." It is a tragedy to be less than the program of God provides.

Wherever Christ's cause has a claim, wherever Christ's people have a want, wherever good is possible, there obligation begins. We are responsible to God for all the good we can do.—CUMMINGS.

## WINNING MEN TO CHRIST

J. C. Lambert\*

IT is said that seventy-five per cent of the people who have been won to Christ have come to Him after being invited by a friend. Very few come of their own accord. The legend is given of Jesus as He stood with His disciples just before going back to His Father's house. One of the disciples said, "Who is to carry your message on to the people?" Jesus replied by saying, "You disciples." And then came the question from another disciple as he said, "Suppose we do not take your message to the people," whereupon Jesus bowed His head and tears of human sympathy flowed down His cheeks as He said, "It will never be taken to the people. I have no other method."

God's method of saving the lost is through the individual touch, in whatever way that may take place. He has no certain way to bring people to Himself. He did not get the attention of Saul in the same way as He did Zaccheus. But each was brought to the Savior through the influence of a friend. Andrew brought his brother Simon to Jesus. Jesus brought Philip, and Philip brought Nathanael. In each case it was the individual touch. It is reported that of forty-two characters who the Bible states came to Christ, thirty-four of them came at the special invitation of one who was interested in their soul's welfare.

With the fact before us, we may ask, "How should a call be made so as to get people to come to an altar of prayer?" Before an altar call can be made intelligently, there must be those in the congregation who need to respond to a direct appeal to come to Christ.

Firstly, the one making an altar call must believe in his appeal. Doubt in the mind of the preacher as to the need of such a call can easily be felt among his listeners. He must feel that men are lost, and in vital need of the Christ. Half-heartedness in making an altar call results in an empty altar. One must speak as a dying man to dying men. It was said that Jesus had a zeal that consumed Him in His passion to save men. He saw the multitudes and was moved. He did not see the buildings or surroundings, but He saw men and women who were lost. We move others only as we are moved ourselves.

Secondly, there must be an atmosphere created conducive to an appeal for the lost. Many altar calls are lost by a long sermon, the wrong song, the attention of the crowd being diverted by people going out the door, or a feeling of general confusion. Everything should be in an atmosphere of reverence, quietude, personal attention to the lost should give personal workers and a united effort should be put forth to bring those in need of Christ to a decision to seek God at the altar.

Thirdly, one should not give up the call when the

appeal does not bring seekers at the first invitation. General Superintendent Chapman has said that often those who are the longest in making up their minds to come to an altar, become Christians the quickest, and make the best workers down through the years. Rev. C. E. Cornell, who was recognized as one of the best soul-winners in our church among the pastors, often would spend thirty minutes in getting people to an altar, after he had preached a twenty-five minute sermon.

In making an altar call, it is helpful to seek out in the congregation those who are leaders of groups, especially among the young people. Often a leader is the key to bringing many to an altar of prayer. An evangelist made an appeal at the close of his message. He went back and asked a young lady if she would come. She said, no. The pastor remarked that if that young woman would come, many others would follow. The evangelist went back and made the appeal to this young lady to come for the sake of her influence. She came and soon fourteen other girls followed her.

An audience need not necessarily be moved with a seeming high state of emotion in order to get seekers to an altar of prayer. Often the one who seems the most indifferent can be brought to a place of repentance. Rev. Frank Watkin, our pastor at Hammond, Indiana, made up his mind to become a Christian while looking through the tabernacle window in Billy Sunday's meeting. He was smoking a cigarette when he started toward the altar. Rev. Andy Fritzlan, one of our missionaries for many years, went to the altar one night after disturbing the meeting the night before. He went to the altar thinking it would save him from further trouble. But he was converted, and spent fourteen years in a foreign field before he had his first furlough. The most unconcerned, unthoughtful, careless, indifferent young man or woman in the audience may be influenced by a good, tactful, worker to come to an altar of prayer and be saved. Souls should be dealt with in a straightforward, earnest manner, with an expectancy that the individual will yield to your appeal.

Seekers at the altar should be dealt with in a careful, prayerful manner. There must be an atmosphere created by faith, prayer and Bible instruction that will enable the seeker to yield his will to the will of God. D. L. Moody once asked who the man was giving instruction to the seekers. He was told that it was a certain doctor of divinity in the city. He said, "Tell him to get his Bible or leave the altar." There is little use to give out information to a seeking soul other than that based upon Bible truth.

Seekers must not be made to feel that they have to wait for a physical emotion. Chas. G. Finney, probably one of the greatest soul-winners of his gen-

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eration, said that when the human will yields to the will of our heavenly Father the work is done. Too many people whispering in the ears, or crying aloud at the same person at one time, often brings confusion. The seeker should be asked as to what he is seeking from the Lord. Instruction should be given intelligently, kindly and with a tender heart. An elderly lady was instructing a group of children as they were seeking the blessing of sanctification. She prayed that the Lord would "kill them dead." They became frightened at her prayer and ran home.

With every seeker, there should be Bible promises

given to strengthen the faith in the life of the individual for the blessing he desires. The prodigal son, said, "I will," and with the "I will," he at once began to leap over the fence and start back to his Father's house. The witness came when he complied with the promise, "If any man will forsake his way and return, God will abundantly pardon." When the "I will" of man meets the "I will" of God the work is done.

It is at this point that the feeling comes, the assurance is given, and whether the individual weeps, laughs, shouts aloud, or simply smiles, he will know that he has been accepted by a living Christ.

## THE SURVIVAL OF CHRISTIANITY

Grant Barber

LET us go back in the imagination to the first century of the Christian era and ask ourselves what kind of a world it was into which this new leaven of the Christian gospel was poured. The world of ancient Greece and Rome was one of culture and of a very high degree of civilization. Those two names are still words to conjure with. There is no denying their glory and splendor. The output of art and architecture, poetry, philosophy and letters in the Golden Age of Pericles or in the Age of Cicero has in some respects never been surpassed in any age whether ancient or modern. The poetry of Homer is still read in our classrooms; the philosophy of Plato and Aristotle is still the basis of present-day speculative thought. You may go to the modern Greece which has so fallen from its former high estate and gaze upon the ruins of the ancient temples which crowned the Acropolis and the Areopagus with their Ionic and Doric columns, their belted friezes, their graceful Corinthian capitals, or the exquisite lifelike portraits which sculptors as Phidias and Praxiteles wrought forth out of blocks of dull dead stone. Yes, beauty the Athenians knew and loved. They drank deep draughts from beauty's flowing bowl.

As the star of Greece grew dim and failed of its former splendor, that of its western rival, Rome, emerged and took its place. Rome became the supreme power in the ancient world in the early centuries of the Christian era. From the shores of Great Britain in the west to Mesopotamia in the east, from the forests of Germany on the north to the sands of the Sahara desert in Africa stretched the imperial dominions. Great trunk roads connected all sections of this vast territory; and over them conquering armies marched, messengers posted with letters and dispatches, officials of state and travelers passed to and fro. Great walled cities and splendid buildings were found everywhere. First and second century highways and aqueducts still bear mute testimony to the Roman genius for permanence in construction. Law, order and stable government were stamped upon every department of the life of that imperial world. The

very name of the city splendid on her seven hills suggested power. And yet with all the cultural brilliance of Hellas and the imposing external display of the Latin power there were elements of rotteness at the heart of both. The Greco-Roman world was terror-stricken with the fear of innumerable demons and evil spirits from the cradle to the grave. The gods of the populace were anthropomorphic figures pictured with all the moral obliquities and proclivities to aberration of imperfect humans. The philosophers turned away in disgust from the contemporary religious beliefs and cults. Augustus in vain sought to rejuvenate the decaying popular faiths by restoring seventy pagan temples. The cult-priests, the haruspices and augurs of the official state religion of Rome had themselves become blase and disillusioned; they could not meet one another on the street without laughing at the absurdity of the ceremonial practices which it was their business to perpetuate. The hand of decay rested on the spiritual life of the ancient world.

Into such an environment there was born one Jesus of Nazareth, a despised town in a despised province of Galilee of the despised race of the Jews. And into such a world there trembled forth a greater power than the combined glory and splendor of Greece and Rome, the gospel of Christianity.

### CHRISTIANITY IN A PAGAN WORLD

How did that world treat Christianity at the first? The world laughed and looked down upon it with contempt, scorned and satirized it, or ignored it. It was at first chiefly a religion of common people. The early disciples were fishermen, tax-gatherers, carpenters and what not. The Roman poet Celsus wrote sneeringly of the religion of the "baker and fuller of cloth." The sheer audacity of a mere handful of such folks setting out on a mission to convert the world to their new faith in their Christ! And when an insignificant looking little man called Paul stood up on Mars' Hill in Athens, the center of the ancient world's culture and eloquence, to plead there the story of the

cross and the resurrection before the leaders of thought of his day, they mocked him and some said in derision, "Another day!"

But ere long it was discovered that laughing and sneering did not destroy the new faith. It lived; it grew. And when mocking failed to drive it underground, another method was tried, that of force, of persecution. The military arm of the great conquering world empire was brought to bear. But persecution like scorn and mockery failed to extinguish the flames of holy religion. Christians sought martyrdom. They called it "plucking the rose-red wreath." They counted it all joy to die for their Lord and Master. Again and again the imperial edicts went forth summoning the Christians either to recant or die. And cheerfully they died. A bishop of Antioch in the early years of the second century while on his way to Rome to suffer there, wrote letters to his friends in which he referred to himself as the Lord's precious wheat soon to be ground into pure white flour by the teeth of the lions in the Roman arena. Yes, indeed, the blood of the martyrs was the seed of the church! The way of persecution failed, and finally it was laid aside. Against their will arrogant Roman emperors were compelled to admit that Christianity had triumphed. One of them, Alexander Severus, placed a bust of the Christ alongside that of Orpheus in his private chapel. Still another made the grudging admission, "O Galilean, thou hast conquered!" And today the splendor, the magnificence, the glory of Greece and Rome are but a shining memory, having passed within the dim shades of the past. And the despised Galilean has become our All in All.

#### CHRISTIANITY DOES NOT COMPROMISE

Why was it so? *Christianity refused to make compromises with what was low.* On every line the Christians outshone the pagans round about them. They produced the unmistakable fruits of a better life. The ancient religions had been based on fear, the constant dread of giving offense to some false deity or demon. But the Christians were not afraid. Their trust was in God. Then again, the pagan religions were linked up with low moral standards, whereas the Christians brought forth the fruits of purity and righteousness. Or again, the pagans were torn with dissension, strife and hatred; the law of the strong arm was judged to be the law of right. But the Christians lived at peace. Joy shone upon their countenances. The bonds of love, kindness, hospitality and magnanimity knit them together and made them one. They were a bright light in a dark and dismal world. In the struggle for supremacy they won.

And in the great onward sweep of history from the fourth century down to the present the supremacy of those ideals has never been ultimately defeated. True, they have had to be fought for. Just as everything that is worth having signifies struggle, first to acquire it and then to maintain what has been ac-

quired. There were dark days when wave after wave of barbarism in the shape of invading Huns, Goths and Vandals rushed in from the North and the East upon the empire and threatened to engulf civilization and Christianity along with it. But the Christian Church succeeded in subduing these wild and warring powers to the sway of her rule. There were dark days also when the Church because of her tremendous increase in riches and luxury of life and in political power in the late Middle Ages when her bishops and archbishops were large land proprietors in an all-embracing feudal system and lived in great pomp, days when a tremendous increase in riches and authority brought a corresponding increase of corruption and the Church was in danger of losing her very soul. But then as ever the darkest hour was that before the dawn. Reform came; and the modern epoch of Christianity was ushered in by the amazing achievement of the sixteenth century continental reformers.

#### THE SECRET OF PRESERVATION

This phenomenal survival of the Christian gospel and the secret of its preservation can be summarized with but one word which characterized its exponents—*prayer*. Around this blessed communion Jesus breathed His entire life. It was the source of His power with men. How He loved to retire at the close of a heavy day of toil spent in teaching and in healing amid the crowds that thronged Him to retreat to the hillsides for prayer! Whole nights spent in prayer! His life with its problems was theocentric. He retreated on the infinite life of God and there found the inspiration and the power for His life of service to men. Said the saintly Henry Martyn, pioneer missionary to India, who died at the early age of thirty-two, "If I had spent more time with God in prayer, I should have had more power with men for God." And so must we Nazarenes of today, spend more time in prayer if we would preserve for future posterity the New Testament teachings of our holy religion.

DAVENPORT, IOWA

#### THE LIFE COMPLETE

ELIZABETH P. URSCHEL

*The ideal life, the life complete,  
Beating against the iron bar,  
We feel the thing we ought to be,  
Beneath the thing we are.*

*The ideal life, the life complete,  
It daunts, yet haunts us still.  
Life goes on, the days repeat  
The fight against God's will.*

*The ideal life, the life complete,  
We pass beneath the rod,  
And find at last the mercy seat,  
And life complete in God.*

## HOLINESS MISCONSTRUED

Roy L. Hollenback\*

**H**OLINESS is the one thing that is needful in our lives. There are many things useful and convenient; but this alone is absolutely indispensable to our welfare in this world and the next.

It is important, then, that we know what holiness really is; that we have correct ideas of its nature. He who would look for pearls or diamonds must know what one is when he sees it. We fear that the quest for this "pearl of great price" often fails to discover it, or to receive it, because it is not properly understood by those who search for it. Even men of equal candor and honesty may differ greatly in their aptness to grasp the real meaning of Scripture terminology; so that some are much slower than others to discover the beauty of this wonderful grace.

But there is a sinful blindness, too, which cannot discern holiness as such when it is plainly set before them in its most tangible form—in the lives of really holy persons. Even where it is clearly exemplified in the chaste and holy conversation of its recipients, it is not generally recognized, so color-blinded is the natural man by sin. In God's sight Job was a holy man, and He said to Satan, "Hast thou considered my servant, Job, that there is none like him in all the earth, a perfect and an upright man, one that feareth God and escheweth evil?" (Job 1:8). But even Job's friends could see him in this light, and labored to convince him that he had sinned. Eliphaz said to him, "They that plow iniquity and sow wickedness reap the same." Bildad joined to accuse him, and reminded him that, "The hypocrite's hope shall perish." Zophar took up the same strain, and asked, "Should thy lies make men hold their peace?" And Elihu, the last of his friends to speak, exclaimed, "What man is like Job, who drinks up scorning as water? Which goeth in company with the workers of iniquity, and walketh with wicked men?" This was the aspect from which he was viewed by his friends. What must have been the viewpoint of his enemies?

### CHRIST'S PERFECT HOLINESS

The Savior exemplified holiness in its most perfect form, being "holy, harmless, and separate from sinners." In His conversation, His spirit, and in all of His actions, He was the personification of perfect holiness. But His enemies did not so see Him. Their popular verdict of Him was, "He hath a devil!" In return for His unselfish proofs of disinterested love for men, they reproached Him with the words, "Behold a gluttonous man, a winebibber, a friend of publicans and sinners." And He told His disciples that they needed to expect no better judgment passed upon them than had been passed upon Him. "If they have called the master of the house Beelzebub, how much more shall they call them of his household" (Matt. 10:25).

\* Evangelist, Cambridge City, Ind.

From that day until now, holiness in Christ's followers has been recognized by relatively few, even of those who are nominal Christians. John Wesley, who defended so ably and exemplified so beautifully, the doctrine of holiness; George Whitefield, than whom there has never been a more zealous and devout servant of Christ; John Fletcher, whose seraphic spirit and Christlikeness almost glorified him bodily; were each scorned by many of their contemporaries as "cranks," "fools" and "hypocrites." From no less prominent churchmen than Toplady and Sydney Smith came pouring epithets against them scarcely less bitter than those that the Savior had to bear. The persecution to which the saints of God have been subjected shows plainly that holiness is not clearly recognized when it is seen.

### ANTAGONISM MANIFESTED

The persecution against holiness varies in its form with the prevailing spirit of the age; and usually comes fiercest from people of religious profession. But it never assigns as its reason the godliness of its victims. Oh no! It is either their obstinacy, or contumacy, or heresy, or disloyalty that is assigned as the cause of their sufferings. Christ was put to death as an impostor and blasphemer. Luther was excommunicated as a heretic. Wesley and Whitefield were dubbed as fanatics. In each case their persecutors believed it to be a zeal for righteousness that instigated their persecution of those who furnished radiant examples of holiness in their lives.

### USE PROPER TERMS

Besides all of this blind antagonism to those who live a holy life, there is the further misconstruction of the terminology employed in stating the doctrine of holiness. And yet the terms that are used are, for the most part, purely scriptural. But an improper understanding of the terms have led to extravagant misstatements of what is claimed for this grace. To some, holiness must put one where he cannot make a mistake in judgment through ignorance. Such must live perfect under all circumstances, as censorious minds understand right living. If one has ever professed holiness and lost it, the conclusion is at once settled that he never had it, and that no one else ever did or ever will.

To such persons as will humbly and honestly inquire after the "way of holiness," with open Bibles and hearts that want nothing but pure love, the experience of holiness will unfold as the most beautiful, rational and desirable thing in the world. It contains not one element that is fanatical or ludicrous, nor of anything that will not stand the test of unblinded intelligence. It is in itself the embodiment of true moral sanity and soundness. It is God's own nature. It is man's normal state.

## WITH THE GREEK NEW TESTAMENT

E. Wayne Stahl

### THE TRUMPETS OF TRIUMPH

We hear the rich, clear sounding of those full salvation bugles in 2 Corinthians 2: 14 and in Colossians 2: 15. I can well believe that Paul, after writing the two sublime passages, had to take a few minutes off to do some shouting, as he realized the glory and majesty and victory of his great gospel.

These are the only verses in the entire New Testament where the word "triumph" and its participle "triumphing" are to be found. But in these two verses is a whole library of Christian conquest.

That word "triumph" has strange power over my heart. Thinking about it today I recalled the words from Tennyson's beautiful, tender, tuneful "Lancelot and Elaine,"

*As when we dwell upon a word we know,  
Repeating, till the word we know so well,  
Becomes a wonder, and we know not why;*

as we are dwelling intensively upon it in our meditation it looms up, does the word "triumph," as a luminous and lovely wonder. To me it is somewhat as the Latin words "consul Romanus" (Roman consul) were to DeQuincey. In his "Confessions of an English Opium Eater" (every person ambitious to attain power in the use of the English language should give days and nights to this remarkable book; it is a masterpiece of mighty and majestic writing), the famous essayist confesses, in that section, I think, entitled "The Pains of Opium," how the words "Consul Romanus" had mysterious potency over his soul. They were to him "solemn and appalling" in their suggestiveness. They seemed to be "most emphatically representative of the majesty of the Roman people." Those five sonorous syllables could summon before his mental vision the stately figure of the military magistrate of the antique Latin world, followed by his invincible legions, with their glittering accouterments of war.

The word "triumph," as I have stated, affects me in a similar fashion. It seems to roll with the stately thunder of heavenly drums. Repeating this word over and over to myself I seem to see our Divine Commander, "our great Captain Christ," going forth conquering and to conquer, followed by his White Cavalry of the blood-washed. How dazzling is the picture as we have it in Revelation 19: 11-14, where the armies of the sanctified follow their luminous Leader to inevitable victory! They are clad in snow-white linen; as knights of God they ride snow-white steeds. I want to belong to that celestial chivalry, don't you? All this, and more, "triumph" may connote for us.

Both 2 Corinthians 2: 1-4 and Colossians 2: 13 have metaphors of successful war. In the Greek the

word for "triumph" is *thriambeuo*; in Colossians 2: 15 it means "to celebrate a triumph, to triumph over." In the other reference, 2 Corinthians 2: 15, the meaning is "to cause one to triumph." This passage may be translated, literally, as follows:

"Now thanks be unto that God who always leads us forth to triumph with the Anointed One, and who diffuses by us the fragrance of the knowledge of him in every place." In the Greek what is rendered in the King James version as "Thanks be unto God which always causeth us to triumph in Christ," is *To(i) de Theo(i) Charis to(i) pantote thriambeuonti hemas en to(i) Christo(i)*.

To digress for a moment, it is interesting to realize that the word which is translated "Thanks" in this passage is in the Greek *Charis*, which is also Paul's favorite word, "Grace." Truly gratitude is a *grace*. Indeed we have the expression "saying grace," for our giving thanks to God at the beginning of a meal. Jesus gave thanks as He held in His hands the few loaves and the fewer fishes. And that scanty provender was multiplied after that thanksgiving so that a mighty multitude was fed that day. I verily believe that thanking God has strange and effectual power gloriously to increase our resources and blessings, when they seem meager. In the Old Testament we read of an army that won a great victory over its enemies when it began to praise the Lord. "Which things are an allegory" for us of these latter years.

Returning to 2 Corinthians verse I would call attention to the fact that Paul in writing it appears to have in mind a Roman triumph. This was one of the most gorgeous spectacles of the age, indeed of any age. A general had been successful in war. The senate of Rome would vote him a triumph. On the appointed day he would march through the streets of the imperial city, attended with all the spoils of his conquests. Vast, glittering treasures he had taken in battle would be exhibited in the splendid procession. Captive kings would walk chained at his chariot wheels. Perhaps the world will never see again such magnificence.

Those conquerors so elevated by the old republic and the empire were solitary in the honor they enjoyed. But Jesus lifts us up to share with Him the glories of His triumph. "God causeth us to triumph in Christ." He says to us in words that are sweeter than music, "To him that overcometh will I grant to sit with me on my throne, even as I also overcame" (Rev. 3: 2). The last five words of this verse I have just quoted should thrill us with the ecstasy of the angels. For they assure us that if we walk "in the royal way of the holy cross," there is for us, as for Him, beyond the agony of Good Friday the triumph of an everlasting Easter. Our crowns of thorns (Paul had his "thorn in the flesh," but he knew at the same time the wonder of *thriambeuo* in his soul) will eventually give place to diadems that shall never fade. "We are more than

conquerors through Him that loved us." Hallelujah forever." "I triumph still if thou abide with me."

I made the following little song, entitling it "Trust and Triumph." It can be sung to the air of "Believe Me If All Those Endearing Young Charms."

*I walk in the midst of disaster and woe,  
The ruin of hopes I behold  
By the chastening rod; I accept it, and Lo!  
It is changed to my scepter of gold;  
My mind on Jehovah in trust I have stayed,  
And perfect the peace I have known;  
Tonight on the couch of mine anguish I'm laid,  
Tomorrow I sit on a throne.*

*As those Hebrews in Daniel a Presence I know,  
As I walk through the ordeal of flame;  
Yes, love through the crucible with me will Go:  
Immanuel—this is His name.  
And out of my trial, its sorrow, its pain,  
My Father prepareth a crown;  
Some glorious day as a king I shall reign,  
"When the City of God cometh down."*

### PROCESS OF APOSTASY

Oscar Hudson\*

THE bane of Christianity is apostasy. If all of the people who have been genuinely converted, had persevered, we would have swept the world for God long since. The present age is especially cursed with inconstancy. We are in that period pictured by the Master as one of the conditions that would prevail immediately preceding His second coming: "Because iniquity shall abound, the love of many shall wax cold" (Matt. 24:12). "The devil is come down unto you, having great wrath, because he knoweth that he hath but a short time," and multitudes are going down before the fresh assault.

Few, if any, backslide deliberately. Satan has "transformed himself into an angel of light," and, wherever possible, is "deceiving the very elect." The process is not sudden, but gradual. In Second Peter, 2:20, we find they are "first entangled," then "overcome." Therefore if God's people would avoid entanglements they would never be overcome. We do not backslide through commission of the larger or baser sins. These things follow backsliding. It is "the little foxes that spoil the vines."

The process of apostasy is clearly stated in James 1:14, 15, "But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death." The word, "lust," means illegitimate desire. Desire or appetites are lodged in the human body, mind and soul, for the propagation of the race, happiness and God's service. Pursuing these desires is legitimate as long as doing

so does not injure the body, which is the temple of God, or other members of the human race. At this place these desires become illegitimate. Temptation is Satan's seed, and he is constantly sowing them in human desire, enticing and trying to draw us from the legitimate into the illegitimate: from pursuing that which benefits our own body and mind, or helps others, to that which injures us or those about us.

God has given us an appetite or desire for liquids, because the body requires it. This is its greatest constituent element. Satan entices us, through this desire, to pour into the body liquids which tear down body tissues and destroy brain cells. This becomes lust—illegitimate desire—and its conception is sin or carnality; and sin, when it is finished, bringeth forth death. The body must have food to rebuild broken-down tissue and to supply body heat. The appetite or desire for food is God-given that we may supply this need; but Satan entices us through this desire, and many are drawn away and are found eating for gratification more than benefit. In this way too much food is often eaten and gluttony results. Highly seasoned and refined food is sought, when plain food would be better. The necessities of life have caused us to develop the God given capacity for commerce. Commerce is legitimate, but when it is pushed to the point where it injures others and takes from them without giving value received, the soul suffers the defilement of carnality and the pollution of sin. The same principle underlies the practice of vice and immortality.

Holy fire—the indwelling of the blessed Holy Ghost—is the only thing that can devour the devil's seed. Temptation or enticement is not sin and brings no defilement. But in the absence of the abiding presence of the Holy Ghost, this seed will germinate and conceive carnality. Desire for the illegitimate is the spawning ground for sin. Hence the necessity for everyone who desires to escape spiritual death and eternal destruction, getting sanctified wholly and of keeping the holy fire sizzling in their hearts every minute. If we fail in this we will become entangled and then overcome.

Sin's finished work is eternal death. The criminal approaching the electric chair, the once proud social appendage rotting from the effects of venereal disease, the suicide leaping through clouds of despair into the abyss of everlasting damnation, is the first lap of sin's finished work. What will the end be? Think of a man standing at the hour of suicide when he courts darkness, silence, sleep; when curses sound like music, and bayonets are beautiful, wrecks amuse, storms are joyous, and earthquakes are wished for: when music sounds like screeches of hell, beauty enrages, joy calls out curses, flowers mock, hope is a dream, breath is fire, heart-throbs are like blows, and life is chaos!

Prayer cannot overflow as an artesian well unless its source is higher than that of mere lip-service.—A. E. BROWN.

\* Evangelist, Kansas City, Mo.



## DEVOTIONAL MEDITATIONS

Mrs. Esther P. Bonham

### Sunday—The Widening Gap

*Ye have not gone up into the gap* (Ezek. 13:5).  
Read Ezek. 22:23-31.

One of the appalling world needs today is for someone to stand in the gap made by indifferent Christians.

"I sought for a man among them," says Jehovah, "that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it: but I found none."

One needs only to go to places of amusement, into churches, into homes to begin to realize how the Christian faith seems to be retreating along the firing line. God is looking for men and women who will make up the hedge, who, with renewed zeal and fresh courage, will throw themselves into this ever-widening gap.

He has found some who are willing to do their part. Are you?

### Monday—What Think Ye of Satan?

*Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour* (1 Peter 5:8). Read 1 Peter 5:6-9.

Stanley High says, "Whatever else people argued about in Bible times, there was very little argument about the devil. He was a subject on which, among religious people, there seemed to be universal agreement. Everybody had respect for his ability, fear for his power and the disturbing knowledge that, in season and out, he was always on the job."

Today it is different. Even in Christian homes often there are members of the family, who do not believe the devil exists.

But he does exist. He is the source of all evil, and his forces are strongly entrenched. We cannot afford to dispense with him any more than we can afford to understand his strength and treacherousness. We dare not be off our guard even for one moment lest, like a roaring lion, he devour his prey.

### Tuesday—Stepping-stones

*The Lord knoweth how to deliver the godly out of temptations* (2 Peter 2:9). Read 2 Peter 2:1-18.

Temptations come. We cannot escape them. Frequently, we meet false teachers. And the wicked vex our souls with their filthy conversation. The covetous make merchandise of us. And our daily associates, all too often, are unjust, unclean, despise authority, and speak evil of things they do not understand.

But the Lord knows how to deliver us. He sees and hears even before we do. Before a temptation can reach us, it must first pass an angel that encamps round about us. And no temptation, that is not for our good, ever passes that angel.

Then if we are being sorely tempted, let's make the temptations stepping-stones to nobler and better lives. It can be done.

### Wednesday—Steps of a Good Man

*The steps of a good man are ordered by the Lord* (Psa. 37:23). Psa. 37:18-24.

Often we are uncertain as to what path in life we should take. It is then we need to "stand still and see the salvation of the Lord." This is one of the hardest things in the world to do. Satan would have us believe we cannot wait. But we can. And if we measure up to God's standard of goodness He will direct us. If we seek earnestly His guidance and live near enough to Him to hear His "still small voice" we shall never go far wrong.

### Thursday—Wait for the Lord

*Our soul waiteth for the Lord: he is our help and our shield* (Psa. 33:20). Read Psa. 33:18-22.

The Lord is never in a hurry, neither is He ever a moment too late. If we would have His help we must await His own time to help us. If He is to be our shield we must ever be in reach of the shadow of the Almighty. If we take our lives into our own hands and deliberately choose our own way we ourselves forfeit our right to His protection. If we hurry through our daily devotions we destroy His opportunity to bless our hearts and to strengthen our faith.

Let's give Him a better chance to do the things for us He desires to do.

### Friday—The Faithful Ministering Servant

*He . . . began to wash the disciples' feet and to wipe them . . .* (John 13:5). Read John 13:4-9.

What a beautiful lesson of humility and service this incident teaches. Washing those dusty, weary-worn feet was, perhaps, the most lowly task the Savior ever performed. But He did not stop until the task was completed.

So often we begin well, but never finish. We are willing to stoop, to start at the bottom, to lift some sin-smirched soul part of the way up. Then we quit, feeling that all such effort is vain, and that we deserve a place higher up in the Master's service.

It is all very well to be a great leader, an outstanding teacher, a renowned minister; but before we rise we must prove ourselves faithful to the smaller tasks until they are completed.

### Saturday—Faithful Unto Death

*Be thou faithful unto death, and I will give thee a crown of life* (Rev. 2:10). Read Rev. 2:9-13.

Be faithful in the least as well as in much. If the Master has set you a lowly task, stick to it until He says it is enough.

Keep your faith in God. If you find it waning, renew it. Hold fast to that you have.

Have faith in the finished redemptive work of the Savior. Increase your faith in prayer by praying more earnestly and more often. Stand steadfast on the promises until they all are fulfilled. They will be some day.

As long as you have breath, believe in the ultimate triumph of the gospel. It cannot fail.

## Religious News of the Week

Compiled by L. A. Reed

While the International Convention of Rotarians was in progress in Mexico City recently, the Catholics took the opportunity of having a great demonstration in front of the convention hall. Speeches were made in English demanding religious liberty. One sign in the parade read, "Friends of the American people, but not of Ambassador Daniels."

An interesting resolution was passed by one Missouri conference of the Methodist Episcopal Church, South, recently. It reads as follows: "Resolved, that it is the sense of the preachers of the Richmond District, Missouri Conference, Methodist Episcopal Church, South, assembled at Rayville, Mo., June 3, 1935, that we call upon the leaders of the Boy Scouts of America to oppose the idea of 'Moderation in Drinking,' as is now being advocated by the president of the Boy Scouts, Mr. Walter W. Head, and by the vice president, Mr. Frank Presbrey. Further, we request the resignation of these men as officials of the movement, or that they alter their position with reference to the idea of moderation in drinking."

No school teacher is allowed to attend church service in Russia.

Ninety thousand dollars a year has been voted to seven famous cathedrals in Great Britain. They were on the verge of bankruptcy so have been placed on the "dole."

Dutch East Indies reports more than 40,000 Japanese Moslems turning to Christ.—The Day of Prayer set by the Great Commission Prayer League was the same date that in Russia began a two-month anti-God Campaign (Nov. 25, 1934).—A Koeln court ruled that Dr. Karl Barth, noted Protestant theologian, be expelled from his professorship at Bonn University because he failed to open and close each of his lectures with a Hitler salute.—It is said the Jews in Palestine have started an organization called "Merkaz" the purpose of which is to oppose Christian work among the Jews. Jews who attend Christian missions or send their children to Christian schools are discriminated against by this organization which seems to be increasing in power.—From the *Christian Faith and Life*.

Ohio defeated the bill to appropriate \$3,000,000 to Catholic schools in that state. The state Senate passed it but it was lost in the House.

In the last four years the Southern Baptists have gained 629 churches and 1,393 more Sunday schools. The offerings of the Women's Missionary Societies broke all records. In 1933 they gave \$1,960,985. In 1934, \$2,858,164, or a gain of \$888,170.

At Milwaukee, Wis., a beer drinking marathon was scheduled for June 29. Among the contestants was a mother and two daughters both of the latter being in their twenties. A W. C. T. U. authority suggests that the government run a national marathon, as possibly this might increase the revenue to the desired figure.—The costs of motor accidents last year amounted to \$1,500,000,000, which figure included wage loss, medical expense and overhead insurance costs. According to the Northwestern National Life Insurance Company records, alcohol indulgence shows an increase of 149 per cent since repeal.—In three months there has been an average monthly decrease in milk consumption of 2,000,000 pints of milk in the city of Los Angeles. Meanwhile arrests for drunkenness among women has increased 187 per cent in that same city and motor traffic deaths have reached unprecedented figures.—Coffee showed a decrease in the U. S. in 1934 of 20,300,000 pounds, or 1,019,159,064 less cups for the first year following repeal.—In 1934 the thirty million families in the U. S. contributed approximately \$83.33 each in supporting the liquor traffic, while the returns to the government amounted to only about 14.97. (National W. C. T. U., Evanston, Ill.)

One priest, Father Dargin, thinks Father Coughlin should be punished as he believes his activities are in "direct violation of existing canon laws." The *Michigan Catholic* answers, that the critic has "an itch for publicity" and accused him of being a "literary glider trying to hitch-hike on the giant airplane of Father Coughlin's popularity." The *News Week* informs us that last "Monday the pope let it be known he follows Father Coughlin's activities with interest and up to now he has not violated any law of the church."

Dr. Johnston Myers, pastor of the Immanuel Baptist Church, of Chicago, recently celebrated the fortieth anniversary of his present pastorate and the fiftieth anniversary of his ministry. His present location has changed in this time from a high class residential district to a slum district yet he has held on and done a wonderful work among the changing population. He was presented with a purse containing \$100 for each of the forty years he served the present church.

One of the outstanding evangelical leaders in Spain according to the *Watchman-Examiner*, states, "The greatest tragedy of Spain is not political, economical or cultural but religious. The Spain of yesterday closed her door to Protestantism. To become a Protestant was to profess a heresy and to be a traitor. The Bible was forbidden circulation by law. The Spain of today is a new Spain. The supremacy of the Roman Catholic Church is broken. The power to persecute is gone. The influence of the church is on the defensive. The people are no longer afraid of the priests. They enjoy freedom to read. *Their interest in the Bible is remarkable.*"

## The Sunday School

M. Emily Ellyson

### LESSON FOR AUGUST 4, 1935

LESSON SUBJECT: Josiah (A Religious Reformer)  
(2 Kings 23: 1-5, 21-23).

GOLDEN TEXT: *Thou shalt worship the Lord thy God, and him only shalt thou serve* (Matt. 4: 10).

#### INTRODUCTION

Josiah, the sixteenth king of Judah, was eight years old at his accession, and reigned thirty-one years at Jerusalem. His mother was Jedidah, the daughter of Adaiah of Boscath. He shares with Hezekiah, his great-grandfather, the praise of walking perfectly in the way of his father David. Though he fell in battle before his fortieth year was completed, he left the brightest name for piety and religious zeal among all the successors of David. His father and grandfather were grossly wicked men, but as he grew to young manhood he began to seek after the Lord, and when about twenty years old he began to purge Judah of idolatry (2 Chron. 34: 3). As a young man he was, and is a shining example, and puts to shame multitudes of young people today, who, with greater light than he had, turn away from religious environment, to the cheap things of the world.

#### JOSIAH'S COVENANT

When about twenty-six years old, which was a proper time, Josiah began to undertake the reforms for which he is famous. During the eighteen years of his reign previous to the reform, money had been accumulating for the purpose of repairing the temple. The temple worship had been so far abandoned that the book of the law had been lost, and neither the king nor his mother knew what it contained. When Shaphan called for the money, Hilkiah the high priest reported to him that he had found the book of the law in the temple, and gave it to Shaphan, who, after reading it read it to the king. Josiah "rent his clothes" in profound grief when he found so many divine commands had been broken which incurred the penalties of Jehovah. These hung over the nation like a pall. "The king sent, and they gathered unto him all the elders of Judah and of Jerusalem," and there publicly "he read in their ears all the words of the book of the covenant which was found in the house of the Lord." Then standing by a pillar "he made a covenant before the Lord." None of these things were done in a corner. The whole convocation witnessed the humility of their king, and the wonderful spirit that entered into his consecration as he gave himself and all his powers to God. Having heard and seen the attitude of the king, the

whole assembly followed his example, and rising to their feet, they pledged their loyalty and support. We can but say, O for a man of like spirit in this time of confusion, to lead our own country out of its dilemma, caused by God-forgetfulness, and bring us back to a realization of our lostness! In forsaking the foundation principles that as a nation made us one of the mightiest on earth, lies our weakness. It is time for us to heed the *Word of God, and rend our clothes* in sorrow, that so many divine commands have been broken, so much righteousness has been neglected and ignored, for we, too, are facing the penalty imposed by Jehovah for our backslidings, and God-forgetfulness.

#### JOSIAH'S REFORMATION

The covenant having been made by king and people it must, as a first act, be put into effect. This meant strenuous activity, for idolatry had become deeply rooted in the nation. However, Josiah set about the keeping of his covenant with a settled determination to make a clean sweep of all the abominable idolatries that had been carried on in the sacred temple. The high priest Hilkiah, and all the other priests, together with the doorkeepers were called into service. All of the furnishings of Baalistic worship were carried out, and burned outside the city. What a house cleaning they must have had! The people had been worshiping not only Baal and Ashtoreth, but the sun, the moon and all the hosts of heaven. Ahaz had been the agent who introduced the worship of the heavenly bodies. All of this paraphernalia went up in smoke and down in ashes. Not a vestige remained. Had they known it, they could have sung in triumph, "Every bridge is burned behind me, Thine forever more I'll be." The priests also must be put down for they were the spiders who wove the webs, and there was a big crowd of them. They had been "ordained by the kings of Judah to burn incense in the high places in the cities of Judah" and in other places. He actually burned their bones "upon their altars." Having eradicated the evils, Josiah then called for the celebration of the "Passover Feast" which had been sorely neglected. Following the instructions found in the book of the law, the *feast* was held, and proved to be one of the greatest Passovers in all the history of the Hebrew people. Indeed no other king quite equaled Josiah in his intense devotion to God, for he squared his life by the standard found in the *lost Book* of the law of Jehovah.

Thus my soul before her God  
Lieth still, nor speaketh more,  
Conquer thus o'er pain and wrong,  
That once smote her to the core;  
Like a silent ocean, bright  
With her God's great praise and light.  
—J. J. WINCKLOR.

## The Home Circle

Conducted by Mary Ethel Wiess

*Except the Lord build the house, they labour in vain  
that build it (Psalm 127:1)*

### BECKY GETS SORTA LONESOME

NO, don't be in a hurry turnin' on the lights, Lizzie—I just feel like settin' here in the dusk a bit. I like to look at the sky when it's all colored up that way—did you ever see such a glorious crimson and orange and yellow and rose? Sometimes I just imagine God has pulled aside the blue for a few minutes, so that His folks can look inside of heaven, and see a bit of the glory that is there—and when I'm imaginin' that, it almost seems like I could see the folks I know, walkin' about. Then, again, I imagine that He has sent some artist to color the sky just for our pleasure, and I think when I get over there, how I'd like for Him to give me that privilege some night—maybe He'd just say, "Becky, you go and take the Great Dipper full of colors out of the sunshine, and fix up a nice western sky for my children down there tonight—some of my folks are sorta blue and discouraged, and I want to remind them about me, and make them think of their home up here. Take plenty of color, and make long, long strokes." And then I would fly away and get a great lot of color out of the sunshine, and mix them and mingle them, and find me a little cloud to sit on, and just paint and paint—paint out what I had done, and do it differently, until it got so dark the folks couldn't see the colors any more. Wouldn't that be fun, Lizzie? Then I'd fly back soon as it was dark, and hang the Great Dipper up on the North Pole again, and fly back to heaven, and tell my Father that I had finished the sunset, and He would say, "Well done, Becky—now rest a while."

Yes, that's what I would want to do—rest. I'm tired tonight, Lizzie, and maybe, a little bit lonely. I've talked to a lot of folks today, and it seems like almost all of them had special bits of grief, or problems to solve, or questions to answer. And I love to help my friends when they come to me, too. But just tonight, Lizzie, I guess I'm a little bit lonesome for Tom. You won't ever guess how it hurts to have a close companion—such close pals as Tom and me was—sharin' almost every thought—and then have them go to heaven and have to live the last years, the most helpless years, alone! But then, Lizzie, I'm almost ashamed even to feel lonesome for a minute—because the Lord has been so good to me, and given me so many friends, and let me find ways to be useful and happy. Listen! Did you hear that? Sounded like a sleepy little robin just saying "Good night" in her nest. Hear it? Isn't that a homey little sound?

No, no, let's not turn on the radio. We don't want any orchestra or crooner or band cluttering up our twilight. Wish't I had a little old reed organ, Lizzie. Maybe I couldn't work the treadles—guess you're right. But if I could, now is when I'd play it. I can feel my fingers on the keys now, and feel how the old tunes go—"Abide with Me," and "At the Cross," and "Though Your Sins Be as Scarlet"—Tom and I used to play and sing them together, Lizzie, even before we was married. We didn't need a light, because we knew words and music by heart—remember the little old church back in Brinkhaven, Lizzie, and the old organ at the right hand side of the platform? What a lot of times we sang those old songs in that church. And then—then—that revival, when Brother Lewis came clear from Allenville to preach to us. That was when the Lord convicted me; and I had such a lot of little things to confess—how I'd borrowed Mayme Schultz's ring and kept it until I was ashamed to return it, and pretended I'd forgot about it; and how I'd told my mother that I was down to Emma Roper's house that night I went riding with Tom—oh, Lizzie, I never can tell how glad and good I felt when the Lord forgave all those sins. Do you remember—my mother shouted, she was so glad. Guess I must have been quite a problem to her. More than Bessie was to me.

Me and Tom never had a whole lot of trouble with Bessie—most of our trouble was with Joe, and now he's almost the dependableest child I got. Seems like I'm lonesome for the children tonight, too, Lizzie—not like they are now—my, my! Sometimes when they come home, seems like they're pretty nearly strangers to me. Bessie such a grand lookin' woman in her nice clothes, and Jim and Joe atalkin' about the administration and international politics and economics and all that. No, I'm just lonesome for Bessie and Jim and Joe like they used to be, talkin' about how cold the water was over in the branch, and the color of Mayme Schultz's new dress, and whether Amos Wederman is still goin' with Esther Long. Amos and Esther's both been dead a long time—wonder what made me think of them, Lizzie? Yes, I guess you'd better turn on the lights now—the colors is most gone outa the sky. Turn on the lights, and bring me my Bible, Lizzie, and pull down the window-shade. Thanks, Lizzie—and praise the Lord!

### THE SPIRIT OF A GARDEN

FRANCES MCKINNON MORTON

THE story of mankind is pretty well tied up with idea of a garden. There was the Garden of Eden, where our history began; and there was Gethsemane where Christ suffered the agony that presaged the cross; and the story of gardens goes right along with the story of humanity's development.

An old Roman philosopher accounted the pleasures of gardening as among the most enduring pleasures of

life; and I rather think he was right in his statement of the matter. There is something very thrilling to the spirit about planting a dry seed or a dull brown root in the earth and leaving it there to break the heavy clod with slim green fingers that come to us bearing a gift of flowers in their clasp. It intrigues the mind and stirs the spirit to think of a dry, dead looking seed holding within its withered shell all the dynamic possibilities of producing fruit and flowers.

A modern writer says:

*Who works with lush and growing things  
Will find his spirit sprouting wings;  
Who works with roses soon will find  
Their beauty blooming in his mind.*

And of course we know that it is the spiritual effect of a garden which makes its influence so enduring through a lifetime subject to such drastic physical changes as beset the pathway of human living.

To watch the beloved form of some dear one fade and fail and grow old and perhaps helpless holds all of the elements of physical tragedy, the very crown of human suffering; and there is a great lift to the spirit then in seeing beauty and life spring eternally fresh and young from the dry shell of a withered seed. It stirs the heart as a sort of definite and concrete example of everlasting life. I think the growing up of fruited and flowered verdure from the bare brown soil will never cease to be a miracle and a joyful promise to anyone who thinks seriously of the life of the human spirit encased in its shell of perishable flesh.

A successful business man, and I mean successful in the best sense of the word, told me this little personal story from his own life: "My father and I didn't get along very well. I think we were both too stubborn and high-strung, maybe both too much alike; and during my wayward years of adolescence I often planned to run away from home. I never did it, though; and looking back over it now I believe that the strongest tie that held me back from leaving home was a garden. My wise mother had given me a garden of my own when I was barely out of infancy. She had helped me to plant it, too, being careful to let me do every bit of the work I was able to do. It wasn't a haphazard planting, either, with just a few perishable annuals, but along with these a good deal of permanent planting that would live on to break out in fresh beauty every year. Then of course she led me into loving it all and knowing that it was my own. There was a prize plum tree, an unusual rose bush, a peach tree that gave me a rich harvest of fruit each year, and then some flowering shrubs and perennials that came out every spring. The garden grew up with me and became such a part of me that I felt as if I couldn't ever leave it. I thought it needed me, but I know now that I needed the garden, and I constantly bless my mother for giving it to me. It was the means of bringing my father and me to a better and a truer understanding of each other because we both loved growing things."

A home is incomplete without something growing and blooming about it if only, "A pot of mignonette, in a window set." There is romance and promise and hope to be found in working with beauty rooted in the soil; and the human spirit needs all these refining and steadying influences along this changing way of life. Excepting a family altar I know of no greater force for promoting family unity than growing a garden together.

## BABY BOOKS

M. LOUISE C. HASTINGS

**M**ANY a home has its Baby Book with its pink or blue cover, where records of the baby's first year—when he first began to creep, when his first tooth came through, his first word, his first smile and so forth. I had these for my babies too, but there was another one that I should like to mention.

This one was a simple blank book with a stiff cover. It cost only ten cents. In it I wrote my baby's history just as if the baby herself were writing it. For example, I began: "I was born in Boston, in the suburb of Roxbury on August 5 in the year 1916. My mother had a whole chest full of lovely things given to her for me to wear and play with. This chest was different from any other chest that anybody ever had. It was built many years ago by my great-grandfather and was an old-fashioned commode. The top lifted up and my mother had lined it with white muslin covering a pretty pink cambric. There was a drawer which held a pincushion and my comb and brush" (and so forth).

This book I kept going for several years, always written in this autobiographical style. In time another book had to be added. All the cute sayings went in it. Records of the sicknesses were there, and many, many pictures showing my little daughter in her different plays and play yards and so forth. How my daughters love to reread these books now!

I have a friend who keeps a scrapbook of each of her three children in which are not only photographs of the children all down the years, but she pastes in clippings of anything they have done, records of their school contests, their report cards—in fact anything and everything that in any way shows how they have progressed through the years. She began a scrapbook for each child as soon as he or she was born. There is no writing except captions explaining when necessary. Not long ago she told me how the father of the family enjoyed looking over these books.

Children enjoy keeping a Memory Book. This is any kind of scrapbook in which are pasted souvenirs of parties and good times generally. Little children too enjoy keeping their treasures. My oldest child had a scrapbook of valentines that she had from the time she was one year old up to her fifth birthday. It was the prettiest thing to look over, for there was

so much color. Books in which are kept the health records of each child are invaluable as time goes on. Especially when grown children enter college do these records come in handy, or when they go to camp, or when any sport is begun that needs health questions answered.

Before my first baby came I made a very interesting scrapbook. It was a large one. In it I pasted articles which I found in magazines which I felt would be helpful along the physical side of bringing up my child. I used to study it day after day. I would search first one magazine and then another for articles that I wanted. Here and there I pasted pictures of attractive looking babies. How I loved that book! I can recall my different feelings now as I write about it!

All of these books mentioned are loved by the parents and I have decided that the children like them too, for every once in a while they are brought out and read. Perhaps just these suggestions will help other mothers to find happiness in similar baby books.

### A BOY WHO WANTED A BIBLE

DELL AYCOCK

**T**HERE is a story told about a poor little Irish boy who lived in Dublin, Ireland. This boy had been attending a Sunday school near his home for two or three years. He had seen all the other children bring their Bibles Sunday after Sunday and wished he might have one. His father was dead and his mother was very poor and unable to buy one for him.

One day his mother sent him to a shop near by to get some soap. The soap was not wrapped in wrappers as the soap you get when you go for some. This was cut in squares and stacked in a box with no paper around it of any kind. When a person came to buy it, the shopkeeper wrapped it in a piece of scrap paper that was kept on hand for the wrapping of small articles.

When the lady started to wrap the soap for the boy, he noticed she took a leaf from an old Bible which was on the counter. "Why, lady!" he exclaimed, in surprise, "you are wrapping the soap with the Bible."

"Well, what if I am?" the woman replied.

"Why, the Bible is the Word of God and should be taken care of," said the boy.

"That makes no difference to me," the woman said as she went on wrapping the soap, "it is scrap paper I bought from a paper peddler to wrap small articles in; and anyway it is an old Bible."

"Lady, please don't call the Bible scrap paper, I have wanted one for a long time and been unable to buy it and to see a thing I would take care of and prize highly being torn up makes me feel sad," said the lad.

The woman looked at the boy and saw he was near to tears. Then she said, "I can't afford to just give it to you but if you will find enough waste paper that will weigh as much as this Bible, some I can wrap soap in, I'll lay the Bible aside and when you bring the paper I'll trade it to you."

The boy was delighted. He hurried home with the soap. He carefully unwrapped the soap and smoothed the sheet torn from the Bible by the shop-woman and placed it in a safe place. Then he told his mother what the woman had told him. Together they went through the house gathering pieces of paper and placing them in a stack.

He found some old sacks and cut them into neat squares. Still he did not have enough.

"I know what you can do," said his mother who was anxious that he have the Bible. "Go to Mrs. A's house. Her husband teaches in the Sunday school. Tell her about the shop-woman and the Bible and that you would be glad to do a little work for her if she has some scrap paper she will give you."

Off the boy went to Mrs. A's house in a run. She was at home and listened to the boy's story and could scarcely hide her tears at sight of his eager face and sparkling eyes. She had several old books on the order of magazines and gave him two. They were of course much heavier than the Bible. With many a "thank you" the boy hurried to the shop before going home and traded the old books for the Bible. He knew he didn't need what paper he had at home.

It seemed he could not run fast enough to get home and show it to his mother. How happy they both were to have a copy of God's precious Word in the home. He carefully placed the torn leaf in its proper place and as it was the first one the shop-woman had torn out, he had a complete Bible.

It was a happy and proud boy the next Sunday morning that started off to Sunday school carrying his very own Bible under his arm as did the other children of the school.

Children, how thankful we should be that we can have a copy of God's Word in our homes and that the most of us can have one for our very own. Have any of you ever read it through? If not, begin now and if you try, you can read it through in a year and you will always be glad you did.

*Oh, Christ, Thou art my very breath  
In Thee I live and move;  
I have no other will but Thine,  
My pathway Thou dost choose.*

*And since I've learned to trust in Thee,  
My soul finds perfect rest;  
Abiding 'neath Thy sheltered wing,  
I've found sweet happiness.*

—EDNA CREASON.

## News of the Churches

North Little Rock, Ark.—We have just closed our second Crusade for Souls revival this year with Evangelist A. L. James and wife of McAlester, Oklahoma, as the special workers. This was a hard fought battle, but came to a glorious close with souls finding victory. The work of the evangelists was greatly appreciated. The outlook for this church is encouraging; every department is on the increase, and budgets are paid to date.—R. S. Rushing, Pastor.

Cherry Hill, Va.—Our church has recently closed a victorious twelve-day revival campaign with Evangelist Johnny Rhame. It was a hard pull, but God gave victory in finances and seekers, with about thirty-five seekers at the altar. A class of members is expected to be added to the church soon. The church is in the best condition it has been in for years. The work of Brother Rhame is appreciated, and we recommend him to others.—H. W. LaQuay, Pastor.

Roanoke, Va.—The Lord is giving victory in the work here. We have just closed a very successful meeting with Evangelist C. B. Fugett of Ashland, Ky., and Mrs. J. H. Deal of South Carolina as singer. The altar was filled with seekers and finders almost every night, and ten new members were added to the church on the last night. The future looks promising. We are planning to keep our tent busy all summer with different workers, and next spring conduct a city-wide revival in the City Market Auditorium with Evangelist Fugett and Professor Moore as singer.—C. C. Brown, Pastor.

Rimbey, Alberta—Our church has recently closed a two-week revival meeting, with one of our own members—Dr. W. N. King, graduate of University of Southern California—as the evangelist. We feel that the church was helped and lasting good was done. Dr. King preaches straight and with unction. Last Sunday closed the contest between our Sunday school and the one at Red Deer, during the month of June; Rimbey being the victor, with a total attendance of 671. God is undertaking for us.—R. W. Coulter, Pastor.

Pana, Ill.—Our church has recently enjoyed a good revival with Evangelist Robert G. Jones, assisted by his sister, Miss Harriet, and his brother, Rev. Richard Jones, all of Tilden. Much good was accomplished in the meeting, and on several occasions the presence of the Lord was very much manifested. Several found the Lord in pardoning grace, and some were sanctified. The church greatly appreciates the labor of these young people. This is the third revival our church has had this assembly year; having Evangelist J. A. McNatt last October,

and Evangelist C. E. Shumake in February. We are thankful for the labors of each of these workers. We are closing the third year of our pastorate here.—A. M. Wilson, Pastor.

The Pittsburgh District preachers held their annual picnic at Silver Lake Park, Alliance, Ohio, on June 28. A large number of the pastors, evangelists and families met together as guests of District Superintendent and Mrs. C. Warren Jones. These annual occasions are times of helpful fellowship and recreation. Supper was served in the spacious pavilion; coffee and ice cream were furnished by the genial host and hostess. Watermelons were donated by the manager of a local A. & P. store.—C. B. Wood, District Secretary.

Marseilles, Ill.—Our church has just closed a revival meeting with Rev. Halton Lewis, a young boy preacher from Canton. The meeting was a good success, with a number baptized and uniting with the church. The services were well attended, and the ministry of the evangelist was enjoyed by all. The church seems to have taken a new lease on life.—D. E. Milby, Pastor.

Evangelist Winifred R. Cox reports that he is in the midst of a great revival at Bluffton, Ind. They were to have closed on Sunday, June 30, but increased interest made it necessary to continue for several days longer. About twenty-five at the altar on Sunday night. The church is greatly blessed and strengthened.

Wooster, Ohio—The church here is steadily marching on and the blessing of the Lord is on the work. We recently had a fine revival with the Latham Sisters of Ashland, Ky., accompanied by their brother, William. They make a great trio; are players, singers, chalk-talk artists and preachers. Their work brought us in contact with many strangers, and resulted in the salvation of a number of people, and was a great uplift to the church. Our Sunday school attendance for June was the best of any month during the year. Perfect harmony prevails in the church, God is blessing, and seekers are frequently at the altar in the regular service.—Ira E. Miller, Pastor.

Toronto Zone N.Y.P.S. Rally—July 1 was Dominion Day in Canada, and it was Nazarene Dominion Day in the sense that it marked the fourth rally of the Toronto N.Y.P.S. Zone, held in Toronto Second Church. The morning session was devoted to a Sunday School Convention, with Rev. H. Muxworthy in the chair, and Mr. B. F. Kranich as speaker. The remainder of the day was devoted to N.Y.P.S. interests. In the afternoon

session Miss Edith Gillespie, District N.Y.P.S. President, and Miss Rhoda Schurman, zone president, were in charge. The service was a great inspiration to the Nazarenes gathered from Hamilton, Newmarket and all over Toronto. Some have said that Canadian Nazarenes are too reserved and staid in their spiritual makeup, but this could never be said of the Ontario young people. The singing was Nazarene, the testifying was Nazarene, the folks were Nazarene and the very atmosphere was Nazarene. Rev. Cowan, returned missionary from Africa, and now pastor of the Newmarket church, spoke on "Crusading for Souls in Africa." Brother Kranich spoke on "Personal Responsibility," and Rev. Geoffrey W. Royall spoke on "Crusading for Souls in China." Spiced in between the speakers was musical talent garnered from the young people of the zone, including harmonica symphonies, quartets, sacred whistling and instrumental numbers. Following the afternoon service the Toronto Second Church entertained the majority of the congregation in a banquet. A remarkable fact revealed in the business session was that while the Toronto Zone is the "baby" zone of the district, perhaps of the entire denomination, yet there was an increase in finances of twenty per cent, and in membership of almost one hundred per cent. The evening service was unique. Zone officers for the coming year were introduced and dedicated by the zone pastors in an impressive scene around the altar. The speaker for the evening was Rev. I. G. Martin, one of the grand old men of the denomination.—Geoffrey W. Royall, Reporter.

Mineral City, Ohio—Through the cancellation of a meeting we were able to secure Evangelists Oliver and Ruth Morgan of Indianapolis, Ind., for a revival campaign in our church. God gave a

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Rev. T. M. Anderson of Wilmore, Kentucky, and Rev. D. I. Vanderpool of Walla Walla, Wash., will be the special workers this year.

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wonderful meeting in which the church and community were stirred, and nearly every service was blessed with seekers at the altar. Finances came easily, and on the last night of the meeting the evangelist raised a nice love offering for the pastor. The work of the Morgans was appreciated by the church and community, and we plan to have them return for another meeting next spring.—John D. Guy, Pastor.

A Group Rally was held with the church at Lavelle, Pa., on June 28, with delegations present from the Bloomsburg and Pine Grove churches. Rev. James Price of Bloomsburg brought a stirring message on "The Challenge of the Harvest." The next rally will be held at Bloomsburg in September. This is a new venture to stimulate interest in the Sunday school and Young People's Society and to unite the local churches by more frequent rallies than could be had in the zone or district. Rev. Maybury, president of the Northern Zone, believes a monthly meeting will best serve this purpose.—John L. Moran, Group Leader.

Hewitt, Minn.—Our church has recently closed a good tent meeting with Evangelist Harold Volk. We had good crowds in spite of the bad weather, with nearly fifty seekers praying through to victory. On the last Sunday afternoon five young men united with the church, and there are other prospective members. The meeting closed with gracious victory. The work of Evangelist Volk was appreciated. He made many new friends for the church, and was called to return for another meeting next June. He was ably assisted by his wife, who presided at the piano and did good work among the chil-

dren. Finances came easily; good offering for the evangelist, with a love offering for the pastor. We expect to come up to the assembly with all budgets paid, and an increase in each department of the work. We have received a unanimous call to remain as pastor for another year.—Joseph W. Selz, Pastor.

LeMars, Iowa—God has blessed our labors in our two-year pastorate with this church. This is our second term of pastorate with this organization. God has given us some fine victories; have increased our membership, and a good increase in all departments of the church. We have organized a W.M.S., also have a live Junior Society of about thirty members. These two societies, under the supervision of Mrs. Teisinger, have raised the greater portion of the General Budget, which at present is about one-half overpaid. All other budgets will be paid by assembly time. We are closing our labors with this church at the District Assembly, and will enter the field of evangelism. Those desiring our services may write us at 414 Central Ave., S.E., LeMars, Iowa.—Karl L. Teisinger, Pastor.

El Monte, Calif.—While this church is only a little over a year old, the El Monte Sunday school won a beautiful Christian flag, given as the first award by the District Church School Board, for the fastest growing Sunday school on the Southern California District. The presentation was made at the recent District Assembly. By the help of the Lord and the aid of our good pastor and wife, Rev. and Mrs. Wm. McKee, we expect the Sunday school to be heard from again next year.—Chas. B. Foote, Sunday School Superintendent.

Lamar, Mo.—Evangelist J. P. Wear has recently closed a nineteen-day revival meeting with this church. As a result of his ministry, there were two wonderful conversions, and many testimonies from the church members that they were definitely helped. Brother and Sister Wear won a large place in the hearts of the people here.—J. R. Rostron, Supply Pastor.

The East Liverpool Zone of the Pittsburgh District held a N.Y.P.S. Rally on July 4 at the old Hollow Rock Campground, with more than five hundred members and friends in attendance. There were three victorious services during the day. Rev. Gene E. Phillips, pastor at Ashland, Ky., was the preacher morning and evening; speaking in the morning on "This Is the Will of God," and in the evening on "The Calling Christ." Seekers responded to both messages. A great audience heard Miss Myrtle Pelley in the afternoon Missionary Rally, as she told of her experiences in a thirteen-year term of service in Africa. It was a real treat to have Sister Pelley with us at Hollow Rock Campground where as a girl she was sanctified wholly. The East Liverpool Zone societies are showing fine progress, and they are indeed a band of spiritual young people, supporting every phase of our church program, both at home and abroad. Congo Mission church won the zone attendance banner.—Ralph Schurman, Zone Chairman.

New Lothrop, Mich.—On May 19 our church closed a gracious revival with the Smith-Shirley Evangelistic Team. This was a great meeting from every standpoint; eighty-five seekers were at the altar, with many happy finders. The church was well filled night after night. Many strangers were reached and a number saved. On the closing Sunday there was an attendance of 176 in the Sunday school rally. Twelve people united with the church, making a total of seventy members for the church this year. The evangelists were well paid and were given a unanimous call by our N.Y.P.S. to return for a meeting in January, 1936. We are in the midst of a building program and are trusting God for funds with which to proceed with the building. The church has extended the pastors a unanimous call to return for another year.—J. Clyde Flewelling, Pastor.

Sandy Hook, Ky.—Less than a year ago wife and I were called to assist Sister Cora Hillman in a revival in the hills of eastern Kentucky, which resulted in the organization of a Church of the Nazarene at Sandy Hook. We moved into the country, four miles from the church. During the winter months we had to walk or go horseback, the two of us riding one horse, with lantern in hand. At Christmas we started a fund to purchase a church lot; members and friends responded liberally. In the spring an appropriate lot was purchased in town. Neighbors and friends have heartily cooperated, donating trees, helping to cut logs and taking them to nearby sawmills. We now have much of the lumber sawed and more logs to come. We have recent-

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ly closed a revival in a nearby school-house, out of which we received one new member. We are to begin a revival in the school auditorium in Sandy Hook, August 4, with Rev. James Flannery of Hillsboro, Ohio, as the evangelist.—Rufus H. Click, Pastor.

The Hamlin Zone of the Abilene District held a N.Y.P.S. Rally at the Mt. Zion Church on June 30, with President Lewis Clegg in charge. Brother Clegg brought the morning message. Rev. and Mrs. Casey Grimes of Dallas were present, and rendered several numbers on the program. Rev. G. A. Nicholson, Mrs. Birdie Stephenson, Miss Cassie King, and Dalton Young, each had part in the afternoon program. Representatives were present from the Rotan, Stamford, County Line, Mt. Zion and Hamlin churches. The next rally will be held at Rotan on September 29.—Laurene Bussey, Secretary.

Huntington, W. Va., Walnut Hills Church—This church was organized a year ago last April, and under the leadership of Pastor Luther E. Cobb has had a steady growth. We have had two successful revivals recently; one with Sister Hazel Gold of Dunbar, and the other with Evangelists Oliver and Ruth Morgan. The church was organized with ten members; at present we have fifty on the roll, and almost one hundred per cent co-operation. The Sunday school is averaging around 150 in attendance. Finances are coming splendid. The board has increased the salary of the pastor, and we are now planning on purchasing church property, parsonage included. The first instalment payment is practically raised. The Sunday school superintendent, Percy D. Schuff, has stood by the work, and has purchased a bus that will carry at least thirty-five passengers. He is using it for the upbuilding of the church and Sunday school. Practically every night is taken up with activities of the church. We request the prayers of our people everywhere for this growing work.—James P. Howe, Reporter.

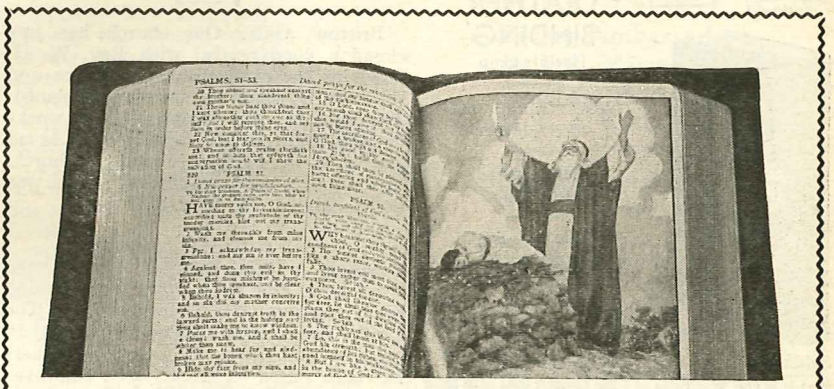
Evangelist F. P. Cassidy reports that after closing the meeting at Henderson, Ky., he went to Princeton, Ind., where the Lord gave victory with a number of seekers at the altar. Pastor S. C. Johnson and wife, also the church members, were very nice to him. His next meeting was at Columbia, Ky., with Pastor E. D. Cornish. The Lord came in power on the services, with several at the altar. The next battle was at Clinton, Ill., with Rev. Chas. Bauerle and his good people. This was his second meeting with this church, better than the first. There were a number at the altar praying through to victory, and several united with the church. From there he went to Ottawa, Ill., with Rev. C. L. Brown. Brother Cassidy writes, "The battle was a little hard, but after much praying and fasting the Lord broke through; such weeping and praying I have not heard for a long time. My next meeting was at Bluefield, West Va., with my good friend and brother,

Rev. M. L. Brown and his church. It was a battle for a while, but several prayed through and united with the church. In several meetings we obtained subscriptions for the HERALD OF HOLINESS. I am open for calls for meetings for this fall and winter."

Medford, Ore.—Our church has recently closed a tent meeting, on the camp-meeting order with Dr. C. H. Babcock as the evangelist. The meeting was held on the grounds on which we expect to erect our new church building. The big tent was filled night after night, and crowded on Sundays. In response to Dr. Babcock's messages, the altar was lined time and again, and victories were pronounced. There was much prayer and fasting during the meetings. The Caywood-Griffith Party happened our way during the campaign, and were of material assistance in the musical program. Several united with the church, bringing the total up to sixty-one new members

in just twelve months, which represents more accessions than during any previous four years since the organization of the church, thirteen years ago.—Fred M. Weatherford, Pastor.

Sioux City, Iowa—Our church has conducted a two-week Vacation Bible School which was a genuine asset to the church, for several reasons. It gave us close contact with the children and parents of the children; it instilled in the minds of those attending reverence for God and His house, for the American flag, the Christian flag, and respect and love for God's inspired Word. Salutes were given to each flag daily, and honor was shown to the Bible as superior to all other books. After allegiance was pledged the Bible, the song, "I Believe the Bible," was sung each day. Another contribution the V.B.S. made to the church was the splendid way in which the boys and girls learned to work together. Here they learned of God, of



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diligently what time the star appeared.

8 And he sent them to Bēth'lē-hēm, and said, Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also.

life.

21 And he arose, and took the young child and his mother, and came into the land of Is'ra-el.

22 But when he heard that Ār-chē-lā'us did reign in Jū-dā'a in the room of his father Hēr'od, he was afraid to go thithar: notwithstanding heing

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Christ and His salvation. The pastor's wife was supervisor, and early in the spring she began to lay plans for the successful program. There were 106 enrolled, with 105 present on the closing Thursday. The attendance averaged 89 during the two weeks. Many contributions, financially and otherwise, made possible the success of the school. A fine program was given in the evening of the last day and a good audience was present.—J. E. Kiemel, Pastor.

Ballinger, Texas—Our church has just closed a gracious revival, said to be one of the best the church has had for the past several years. Rev. James McGraw of Bethany, Oklahoma, assisted by Song Evangelist Curtis Smith of Waco, Texas,

were the special workers in this Crusade for Souls. These young men preached and sang like veterans of the cross. God honored their messages and about thirty were definitely saved, and a number gloriously sanctified; a nice class will be received into church membership. The congregation is growing and the church is taking on new life.—R. E. Cummings, Pastor.

Nelsonville, Ohio—Our church closed a gracious revival recently with Evangelist B. Orwill Donaldson as the special worker. His ministry of forceful preaching and singing encouraged the church and won a large number of new friends. Interest and crowds were fine, and a goodly number sought the Lord for pardon or purity. Twenty subscriptions were secured for the HERALD OF HOLINESS. The evangelist secured pledges for a fine weekly offering for the pastor. Our budgets are paid to date, the church is free from debt, and we are going forward in a Crusade for Souls.—Dwight G. Plymire, Pastor.

Bristow, Okla.—Our church has just closed a good revival with Rev. W. H. Davis as the evangelist, and Brance and Wynona Edwards as singer and pianist. The messages and singing of these workers was appreciated. Several were saved and many were drawn toward the church. This being a new church much good was done.—Mrs. I. D. Farmer, Pastor.

Sapulpa, Okla.—God is blessing the work here, and we have been witnessing some gracious scenes of salvation. The Prayer and Fasting League has more than doubled, and the list of Covenant Tithers has been raised to seventy-five. Improvements have been made in the large basement, making rooms for twelve Sunday school classes and a N.Y.P.S. assembly hall; no debt incurred. The budget deficit has been considerably reduced during the past two months, and we expect to go to the assembly paid in full. We have just closed a splendid two-week revival sponsored by the N.Y.P.S., with Rev. and

Mrs. K. S. White of Bethany as evangelists. Their work was much appreciated by our people and the community. The church has given the pastor a call to remain for another year and we have accepted.—P. L. Pierce, Pastor.

### Rocky Mountain District Assembly

The Annual District Assembly of the Rocky Mountain District, which for several years has been held in connection with a ten-day District Campmeeting, was in session at Billings, Montana, June 19 to 23.

Dr. J. B. Chapman was the presiding officer, and his able leadership and Christian counsel were the source of great inspiration and blessing to all who were privileged to sit under his ministry.

Rev. Mack Anderson and wife were the special workers engaged for the campmeeting, and proved to be mighty instruments in the hands of God. He was wonderfully used in reaching the lost and the altar was filled with seekers many times. His messages were also a great blessing to pastors and Christian workers.

Although a small district numerically, ours is one of the largest geographically, and the great states of Montana and Wyoming present what I believe to be the greatest challenge the Church of the Nazarene has today. Numbers of thriving cities and beautiful, irrigated valleys have no holiness churches, and very little, if any, gospel preaching. Rev. Lewis E. Hall, who has so faithfully served this district for the past five years, has keenly felt the challenge and has given himself whole-heartedly and unstintingly to the great home missionary call.

The district has had a phenomenal growth under Brother Hall's leadership. When he became Superintendent five years ago there were nine churches—some of them not worthy of the name—and 262 members. We now have nineteen churches, with a membership of 708. There has been a thirty-three per cent gain in membership during the past year. With what financial assistance the General Board could give him, Brother Hall has gone into new fields, trusting God and the people, and as a result has planted a church in almost every place where he has held a meeting.

During the past year new churches have been established at Kalispell and Whitefish, Montana; and Rock Springs and Wheatland, Wyoming. The N.Y.P. Societies on the district have sponsored the church at Kalispell, furnishing money for the meeting and support for the pastor.

Rev. B. G. Rodda, a business man and preacher, started a Sunday school and regular services at Rock Springs and assisted Brother Hall in establishing the church there. Rev. Paul Dodds and wife were instrumental in the organization of the church at Wheatland, and are pastoring the work there.

The Sunday schools, N.Y.P. Societies, and W.M.S. organizations have increased wonderfully in number and power. The reports of pastors showed sacrifice and growth in almost every respect. District and General Budgets were both paid in full.

Rev. Lewis E. Hall was re-elected Dis-

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that it is the firstfruits of A-chā'ā, and that they have added themselves to the ministry of the saints.)

16 That ye submit your-

#### II CORINTHIANS 1

the church that is in their house.

20 All the brethren greet you. Greet ye one another with an holy kiss.

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trict Superintendent on the nominating ballot.

Miss Elizabeth Cole, outgoing missionary to Africa, stirred the assembly with her zeal and fervor as she told of her call and marvelous leading of the Lord in opening the door of service to her. Miss Cole is a trained nurse, a graduate of the Deaconess Hospital at Billings, and a member of the Billings church. She is the first missionary to go to the field from our district.

Visitors at the assembly included District Superintendent Pounds of Idaho-Oregon; Dr. Garner and N.N.C. Quartet of Nampa; and the Lewis Evangelistic Quartet of Kansas who added much to the inspiration of the assembly. They plan to spend the entire year in revival work on the district.

Rev. O. A. Crofford was re-elected District Secretary; Rev. Ross E. Price, District Treasurer; Mrs. L. G. Nees, District W.M.S. President, and Herbert Johnson, formerly of Springfield, Ill., is the newly elected District N.Y.P.S. President.

The Billings church with Rev. Ross E. Price as host-pastor, entertained the assembly and campmeeting in a most hospitable manner and made everyone comfortable and welcome.

Our goal is one thousand members by the General Assembly; help us pray to that end.

ROBERT A. LUNDGREN,  
*Assembly Reporter.*

**Campmeeting at Berachah**

Last Sunday night the annual campmeeting held on the Berachah Home grounds in Arlington, Texas, came to a close with a crowd around the altar, ten of whom prayed through to bright experiences. Each one of them was either saved or sanctified. The results of this meeting are far-reaching. The group of workers were as distinctively different in their personality, methods, and presentation of the truth as it seems possible for any group to be.

Uncle Bud Robinson is in a class by himself and moves in solitary grandeur along his God-directed path.

Rev. F. Lincicome, of the Free Methodist Church, is different from any man we have ever met. He has a message, definitely thought out and prayed through, which he delivers with unction and power. It was his first visit to Texas, but he made such a fine impression with his sweet spirit, fearless ministry, and great sermons, that he has already received calls to come back to this state.

The Kenyon Trio also came to Texas for the first time, and made multitudes of friends. They are gifted musicians, sweet singers, illuminating speakers, and are thoroughly consecrated to God for the spreading of scriptural holiness over these lands.

Mrs. Alline Swann captured the hearts of the little children with her unique method of presenting gospel truths with familiar objects.

The spirit and harmony of these workers was beautiful to behold. Not one discordant sound came from them during the ten days of conflict.

While the attendance was not as large as some had hoped for, people were here from Oklahoma, Arkansas, Louisiana and many parts of Texas. One group of forty or more came down from near Lawton, Oklahoma, and most of them spent the full ten days. There were other groups from distant points. Some forty preachers attended the meeting.

All financial obligations were easily met, and arrangements completed for a greater campmeeting in 1936.

J. T. UPCHURCH.

**Northern Indiana District N.Y.P.S. Convention**

The Annual Nazarene Young People's Society Convention of the Northern Indiana District met in Gary, Indiana, First Church, June 11 and 12, with District President Chas. Brough presiding.

Rev. G. B. Williamson, General N.Y.P.S. President, was the special speaker. His messages were inspirational, educational and spiritual. Several seekers were at the altar during the convention.

District Superintendent J. W. Montgomery was present and gave some inspiring messages; also raised \$750 for furnishing rooms in the dormitories at Olivet College.

Rev. Chas. Brough was enthusiastically re-elected District N.Y.P.S. President.

The District Treasurer, Mrs. H. W. Cornelius, reported total receipts amounting to \$562 with a balance of \$400 in the treasury, which amount the convention voted to be divided equally between the four zones to be used in home missionary work during this summer.

The convention set the following goals: membership 500; that each zone put on a home missionary campaign and organize four new churches; the budget was set for \$600, of which \$400 is to be used for home missionary evangelism. This is to be raised on the basis of seven cents a member per quarter.

Thirty-two of the local N.Y.P. Societies were represented. We hope to have a

one hundred per cent representation next year. The next annual meeting will be held at Bluffton, Ind.

C. W. HENDERSON, *Reporter.*

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**A Checking List of Our Own Recent Book Publications**

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- .... **Attitudes and Relationships**  
By R. T. Williams, D. D. .50
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By J. B. Chapman, D. D. .25
- .... **The Gospel For Our Age**  
By J. W. Goodwin, D. D. 1.00
- .... **Living Ambassadors**  
By J. W. Montgomery .25
- .... **Sanctify Them**  
By E. F. Walker, D. D.  
Paper .25; Cloth .50
- .... **The Sin Problem**  
By H. V. Miller .25

Check those that you haven't yet ordered and send for them today. These books will enrich your spiritual life and strengthen you in the faith. And do not forget the blessed ministry of spreading the gospel by means of the printed page. Distribute these books among your friends, neighbors, relatives, etc.

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## DEATHS

Maynard—Mrs. Flora C. Maynard was born November 16, 1873, and called to her reward June 12, 1935, in Modoc, Ind. She was converted early in life, and lived a consistent Christian to the time of her death. She united with the Church of the Nazarene in Modoc in 1917. She leaves to mourn her departure her husband, Grant Maynard; one son, Paul V.; and two daughters, Mrs. Hazel Roller and Cora May Pierson. Funeral services were in charge of her pastor Rev. O. E. Edwards.—O. E. Edwards.

Young—Gertrude Young was born at St. James, Ill., and departed this life at her home in Urbana, Ill., June 7, 1935. She leaves to mourn her departure her mother, Mrs. Hulda Young, two brothers and two sisters. Her father and one sister preceded her in death. She united with the Church of the Nazarene about one year ago. Funeral was held in the Church of the Nazarene at Champaign, Ill., with the pastor, Rev. L. G. Milby, officiating. Her last testimony in the church, before going to the hospital, was that—"Whatever happens, it suits me, for I am ready for heaven." She died a victorious death. At her request the pastor preached on Hebrews 12:14 at her funeral service, at which there were at least four hundred people present.—L. G. Milby, Pastor.

## ANNOUNCEMENTS

SPECIAL NOTICE—I have appointed Rev. John J. Douglas as pastor of our church at Hope, Ark.; those near please co-operate.—J. C. Henson, District Superintendent.

NOTICE—Wanted: to get in touch with everyone interested in a new camp located near Chickamauga in northern Georgia.—Rev. L. W. O'Rear, R.F.D. 1, Chickamauga, Ga.

NOTICE—Wife and I plan to leave here about July 14, traveling East for meetings in Pennsylvania and New York, returning from Lilly Lake Camp, N. Y., second week in August. We are both elders on the Indianapolis District; anyone desiring us for a night's service, write us at Dublin, Ind., or at 78 Mason Ave., Binghamton, N. Y.; will stop over enroute on return trip.—E. L. Atkinson, Pastor, Cambridge City, Ind.

NOTICE—We are re-entering the evangelistic field as song evangelists at the close of our District Assembly; open for calls September 1. We use guitar and mandolin. Address, 4210 Hunt Ave., St. Louis, Mo.—O. C. and Ruby Granger.

BORN—to Rev. and Mrs. John W. Poole, pastors at Keene, N. H., a son, J. Wesley, Jr., on June 26.

—to Rev. and Mrs. Ray S. Miller of Monte Rio, Calif., a daughter, Sava Margaret, on July 1.

—to Rev. and Mrs. R. Ollie Koon, pastors of Mt. Zion Church, Blountsville, Ala., a son, Reginald Oliver, on June 3.

NOTICE—After ten years in pastoral work, I am entering the field of evangelism September 1. I am an ordained elder on the Iowa District; will be glad for calls anywhere for freewill offering and entertainment. Address, 414 Central Ave. S.E., LeMars, Iowa.—Karl L. Teisinger.

## WEDDING BELLS

Theodore F. Cannon of New Rockford, and Miss Edith K. Dyrness of Barlow, North Dakota, were united in marriage at the home of the bride's parents near Barlow, on June 25, with Rev. G. D. McDonald, pastor of the New Rockford church, officiating.

Miss Veva Cook of Dodge City, Kansas, and Mr. Vernon E. Bridgwater of Ford, were united in marriage June 10 at Hutchinson, Kansas, at the home of Mr. and Mrs. R. E. Bridgwater, with Rev. Dorothy Bridgwater officiating.

RECOMMENDATION—Miss Ladaska McMillan has recently united with our church here, coming to us from the Pilgrim Holiness Church. She is entering the evangelistic field as song evangelist, having had experience in that line, and is also a good young people's and children's worker. She is a talented Christian worker, has a good experience, and we are glad to recommend her to our people. Address her at 210 Market St., Fairmont, W. Va.—A. H. Elsey, Pastor, Fairmont Church. (District Superintendent C. Warren Jones also writes endorsing Miss McMillan and her work.—Managing Editor).

NOTICE—Evangelist J. B. McBride and wife and Professor B. D. Sutton and wife are forming an Evangelistic Party to be known as the McBride-Sutton Party, and will be available for services beginning the last of December this year. They desire to spend the winter on the Pacific Coast. This Evangelistic Party are of national reputation, and all genuine Nazarenes. They are ready to slate dates for conventions and revivals across the continent. Those desiring their services may address them, The McBride-Sutton Party, 2923 Troost Ave., Kansas City, Mo.—J. B. McBride and B. D. Sutton.

NOTICE—Evangelists Theodore and Minnie E. Ludwig, who have been pastoring our church at Carthage, Mo. since last November, will continue their evangelistic labors at the close of the Kansas City District Assembly, September 15. Brother and Sister Ludwig have had years of experience as evangelists, and pastors and campmeeting committees will be glad to know they are available. Those desiring their services may address them at 802 Grant St., Carthage, Mo. After September 15, address them at 772 N. Euclid Ave., St. Louis, Mo.—Managing Editor.

PRAYER IS REQUESTED by a brother in California for his sons, sons-in-law, children and grandchildren that they may be saved.

## CAMPMEETING NOTICES

July 26 to August 4. Silver Lake Campmeeting, near Wilmington, Mass. Workers: Dr. H. V. Summers and Rev. E. E. Haskins, preachers; Rev. J. E. Campbell, song leader. Spirit-filled men with a dynamic message of old-time holiness. Pray for this camp which is held in the heart of a Roman Catholic and Unitarian region. For information write L. W. Malcoim, 22 A Sheridan Ave., Medford, Mass.

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July 26 to August 4. Denton, Md. Annual Camp of the Eastern District of the Pilgrim Holiness Church. Workers: Rev. P. F. Elliott, Rev. A. S. Joppie and Rev. Chas. L. Slater. For information write H. E. Uhrig, Denton, Md.

August 15 to 25. Idaho-Oregon District Camp, Nampa, Idaho. Workers: Rev. Mack and Ethel Anderson, Song Evangelist Burl Sparks, and Professor C. A. McConnell and wife. For full information write Rev. Earl C. Pounds, 103 Juniper St., Nampa, Idaho.

August 15 to 25. Bonnie Campmeeting, Benton, Ill. Workers: Rev. Oscar Hudson, Professor John E. Moore; Mrs. Reta Rea, children's worker; Mrs. Ralph Hodge, Pianist. For information write W. T. Lawson, Secretary, Benton, Ill.

**CAMPMEETING CALENDAR**

July 22 to August 8. Nazarene Camp, Cross Roads Church, Hurley, Mo. Workers: H. G. Purkiser, George H. and Mary N. Talbert. Write George Gold, Route 2, Billings, Mo.

July 24 to August 4. Long Island Holiness Ass'n. Camp, Prince Ave., Freeport, L. I., N. Y. Interdenominational. Workers: Peter Wiseman, Howard Sweeten, B. Joseph Martin and Wife, Robert L. Simpson, Benjamin Combs, Mrs. Henry Reeves, H. Willard Ortlip, H. J. Cornell and Wife. Write Harry J. Cornell, Secretary, 46-14 Burling St., Flushing, N. Y.

July 25 to August 4. Holiness Camp, Wisconsin Conference Wesleyan Methodist Church, Hillsboro, Wis. Workers: W. D. Correll, Nellie Hamilton, Mrs. Bailey, Arthur and Verita. Write J. B. Clawson, Baraboo, Wis.

July 25 to August 4. Facil, Fla., Camp (three miles of White Springs, Fla., on U. S. Highway No. 41; seventy-five miles northwest of Jacksonville). Workers: C. E. Hardy, J. E. and Ada Redmon, Clyde B. Rodgers, Earl W. Powell. Write Austin Brown, Lake City, Fla.

July 25 to August 4. Scottsville, Texas. Workers: I. C. Mathis, Mack Anderson and wife. Write B. P. Wynne, Secretary, Marshall, Texas.

July 26 to August 4. Clinton, Pa. Holiness Camp Ass'n. Workers: Bud Robinson, Lum Jones, I. N. Toole, Russell Metcalfe and wife, Mrs. Willis Anderson, Millie Rodenbaugh. (Clinton is twenty miles west of Pittsburgh on Route 30). Write L. W. King, 3020 Sacramento St., Pittsburgh, Pa.

July 26 to August 4. Interdenominational Camp, Portsmouth, R. I. Workers: John R. Church G. Arnold Hodgins and Wife, J. Byron Crouse and Wife, Miss Edith Crouse. For information write Andrew B. Starbuck, 1214 Washington St., Portsmouth, Va.

July 26 to August 4. Wheeling Camp (P. O., Francisco, Ind.) Workers: C. B. Cox and Paul Coleman. Write Stephen C. Johnson, President, Princeton, Ind.

July 27 to August 11. Mooers Campmeeting Association Camp, Mooers, N. Y. Workers: R. L. Stuart, R. G. Witty, John Scobie, H. W. Sweeten, Mrs. Tillie Albright, Cecil Thomas with the Varsity Quartet, Taylor Quartet. Write Kenneth F. Fee, Secretary, Mooers, N. Y.

August 1 to 11. Sherman, Ill. Camp. Workers: Bona Fleming, John E. Moore, Mrs. Della B. Stretch, Miss Helen Sinclair. Write Mrs. Bertha C. Ashbrook, 451 W. Allen St., Springfield, Ill.

August 1 to 11. Holiness Ass'n Camp, Interdenominational, Alphin Grove, six miles south and 1 1/2 miles west of Palco, Kansas. Workers: Glenn Griffith, A. L. Crane and wife. Write Leo Veatch, Palco, Kansas.

August 1 to 11. Dallas District Camp, Peniel, Texas. Workers: J. E. Bates, I. C. Mathis. Annual N.Y.P.S. and Sunday School Convention in connection with camp. Write, Veva DeJernett, Secretary, Peniel, Texas.

August 1 to 11. Claymour Camp, five miles northeast of Elkton, Ky. Workers: L. W. Dodson and wife, E. M. Kennedy and wife. Write Miss Viola Crawford, Secretary, Elkton, Ky.

August 1 to 11. Armstrong Grove Camp, Kittanning, Pa. Workers: Fred T. Fuge, R. A. Shank and wife, O. L. King and wife. Write Mrs. Mary L. Smith, Box 22, Kittanning, Pa.

August 2 to 11. Holiness Ass'n. Camp, Interdenominational, Conneautville, Pa. Workers: John Paul, J. V. Krall, Male Quartette of E.N.C. Write K. M. Blakeslee, 3809 Drapier Place, Lawrence Park, Erie, Pa.

August 2 to 11. Acton Camp, Campbellsville, Ky. Workers: Paul Coleman and wife, E. Clay Milby and wife. Write E. E. Eads, Campbellsville, Ky.

August 2 to 11. Washington-Philadelphia District Camp, Compton Park, Leslie, Md. (one mile north of North East, Md., on Route No. 42). Workers: Bud Robinson, C. B. Fugett, M. L. Morford. Write J. N. Neilson, 212 McDade Ave., Collingdale, Pa.

August 8 to 18. Camp, Atlanta, Texas. Workers: J. A. Wade, Knippers Brothers and Raymond Parker. Write Mary E. Perdue, Secretary.

August 8 to 18. Colorado Nazarene Camp, Denver, Colo. Workers: T. M. Anderson, D. I. Vanderpool. Write, Melza H. Brown, Secretary, 503 Delaware, Denver, Colo.

August 9 to September 2. Oregon, Wis. Halle-lujah Campmeeting and Bible Conference. Workers: Chas. C. Maple, Miss Mattie Perry, Robert Hansen, Mrs. Ruby Hinman, Rev. and Mrs. Jack Linn. Write Jack Linn, Hallelujah Park, Oregon, Wis.

August 11 to 25. Ithiel Falls Camp, Ithiel Falls, Johnson, Vermont. Workers: J. Glenn Gould, Chas. P. Hogle, E.N.C. Quartet, Mrs. Henry Stebbins. Write John W. Poole, Secretary, 19 Vernon St., Keene, N. H.

August 14 to 25. Cape May Holiness Ass'n. Camp, Erma Campground, Cape May, N. J. Missionary Convention workers (3 days): Miss Myrtle

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A. Pelley, Mrs. S. N. Fitkin, Mrs. Harmon Schmelzenbach and children, Rev. Franklin. Camp Workers: Preston E. Kennedy and E.N.C. Quartet. Write W. H. Biddle, Route 1, Cape May, N. J.

August 15 to 25. Houghton, N. Y. Workers: J. A. Huffman, Howard Sweeten, David Anderson, C. I. Armstrong and Wife, E. A. and E. R. Dilks, Gertrude Clocksin. Write D. Anderson, 51 Hobson Place, Bradford, Pa.

August 15 to 25. Holiness Camp, Kampsville, Ill. Workers: W. W. Bell, Gilbert and Sylvia Anderson. Write Mrs. J. P. Suhling, Kampsville, Ill.

August 15 to 25. Harrison County Holiness Ass'n. Camp, Ramsey, Ind. Workers: Gaddis-Moser Evangelistic Party. Write George F. Pinaire, Secretary, Ramsey, Ind.

August 15 to 25. Southern California District Camp, Pasadena College Campus, Pasadena, Calif. Workers: Bona Fleming, R. E. Gilmore, W. W. Tink, Mrs. Bertha Schwab, Lyle Prescott. Superintendent Samner in charge. Write W. C. Frazier, 560 Santa Anita, Burbank, Calif.

August 15 to 25. Holiness Ass'n Camp, Interdenominational, Maybee, Mich. Workers: L. S. Hoover, W. C. Fowler. Write J. H. Brinson, Secretary, Trenton, Mich.

August 15 to 25. Holiness Ass'n. Camp, Beulah Park, Wichita, Kansas. Workers: David E. Wilson, John W. Goodwin, W. C. McIntyre, B. D. Sutton and Wife, Mrs. S. P. Nash. For information write Rev. Jesse Uhler, Secretary, Clearwater, Kansas.

August 15 to 25. Vincent Springs Camp, one mile west of Dyer, Tenn. Workers: L. W. Dodson and wife, E. M. Kennedy and wife. Write Joe T. Hall, Secretary, Box 323, Dyer, Tenn.

August 15 to 25. Camp, Normal, Ill. Workers: John Paul, Jarrette and Dell Aycock, Whitcomb and Maridel Harding. Write Mrs. Bertha C. Ashbrook, 451 W. Allen St., Springfield, Ill.

August 16 to 25. Main Springs Camp Ass'n., Arkansas. Workers: I. C. Mathis, Otho Schwab and wife. Write Mrs. Ivory Cottingham, Route 6, Prescott, Ark.

August 16 to 25. Annual Camp, Carthage, Ky. Workers: C. E. Hardy, J. E. and Ada Redmon, C. W. Harter, and local help. Write J. R. Moore, Carthage, Ky.

August 16 to 25. Nebraska District Camp and Assembly, Hastings, Nebr. General Superintendent R. T. Williams evangelist. Write Rev. Ira E. Hammer, 1411 West 5th St., Hastings, Nebr.

August 18 to September 1. Millport Nazarene Camp, Millport, Ala. Workers: H. H. Hooker, H. H. Wise, Miss Lera Teague. Write J. L. Shelton, Route 1, Millport, Ala.

August 20 to September 1. Holiness Ass'n. Camp, Kilbourne Park, Keokuk, Iowa. Workers: Paul Coleman and Wife, Noble Price and Wife. Write, Mrs. F. A. Oilar, 1027 Timea St., Keokuk, Iowa.

August 22 to September 1. Hopkins Holiness Ass'n. Camp, 1½ miles north of Hopkins, Allegan County, Michigan. Workers: Elmer McKay, John Thomas, E. E. Patzsch, F. Burge, Mrs. Grace Lawrence, Miss Ilene Winegard, Mrs. Leo Supernois. Write, J. O. Scott, Secretary, 502 Kendall, Grand Rapids, Mich.

August 23 to September 1. Holiness Camp, Circleville, Ohio. Workers: T. M. Anderson, E. H. Stillion, Chas. L. Slater, Edna Leonard and others. For information write Rev. E. A. Keaton, Secretary, 481 N. High St., Chillicothe, Ohio.

August 23 to September 1. Holiness Ass'n. John T. Hatfield Camp, Greenfield, Ind. Workers: C. C. Knippers, Flora N. Chatfield, B. O. Crowe and wife. Write Hansel Williams, Secretary, R.F.D. 6, Greenfield, Ind.

August 24 to September 1. Holiness Camp, Interdenominational, Beulah Park, Alexandria, Ind. Workers: Joseph H. Smith, C. C. Rinebarger, S. W. Turbeville. Write Everet Baker, 604 S. Wayne Alexandria, Ind.

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Nebraska—At Hastings, August 21 to 25. Rev. Harvey C. Miller, Pastor, 915 W. 5th St. Assembly to be held at City Pavilion, Prospect Park, between Third and Fifth Streets, west end of city. General Superintendent Williams.

**DISTRICT ASSEMBLY INFORMATION**

Michigan-Ontario—At the District Camp Grounds on Indian Lake, near Vicksburg, Michigan, July 31 to August 4. Vicksburg nearest railroad point. Assembly address, care Rev. V. L. Ward, Route 3, Vicksburg, Mich. General Superintendent Goodwin.

Ohio—At Columbus, August 28 to September 1. Rev. W. R. Gilley, Pastor, 2976 Cleveland Ave. Assembly to be held at District Campmeeting Grounds General Superintendent Goodwin. Assembly to be followed by N.Y.P.S. Convention.

Northern Indiana—At Auburn, August 7 to 11. Rev. J. O. McKinley, Pastor, 316 West 4th St. Assembly to be held in First Methodist Church. General Superintendent Goodwin.

Kansas—At Wichita First Church of the Nazarene, 1400 E. Kellogg, August 28 to September 1. Rev. F. H. Bugh, Pastor, 1400 E. Kellogg. General Superintendent Chapman.

Central Northwest—At Redwood Falls, Minnesota, August 14 to 18. Rev. C. C. Swallow, Pastor, 532 Mill Street. General Superintendent Chapman.

Chicago Central—At Danville, Ill., August 28 to September 1. Rev. W. S. Purinton, Pastor, 322 N. Gilbert. General Superintendent Williams.

Iowa—At Cedar Rapids, August 21 to 25. Rev. E. E. Russell, Pastor, 400 F Avenue, West. Assembly to be held in Trinity Methodist Church, 3rd Avenue at 5th St. S.W. General Superintendent Chapman.

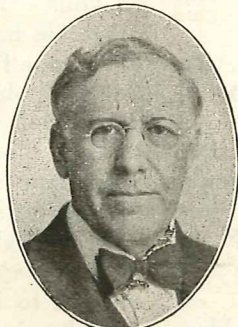
Kentucky-West Virginia—At Ashland, Ky., September 3 to 6. Rev. Gene E. Phillips, Pastor, 512 22nd Street. General Superintendent Williams.

Eastern Oklahoma—At Tulsa, Oklahoma, September 17 to 20. Rev. Elbert Dodd, Pastor, 1307 West 22nd St., West Tulsa. Assembly to be held at St. Paul's Methodist Church, 15th and Quaker Streets. General Superintendent Goodwin.

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## A REMARKABLE CASE OF HEALING

J. W. Montgomery\*

**A** MOST remarkable case of healing has just been reported by Rev. G. H. Harmon, pastor of the First Church of the Nazarene in Ft. Wayne. It is that of Mrs. William Atteberry of 1210 Wells Street, Ft. Wayne, Ind., who has been completely paralyzed for the past five and one-half years, and in answer to the prayers of the pastor and a number of the people of his congregation was divinely healed Sunday, June 9. Brother Harmon told newspaper men, "We are not fanatical believers in divine healing. We just believe that God is able to hear and answer prayer. While we do not refuse medical aid, and even encourage the use of it, we advise prayer and faith for the afflicted."

Five and one-half years ago Mrs. Atteberry was taken to the hospital for an operation on a tumorous growth on her spine. This seemed to develop into spinal meningitis. Within a few months sleeping sickness followed, and there seemed to be no hope for her. An X-ray revealed that the brain cells on one side of her head had been eaten away. In 1932 she was taken to the Wesley Hospital in Chicago where she was told that she could never get well, and that she would be gone within six months. She was returned to her home town, and another doctor was called in. When the examination was made Sister Atteberry asked the doctor if there was hope for her. He replied by saying, "I am not a miracle man, and only a miracle could save your life." To ease the awful pain she was forced to take large quantities of morphine. She told her own story in the following manner:

"For a long time I did not have enough faith to be healed, when on Sunday night, June 9, I felt particularly crushed and

broken-hearted. My children had all been taken away from me, my medicine was used up and there was very little food in the house. I had just about come to the end of my rope.

"Then the spirit of prayer came over me, and I decided to lay my case before the Lord. I told Him the circumstances, and complained to Him of my afflictions. I prayed for relief through death.

"Suddenly my faith began to take hold, and I was relieved of my misery. I continued to pray until it seemed I would float away. Then it seemed to me that Christ was there before me, saying, 'If you will draw nigh to me I will draw nigh to you.' Then I thought of how much more He had suffered for me than I had ever done for Him. So I became repentant and pleaded. 'O God, forgive me, and I shall never complain again.' Immediately blood began to course through veins that had not been active for years. I began to sink. I thought the Lord was going to take me home, and deliver me in the way I had prayed. The room seemed to be illuminated. My paralysis was leaving me. I moved my feet. Friends about me could see the change in my body. Then I got up slowly and walked into the other room. I walked to prayermeeting the following Wednesday evening and to both services Sunday, June 16, and told the congregation my story.

"Since Sunday, June 9, I have taken no opiates. Before then I had to take morphine every two hours and then was miserable. I feel fine now. Of course I have to learn to walk all over again, and my feet won't take me as fast as I want to go. My legs are stiff now from walking, but I feel better than I have for the past sixteen years."

\* Superintendent of Northern Indiana District