

HERALD of HOLINESS

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WHOLE NO. 1220

We Must Eat the Whole Lamb

General Superintendent Chapman

GOD commanded the Israelites to eat all the flesh of the paschal lamb—none of it was to be left until the morning (Exodus 34:25). They were even to foreplan, and if necessary go in with their neighbors to make up sufficient company to provide for the full consumption of the chosen lamb.

We know that the paschal lamb was a type of Christ, and the requirement for full consumption indicates our obligation to appropriate "all His benefits."

There are those who would accept Christ as a teacher or as an example who would yet refuse to take Him as a Savior from sin. There are those who would receive "the Jesus of the Gospels," who scruple to accept His resurrection and His indwelling presence. There are those who believe "that the Son of man hath power on earth to forgive sins," who stumble over His promise to sanctify wholly. Some who would dare to take Him as the author of the purging, cleansing crisis are unable to appropriate Him as their daily guide and keeper.

But the paschal meal is not composed of selected pieces. To be acceptable it must be entirely consumed. While Jesus Christ does provide for my every need, still I need all He has provided; and to deny or ignore this is to place myself in the category of Pharisees who commend their goodness instead of pleading for mercy and help. He is all I need, but I need all of Him. I need His washing, not for my feet only, but also for my hands and for my heart.

"But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption" (1 Corinthians 1:3)—conviction, regeneration, sanctification and glorification—the whole Lamb for my whole need.

HERALD OF HOLINESS

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SANCTIFY UNTO ME ALL THE FIRSTBORN

THE doctrine of entire sanctification cannot be rightly understood without taking into consideration the twofold nature of sin. This is the foundation upon which the whole superstructure rests. Without this conception of sin a second work of grace cannot properly be maintained; with it, it cannot be denied. Sin is *first*, an act of a responsible agent in transgressing the law of God and as such entails guilt and penalty. Sin is *secondly*, a state of defilement or a diseased condition of the soul which exists in man without his act or consent, and therefore as such, is never directly chargeable to him. Only when the remedy for sin is presented does man's responsibility begin, and then perhaps, not so much for the pollution itself as for the rejection of the remedy. This inward sin or pollution of the soul is the parent of all transgression, the fountain of all unholy activity.

Sin being of a twofold nature, there must of necessity be a double cure—a divine act of forgiveness which pardons the transgressions and delivers the soul from the guilt and dominion of sin; and a subsequent divine act of cleansing which purifies the heart from the being of sin. The shed blood of Jesus avails for both "sins" or transgressions, and "sin" or inward pollution. In justification the guilt and power of sin is broken; in entire sanctification "original sin" or the carnal nature is removed.

WITH this conception of the twofold nature of sin, it is easy to understand the vital relationship between Passover and Pentecost—between redemption and indwelling. The Passover was a family rite and had to do with the sparing of the firstborn in those Israelitish homes where the blood had been sprinkled. It can therefore be interpreted as referring first of all, to justification or forgiveness, and secondly to regeneration or the impartation of spirit-

ual life. The Passover being a family rite, man is viewed as an individual—a conscious and responsible agent. But man is more than an individual, he is also a member of a race and as such partakes of the nature of the race out of which he springs. No sooner had the firstborn been delivered from death at the Passover, no sooner had Israel been delivered from Egypt, than God speaks from Horeb saying, "Sanctify unto me all the firstborn" (Exodus 13:2). And that he might the more closely connect the thought of redemption as portrayed by the Passover, with the thought of holiness, which forms the essential truth of Pentecost, He said, "All the firstborn are mine. . . . on the day that I smote every firstborn in the land of Egypt I sanctified them for myself" (Numbers 8:17). As the Passover was a family rite signifying deliverance from sin and the new birth as the first step in the redemptive process; Pentecost signified the purifying of the newborn souls from the defilement of inherited depravity, thus writing the law of God upon their hearts and making them holy. The outstanding thought of the Passover was that of possession through redemption; that of Pentecost, possession through indwelling. It is God's plan to make us His own in redemption, that He might make Himself our own in sanctification. No owner of a house fully possesses it until he dwells within it, so we never become fully possessed of the Lord until He abides within us through the Spirit. This then is one of the deeper truths which Pentecost portrays—God redeeming us from our sins in justification; that He might purify us from our inherited depravity and dwell in us by his Holy Spirit. It is in this manner that He possesses us for Himself and seals to us His heavenly kingdom.

CARRYING this symbolism still farther as it applies to the Christian life, it is evident that when we are redeemed by His blood and made to feast on the Passover Lamb, we are possessed of His Spirit in its life-giving power. But the regenerated man's life is typified by the sheaf of wheat—there is much about him of nature which is defiled by sin and needs cleansing. The wheat is still in the sheaf and is enclosed by the chaff. This fact is the basis of John the Baptist's allusion, "Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire" (Matt. 3:12). And this John stated was not to be accomplished by the baptism with water, which signified the cleansing from outward sins and transgressions taking place in justification; but by the baptism with the Holy Ghost and fire. And this promise was restated by the resurrected Christ to His waiting disciples (Acts 1:5, 6) and fulfilled to them when they tarried in Jerusalem until "the day of Pentecost was fully come," and they were all "filled with the Spirit."

THE CHARM OF THE ACTS

THE Book of *The Acts of the Apostles* has been aptly termed the "Fifth Gospel." Viewed from the vantage ground of the fullness of the Spirit it possesses rare beauty and charm. Written by St. Luke as a supplement to his former treatise and addressed to the same patron, it may well be considered a supplement instead, to all four of the Gospels. What Jesus "began both to do and teach" as set forth in the Gospels, is here continued and brought to its completion through the Person and offices of the Holy Spirit. The four standards of Israel—the *Ox*, the *Lion*, the *Eagle* and the *Man*—have often been used as typifying the four Gospels and the different aspects of Christ which they present. The prophetic names of Christ as given in the Old Testament, however, illustrate not only the truth of the Gospels but also that found in the *Acts* as well. He is called *Wonderful*. This would represent Matthew's interpretation of the Christ as the Jewish Messiah. Luke addressing his Gospel to the Greeks, presents Him as the *Counselor*, in whom alone is found the wisdom which they so ardently sought. Mark writing to the Romans, represents Him in His miracle working power as the *Mighty God*. John with his deep spiritual insight into the nature and mission of Christ represents Him as the *Everlasting Father*. There is a further prophetic name—that of the *Prince of Peace*. This applies with the same force and beauty to the *Acts of the Apostles* as the former names do to the Gospels. Here Jesus has ascended His mediatorial throne and received of the Father the gift of the Holy Spirit which He now sends to His people as a Comforter and Guide. Just as the mercy seat rested upon the four walls of the Ark of the Covenant, while over it the Shekinah burned between the cherubim, so the Book of the Acts rests upon the four Gospels, and through it may be seen the operations of the ever blessed Spirit, ruling within the Church as the Executive of the Godhead.

It should be called to mind, also, that the dove which Noah sent out found no resting place upon the earth and returned to him in the ark. Seven days later the dove found a lighting place and returned with an olive leaf, so that Noah knew that the waters had abated from off the earth. At the baptism of Jesus the Holy Ghost came upon Him in the form of a dove, finding in Him as the "prince of peace" a perfect alighting place. But on the day of Pentecost the Holy Spirit as the gift of the glorified Christ, fell upon all the waiting disciples, coming as the sound of a rushing, mighty wind, and appearing to them as tongues of fire which sat upon each of them. There is a technical meaning to this word *sat*. It carries with it the thought of a finished or completed work. As Christ after He had purged our sins sat down at the right hand of God, thereby indicating that the work of the atonement had been

fully completed; so the Holy Ghost now coming as the personal Paraclete was to find His *seat*, or *resting place* in the Church as its Abiding Comforter. The word is used here much as we speak of the bishop's seat in a cathedral, and the sphere of his authority as the "see." The Holy Spirit is not merely an influence proceeding from God, as breath is exhaled from one's body. He is an Infinite Person, and as such has His seat in the Church which is His sphere of authority.

With this conception of the dignity and authority of the Holy Ghost as revealed in this glorious "Fifth Gospel" it may be readily seen that to attempt to direct the affairs of the Church of Christ without being filled with and actuated by His Presence, is to actually unseat the Holy Spirit from His throne of power in the Church. It is to arrogate to oneself wisdom or power in opposition to God's constituted authority. This was the sin of Korah and was punished with death. This is the bane of much modern church machinery and it is likewise cursed with spiritual death. For rulers of the churches to attempt to carry on their work without the wisdom which the Spirit imparts is to court disaster and death. The Spirit of love and grace. He nevertheless is likewise the Spirit of judgment. We need to tread softly here. We need to proceed with caution. Every purpose and plan should be the fruit of much prayer and communion with God through the Spirit. His power and His alone can bring hope to the despairing, confidence to the fearful, victory to the valiant, and triumph to the holy.

GOD'S WARNINGS

IT has been pointed out by Dr. Arthur T. Pierson that God seems to follow a certain policy of judicial infliction. Once for all he makes an example of an offender in each of the prominent forms of sin—Cain as a murderer, Lot's wife as a type of loitering, Achan of sacrilege, Korah of presumption, Uzziah of profanation and Saul of disobedience. In the New Testament there was one example also—that of Ananias and Sapphira, who were smitten with death for "lying to the Holy Ghost." God's plan seems to be to erect a permanent memorial of His holy hatred of specific forms of evil, as a warning to men; and thenceforward forbearing with other like offenders until the great day of judgment. This we understand is what St. Paul refers to when he speaks of treasuring up wrath against the day of wrath. God hates evil, but He is longsuffering, not willing that any should perish but that all should come to repentance. Men may deceive themselves and ask the age-old question "Doth God know?" but our Lord has declared that, all men must give an account of themselves at the great assize, and at that time every secret thing will be brought to light. Now there is mercy and forgiveness through the blood of Jesus; then there will remain no more sacrifice for sins.



Managing Editor's Page



THE DIVORCE EVIL

ONE of the most serious problems facing the church and nation today is that of divorce with its accompanying results. The tragedy of the broken home, the acknowledgment of failure on the part of the parties involved, the economic issues resulting from the dissolution of the marriage ties, and the problem of the children from these broken homes—all are blotches on the record pages of this generation and their inevitable results will mark those of coming generations. Divorce has almost become a "racket" in which several of the states of our nation seem to be competing as a means of providing a source of revenue. It has reached the proportions of a social epidemic which has invaded even the families of high officials of the nation.

The church world has always taken a very pronounced attitude toward the sanctity of marriage. In her general statements she has condemned divorce as an outstanding evil. But she must take a more positive position than that. There should be a serious and prayerful effort made to impress people of the sanctity of marriage, with the importance of making a careful choice of the life partner, with the permanency of the marriage bond—"What God hath joined together let no man put asunder"—and with the necessity of amicably making adjustments after they have entered the marriage contract.

The church can do much to assist in establishing a higher appreciation for the marriage covenant. There has been a question in the minds of many devout ministers concerning the relation of the ministry to the marriage of people outside the church. Is it proper for a minister to solemnize the marriage of a couple who have been so indifferent toward the church that they have not established sufficient contacts to be acquainted with a minister upon whom they could call to officiate in the wedding ceremony? Should we place the sanction of the church and pray the blessings of God upon such couples? Should we insist that such folks go to the civil authorities whose prerogatives it may be to function in this capacity? Would it be wrong for the officials of the church to reserve their sanction to couples with whom they are acquainted and whose marriages they are reasonably assured have some promise of permanency?

The church could offer some assistance to couples who have found difficulty in making adjustments. Perhaps some have pictured an ideal married state in which there are no periods of adjustments, and when disillusionment comes with its necessary demand for adjustment they do not know how to bridge the chasm from the ideal to the intensely practical

phase of married life. Some ministers have rendered valuable service to distressed married couples right at this point; a divorce has been avoided and harmony has been restored. There is little doubt that if couples would as eagerly seek a basis of agreement one with the other as they do the divorce courts that many families would be spared the stigma of divorce.

The laws of God are not arbitrarily given. They are all based upon some fundamental human need. Marriage was the first human institution authorized by God. The man and the woman became "one flesh"—the one the necessary counterpart of the other. This institution is strengthened by revealed precept and command throughout the Bible. Man's happiness and the permanency of a stable society depend upon his obedience to the fundamental principles of life. Divorce, unfaithfulness on the part of either party of the contract, or a separation for any trivial cause, is a direct breach of God's standard for man. It is fundamentally wrong and hence has its harmful effects upon the whole fabric of society. Marriage is God's order, divorce is the result of sin. "What God hath joined together let no man put asunder."

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Dr. David Hynd Honored

Dr. David Hynd, physician and superintendent of our Raleigh Fitkin Memorial Hospital at Bremersdorp, Africa, was recently awarded the King's Silver Jubilee Medal for his meritorious labors among the Swazies in Africa. *The Way of Holiness* (published by British Isles Nazarenes) states, "This is another indication that the noble work being done by the doctor and his staff at the hospital at Bremersdorp is meriting the recognition of His Majesty's government."

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Gains in Church Membership

The thirteen districts holding their annual assemblies in the early part of this year report a net gain in membership of 2,502. In 1934 the same group of assemblies had a net gain of 2,706 members. These districts had an increase in the total amount raised for all purposes of \$109,180 over that given in 1934.

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Would it not be wonderful if we could find about fifty thousand Nazarenes who would give liberally to the cause just for the pure joy of giving and because of true love and devotion to Christ, without expecting to receive credit from a pastor or on a budget?

WESLEY ON CHRISTIAN JOY

Olive M. Winchester

IN the beginning of our Christian religion, one of the dominant notes was that of joy. We see the first Christians immediately following the outpouring of the Spirit on the day of Pentecost breaking bread from house to house with gladness. From the time that the word had gone forth that Christ had risen from the dead, joy had sprung up in the hearts of Christ's followers, and amid the persecutions that beset their pathway still there was the note of rejoicing in God.

While there have been some religious movements of deep piety that have not had this characteristic note, yet it has been evident in others. The Quakers seemed to find their emotional expression in contemplation and worship rather than in outbursts of joy, but with the early Methodists joy was a dominant factor, and so has it been with our own movement. Thus we might benefit by studying how John Wesley related joy to the Christian life.

NOT CREATURE HAPPINESS

Although Wesley maintained that joy characterized faith in Christ, yet it was a joy in God and not at all related to things of time and sense. He speaks of his own experience before he had entered into a state of acceptance with God. Examining himself he found certain states and conditions which he regarded not in keeping with the Christian experience. Of himself he said:

"But I still hanker after creature happiness. My soul is almost continually running out after one creature or another, and imagining how happy should I be in such or such a condition. I have more pleasure in eating and drinking, and in the company of those I love than I have in God. I have relish for earthly happiness. I have not a relish for heavenly."

While Wesley found delight in all the good things of earth which minister to the higher life in man, in good reading, for scarcely none read more widely than he, in science which he studied eagerly, in music, and he attended a rendition of Handel's Messiah, yet he made none of these things the source of joy in his heart and life, he rejoiced always in God. He often evaluated these things in their relationship to the kingdom, but the fountain of life with its joyous dynamic rested alone in the redemption that Christ had wrought for him.

MANIFESTATIONS OF JOY

Throughout the ministry of John Wesley there were outbursts of emotional expressions of various kinds. Oftentimes men would cry out in great agony of soul, and then again they would give forth praise. The early years of his ministry were characterized more by these than the later, but yet there was ever present a note of gladness. He tells us of a meeting very early in his Christian life about a year after

his conversion. He states that there were about sixty present at a love-feast in Fetter Lane, and continues by relating:

"About three in the morning, as we were continuing instant in prayer, the power of God came mightily upon us, insomuch that many cried out for exceeding joy, and many fell to the ground. As soon as we were recovered a little from that awe and amazement at the presence of His majesty, we broke out with one voice, 'We praise thee, O God, we acknowledge Thee to be the Lord!'"

On another occasion we find a similar instance and also the reactionary attitude produced in one who had not entered into the experience: This time he had spent part of the night at Fetter Lane and then went to a smaller company, "Where also," he says, "we exhorted one another with hymns and spiritual songs, and poured out our hearts to God in prayer. Toward morning one of them was overwhelmed with joy and love and could not help showing it by strong cries and tears. At this another was much displeased, saying, 'It was only nature, imagination, and animal spirits.' O Thou jealous God, lay not this sin to her charge; and let us not be wise above what is written!"

JOY CHARACTERIZING EXPERIENCE

In the sermons of Wesley we find reference to joy as one of the marks of a Christian experience. Having spoken of peace he goes on to say:

"With this peace of God, wherever it is fixed in the soul, there is also joy in the Holy Ghost"; joy wrought in the heart by the Holy Ghost, by the ever blessed Spirit of God. He it is that worketh in us that calm, humble rejoicing in God, through Christ Jesus, 'by whom we have now received the atonement,' the reconciliation with God; and that enables us boldly to confirm the truth of the royal psalmist's declaration, 'Blessed is the man,' (or rather happy) 'whose unrighteousness is forgiven, and whose sin is covered.' He it is that inspires the Christian soul with that even, solid joy, which arises from the testimony of the Spirit that he is a child of God; and that gives him to 'rejoice with joy unspeakable, in hope of the glory of God'; hope both of the glorious image of God, which is part, and shall be fully revealed in him,' and of that crown of glory which fadeth not away, reserved in heaven for him."

We note in this instance the nature of the joy that Wesley emphasizes; it is a calm, humble rejoicing in God, and it is a rejoicing over a fact, that fact of redemption. He speaks of it again as an even, solid joy which comes from the testimony of the Spirit that one has been received as a child of God. We see, then, that this joy has very definite foundations on which it rests; it is not a blind, ecstatic feeling, but it is grounded on the fact that one has re-

ceived into his heart and life the witness of the Spirit to his salvation; this joy may be a permanent factor; it may rise at times to greater intensity than at others, but the main current is that of calmness and assurance.

In keeping with the foregoing we find in another sermon the statement which carries out one line of thought mentioned respecting the witness of the Spirit as the source of joy:

"From what has been said, we may, thirdly, learn, that none is truly 'led by the Spirit,' unless that 'Spirit bear witness with his spirit, that he is a child of God'; unless he see the prize and the crown before him, and rejoice in hope of the glory of God! So greatly have they erred who have taught that, in serving God, we ought not to have a view to our own happiness! Nay, but we are often and expressly taught of God, to have 'respect unto the recompense of reward': to balance the toil with the 'joy set before us,' these 'light afflictions' with that 'exceeding weight of glory.' Yea, we are 'aliens to the covenant o' promise,' we are 'without God in the world,' until God, 'of his abundant mercy, hath begotten us again unto a living hope of the inheritance incorruptible, undefiled, and that fadeth not away.'"

In a sermon which deals specifically with the witness of the Spirit on the text, "This is our rejoicing, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world" (2 Cor. 1:12), Wesley gives a longer passage in the elucidation of Christian joy than elsewhere. He lays down the fact that there must be the groundwork of a good conscience resulting from right living; thereupon he continues:

"This is the ground of a Christian's joy. We may now therefore readily conceive, how he that hath this testimony in himself rejoiceth evermore. 'My soul,' may he say, 'doth magnify the Lord, and my spirit rejoiceth in God my Saviour.' 'I rejoice in him, who of his own unmerited love, of his own free and tender mercy, 'hath called me into this state of salvation,' wherein, through his power, I now stand. I rejoice, because His Spirit beareth witness to my spirit, that I am bought with the blood of the Lamb; and that believing in him, 'I am a member of Christ, a child of God, and an inheritor of the kingdom of heaven.' I rejoice, because the sense of God's love to me hath, by the same Spirit, wrought in me to love Him, and to love for His sake every child of man, every soul that He hath made. I rejoice, because He gives me to feel in myself 'the mind that was in Christ'—simplicity, a single eye to Him, in every motion of my heart; power always to fix the loving eye of my soul on Him who 'loved me, and gave himself for me'; to aim at Him alone, at His glorious will, in all I think, or speak, or do—purity, desiring nothing more but God; 'crucifying the flesh with its affections and lusts'; 'setting my affections on things above,

not on things of the earth'—holiness, a recovery of the image of God, a 'renewal of soul after his likeness'; and godly sincerity, directing all my words and works, so as to conduce to His glory. In this I likewise rejoice, yea, and will rejoice, because my conscience beareth me witness in the Holy Ghost, by the light He continually pours in upon it, that I 'walk worthy of the vocation, wherewith I am called'; that I 'abstain from all appearance of evil,' fleeing from sin as from the face of a serpent; that as I have opportunity I do all possible good, in every kind, to all men; that I follow my Lord in all my steps, and do what is acceptable in His sight. I rejoice because I both see and feel, through the inspiration of God's Holy Spirit, that all my works are wrought in Him, yea, and that it is He who worketh all my works in me. I rejoice in seeing through the light of God, which shines in my heart, that I have power to walk in His ways, and that through His grace, I turn not therefrom to the right hand or to the left."

We regard this as a classic passage on "Christian Joy." He carries out the thought further in comment, but this gives us the fundamental points. Herein may we rejoice evermore and have a joy that is abiding and permanent, not dependent upon the changing flow of emotions, but resting upon the great fundamental facts of our salvation. To these facts we can revert whenever the enemy would becloud our mind and bear our spirits down and reverting to them we may turn the stream of joy and gladness into our souls. We need not seek for the group to stimulate this joy, although fellowship with the group will have a tendency to stimulate, but it is a fount of joy within our own hearts, and can abide when present with the group or when isolated from them; this joy may be as a strong undercurrent in the soul when tribulation comes upon us. In fact the very thought of this joy brings at once a stirring within the soul.

JOY THE RESULTANT, NOT THE ESSENTIAL ESSENCE

While emphasizing the presence of joy as springing forth from the life of God in the soul, Wesley with his usual clarity of thought keeps the element of joy in its right relationship, and writing to one who seemed to not have understood clearly he is very definite in his statements.

"You have never learned," he said, "either from my conversation, or preaching, or writings, that 'holiness consisted in a flow of joy.' I constantly told you quite to the contrary; I told you it was love: the love of God and our neighbor; the image of God stamped on the heart; the life of God in the soul of man: the mind that was in Christ, enabling us to walk as Christ also walked. It is true that joy is one part of the fruit of the Spirit, of the kingdom of God within us. But this is first righteousness; then, peace, and joy in the Holy Ghost. It is true further, that if you love God, with all your heart, you may rejoice evermore."

Thus we have in clear elucidation the functioning of joy in the Christian life. Our religious faith gives joy, joy such as the world cannot give and joy that the world cannot take away. It is joy founded deep upon the rock of a divine reality wrought within the soul. This joy is to be distinguished from mere feeling or blind emotional stirring within the soul which may have their origin from many sources and may lead to erratic conclusions; it rests upon the

great facts of salvation; it results from these and comes forth into a burst of gladness within the soul. It comes from within and not essentially from excitation from without, although outward circumstances may give a stimulus, yet the main fount is from within. In this as well as in many other points we have reason to be thankful for the clear thinking that this apostle of holiness did for us of later generations and rejoice in the heritage of his teaching.

PEACE

Aug. N. Nilson*

EVER since that memorable and glorious early morning when on the plains of Judea the angel of the Lord stood among the shepherds and the glory of the Lord shone around them, as the multitude of the army of heaven was praising God by saying, "Glory be to God in the highest heavens, and on earth peace among men who please him" (Weymouth) this earth of ours has never been the same. This message of "peace" that the angels of the Lord proclaimed brought about the *beginning* of a revolution among men and nations in all climes and positions that has changed men's dispositions and whole nations as nothing else ever has done. This revolution will *continue* until the knowledge of the glory of the Lord shall cover the earth, as waters cover the sea, and all men *shall know Him* from the smallest to the greatest. Sin and death will be banished, and the author of both will be shut up in the pit of hell forever and ever while the "men of peace" will reign with Him eternally.

This glad message of "peace" among "men who please him" is the outstanding message spoken by God and men; the only message that has "peace" for its theme. Preachers have declared some great messages from and about this *virgin message*, but they all are imitations of the original. No other religion in existence has had "peace" for its *sole and unselfish motto*. The object of the League of Nations was not "peace" but a mere union to endeavor to adjust disagreements among nations. But union is one thing, and unity is another. The root meaning of "peace" is *unity*. Union is man-made, unity is God-made; the one is from the earth, the other from heaven. Many of us have seen unions fail, while on the other hand, how the world has been blessed by the people who have been made one through the peace of God. Look at our own denomination and the blessing brought the world in so short a period of our existence. From a small company forty years ago "walking out under the stars" in Los Angeles, California, today we number over 131,000. There is only one secret of this phenomenon, and that is the word *unity*. The church is not an organization, but an organism, having life in itself, "eternal life" or as Weymouth says "that you may

* Evangelist, Oakland, Calif.

one and all become joint-sharers in the very nature of God."

Here are some profound reasons—He *came* and spoke peace by the blood of His cross. He is *made* unto us peace. He *is* our peace. Wonderful things are spoken about this peace. He will keep him in perfect peace whose mind is stayed on Him. Great peace have all those who love His laws, and there shall be no occasion of stumbling within them (free translation). "Within them"—thank God there is an inward peace that keeps us from that "troublesome," "irritating," "unpleasant," "unpleasing," "faultfinding," "backbiting," "peaceless" spirit that springs up from within us, and defiles us. There is no peace to the wicked. He may have a spirit of quietness but quietness is conditioned on circumstances while peacefulness is dependent on a point of contact made by the individual with God by faith. "O that thou wouldst have hearkened unto me, then shouldst thy peace been like a river!" What is more beautiful than a river, flowing on and on, peacefully without any noisy demonstrations till it empties itself into the ocean? Rivers *flow deep*, so does peace. It is fathomless, unspeakable, unsearchable, unexplainable. It is wonderful, or as Brother St. Clair says "full of wonder."

What is peace? It is of a twofold nature. "Being therefore justified by faith, we have peace with God." It is *connected* with faith. Then, "The peace of God shall keep your heart." They are both inseparable. They belong to each other, and are dependent on each other; they follow each other, and yet some people do not have this twofold peace. Many have "peace *with God*," while few, comparatively speaking, know anything about, much less experience, "the peace *of God*." All *who please Him* are justified freely, but not all of them are "sanctified wholly" and it is right here where the difference lies. Thank God, it is for all *men who please Him*.

God's promises are not affected by events, as in the case of man, who may now be unable to supply what he had pledged, times having changed. The man, too, may change. It is otherwise with God's promises, and with God himself.—SELECTED.

IF WE WOULD WIN SOULS

Mary Watson Fish

No. 8. THOSE WHO COMPLAIN

MANY and varied are the excuses which meet the soul winner as he questions others regarding their spiritual condition. It is hard to realize how anyone could choose to hold on to a life of sin and indifference to God's will when the Christian life is so full of joy and blessing. The truth of God's Word, "But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them because they are spiritually discerned" (1 Corinthians 2:14), is remarkably apparent as we seek to lead others into the Christian way. However, we must meet these complaining, deluded ones from the Word of God, praying in faith that the Holy Spirit will break down their foolish prejudices.

Jesus says (Luke 8:6, 13), that the word of salvation falls upon the ears of some who gladly receive it and who believe it for a while. But when temptations come they fall away. In all probability it is those of this class who sometimes say God gives blessings to and answers prayer for some but that they have not received from God all that they expected in earlier experiences with things religious. "God is no respecter of persons" (Acts 10:34). This truth is proclaimed many times in the Scriptures. Partiality is condemned throughout the entire Word of God. Certain it is that God, who so abhors this sin among Christian people, is not Himself guilty of such a thing. We read that He "knew no sin" (2 Corinthians 5:21). He was "without sin" (Hebrews 4:15, 7:26). "And ye know that he was manifested to take away our sins; and in him is no sin" (1 John 3:5). Failure to receive blessing from God and joy from living the Christian life is surely not the fault of God but must be with the individual himself. God says, clearly and distinctly, "Ye shall seek me and find me *when* ye shall search for me with *all* your heart" (Jeremiah 29:13). Possibly the lack of full surrender of everything to God, the failure to seek with *all* the heart, is the cause of such expressed disappointment.

There are those who believe God to be unjust and cruel. They look about them and see sickness, suffering, poverty and misery on every hand and attribute this miserable condition to our just and loving God. In the twenty-eighth chapter of Deuteronomy God gives us an outline of the blessings which shall be ours if we love and obey Him. In this same chapter He also outlines the curses which surely come, eventually, upon all nations or individuals who forsake and disobey Him. In Job 40:2, we read these words: "Shall he that contendeth with the Almighty instruct him? He that reproveth God let him answer it." Again in Romans 9:20, "Nay but, O man, who art

thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?" These passages speak for themselves. They need no comment.

"A loving God would not create men and then damn them," may be another complaint against God. In the first place the lake of eternal fire was not prepared for man but for the devil and his angels. Only to those wicked and disobedient to God's will shall He say, "Depart from me ye cursed, into everlasting fire, prepared for the devil and his angels" (Matthew 25:41). In Ezekiel 33:11 God says, "Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die?" We read in 1 Timothy 2:4 that God our Savior "will have all men to be saved and to come into the knowledge of the truth." Again in 2 Peter 3:9 we find that "God is not slack concerning his promises, as some men count slackness; but is longsuffering to usward, not willing that any should perish, but that all should come to repentance." To so unjustly accuse our God of damning the souls of men is certainly not verified from Scripture. Our Savior continues to cry, "Him that cometh to me I will in no wise cast out" (John 6:37).

Possibly the seeming unjust and unnecessary suffering of Christians may cause some to doubt the goodness of God. Nowhere in Scripture do we find that God maliciously afflicts His children. Yet we do find that He sometimes allows chastisement to fall upon them for a time that some high and holy purpose of His may be made manifest in their lives. In Hebrews 12:5-10 we read, "My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him; for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons, for what son is he whom the father chasteneth not? But if ye be without chastening, whereof all are partakers, then are ye bastards and not sons. Furthermore we have had fathers of our flesh which corrected us and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened us after their own pleasure; but he for our profit *that we might be partakers of his holiness.*" "Many are the afflictions of the righteous; but the Lord delivereth him out of them *all.*" We are much too prone to think of the "afflictions" of the righteous and to ignore his many wonderful "deliverances." The righteous may be afflicted but the Lord delivereth him out of them all.

There are those who say the Bible is contradictory.

However, Hebrews 6:17-19 says, "Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath: that by two immutable things, in which it *was impossible for God to lie*, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us; which hope we have as an anchor of the soul, both sure and steadfast." God could not be contradictory without lying. We see from the above passage that it is impossible for God to lie. There must be another cause for this criticism of the Bible. In John 7:17, we read, "If any man do his will he shall know of the doctrine whether it be of God, or whether I speak of myself." In Matthew 11:25, 26, Jesus gives thanks to God because spiritual things are withheld from those who think themselves wiser than God and revealed to those who trust Him completely. "I thank thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight." In plain words, "the secret of the Lord is with them that fear him; and he will show them his covenant" (Psalm 25:14). The person who complains and criticizes God need never expect to understand the Bible. It might be well, when dealing with those who claim the Bible to be full of contradictions, to pass such a one your Bible and ask him to find you just one.

Some esteem the Bible foolish and not to be understood. God plainly reveals the cause of this in 1 Corinthians 2:14, "But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them for they are spiritually discerned." Again in 1 Corinthians 1:8 we read, "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God." It is true that none shall ever understand all the fullness of spiritual things instantly after conversion for God says in 1 Corinthians 13:12, "For now we see through a glass darkly; but then face to face: now I know in part, but then shall I know even as also, I am known." Thus we see that God reveals the truths of His Word to us in the measure in which we are able to understand it. It is a matter of spiritual growth cumulating in the life which we shall some day live when we shall "ever be with the Lord." But that we can and may understand all that we should of God's Word is portrayed in the words found in John 16:13, "Howbeit, when he, the Spirit of truth is come, he will guide you into all truth; for he shall not speak of himself but whatsoever he shall hear that shall he speak and he will shew you things to come." Also John 14:26, "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things and bring all things to your remembrance, whatsoever I have said unto you."

There are some who complain of God's way of

salvation. God says, (Proverbs 16:25). "There is a way that seemeth right unto a man but the end thereof are the ways of death." God's way is through belief and acceptance of His Son, Jesus Christ. Jesus says (John 14:6), "I am the way, the truth, and the life; no man cometh unto the Father but by me." God's Word is authority. Far better that we surrender our wills to His and experience the peace and joy of His way than to bend and break ourselves resisting God, having gained nothing in the end but heartache and eternal damnation. We hear quite often the complaint, "There are too many hypocrites in the church." God says in Romans 14:4, "Who art thou that judgest another man's servant? to his own master he standeth or falleth." Again in Romans 2:1, "Therefore thou art inexcusable, O man, who-soever thou art that judgest; for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things." In Romans 14:12 God says, "So then every one of us shall give account of himself to God." When Peter became concerned about John in what and how he was to serve Christ, Jesus said to him, "If I will that he tarry till I come, what is that to thee? follow thou me" (John 21:22). It has been said, regarding this hiding behind the hypocrite complaint, "One must be smaller than that which he hides behind."

How often the active winner of souls hears the words, "Not tonight." God says in Isaiah 55:6, "Seek the Lord while he may be found, call ye upon him while he is near." God also says (Gen. 6:3), "My spirit shall not always strive with man." Again in Proverbs 29:1, God says, "He that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy." To one who says, "I must get fixed in business first, pay debts, and meet obligations before accepting Christ," turn to Matthew 6:33 and let him read, "But seek ye *first* the kingdom of God and his righteousness and all these things shall be added unto you." Some say, "I am waiting God's time." "When I feel led to accept Christ I shall do so." Ask the question, "Are you willing to accept Christ in God's time?" Let him see from 2 Corinthians 6:2 that "Now is the accepted time; behold now is the day of salvation." Use, also, Hebrews 3:15, "Today if ye will hear his voice, harden not your hearts." To those who say "I am too young," use Jesus' own words in Matthew 19:14, "Suffer little children, and forbid them not to come unto me, for of such is the kingdom of heaven." In Ecclesiastes 12:1, God says, "Remember now thy Creator in the days of thy youth." Thus we see that every excuse, every complaint, can be met directly from the Word of God which is "quick and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart" (Hebrews 4:12).

A WALK BY JERICHO

Mary H. Augsburg

And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in his hand: Joshua went unto him, and said unto him, Art thou for us, or for our adversaries?

And he said, Nay; but as captain of the host of the Lord am I now come. And Joshua fell on his face to the earth, and did worship (Joshua 5:13, 14).

DOWN went the bold general upon his face, his sword clattering to earth beside him, his rank forgotten. He had met his Superior Officer. From that hour he did nothing in the Jericho campaign save at the bidding of the Captain of the Lord's host.

The Israelites had emerged at length from their long wilderness wandering which had been no part of God's plan for them, and had crossed Jordan and encamped at Gilgal, that is, "rolling." There God had renewed his covenant with them, and had rolled away from them the reproach of Egypt. Joshua, who had made so good a record when he was sent out some thirty-nine years before to reconnoiter for the army of Israel, was now doing some scouting on his own account. He "stood by Jericho," one of the strongest of the walled cities of Canaan. He was viewing it at close range. Very possibly he was planning the manner of the siege by which it should be taken. Jericho must be taken for it stood at the very entrance of the Promised Land. As military and spiritual leader of Israel Joshua was taking his responsibilities seriously. He had already led a multitude who looked to him for leadership into the enemy's country and Jordan had cut off retreat. How important now that his tactics should be sound, his strategy wise!

Then, as we have seen, strangely as he later appeared to a company of frightened fishermen in a tiny ship on the Sea of Galilee the angel, or presence, of the Lord stood between him and the city.

Joshua cried, "Art thou for us or for our adversaries?" And the celestial visitant replied, "Nay." Why did he say that? His answer implied, "I am neither for you nor your adversaries, but for the eternal purpose of God. I am commanding the invisible legions that do my pleasure, and I will command you if you will grasp the opportunity and fit into my plan."

Joshua was wise enough to do it. Having received the plan of siege for Jericho no detail was omitted. Had there been, the result would have been defeat rather than victory for Israel. God does not espouse the cause of any people, nor of any church, nor of any individual, unconditionally. Too many denominations and movements have thought themselves indispensable to God. To such all the world is divided into two parts, "us and our adversaries." But God says, "No." He has undreamed-of resources. If a chosen instru-

ment fails Him He will raise up another from an unexpected quarter. Let us not think that God is irrevocably committed to any movement, or that we can come to Him and say, "Here is my plan, Lord, bless it." In the words of Rev. Andrew Murray, "God does not anoint plans, but persons," and it is ours to say, "Teach me Thy way, O Lord. Show me Thy plan and help me to fit into it. Let me come up to Thy help against the mighty."

God grant we may be so yielded that we can confidently expect the leadership of the Holy Spirit. God in the midst is our glory today even as he was the glory of Israel.

I once heard the pastor of a large church relate that someone had said to him, "How is it you stand for all the ungodly things your members do?" And he said, "I replied that I did not stand for them, I could hardly stand for all the things I do myself."

And so, with a flippant remark, he tried to put away all responsibility for sin in the midst of his church, but because of such things God is reluctantly departing from many places once made glorious by his overshadowing presence.

The military figure used in this incident and so frequently used elsewhere reminds us of an important point. Israel was not a disorganized mob but a well organized army. We are told that on that dreadful night when the firstborn was smitten and the Israelites were thrust out of Egypt in haste that even then there was order—"the people went up harnessed [or in ranks] out of the land." And when they journeyed they preserved an orderly form of march, half of the tribes went before and half went behind the priests bearing the ark, and when they encamped it was in a hollow square with three tribes on each side and the tabernacle with the ark and the Shekinah glory of God in the midst. They were a great unit made up of a number of smaller units.

And God desires His people today to be a unit, ready to move forward at His bidding as were they. God is a God of order and not of confusion. The army and navy of our country are two great units composed of many smaller ones, yet our President as commander-in-chief has the power to mobilize them and they move as one great body at his word.

If we are united and obedient, feeling ourselves each a part of God's great forward marching army, invincible because God is in the midst of us, none will be able to stand before us. God help us each one to shoulder some definite responsibility and be willing to be a cog in the great wheel of God's eternal progress.

We have the task of bringing the gospel to a generation who know its story well but are ignorant of its power, a generation that is well-nigh at the point of losing God-consciousness out of their lives. It is always a more difficult thing to still a world to listen

than it is to wake a world to listen. Today men's ears are filled with a thousand clamoring and conflicting voices.

But there is a passage in the twenty-eighth chapter of Isaiah that is divinely intended, I think, for a time like ours. It is this: "In that day shall the Lord of hosts be for a crown of glory and for a diadem of beauty unto the residue of his people, *and for strength to them that turn the battle to the gates.*" I see in this figure an army nearing the end of a long, fiercely fought battle. They are reduced in numbers, worn,

dazed, but the end is near—the enemy turns toward the gates in retreat. That is our position. The long controversy between the forces of God and Satan is drawing to a close; the battle has been a hard fought one; sometimes we are greatly worn by the constant pressure of sin, and almost bewildered by conditions which we face, but the battle is turning to the gates and God has promised to be a strength to them that turn the battle to the gates. Because the man with the drawn sword goes before us we are sure the campaign is wisely planned and will ultimately triumph.

* Santa Cruz, Calif.

A CURE FOR BACKSLIDING

Joseph L. Logsdon*

THE life of a pioneer evangelist is not a dream; beset by ordinary trials, plus an avalanche of discouraging situations, hardships are their lot. They think in terms of the future. Their philosophy is "that others might have." They relish difficult undertakings. Each accomplishment enlarges their vision; strengthens their faith; inspires their zeal for further exploits. Sacrifice is their privilege. "Love constrained" to achieve for Christ and His Church, the pioneer considers no self-denial too great.

My pioneering parents felt the call of God to carry the gospel into a desert region, some two hundred and eighty miles away. The mode of transportation—day coach, pullman, diner, and observation car combined—was a two-horse wagon. All kinds of roads—except good—lay ahead. But we were "tuned" to the road. Long stretches of steep grade made traveling slow. Sharp descents, and dangerous, narrow curves, made the journey hazardous. Then there was a wide expanse of desert to be traversed. Its intense heat; choking alkaline dust and shifting sand dunes made traveling, without "air conditioning" attachments, uncomfortable.

Occasionally a mirage tempted the unwary traveler to leave the well beaten path for, what appeared to be, a delightful haven from dust and heat. Visionary, like the world's pleasure, it led to disappointment in the end. Almost overwhelming in its tantalizing appeal, but enshrouded with death.

The pace was not fast. We were always on time. That is, when we arrived it was time. How much we saved! No walking to a wayside station for "gas"; no tire trouble; no objectionable monoxide gas fumes; no throbbing engine adding its heat to the already high temperature; no danger of breaking down at some lonely spot, far from water and shade; no "frayed nerves," or danger of sleepy, or drunken drivers. Truly we were blessed of God.

Trying to travel without guideposts is difficult, to say the least. Like a soul going through life without a guiding star, it is at once pitiful and dangerous. Only a dusty, sandy trail, through the low brush, led us to the land of the scorching sun.

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One day we met some men; passed the time of day; made inquiry as to the best road. One said, "By yonder mount'in," as he pointed to the distant hills, which formed part of the rim around the vast desert. It was called "Green Horn Mountain," which name it bears to this day. Mistake, or joke, makes no difference for we found later it was about fifty miles out of the way.

Finally the situation was serious; we were out of hay, miles from human habitation. The tough, dusty, dry brush could not well support the "inhabitants," to say nothing of an extra team of unaccustomed horses. The pioneers must send a message to headquarters. Prayer connections were made. The party moved on. The sun was setting. No sign of hay. It was decided to make camp. We drove to a spot where someone had previously camped. There as if having been left by a fleeting army, were several flakes of hay. With praises we spent another night in the care of Him who, "hung the worlds on nothing," realizing He is well able to care for His faithful children.

The road became narrow and steep, the canyon deeper, the bank higher and more perpendicular. Finally the road passed over what seemed to be a narrow ledge. Father was driving. Mother and the two babies were in the wagon. A friend and helper walking in front of the horses. Suddenly the team stopped. One of the horses had balked. Surely the trip would soon be at an end. A false move and all would be over. Miles from human help. Alone in the mountain fastness the little missionary party stood. It looked like there would soon be rejoicing and feasting among the wild animals and birds. The world would say the "poor fools" died in vain. Home mission critics would have more ammunition!

That horse, like some church members, not only had the habit of balking, but would back. There is no question but that a balky horse, or church member, can prove a source of great testing. They can cause no little inconvenience, annoyance, and often hinder a good cause. But when they start backing the situation becomes positively dangerous. Generally such folks lose the vision, life's great plan and purpose becomes blurred; they become self-centered; balk and

back. Over the cliff; lost to usefulness; reflect upon the church; hinder weaker souls; and too often many are eternally lost, including the "backer."

The good brother walking in the lead sensed the situation. He turned, but could not see mother and the two children. He had no time to spare. A long rhetorical prayer would not do. It was too soon to eulogize, and too late to "orate." That horse, like some folks, would not listen to reason. There was no point of contact. Philosophers might search for truth, he was not interested. Art, music, sympathy, or what have you? Back he must, not realizing or caring that to do so meant suicide. He was perfectly willing to inconvenience, endanger and sacrifice the entire missionary expedition, and himself, for the satisfaction of having his own way. That was all he wanted—his own way. I have watched folks lose the vision, balk, back and—just to have their own way in the church. Beside hindering the local church, they are unmindful of the missionary work to be done out ahead. *My way right now; my plan this moment; no matter the cost, to the church, the cause of Christ, or the effect on the world.*

Instantly the good brother fell on his knees before the balking horse. "O Lord," he cried, "cast the balky devil out of this horse." Short, to the point. But the horse stopped. Started forward. His life long habit of "balking and backing" was broken. He was permanently cured. He became a good, useful horse from that time on.

As I have observed balking, backing, church folks the cry of my soul has been, "O Lord, cast the balky devil out of them." Then I remember the words of the blessed Master, "Howbeit this kind goeth not out but by prayer and fasting."

"A restful realization of the Lord's companionship has been the characteristic of men whose religious activity has been forceful, influential, and fertile in the purpose of the kingdom. At the very heart of all their labors, in the very center of their stormiest days, there is a sphere of sure and restful intimacy with the Lord. . . Get a man who is restfully intimate with his Lord, and you have a man whose force is tremendous! Such men move in apparent ease, but it is the ease that is linked with the infinite; it is the very rest of God. They may be engaged in apparent trifles, but even in the doing of trifles there emerge the health-giving currents of the kingdom of God.—
DR. JOWETT.

CRUSADING FOR SOULS

*Is the world's first and foremost enterprise.
Its capital stock is the love of God, the blood of the Lamb, the intercession of Christ,
The presence of the Holy Spirit, the ministry of the Church, the stewardship of the saints,
and the gospel of the old rugged cross.*

N. B. HERRELL.

THE ROMANCE OF PRAYER*

(Second Installment)

HAVING been defeated and tried to the breaking point, feeling a crying need for the benefit of prayer; craving a "closet" or little corner to which I could steal away for a while to commune with the Christ in prayer, I cried unto the Lord in my distress, asking His help to make for me a time and place wherein I could be

*Alone with God, the world forbidden,
Alone with God, O blest retreat;
Alone with God, and in Him hidden,
To hold with Him communion sweet.*

An hour and a half of my every morning was spent in a small tile building devoted simply to the dairy business—the washing and filling of bottles, cans, buckets, strainers, separator, churn, etc. A slight rebellion at being compelled to use so much of my time in this way, even to the crowding out of morning prayer, when my soul longed so intensely for active service, became the weight of my soul.

Daily, hourly, I cried unto the Lord for a time to set apart to *pray* "with the world forbidden—its cares shut out." Then I seemed to hear a question, "Did I really want that time to *pray*?" In desperation I cried, "Yes, Lord, *Thou knowest!*"

That morning I entered the milkroom and began washing cans and buckets, the falling tears splashing with the water. Soon I was praying aloud as I worked mechanically; prayed on and on until the cry of distress and need changed to one of joy and fulfillment. I found myself doing the familiar work mechanically the while my soul communed with God. As I opened my eyes after indulging in a hallelujah that just rolled from the depths of my soul, seemingly up my upraised arm and on heavenward, it seemed as though I was looking at new surroundings. No longer a prison to a soul shut in, who longed for freedom to seek a place of prayer, but a *house of prayer itself!* My opportunity! *Here* I could weep and pray as long or loud as I choose; here sing or shout and none interfere. Here in intercessory prayer go from station to station, from China to Africa, Japan, India, the isles of the sea—on, on to the Americas, naming our colaborers one by one, remembering the native workers, the children—black, yellow, red or white—"Jesus loves every one."

Never, never can I express the joy and satisfaction I enjoyed thereafter, being alone with God. although performing almost unconsciously the daily routine that had before seemed such a monotonous grind. God help us all to recognize and utilize the opportunities at hand.

* (In the Herald of Holiness, of June 8 I read the article "Romance of Prayer" by Ruth Gilley . . . having had a similar awakening or revelation, I am sending it in to be in a sense a second chapter . . . begging the indulgence of Miss Gilley. —Young woman, lay member, in Kansas).

“WHAT THINK YE OF CHRIST?”

W. A. Huffman*

VAST numbers were gathered in Jerusalem from all parts of the Holy Land to celebrate the Feast of the Passover. Excitement ran high as the multitudes clustered around the person of Christ to hear the scribes and Pharisees trying, if possible, to perplex Him with questions; to involve Him unpleasantly with the government, and in their own controversies of doctrine. He answered them all with such wisdom that they were confounded. Then turning to them He proposed the question—a question in their own catechism—“What think ye of Christ? whose son is he?” They answered, as they were taught to say, “He is the son of David.” Then Jesus pressed the question further, “How then doth David call him Lord, and if David call him Lord, how is he his son?” They were unable to answer. “And from that day forth,” it is said, “no man dared ask him any more questions.”

There are many questions that challenge attention for a brief time, then vanish from the mind. But this question was intended for all men of all ages, and comes to each of us personally now. “What think ye of Christ?” On its correct answer depends the solution of all life’s problems. Abraham Lincoln is credited with the statement, “I do the best I can all the time, and I expect to keep on doing the best I can until the end. If the end brings me out right, all that others have said about me will not matter. But if the end brings me out wrong, ten angels swearing I was right will do me no good.” Our correct answer to the question of the text will bring us out right in the end.

Christ claimed for Himself divine sonship. This claim was substantiated by God himself when He said, “Thou art my Son; this day have I begotten thee.” In this unique relationship He was made heir, creator and conserver of all things. With the establishment of the throne of the only begotten Son was issued the edict, “Let all the angels of God worship him.” Lucifer, one of the three archangels, looked with envious eye upon his throne, and aspired to its occupancy. He became a rebel, and the leader of a host who followed him, and was cast out of heaven. With his fall sin was projected into the world, and the struggle between the kingdom of God and the kingdom of Satan constitutes the only real war of the worlds.

A UNIVERSAL SAVIOR

The universality of sin necessitates a universal Savior. Christ claimed to be that Savior. When Christ was on earth as a man the world needed many things. It needs many things today. It needs education, sanitation and hygiene. It needs hospitals, doctors and nurses. It certainly needs relief from the oppressions of centralized power working for selfish ends. It needs

a keen cutting knife and a healing balm for many cancerous growths of moral evil. It needs all these things, to be sure. But the outstanding need is not for ethics, but repentance. Not for social uplift, but redemption. Not for reformation, but salvation. It is true Jesus Christ went about doing good, healing the sick, comforting the sorrowing, but this was only incidental. *He came to transform men.* He set and fixed the entire field of social service in its proper order for all time when He said, “What shall it profit a man if he shall gain the whole world and lose his own soul?” In other words, what is the advantage of a perfect human society on earth to the man who has lost his soul in the world? What will a social redemption profit the man whose soul has missed union with Christ?

Christ is the answer to humanity’s cry for a deliverer. The Greek philosopher Plato pictures humanity as on a raft on a wide, storm-tossed sea, looking for a deliverer. He also pictures humanity chained and confined in a vast underground place—shadow haunted—a bright fire glimmers just back of them, and they see nothing but their shadows on the wall in front. They are unable to distinguish reality from shadow. And Plato says, “That is the world; we are all chained in the Cave of the Shadow.” Then he adds “Surely the gods will send us some man who can take away the darkness from our eyes.” And this has been the cry of all men everywhere, “Oh, that someone would come and take away the darkness from our eyes!” *That one came—Christ, the mighty deliverer, came!* And it was said of Him, “The people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined.” He is here today, *Christ the mighty deliverer.*

Again, Christ is the answer to the universal longing of humanity. There are three facts that underly the Christian religion, that are buried deep in the consciences of men. First, the human heart naturally, involuntarily and unconsciously hungers after something it does not possess, and reaches out blindly for something it desires. “There is an aching void the world can never fill.” Secondly, nothing avails to satisfy this heart-longing except what was originally intended should satisfy. All man’s efforts to obtain satisfaction are in vain, no matter what he does or which way he turns. “The world can never give the bliss for which we sigh.” Vainly does man drink at broken cisterns that hold no life-giving or soul-satisfying water. Thirdly, it is a fact that nothing but God can satisfy the inward longing of the immortal soul. This longing is overwhelmingly met in Jesus Christ.

It is said of the early American colonies that the mother country would send out colony ships for their relief. In these vessels would be food, clothing, medi-

* Baccalaureate sermon delivered by Rev. Huffman, pastor at Roswell, New Mexico, to the graduating class of the high school of that city, May 19, 1935.

cine, in fact everything they needed. In time of need the colonists would stand on the shore and gaze over the waves toward England, hoping and praying for supplies. The day would finally come when the ship would appear on the horizon, and no language could describe the joy that filled the hearts of the people. Everything they needed was on board that vessel. Christ is the colony ship sent out from heaven to this starving, dying world. He satisfies the universal longing of the heart. Christ is the complement of every human need. Man is complete only in Him.

THE VICTORIOUS CHRIST

Again, the glorious truth stands out before us that Christ was, is and shall be the victorious Christ, for a while it looked as if He were a failure. When His own disciple sold Him for thirty pieces of silver, when He was arrested in the olive grove, when He stood before Pontius Pilate, when He staggered down the streets of Jerusalem and struggled up the hill bearing His own cross upon which he was to die, when they stripped Him of His raiment and scourged Him with cords, when they place the thorn crown upon His brow, when we see Him hanging between two thieves—it looked as if He had failed. But no! It had been declared by a prophet of old, "He shall not fail." Then amid the reeling earth there arose the cry, "It is finished!" The world was potentially redeemed, and the forces of evil defeated. Then we hear Him in His resurrection words to John, "I am he that liveth, and was dead, and behold I am alive forevermore, and have the keys of hell and of death, and I open and no man can shut, and I shut and no man can open." The victorious Christ! The Christ with the keys that unlock every situation and condition of life however forbidding or unyielding it may be.

What do you think of Him? What is your attitude toward Him? What do you make of it all?

What would this world do without Jesus? What would happen if He should be taken out of the world altogether? Take Him out of our worship, take His memory out of the heart, take His words from the grave-stones, take His name out of prayer, and what have we left? That is a dismal picture—that dream of Byron—of dead suns, of moons wandering darkling through space, the blazing glory of the stars all gone. But that is a lovely picture in comparison with what this world would be without Christ.

"What think ye of Christ?" What is your personal attitude toward Him? Never was there such an urgent challenge as now for men and women to practice the holy principles of Christ. Several years ago a series of student missionary conferences were held simultaneously in various cities of the world. The conference at New York cabled the conference at Zurich, Switzerland, saying "Make Jesus King!" and that conference cabled the conference at Yokohama, Japan, "Make Jesus King!" and from Japan came the message to San Francisco, "Make Jesus King!" and then it came back to the

conference at New York, "Make Jesus King." Oh, that is what the world should do! That is what you should do personally, "Make Jesus King!" King over life, death, hope and dream. King over the conscience. King! Own Him! Submit to Him! Crown Him! Take Him for your example, your counsellor, your guide in life. May God help you to do this. Then every step of your life will be the step of a conqueror.

BUILDING BACKGROUND FOR OUR FUTURE

H. O. FANNING

EVERY one that cometh unto me, and heareth my words, and doeth them, I will show you to whom he is like: he is like a man building a house, who digged and went deep, and laid a foundation upon the rock: and when a flood arose, the stream brake against that house, and could not shake it: because it had been well builded" (Luke 6: 47, 48, R.V.).

Just as the individual, by the life he is living, the things he is doing, the way he is thinking, feeling, willing, the habits he is forming, the ideas he is entertaining, the ideals he is cherishing, the character he is building; by all he allows to find a place in the life of his today, is building background for his tomorrows: so the church, by all that is going into its life, its activities, its habits, its ideas, ideals and practices, is building background for its future. What it is today will bulk large in what it will be tomorrow. The foundations must be strongly laid, the structure carefully builded, and the materials that go into its construction prayerfully selected. Our Lord himself must be the Supervising Architect of the entire structure, and we in our building must be workers together with Him, if our future is to be what He designs it to be. "Except the Lord build the house, they labour in vain that build it" (Psa. 127: 1).

OUR PLEA

MARGARET C. JOHNSON

*O Christ! For strength and help
We pray.
To face life's battles day by day.*

*When trials come, as come they must,
We'll meet them with new faith and trust
That Thou in Thy unlimited power
Will give us courage for the hour!*

*As Thou didst suffer
So must we,
We all must face
Gethsemane!*

PERU, KANSAS

THE QUESTION BOX

General Superintendent Chapman

Q. Is the patronage of the league games of baseball and football, and attendance on horse races consistent with the standards of our holy religion and with the adopted rules of the Church of the Nazarene? What should be the attitude of our ministers toward these institutions?

A. Passing over all that might be said for and against the institutions in question, considered just as games and events, no one can deny that these are the occasions for the most gigantic schemes of gambling and revelry that take place on the American continent. And there is no way to consider the institutions without taking their concomitants into the court. Therefore there is no question about the demoralizing effects of these things, and there is no question, therefore, that they are taboo to the Christian, even as the old games at Rome were taboo to the early Christians. The rules of our church forbid the patronizing of these institutions and our ministers should stand against them consistently and uncompromisingly.

Q. Please explain Matthew 6:17: "But thou, when thou fastest, anoint thine head, and wash thy face."

A. You should read the following verse in connection with this one. It says, "That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly." I judge you are not troubled about the literal side of this commandment, for that part of it was local and current, referring only to the customary way of indicating that you are prepared for the usual duties of the day. To us that would mean—Well, this is fast day with me. Yet I got up this morning and shaved, put on a clean collar, and have made no appeal to anyone today—not even to the mentioning that I am fasting. For I am not fasting unto men but unto God. That is what the text means to me.

Q. What answer should I give to those who ask a scriptural defense of our use of the mourner's bench for those seeking salvation?

A. I would not attempt to quote specific texts, but would show that always there have been places of prayer as well as times of prayer; and that always, from the beginning of Christian evangelism, men have been called upon to take their stand and indicate that they are seekers after God. The mourner's bench has just as much Scripture back of it as the communion table, the baptistry, the glasses for

the communion service, the plan for public profession and public reception of church members, and even the meeting house itself—for there were no buildings known as Christian churches until at least some time in the second century of the Christian era. Those who object to the mourner's bench, if you will take the trouble to ferret them out, are not opposed simply to the piece of furniture; they are opposed to anything approaching a Bible conception of sin, repentance, confession, restitution, and especially to the radical New Testament conception of regeneration. They not only do not want a mourner's bench, they do not want mourners, and they do not want happy, shouting, laughing, praising converts.

Q. My husband is not a Christian, but allows me to tithe one-half of his income. My parents often give us food and other small gifts. Recently they gave us a radio. I also often give them small gifts. Should these and Christmas gifts, birthday gifts, etc., be tithed?

A. Well, it is always best to "play fair with the Lord," and give Him the benefit of the doubt. But the United States government does not require one to list as income gifts which were not a consideration for services rendered, and I think that is a fair interpretation. This is especially true, since these gifts are often things which are either not of practical value or are such things as you would have been happy to do without. And if the gifts of useless or dispensable things should loom large, you might be bankrupted by them if you tithed them. Pay your tithe on your "increase" and you will be following the scriptural plan.

Q. What became of the ark of the covenant which the Children of Israel had?

A. It has never been located since Jerusalem was destroyed in the days of Jeremiah. There have been many theories and many romantic reports, but there is nothing authentic. The ark was lost in the days of Jeremiah.

Q. I would like to know the meaning of Mark 13:17.

A. The reference is to the time of the destruction of Jerusalem by the Roman armies.

Q. Please explain the parable of the Unjust Steward in Luke 16:1-9.

A. The unjust steward is not commended for being unjust, but for being wise to extend the advantages of his position on into the days when he should be no longer employed. And the lesson which Jesus draws is this: "And I say unto you, Make to yourselves friends by means of money and such goods as you possess that when these earthly things shall fail those whom you have saved by your right use of your goods shall receive you and welcome you into heaven."

Religious News of the Week

Compiled by L. A. Reed

China's sorrow recently seems to be in the destruction wrought by her rivers. Over 10,000 square miles of land have been inundated and ten million people have been made homeless. At Hankow, the Red Cross have picked up 30,000 bodies which were drowned in the flood. Property loss was placed at \$500,000,000 with 5,000,000 persons in refugee camps, which taxes the Nanking government for supplies to feed these people and prevent unrest among them.

On August 9 there was unveiled in the city of Dublin, Ireland, a bronze tablet commemorating the preaching of the first sermon of Wesley in that place on Aug. 9, 1747. Many Episcopalians and Methodists filled the old St. Mary's sanctuary (Church of Ireland) for the occasion.

We take the space to quote from an article by Budd Russell, chief transfer agent for the Texas Prison System, relative to the liquor question. He handled in his thirty years experience more than 100,000 prisoners and speaks with authority. "The saloon was the greatest curse ever endured by a civilized people. Within its portals the vilest deeds were done. The smallest hamlet in Texas was governed through the saloon, and the people were exploited to a point beyond endurance. This evil it was that stirred patriots to raise their voices against the legalized liquor traffic rather than the moral issue. In my opinion, based on my conversation with countless men I have handled, two-thirds of the men in prison today owe their unhappy plight to alcohol. I know of one case in particular, a convict who moved in polite society. Whisky brought him as straight to prison as his tortuous way would permit. His home is gone; his friends no longer acknowledge him and the precious things of life are but memories. This man is one among thousands who owe their shame to intemperance. The argument that taxes derived from legalized sale of liquor benefit people is as fallacious as arguing that a tax on tuberculosis would justify the infection of men and women with this dread disease."

The Associated Press tell us that in Chicago the operatives of garages and filling stations are under a new law prescribed by Traffic Judge Gutknecht as follows, "If motorists who return for their cars show signs of being tipsy, warn them not to drive. If they won't heed the warning, keep their cars and call a policeman. And if they don't heed his warnings, he will lock them up."

I have just finished reading some of the prayers given in Congress in both houses during the months of May and June. They certainly have wonderful phrasing and eloquent sentences. Only once or twice was direct intercession made for these men who govern the destinies of our nation. Praying that "we rejoice that the wide open spaces are full of sunlight" sounds well but it seems to us that a prayer for some good, old-fashioned horse sense is more necessary. These prayers, which are very rarely published are found in *The Presbyterian* for Aug. 8, 1935.

Within the next few days over 100,000 peace petitions will be in the hands of American citizens. August 18 has been set aside by more than one thousand clergymen, as a day of "prayer and protest" against war upon Ethiopia.

Upon Cumorah Hill, where it is supposed the Book of Mormon was discovered by Joseph Smith 105 years ago, there has been erected a shaft forty feet high, topped by an angel holding the sacred scriptures in one hand. Four days of ceremonies will dedicate this memorial. The monument is illuminated and can be seen for many miles.

As told us by the *News Week*, the Methodist laymen of the Middle West revolted against such clerical radicalism as they had been accustomed to. They had an unofficial meeting behind closed doors in the Chicago Union League Club. A committee, headed by Arthur M. Hyde (former Secretary of Agriculture) gave a warning to Methodist parsons. "The laymen will have no more 'economic and social systems' substituted for the everlasting gospel. They want preachers to emphasize 'the personal relationship and responsibility of man to man, and man to God.'"

"In the United States, Pius XI has been busy consolidating the interests and reshaping the destiny of Catholicism. Hopeless of future for the church in Europe, he sees a Paradise prepared for her here. She must, of course, fight to win it. He believes (this writer in the *Christian Century* of June 5) that "America will soon become the decisive battleground of the faith; and here will be decided the greatest issue of the church's history—whether it be the ultimate destiny to dominate the soul of the human race or not. The pope desires to see his children strongly organized so as to be in a position to exercise censorship in the manners and morals—and to dominate the thought of this country." He has in mind the re-establishment of diplomatic relations between Washington and the Vatican. "In general it may be said that Pius XI's Catholic action in this country admits no limit short of making the nation Catholic-minded and the Constitution itself a worthy instrument of the glory of God and of the church," meaning of course, the Roman Catholic Church. In the same issue we read of a bill asking for a three million dollar appropriation of public funds for sectarian schools."—*Alliance Weekly*.

DEVOTIONAL MEDITATIONS

Mrs. Esther P. Bonham

Sunday—Somebody Prayed

Pray one for another (James 5:16). Read James 5:15-20.

Somebody's prayers have lifted the load for today, have brought to a tired and anxious heart a bit of the joy of heaven, have inspired new faith, and made me stronger for the conflict to come. God knows who that somebody was, I do not. Perhaps I shall never know—at least not until the books of heaven are opened.

Oh, why do we not pray more often for one another? Why do we allow the cares of life to rob us of the privilege of helping?

"Bear ye one another's burdens, and so fulfill the law of Christ."

Monday—Watch and Pray

Watch ye therefore and pray always (Luke 21:36). Read Luke 21:34-38.

"Take heed to yourselves," said Jesus. Watch continually to lay aside every cumbersome weight. Surfeiting and drunkenness may not hinder, but what about the cares of this life? How often they come between us and duty! How many burdens we bring upon ourselves by our own will and impatience.

If we would escape heavy afflictions, we must be ruled by the Lord's hints and slight corrections. If we have ignored these and plunged heedlessly into sin, He is able to heal the corruptions of the heart and remove the stain. He can, and will, deliver from the very jaws of hell. But how much better it is, through watching and praying, to escape the tempter's snares.

*Wait on the Lord, ye trembling saints,
And keep your courage up;
He'll raise your spirit when it faints,
And far exceed your hope.*

—Golden Treasury.

Tuesday—The School of Prayer

Lord, teach us to pray (Luke 11:1). Read Luke 11:1-13.

The disciples' request was immediately granted. And the Savior's answer proves that we only really learn by the Spirit's revelation and inspiration.

When the Comforter is come, "He will teach you all things"—all things in reference to the conditions of prayer. If we would talk to God, we must be in harmony with God, able to address Him as our Father. In order to pray effectively, there must be sincerity, intensity, faith. There must also be a spirit of forgiveness. The Holy Ghost has a way of pointing out all differences that may exist between ourselves and our fellows, and we might as well remove these differences before we attempt to pray.

"He will teach you . . . and bring all things to your remembrance whatsoever I have said unto you."

Have we been apt pupils in the school of prayer? Or have we, for years, been dull and disobedient, taking the same lesson over, again and again?

Wednesday—Learning from Mistakes

Then Manasseh knew that Jehovah, he was God (2 Chron. 33:13). Read 2 Chron. 33:9-13.

Manasseh, one of the most evil of all the long list of wicked rulers of Judah and Israel, was carried away in chains to Babylon where he at last humbled himself and prayed to God. He not only acknowledged his mistake, but profited by it. The Lord brought him again to Jerusalem—gave him another chance.

Henry Ward Beecher once said, "A man who does not know how to learn from his mistakes turns the best schoolmaster out of his life."

Let's try never to repeat a mistake.

Thursday—Christ in Tears

He beheld the city, and wept over it (Luke 19:41). Read Luke 19:41-44.

"Jerusalem is a sad illustration of the possibilities of history unwritten, of destiny unrealized," says Dr. P. F. Bresee. Her people, favored of God, had failed. Sin and transgression had hardened their hearts and blinded their eyes to their golden opportunity. Certain destruction awaited them. Their sad plight wrung actual tears from the Savior's eyes.

Our opportunities are greater than theirs. If we fail to improve them, we grieve the Christ far more than we realize.

*The Son of God in tears
The wondering angels see!
Be thou astonished, O my soul;
He shed those tears for thee.*

*He wept that we might weep;
Each sin demands a tear;
In heaven alone no sin is found,
And there's no weeping there.*

—BENJAMIN BEDDOME.

Friday—Go Into the Highways

Go out into the highways and hedges, and compel them to come in (Luke 14:23). Read Luke 14:16-24.

"The highways and hedges," says Dr. Bresee, "are the places where there are those who have not heard or who have not been pressed with the privileges of the gospel." Go and compel them by love and kindness to come in. We shall be able to reach them only by seeking them out, they will never come to us.

Saturday—Laborers Needed

The harvest truly is great, but the labourers are few (Matt. 9:37). Read Matt. 9:35-38.

Not all professed Christians can qualify as laborers, that is why there are so few. In these harvest fields the laborers must be filled with God. There must be strength, and a willingness to use this strength. There must be a spirit of sacrifice, of constancy, of intensity, of humility, of gentleness, and of passion, which only His indwelling can give. None but those of proper moral and spiritual conditions can do this work; others should never attempt it.

Prepare now for a place in the Lord's harvest field. The pay is good, and laborers are greatly needed.

The Home Circle

Conducted by Mary Ethel Wiess

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

PULL UP YOUR ANCHORS

ADVISES BECKY TO THOSE WHO ARE NOT GETTING
ANYWHERE

ONE, two, three, four, purl two, skip two, one, two, three, four—why, come in, Katy! Land sakes! I didn't hear you come up on the porch, even. I was so busy with this sweater. Ever see one like it, Katy? I'm makin' it for Joe's wife, Lillian. Right pretty, Joe's wife is, and she'll look good in this shade of blue. Her birthday's a comin' pretty soon, and I aim to get it done by then. Scat, Samantha—my, my. Lizzie went to the store, and left that cat in the house, and there she's settin' in the rockin' chair, like she owned it. There, sit down, Katy. I'm right glad you dropped in. How's your mother? That's good. Looked like for a while that she was goin' to have a right long siege of that rheumatism.

Goin' back to school this fall, Katy? Huh? Why not? Why, Katy! I thought you liked it so well out there in the holiness school—and you've been havin' work all summer, haven't you? Got a nice little bank account? Didn't spend it all on clothes, did you? Scat, now, Samantha! You can't jump in my lap. What? Oh, yes, it is kind of a funny name—Samantha. You see, when she first came to live with us, Lizzie and I named her Sam. But one day Sam came in from the shed yonder with a family of five, so since then we've called her Samantha. Scat—get out of here now.

But, Katy, I don't quite understand why you aren't going back to school? I—I thought you were going to be a missionary, Katy, and go and work for the Lord in the foreign field. I've prayed for you a lot, too, girlie, for the Lord to hold you steady, and help you to prepare to work for Him. Now, what's come in between? You don't hardly know? Just kinda lost interest? Not exactly backslidden—just sorta leaked out. That's awful bad, Katy. I don't believe the Lord likes us to do that. Haven't you begun to neglect to read your Bible every day, and to pray a lot? Uh-huh. I thought you had. Who do you go around with when you are home for vacation? Nellie and Helen and Dorothy—same girls you went to school with before you were saved, aren't they? Dandy girls, too—I know all of them. But they just haven't any religion, so of course they wouldn't understand why you couldn't do a lot of things that look all right to them.

Why, no. Of course not, Katy. I'm not going to scold you, nor preach at you, either. How Bessie used to hate to be preached at—I learned that much about girls from raisin' my own. But I just want to tell you a little story. When Bessie and Jim and Joe were all little tikes, Tom and I took them for a vacation one time—up at a nice little lake; and we hired a boat, so the boys could go out and fish and row around the lake all they wanted to. Well, Jim was only about ten, and he wanted to get up early and go out all by himself and fish before breakfast. I remember seein' him slippin' out and gettin' the oars and bait can and poles—so excited his eyes were just ashinin'.

Well, he rowed out among the weeds and lily pads, quite a ways in front of the cottage, and dropped in his hooks, and fished a long time without a bite.

Finally Tom got up, and thought he would go fishing, too—there was another boat there that he could get. So he rowed out to Jim, and said, "Let's go up yonder, where the open water is—maybe we can catch something there."

"All right," Jim said, and Tom pulled away from him with big, strong strokes of the oars. When he was about a quarter of a mile up the lake, he looked back, and Jim was about in the same place—rowin' with all his might, but just standin' still. Tom turned around and came back to him.

He came up close to Jim, and there the little fellow was, pulling on the oars, sweatin' and tryin' and wantin' with all his heart to make progress and get somewhere.

"What's the matter?" called Tom.

"I don't know," said Jim. But Tom soon saw what was the matter. Each boat had a bucket of concrete in each end for an anchor—and Jim had an anchor down fore and aft.

"Where's your anchors?" called Tom. And Jim's face turned as red as a beet, and he went and pulled up those buckets of concrete in a hurry. Then he grabbed the oars, and say—the way he pulled out of those old weeds and lily pads was a sight. He was gettin' somewhere then, all right. But as long as he had his anchors down among the weeds and slime and mud, why—why, Katy! What's your hurry? Stay until Lizzie comes back, and have some lemonade and cookies with us. You're going to what? Pack! Pack what? Your trunk? For school? Now, Katy—I sure am glad to hear you say that. Pullin' up your anchors? Cuttin' loose from everything that's holdin' you back from gettin' somewhere spiritually? Well, praise the Lord, Katy—there, there, girlie, don't cry! And Katy—when you go out the door, take Samantha, and shut her outside. Goodby, dear, and don't forget the anchors.

Prayer is not overcoming God's reluctance; it is laying hold of His highest willingness.—TRENCH.

THE CHILD AND HIS TEACHER

IT is almost time for school to begin. We mothers are looking over our children's wardrobes, mending old clothes and wondering if Junior's shoes will last until time for high-tops. Teachers are hurrying back from their summer terms at the university, or their trips to the national parks or their vacations abroad. For six long years Junior and Jane were our own—almost every experience originated or culminated in the home. Then, suddenly, they were thrust out for six or eight hours every day, three-fourths of the year, into the care of a strange woman, whose word was Law with a capital L. They brought home words and tricks and habits strange to us. They even set forth ideas and opinions at the table that were foreign to the family policy. After the first shock, we remarked, lightly, "Oh, that's something he picked up at school."

But the problem is not a simple nor an unimportant one. We choose with great care our family physician, our religious environment, our associates. In choosing the teachers in the public school, we have little voice. Our children must sit under whatever teacher the powers that be have placed over him. Sometimes she is very young, very opinionated, very sure of herself. Sometimes she is quite old, quite "cranky" (the children tell us), and quite uncertain. But whether old or young, pretty or ugly, stern or lax, there she sits, sharing with us the care and training of that precious little soul we have borne and loved and dedicated to the Lord. What shall we do with her?

The school authorities have little respect for the mother who is always running to the building, complaining at the treatment given her child, asking favors or seeking preferment. Such a mother is the kind our women would *not* want to be. Yet it would seem that the two women who share the training of a child ought to know each other rather well. The teacher has in her charge twenty or thirty or forty youngsters from as many different homes. Obviously, she can hardly be expected to hunt up the mothers and make their acquaintance. It is the mother's responsibility, then, to seek out the teacher. Most schools observe Education Week, or some such special occasion, when the pupils have the privilege of inviting their parents to attend the regular session. A splendid time to break the ice! But one doesn't get very far on these occasions. There is scarcely more than time to say to the teacher, as she dismisses the room, "How is Junior getting along?" And the teacher answers, of course, "Just fine."

This is hardly enough. Perhaps an invitation to come to your home for lunch during the school week would be a welcome change for the teacher, and a golden opportunity for yourself. This has the disadvantage of bringing your child somewhat into the limelight at school in the role of "teacher's pet"; but if

Junior is normal he will no doubt soon live down that odious reputation. There are ways and ways of contacting the teacher—each mother must find the way that best fits her situation. There is one way, though, that is open to every Christian parent. That is the way of prayer. Our holiness mothers do not realize the mighty power that is within their grasp. By prayer the whole tone of the classroom can be changed. By prayer teachers can be brought to the feet of the Master. By prayer entire schools can be transformed from hotbeds of infidelity to wholesome centers of learning and culture. Do you pray for your child's teacher? Have you prayed for her *today*?

BETTY MAKES IT CLEAR

EMMA GARY WALLACE

BILLY looked up from the book he was reading, a puzzled frown on his round, freckled face. His sister Bertha, who was three years older, was intent on drawing a map for her geography class next day. Perhaps it was Billy's intent gaze that made her look up.

"What's on your mind, Billy?" she inquired genially.

"I'm wondering," Billy replied slowly, "whether there *is* such a person or thing as 'Mother Nature.' Here in this story it says, 'Wise old Mother Nature takes care of her children by furnishing just what each one needs.'"

"How can that be true? Doesn't God make the squirrels and nuts for 'em to eat and trees for 'em to climb? And doesn't He give the rabbits legs that they can get over the ground with, very fast? What's old Mother Nature got to do with it?"

Bertha leaned back in her chair.

"Miss Maitland told us all about *that*, the day she invited our Sunday school class over to her house," Bertha hastened to say—glad to be able to answer Billy's question. "You know how fond she is of pets and the sky and flowers and everything. She was showing us her collection of birds' eggs, and telling us, how Nature protected each kind of bird by coloring its eggs or making them a good deal like their background, so they'll not be seen easily by enemies, and shaping them so they'll not get broken easily. Owl's eggs are round and white, because they are laid in nests in hollow trees, and often there's snow around. And sea bird's eggs are top-shaped so they'll not roll off the ledges of rock and get smashed, and birds which nest in the grass and sand have eggs which blend in with the grasses and sand so you have to be real near to see them."

Billy was still looking puzzled.

"But isn't it God who does all that?" he persisted.

"Yes, of course it is," nodded Bertha. "Miss Maitland says that God created all things, and that He created the laws which govern them too."

"In the course of time many conditions change for different reasons. Winter gives place to spring, then to summer and autumn. The climate may grow warmer through the melting of snow and ice, and trees and flowers will spring up. Or perhaps there will be an earthquake and where there was a lake, there'll now be a valley.

"When such changes happen occasionally or regularly, animal and vegetable life must adapt their life and habits to meet those changed or changing conditions. It may be done, Miss Maitland says, in a few weeks, as when the snow and frost and ice go and the trees bud, and the grass and plants grow, and the birds come. Or it may take years, sometimes thousands of years, to bring about the necessary change. To bring about these changes, God uses the forces He made and controls. But we would find it awkward, Miss Maitland told us, to go into all those details every time we talked of such changes. So we speak of the process of change through the use of natural laws, as the works of Nature or Mother Nature. It's a nice way of putting it, when we understand what it means, for it helps us to remember that God who made everything is constantly taking care of every creature and thing in the whole world.

"You spoke of the squirrel. God, working through the laws He made, has given the squirrel a big, bushy tail, so the little creature can balance himself as he climbs the trees and jumps from limb to limb in search of nuts. The tail is like a sail. Its position can be shifted in a jiffy and keeps the squirrel from getting bad falls."

"And didn't the squirrel always have a tail like that?" interrupted Billy.

"Probably not," replied Bertha. "Then think how Nature has provided the rabbit with eyes near the side of its head so that it can keep watch of who or what is after it, for the rabbit is a harmless creature and is often chased by other animals. The dog and cat live by hunting, and Nature has placed their eyes in the front of their heads. The cat hunts much at night so Nature has provided eyes which see in the dark, also sharp claws to catch her prey with.

"Miss Maitland says that anything which isn't used, is got rid of after a while by natural law or Nature. Anything necessary and constantly used is improved and strengthened. That's the reason we should keep on trying to improve our good qualities and stop using the ones we want to get rid of. Nature will help us every time."

Billy picked up his book.

"I see," he said, "then Nature is God working out His own plans and using His own natural laws!"

"That's the idea," agreed Bertha as she picked up her pencil to finish her map, "or as Miss Maitland put it, 'Nature is the process of forces working together. God is the author or creator of all.'"

"When I don't understand something I think I ought to understand," remarked Billy, "it bothers me and I like to find out what there is to it. Then I can understand other things better after that."

"That's always the way," smiled Betty. "As Mother often repeats:

*One thing at a time, and that done well
Is a very good rule, as many can tell!"*

The Sunday School

M. Emily Ellyson

LESSON FOR SEPTEMBER 15, 1935

LESSON SUBJECT—Timothy, A Christian Worker in Training (2 Tim. 1:1-14).

GOLDEN TEXT—*Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth (2 Tim. 2:15).*

INTRODUCTION

Timothy was born of Greek and Jewish parentage and received very careful training in childhood. The city of his nativity was Lystra and it is thought his conversion occurred at the time of Paul's first visit to that city. After seven years passed Paul again visited that section and found that the young man was "well reported of by the brethren that were at Lystra and Iconium." He was a gifted young man, well qualified for the work of an evangelist and Paul immediately set him apart for that special work. From that time on he was among the most faithful companions of the great missionary. He is affectionately referred to by Paul as "my dearly beloved son" in the greeting recorded in this lesson. Timothy seems to have lived closer to Paul in his various experiences than any of his other colleagues. He was a colaborer and Paul's representative was also a fellow prisoner, and when Paul knew his end was close at hand he sent for him to be with him in those last trying hours. We are told that Timothy, like his spiritual father, was also a martyr some years later.

TIMOTHY'S EARLY TRAINING

In considering the early training of Timothy we cannot pass over the facts of his heredity and home training under the godly influence of his grandmother and mother who were very pious and devout women full of faith. These two women trained him in the knowledge of the Scriptures. This early religious education prepared the child's heart to receive the truth when preached by Paul and he was converted to the Christian faith. From that time on he made such progress in gospel knowledge that he soon became very proficient in the knowledge of the gospel and was remarkable for his piety and zeal in the cause of Christ. The brethren in those parts were greatly attracted

to the youthful preacher, and recommended him highly to Paul who had him to accompany him in his journeys through the Gentile countries, and assist him in his labors of preaching the gospel. The fact that his father was a Greek probably was a benefit to him and the apostle in their Gentile missionary activities.

PAUL'S EXPRESSION OF GRATITUDE

Converted under the ministry of Paul, Timothy was also enlisted in service by his spiritual father. These two incidents show how deeply Paul appreciated Timothy whom he tells, "Unceasing is my remembrance of thee in my supplications, night and day longing to see thee, remembering thy tears, that I may be filled with joy." There was a strong cord of sympathy between these two. Such expressions as the above, and some that follow, when he speaks of his "unfeigned faith" show the mutual understanding existing between them. Again Paul reminds Timothy of His gift of God, which he calls upon him to keep stirred up, as one would stir up a fire, and keep it blazing constantly. By this his ministry might be still more effective and fruitful. One's gift will diminish or increase just in proportion as it is cultivated. With God's help a flickering candle may be increased to a blazing beacon. So Paul exhorts his son to keep stirred up in spiritual life and practice and thus develop the unusual gift he possessed.

PAUL'S EXPRESSIONS OF CONFIDENCE

Timothy was sent out in service as a good soldier for Christ. He is not to be fearful, nor ashamed, but suffer hardship, for God is "Able to guard that which I have committed unto him against that day." In his exhortation Paul bids his son to do two basal things. Hold fast the pattern of sound words. This refers to sound teaching of the Bible. We must keep to the example there given. Model life and labor after that and not after mere tradition or worldly wisdom. Also truth must be guarded through the Holy Spirit. Only as the *Holy Spirit dwelleth in us* can we guard the precious truth of the gospel, which is necessary to man's salvation, sanctification and service. As we have received the gospel in its purity, so we must treasure it for ourselves, and transmit it to others. Know the teachings of God's Word and state them accurately, then we may bring forth out of our treasure things new and old.

Holiness, entire sanctification, the baptism with the Holy Ghost, heart purity, perfect love, the second work of grace, the rest of faith, the full assurance of faith, and the second blessing, are all terms for describing that gracious experience in the grace of God which is the heritage of all true believers and which is obtained by faith subsequent to justification.—
SELECTED.

THE WHOLE FAMILY IN SUNDAY SCHOOL

HILDA RICHMOND

THE superintendent of the Sunday school took one moment during the closing exercises to announce that the Carter, Morse, Pifer, Smith and Forbes families had every member in Sunday school that morning. It seemed to be a feature of the school and the new members sat up and paid attention. Mrs. Grove who was a newcomer in the community remarked to her seatmate that with a little effort she might have had every member of her family present, and that the next Sunday she would see to it that such was the case.

It is well worth mentioning when a father and mother with several little children see to it that the whole family is present for services. Sickness and other causes will often break up the family group on Sunday morning, but as often as it can be done it is well to have every member present to worship God. A record is kept in some schools and special mention given to those who are most faithful. And often it is possible where the children are not babies to go a whole year with not a member missing. It is a notable contribution to any school to have three, five, a dozen or more families present each Sunday for a whole year.

And as in most cases where the service and worship of God are concerned those who make the special effort to participate Sunday after Sunday there is a reward well worth mentioning. The very habit of bringing up children in regular habits of worship is one of the best legacies parents can give their boys and girls. It is the height of folly, as many parents have discovered to their sorrow, to fall in with the idea floating around that it will "turn children against religion" to have them attend services. For every person who has turned away from God because of being taken regularly to services on Sunday in youth there are thousands upon thousands who rise up to bless their parents for thus early starting them in the way of life.

And often the campaign to get whole families into the Sunday school work results in the establishment of Cradle Roll groups and Home Departments. In this way the baby can be counted in the Cradle Roll from the first Sunday of the little life, while the mother forced to stay at home is a member of the Home Department and therefore a student and participant in the good work. It is well worth a special and persistent effort to unite into one unit the whole group from Grandfather down to baby and count them in the record. Some may smile at the idea that it helps, but it pays. The prophet of old would not accept the excuse of Jesse that his whole family was present except one lad who was tending the sheep, and so today parents and workers and teachers should not be satisfied until the whole family is enlisted for Jesus Christ and present fifty-two Sundays each year if health permits.

A "BREAK" IN REVIVAL MEETINGS

J. D. SAXON*

THAT there are at least two kinds of "breaks" in revival meetings is quite evident.

First, there is the so-called psychological break. By this we mean the natural, mental and emotional reaction of the crowd to the message of the evangelist. Many times the evangelist becomes accustomed to this reaction, insomuch that his meetings become a mere program, and he can foretell with a fair degree of accuracy what the response will be and just what service will bring this response. Hence, he carries out his program, and expects nothing greater than this oft-repeated reaction, whether great or moderate.

In the second instance, there is the "break" that comes after much waiting on God, and is the result of a real visitation of God. This kind of "break" may come in the wake of one of the evangelist's "best" sermons, or it may come without a sermon at all, in that particular service. This break is the result of a direct visit from God, in answer to the prayers of His children. Its magnitude and extent are not measured and regular, like that of the former kind. The evangelist himself does not know just when and where it will begin nor just what all it will accomplish, therefore he is as much thrilled when it comes as anyone else, and never gets into the air of "professionalism" in its presence.

Brethren, this is the kind of break we need and must insist upon. Converts, made in this kind, usually make good. Those of the other often lose out when the psychological stimulus passes away.

Let us insist on the presence of God creating the psychology and atmosphere of our services, and *not* the psychology of the service creating the presence of God. Anyway, let's go in for bigger and better revivals.

* Evangelist, Greenbrier, Tenn.

"It has been my privilege to be a subscriber for this paper (HERALD OF HOLINESS) ever since it was called *The Holiness Advocate*, long before it was moved to Kansas City. It has always been the best paper it has been my privilege to read, and it has been getting better all these years. I couldn't afford to do without it. Then it was the greatest paper the Happy Doctor had come into the home. After he got hurt, just as soon as it came he would say, 'Wife, get the HERALD OF HOLINESS and read it to me.' And he would shout and we would have a good time with the Lord. The Doctor is gone on to heaven now, and I can't give up the best paper in the world; just as long as I have 25c or 50c or \$1.00, I shall take it. It is so full of truth and spiritual food I must have it."—Mrs. Ada Givens, Abernathy, Texas.

THE SAME TODAY

CLARENCE EDWIN FLYNN

*Of old they came—the broken and the lame;
The halt, the deaf, the weary, and the blind;
The sorrowing, and those who walked in shame
And all the troubles known to humankind.
He touched them, or mayhap they only found
With furtive fingertips His garment's hem,
And they were whole who had been grimly bound.
All life was wondrously redeemed for them.*

*That was so long ago. Dare we suppose
The Great Physician walks abroad today,
Healing our troubles, sicknesses, and woes,
Sending us whole and strong upon our way?
Grace that was for one epoch is for this,
And whatsoever Jesus WAS He IS.*

THREE REASONS WHY I DO NOT ATTEND THE THEATER

P. P. BELEW*

A RATIONAL human being cannot intelligently act without convincing reasons for action. Neither can he consistently maintain a position that is unreasonable. Men and women of thought care little for unproved assertions; they demand evidence that supports one's contention. Recently while meditating on the menace of the theater my thinking crystallized into the following reasons for not attending. Many others could be given, but to me these are sufficient.

1. I do not attend the theater because I have no desire to attend. I am somewhat like the negro woman who applied for a divorce from her husband. When the judge inquired upon what ground she asked the divorce, she said, "Judge, I jist lost my taste for him!" When God saved me I lost my "taste" for the theater along with other forms of worldliness. Thanks to the transforming power of our glorious religion. It changes a man.

A man had been blessedly saved in one of our young churches that worshiped in a temporary building. One day while at work a fellow employee said to him, "That church you attend looks like a garage." Whereupon the happy Nazarene replied, "That's not a bad name; they gave me an awful overhauling!" Yes, there is such thing, cast in the language of the mechanic, as spiritual "overhauling." It breaks the power of sin's grasp in the life and makes one "a new creature in Christ Jesus."

2. I do not attend the theater because it would violate my conscience to attend. The Bible condemns worldliness with no uncertain sound; and all spiritual people know that the theater is a most worldly institution. I could dance, play cards, or whatnot with as good conscience as I could attend the theater. I would not die or have Christ to return and find me there for the world; and I dare not go any place from which I would be embarrassed to meet my Lord. The Church of the Nazarene is unqualifiedly opposed to the theater, and any person who can stand at the sacred altars of the church and take its solemn vows; and then break those vows without compunction, is fundamentally wrong, either in his thinking or in his relationship to God—probably both!

3. I do not attend the theater because it would offend my sense of decency to attend. A casual observation of theater advertising is sufficient to convince the fair-minded that its program is one of vulgar suggestion and vile sex appeal. That it is a breeder of crime and contributes immeasurably to the destruction of proper moral standards and the home is not a debatable question—it is a proved fact. Even the so-called best, and supposedly religious, plays and pictures put on by the theater contain much that is objectionable. But if the theater should occasionally depart from its usual practice long enough to give the world something that is decent and moral, true Christians cannot afford to patronize it. As an institution the theater is wrong, and to patronize it in any sense destroys one's protest against it in every sense. "Love not the world," says God, "neither the things that are in the world. If any man love the world, the love of the Father is not in him."

* Superintendent Georgia District

All things serve the soul that serves God, and all war against him who wars against his Maker. The way of the Lord can but further and help all who love and serve Him. For them all things must work together for good. By the very laws of God's own being, which necessarily shape all his actions, the whole "stream of tendency without us makes for righteousness."—ALEXANDER MACLAREN.

News of the Churches

Telegram

Akron, Ohio—Kenmore Church of the Nazarene closed an outstanding revival with Evangelist Oliver and Ruth Morgan; 163 seekers at the altar; Sunday school rally with attendance of 632. Highly recommend the Morgans and their work; splendid love offering for pastors. Evangelists invited to return for 1936.—Chas. Dye, Pastor.

"Letter-gram"—Pasadena, Calif.: The 23rd campmeeting just closed was one of the greatest ever known in Southern California. Thousands in attendance, 900 seekers at the altars with many happy finders of conversion and sanctification. Our workers, Bona Fleming, R. E. G. Moore, Professor and Mrs. W. W. Tink, Mrs. Bertha Schwab and Lyle Prescott wonderfully used of the Lord. \$9,000.00 raised for all purposes. To God be all the glory.—A. E. Sanner, District Superintendent.

Evangelist Winfred R. Cox reports two meetings in which the Lord poured out His Spirit in a wonderful way. He writes, "In June I conducted a meeting at Bluffton, Ind., with Pastor Cole. The Lord heard prayer, and over sixty seekers were at the altar, and the church was greatly uplifted spiritually. Some united with the church, and the pastor felt he would receive about twelve members as a result of the revival. My next meeting was with Rev. James Lambert, pastor of the North St. Church, Lansing, Mich. The Sunday morning services were held in the church, but the night services were held under a large tent nearby. The attendance was large, ranging from three hundred to seven hundred; at one service there were more than one thousand present. The long altar was frequently filled and the front seats used as a mourners' bench. More than 150 sought the Lord, with twelve new members received into the church. The Long Quartet of Denver, Colo., were the singers, and God used them greatly. Brother Lambert has a strong following, and a great church. My next revival is the Conference Camp of the Wesleyan Methodist Church at Hastings, Mich."

Oklahoma City, Okla., Murphy Chapel Church—We have just closed a revival here in which a number of preachers participated. The blessings of the Lord were on the services, with a few souls praying through to victory. Those preaching were Rev. Fred Sweet, pastor of the Southeast Side Church; Mrs. Loretta from Bethany; Brother I. E. Murphy, Miss Riggs from First Church; and Brother Huff from West Side Church. We are planning to begin a revival campaign with Evangelist J. A. McNatt on October 6.—D. B. Murphy, Pastor.

Cypress, Calif.—Our church has recently had a very gracious revival with Rev. Gertrude Knight, pastor at Marysville, as the evangelist, and Mrs. Amy Wheeler as soloist. We went in for a Crusade for Souls, and God truly rewarded our efforts in giving us many precious seekers at the altar. Nine new members were received into the church, a fine N.Y.P.S. was organized with seventeen members, and six subscriptions were secured for the HERALD OF HOLINESS. The work of Sister Knight was greatly appreciated.—Verbal B. Wheeler, Pastor.

Winter Haven, Fla.—Our church is being visited with a gracious revival led by our pastor, Rev. Robert Phillips, and assisted by Sister Glenn, copastor at Pahokee. Sister Glenn came to lead the singing, but while waiting for the regular evangelist to arrive she has preached, and a dozen or more seekers have found the Lord in pardon and sanctification. Brother E. C. Cowan of Atlanta, Georgia, is now with us. We are looking to God for greater things.—A. C. Lovelace, Church Secretary.

San Benito, Texas—We have been with this church 18½ months, and during this time we have seen three record-breaking crowds in Sunday school; and the weekly average attendance has increased from 65 to 85. The church membership has increased from 50 to 73. We have been called to return as pastor for another year, but have resigned to move to Bethany, Okla., in order to attend Bethany-Fenel College. Expect to do some evangelistic work until January, and will be open for calls after September 25; those desiring my services may address me at Bethany, Okla. We recently closed a very successful revival campaign with Evangelist B. A. Fox of Lytton Springs (this meeting is reported by Evangelist Fox in this issue of the paper).—Freeman H. Pearson, Pastor.

Balmorhea, Texas—Our church has recently had a successful revival campaign with Rev. Mrs. Myrtle White of Pasadena, Calif., as the evangelist. Souls sought and found God and the church was greatly benefited by the messages of Sister White. During the past year the church at this place has been able to expand along all lines. We have secured a church building, made improvements on it, and arrangements have been made for the use of a parsonage. The Sunday school has shown an increase, and the spiritual condition of the church is good.—Faye W. Rogers, Pastor.

Evangelist W. E. Hudnall of Savannah, Georgia, reports that he has been busy in revival meetings in Georgia, Louisiana, Texas and Arkansas. He writes, "Have been attending campmeeting for a few days at Indian Springs, Ga. I am on my way to Ringgold, La., for my next meeting, and go from there to Waco, Texas."

Detroit, Mich., First Church—This church has had a splendid gain during the last assembly year, receiving one hundred new members into the church, with a net increase of eighty-two. The Sunday school has had an average attendance of 440. Finances ran about \$3,000 more than the previous year. We are entering the new assembly year, planning an aggressive program for every department. Our main problem is to keep the people spiritual and ablaze with evangelistic and missionary fervor. We begin a revival September 8 with Evangelist T. M. Anderson.—Orval J. Nease, Pastor.

A Checking List of Our Own Recent Book Publications

- **A B C's of Holiness**
By D. Shelby Corlett, D. D. .10
- **Attitudes and Relationships**
By R. T. Williams, D. D. .50
- **Camp Meeting Sermons**
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
- **Missionary Pioneers**
By J. Glenn Gould .35
- **Must We Sin**
By H. W. Sweeten .25
- **Pentecost**
By E. P. Ellyson, D. D. .10
- **Sanctify Them**
By E. F. Walker, D. D.
Paper .25; Cloth .50
- **The Sin Problem**
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El Reno, Okla.—This church has recently closed a successful open air evangelistic campaign. The attendance on Sunday evenings was estimated at one thousand, and each evening the crowds were large. The Edwards Ladies Evangelistic Quartet were the special workers. This is the third time during our ministry we have had these workers to assist us. We are highly pleased with their work. The specialized work of each member of the Quartet, and the vocal and instrumental numbers rendered each evening, attracted hundreds of people. Every department of the church has been helped. We have made substantial gains in Sunday school and young people's work. Many new contacts were made for the church. A goodly number of people prayed through at the altar, and we are encouraged to keep pressing on. We expect to go to the District Assembly with General and District Budgets paid in full, and a good net gain in membership. The missionary service conducted by Rev. W. A. Eckel, missionary from Japan, during the first week of the campaign was a glorious success, with eight hundred people in attendance.—Millard and Lida Brandyberry, Pastors.

Evangelists E. E. and Ora J. Turner report a home missionary campaign at Burlington, Iowa. The meeting has already been in progress for a month, and God is giving victory. Many hungry hearts heard the gospel message and a number of people bowed at the altar; some definitely seeking at home, remaining on their knees all night, and returning to the tent filled with the Holy Spirit. Nearly all that were saved were also sanctified. They write, "The meeting is continuing for the fifth week, and about twenty-five have indicated their desire to support a new church organization. The outlook is good for a strong Church of the Nazarene if all matters are

properly handled. The people have given freely for the support of the work. We plan to return for a few weeks and shepherd the flock, also organize a Sunday school. We will have to have a new tabernacle soon."

Battle Creek, Mich.—Our church is enjoying the blessings of the Lord. We had a very good assembly year, and are entering the new year for victory. We have a new church building and are looking forward to dedicating it very soon. On August 9 the church assembled for a love feast and gave the pastor and family a good "pounding." We are located near Indian Lake and enjoy the blessings of the convention and camp-meeting there.—Berdna Sherman, Reporter.

Culleoka, Texas—On July 28 our church closed a two-week revival campaign with Sister Minnie Echols of Littlefield as the evangelist. A number of seekers prayed through for pardon or purity, and a fine class of ten new members was received into the church. The work of Sister Echols was much appreciated; she was given a unanimous call to return for a meeting next summer. The pastor has been unanimously called to return for another year.—Thelma Steelman, Pastor.

Miss Steelman is also pastor of the Mt. Pisgah Church, accepting the work last October, and finding a church of nine members. God has blessed during the year. In July they had a Crusade for Souls revival with C. A. Alexander of Jacksonville as the evangelist. A number prayed through in the meeting and five members united with the church. Miss Steelman was given a unanimous call to return as pastor for another year. General Budget is paid for the year; District Budget paid to date.

Edgewood, Texas, New Home Church—This church has had a gracious revival recently with Evangelist A. H. Lambert of Arkansas. His ministry encouraged the church and won a number of new friends. Interest and attendance were good. A goodly number sought the Lord and were saved and sanctified, a nice class will be received into church membership soon. This is a rural church, but has been making progress under the faithful labors of Pastor O. J. Runge.—J. C. Vines, Reporter.

Calamine, Ark.—Our church has recently closed a gracious revival with the pastor, Rev. Ernest G. Sullivan, doing the preaching, and Rev. Estill Bowers assisting. There were about seventy-five at the altar, with thirty-four praying through to victory, either to be saved, reclaimed or sanctified. A fine class of six new members united with the church. The church was built up spiritually. Budgets are all paid in full. We have a fine N.Y.P.S. with each member interested and taking part in the work.—Miss Bertie Sullivan, Reporter.

Evangelist B. A. Fox has been busy in revivals in the state of Texas holding recent meetings at Lytton Springs and Red Rock, with good crowds, good interest and a number saved. On August 4 he closed a meeting at San Benito with Pastor Freeman H. Pearson. There were good crowds throughout the meeting. All previous attendance records in the Sunday school were broken during the revival. There were seventy-nine professions, either to be saved or sanctified, and a good class received into church membership. On the last night the people were still praying through at one o'clock in the morning. On August 6 he began a meeting in the Live Oak Church, Belton, Texas, where Lonnie McQueen is pastor. He writes, "The crowds increased from three or four hundred people to fifteen hundred on the closing night, August 18. We closed the meeting with 31 saved, 17 sanctified, 12 baptized, and 12 received into church membership. Before we left the town on Monday morning, three people came to the church to get saved, and we had another great service."

Bloomington, Ill., Spence Memorial Church—We are closing the assembly year with an increase in all departments. We have had two revivals during the year; one with Evangelist H. N. Dickerson of Ashland, Ky., and the other with Evangelist E. C. Tarvin of California, Ky. In these two meetings there were about two hundred at the altars; also, we have had a number of seekers in our regular services. This is a "star" church for the HERALD OF HOLINESS, and a standard missionary church. All budgets are paid. This year the church conducted their first Vacation Bible School, with Miss Mary Ann Gundy as superintendent, assisted by several young ladies of the church. There was an average attendance of fifty children. The church has been broadcasting over the radio for

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almost a year, which has brought good results. We have been aided by the Radio Gospel Trio, composed of Miss Geraldine Chappell and the Thompson sisters. One outstanding thing about the church is the number of young people under thirty years of age. There are usually about thirty of these young folks at the regular midweek prayermeeting; and on Sunday night between forty-five and fifty attending the services. The church conducts jail services every Tuesday night, and services once a week at Heyworth, eleven miles from Bloomington. The church conducted a campaign with one of the district tents in Ellsworth during July. We had good crowds, and the pastor enjoyed preaching the gospel to a community that hadn't seen a revival for forty-five or fifty years. God has supplied every need; we have had very few special offerings, and no real pull for money. The pastor has been called to return for the fourth year, and has accepted. We will hope to begin the next year with more love to a lost world, and a greater hatred for sin than ever before. Physically, we live on the verge of the grave, or at the door of heaven all the time. Doctors have said for years that my heart will snap, and I will go soon; I am sure that it will, but not until He says that it is time to go higher. I am sixty years old, have nine regular services each week, many extra services, so I am still alive by His power.—Edna Wells Hoke, Pastor.

Spencer, W. Va.—A new day is dawning for the work here despite the fact that there is some opposition. We are planning a revival campaign with Rev. Earl Hissom of Charleston, who is widely known for his radio work in the capital city. The meeting will be held in the Armory Building, and we ask prayer for the success of this campaign.—Mrs. Lyda Strickland, Pastor.

Noble, Okla.—God is blessing the work as we near the close of our first year's pastorate in this place. We have had two revivals during the year; one conducted by Rev. Robert Morris, student of Bethany-Peniel College, and the other by Evangelist Walter Patterson of Bethany. Both were fine meetings and God blessed. Several new members united with the church. The Sunday school is doing fine work. We are pushing the Crusade for Souls.—A. E. Hoffpauir, Pastor.

Sylacauga, Ala.—Our church has recently held two good revival campaigns; one in which the pastor, Rev. W. P. Colvin, did the preaching. This meeting was held in the open air with wonderful success; about thirty seekers during the last week and twenty-five professions, with one new member added to the church. Following that Rev. Edward Hardy of Nashville, Tenn., conducted a meeting in the church. This was a good revival with about sixty seekers at the altar; about forty professions, and two additions to the church. This revival was sponsored by the N.Y.P.S. We have a fine society here and we expect to undertake great things for God.—Jesse Carpenter, Reporter.

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Evangelists Whitcomb and Maridel Harding report that they have had delightful and profitable meetings this summer. Their first campaign was with Pastor Lambert and the North Street Church in Lansing, Mich., in which they assisted Mrs. Harding's parents, Rev. and Mrs. J. E. Aycock. Following the Lansing meeting the Hardings conducted a meeting at Portland, Mich., where they had good crowds and good results, and enjoyed the royal entertainment provided by Mrs. Neller, the pastor. Their next campaign was at Middletown, Ind., which was a hard fought battle, but they enjoyed the privilege of working with the good people there. In their next meeting at Goshen, Ind., God gave a fine meeting with a number of seekers and happy finders, and twenty-two members uniting with the church. They were called to return for a campaign next summer. In both Indiana meetings they were supported and encouraged by District Superintendent J. W. Montgomery. Pastor Weldon at Goshen was a loyal and untiring worker during the campaign. In these later meetings the Hardings have worked alone, alternating in the preaching and taking care of their own singing. For three weeks now they are supplying the pastorate at Tulsa, Okla., while Rev. Dodd is away on vacation.

Delmer, Ky.—Despite many hindrances and handicaps during the past year God has blessed the work here in a special way, and a careful inventory shows advancement in every department. The W.M.S. has done splendid work, the Sunday school is growing in interest and attendance. General, District, and educational budgets are paid in full. The parsonage has been redecorated, both inside and outside. A number of souls have

prayed through in the regular services, and God has given us what was said to be one of the best revivals held in the church for a number of years. Evangelist W. B. Dunkum of Louisville was the special worker. His work was greatly appreciated. A spirit of harmony prevails. Pastor and wife have been extended a unanimous call to return for another year, and have accepted. We plan to begin a revival immediately following the assembly.—Samuel G. Muse and Wife, Pastors.

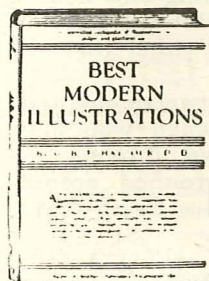
Toledo, Ohio, Second Church—Our church has recently closed a tent meeting with Evangelist A. E. Boso of Cincinnati, as the special worker. The messages of Brother Boso stirred the people, and a goodly number of seekers found their way to God. There were large crowds night after night. The Sunday school attendance record was broken with 119 present on the last Sunday of the meeting. Four new members were received into the church, with others looking our way.—Wallace Bell, Pastor.

Mansfield, Ill.—We are bringing to a close two and one-half years of service as pastors of this fine church. During this period God has blessed us and we have been privileged to see a two hundred per cent increase in church membership and Sunday school attendance. Both budgets have been paid in full. We have accepted a call to the pastorate of the

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church at Ames, Iowa. We are anxious to continue the good work started there, and see a great Church of the Nazarene in that educational center.—P. J. and Florence Wolpe, Pastors.

Evangelist E. C. Tarvin writes that he has recently held meetings at Lincoln, Ill., and New Richmond, Ohio. This was his second meeting with the Lincoln church and God gave fine victory. At New Richmond the meeting was held in a tent with large crowds, many being turned away. There were some remarkable conversions, and many said it was the greatest meeting ever had there. Brother Tarvin is now in a meeting in Lebanon, Ind., and God is blessing. His next meeting will be in Delaware.

Konawa, Okla.—Our church is closing one of the best years in its history. All previous Sunday school records have been broken; we have won two contests with larger schools of the district. Many times the old-time power has fallen upon the people in such a way that the pastor was unable to preach. We have been blessed in a wonderful way financially. We are grateful for the fine leadership of our devoted pastors, Jack and Ruby Carter.—Balta Lee Howard, Reporter.

Evangelist Allen H. Wagner reports that he is closing another year's work in the evangelistic field, and this has been one of the greatest years of his ministry. He writes, "I have enjoyed laboring in twenty different meetings during the year, and have seen many souls pray through to victory. My work has mostly been confined to the Ohio District, in which I have held fifty-nine meetings during the last three years. I am prais-

ing God for the Church of the Nazarene, and am boosting every department. Was able to secure 105 subscriptions for the HERALD OF HOLINESS this year."

Wewoka, Okla.—The work here has made progress during the past year. We are coming up to the District Assembly with a substantial increase in membership roll, and finances raised for all purposes showing a one hundred per cent increase over last year. Also, we have had almost one hundred professions during the year. However we feel that the progress is small when compared to the great opportunity. We have been recalled to serve the church another year.—J. E. Williamson, Pastor.

Send for four-page circular listing supplies for Promotion Service and Rally Day.

Central Northwest District Assembly

The Central Northwest District Assembly held at Redwood Falls, Minn., September 12 to 18, was preceded by a day of Missionary Convention. Mrs. B. V. Seals was re-elected District President of the W.M.S. The reports from the societies were very encouraging. The W.M.S. is forging ahead in fine shape. Dr. J. B. Chapman arrived late in the afternoon, and spoke on the subject of his "Thirty Thousand Miles of Missionary Travel."

The assembly was held in the Army and began with a swing of victory. Dr. Chapman's morning sermons on various phases of Pentecost inspired us all to greater activities. The business sessions

were times of blessing in spite of the intense heat. The attendance was the best we have ever had.

Rev. B. V. Seals was elected to succeed himself as District Superintendent on the first ballot. All other district officers were re-elected. The district took a forward step by buying a fine parsonage located in St. Paul.

We had with us a number of visitors from off the district which helped to make the assembly a great success; Dr. and Mrs. Thos. Mangum from Nampa, Idaho; Rev. and Mrs. S. C. Taylor from the North Dakota District; Evangelist Connie Corbett and wife, and Evangelist V. W. Littrell and wife from the Ohio District; Evangelist J. C. Hailey from California; Rev. Haldor Lillenas, representing the Publishing House; Rev. E. J. Fleming, General Church Secretary; Mrs. Emma Phillips from Rest Cottage at Kansas City.

The evening services were evangelistic with Dr. J. B. Chapman, Dr. Thos. Mangum, and Evangelist V. W. Littrell doing the preaching. Many seekers were forward for prayers and the assembly closed with a great swing of victory.

Reporter.

Suwanee River Camp

The Suwanee River Camp was held at White Springs, Florida, July 25 to August 4. This was the fourth camp-meeting held since the Church of the Nazarene has taken charge, and it was the greatest of the four. All accommodations were taken more than one night, and people slept under the tabernacle, and some went to White Springs, three miles away. We must make room for the people, for they are coming.

The camp gave all preachers free entertainment, and anyone else meals and room for \$5.00 for the entire ten days. The farmers donated many provisions for the camp. All expenses of the camp were met with ease.

Best of all, the spiritual tide was high from the beginning, the preachers bringing the messages with ease and liberty, and the glory upon the services. The altar was filled with people crying to God, and some nights we did not get much sleep as the people prayed, shouted and praised until a late hour.

Plan now to attend the annual camp at this place next year. August 27 to September 6. We have the best workers that can be secured.

F. R. McCALL, *President.*

Chicago Central District

Northern Wisconsin and Upper Michigan

I am now making as thorough a trip as possible in looking over extreme northwestern and northern Wisconsin and the upper peninsula of Michigan.

Superintendent Starr of the Michigan-Ontario District has asked me to look after the upper peninsula of Michigan as it is so unhandy for him to be up there. In this trip, also, I was up at Superior, Wis., and Duluth, Minn., which is in the Minnesota District. We have had a church for quite a while at Du-

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By Joseph Glenn Gould

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The book has 192 pages. There are twelve chapters. It discusses the outstanding men and women who have contributed to missionary endeavor down through the years. These missionary sketches are grouped according to the various fields—China, Japan, India, South Africa and Latin America.

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luth on the Wisconsin side. At Superior we have made some efforts to enter that city of some 40,000. I was amazed at these great cities; over 100,000 people in Duluth, Minn., and 40,000 in Superior, and many other good towns nearby, making a center of some 200,000 to 250,000 people. We have struggled considerably in this center.

In my way of thinking, and seeing things with my own eyes, here is a great opportunity to plant the Church of the Nazarene in a section that will count. Here is a live industrial center, great docks at the extreme tip end of Lake Superior. Here would be a good place for some wide-awake young man and his wife, with a sacrificial spirit, who are one hundred per cent Nazarenes, to go and die or succeed in a needy place and field.

I preached for our people at Duluth, and stayed all night on that side of the river with Brother and Sister Holden. We have some other fine families here and we have a start, but in this field, like every other field, the great need is a man. Here is a real home missionary field in the Church of the Nazarene.

Sometimes people forget distances and size of a district. My car registered, when I came up to Duluth, about 750 miles; from Olivet to Cairo, Ill.; and all told in this district about 12,000,000 souls. And that, remember, is 2,000,000 more people than there are in the Dominion of Canada.

At Ashland, Wis., we're making some real progress; and Ashland is 500 miles from Chicago. Brother and Sister Branch are establishing a very fine work here. We have a good parsonage here and they are in a good church building, well located, that we can buy for \$1,000. And, best of all, they had a fine spirit, a fine crowd, a good Sunday school, a good orchestra, and a fine Sunday night crowd. And always remember it is not easy to get a crowd here like it is in central Illinois.

Brother and Sister Branch are pressing out. They have had a Mission Sunday school at Washburn, Wis.

Now here is my conclusion about this section. *Workers* are the great need here. Brother and Sister Branch informed us if we can secure the right workers, we can have half a dozen good Sunday schools.

Our next stop was down the road about 65 miles at Mercer, Wis. Brother and Sister Meyers, the pastors at Mercer, came here six years ago, into this, one of the greatest resort districts in Wisconsin, or any place. They started in working at whatsoever their hands could find to do, and began to give their testimony and work for the Lord; and they began to have converts. Brother Meyers worked with his hands to make a living and manifested the real pioneer spirit that is so necessary in this country. They began praying for a revival and God answered their prayers and sent Rev. Julius Miller to conduct a revival. They had about thirty definite conversions, and out of this meeting came a church of now 28 members. They have a nice new church and it is paid for. They have plans on the way to build a new

parsonage, and they hope for Brother and Sister Meyers to live in same before cold weather. It will be a beautiful, six-room bungalow. Mercer is the largest town between Eagle River and Hurley, a distance of about one hundred miles.

Brother and Sister Meyers are contemplating putting on meetings at Park Falls, Lac du Flambeau and Sayner, and keep an eye open for Sunday schools in other places. Our great need in this section is *workers*.

In Upper Michigan peninsula we have our first organization at Ironwood. Brother Cameron and the good people there have been struggling and we are finding some mighty fine folks that want to be Nazarenes. I've had some very encouraging correspondence from Upper Michigan in the last few days.

Here are my conclusions:

1. Our great outstanding need is workers. Just anybody won't do. One of the great faults of most home missionary work is, we play and almost trifle with the workers that we send to home missionary fields. The God of all intelligence is not pleased with such doings.

2. We must have some money with which to enter these fields. Halls and vacant churches are in abundance, and workers are at our command if we had some money.

3. Jesus prayed for workers for the great, white harvest field. Let us pray that God will send workers into His vineyard, and if we get the workers of the right type, I believe we can get the money. Workers! Workers!! Workers!!! that is what we need.

Anyone interested write me care General Delivery, Danville, Ill.

E. O. CHALFANT,
District Superintendent.

Send for four-page circular listing supplies for Promotion Service and Rally Day.

Indianapolis District Assembly

Once more the Annual Assembly of the great Indianapolis District is history. The W.M.S. began their session on Monday night, closing Tuesday afternoon. The assembly proper began Tuesday night in Roberts Park M. E. Church, Indianapolis, with a great address by our beloved General Superintendent, Dr. J. W. Goodwin.

Truly it was a great time of blessing and Dr. Goodwin presided with his usual grace and efficiency. How he stirred our hearts by his morning messages to the assembly! Undoubtedly the Church of the Nazarene has been raised up for the purpose of spreading scriptural holiness "at such a time as this." We were pleased to have Sister Goodwin with us. Her presence is always a blessing to all.

Rev. Jesse Towns, our efficient Superintendent for the past year, was re-elected by an overwhelming majority on the first ballot.

The following were elected on the Advisory Board: Elders, W. E. Albea of Indianapolis First Church, and L. O. Green of Evansville; Laymen, Grover Van Dуйn, assistant superintendent of State Department of Education, and Floyd Reed of St. Bernice.

Rev. S. C. Johnson of Spencer was re-elected District Secretary. Mr. Floyd Reed of St. Bernice was re-elected District Treasurer.

Ministerial delegates to the General Assembly were: District Superintendent Jesse Towns, W. E. Albea, Harry Carter,

New Edition is Just Out!

Sanctify Them

A Study of Our Lord's Prayer for His Disciples

By E. F. Walker, D. D.

This matchless presentation of the doctrine of entire sanctification has been out of print for about ten years. Our Publishing House as part of its contribution to the holiness emphasis in our Crusade for Souls program has brought out this new edition in order that the young people and the thousands of members who have recently joined the church may be benefited by reading this book. Of the many books on holiness we know of none that is clearer and more convincing than this one. Dr. Walker, the author, was a Bible scholar of outstanding ability. As a preacher and teacher of holiness, he was second to none.

Here are the nine chapter titles: (1) Introductory, (2) What Sanctification is Not, (3) What It Is, (4) For Whom Did Jesus Pray? (5) Why Did Jesus Pray This Prayer? (6) The "How" of Sanctification, (7) The "When" of Sanctification, (8) Sanctification "In Truth," (9) Sanctified to Sanctify. 79 pages.

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Fred Bouse, C. W. Ruth, W. C. Morris, L. O. Green, S. C. Johnson, Everett Atkinson. The lay delegates were: Floyd Reed, Lloyd Mitten, Mrs. Effa Towns, wife of the District Superintendent; Grover Van Duyn, Amos C. Griffin, Carrie Polen, Martha Snow, Ruth Olinick.

Eight new churches were organized this past year, bringing the membership up to 5,600; a gain over last year. There was an increase of 675 in Sunday schools, 124 in N.Y.P.S., and 300 in the W.M.S.

The General Budget was increased \$1,000 over last year, bringing it up to \$9,000; the District Budget was increased accordingly, with \$2,000 for Olivet College.

Among the visitors introduced to the assembly were, Mr. P. H. Lunn, Assistant Manager of the Publishing House; Superintendent Charles Gibson of Ohio District; Superintendent E. O. Chalfant of Chicago Central District; Superintendent E. E. Hale of Kansas City District; Superintendent L. T. Wells of Kentucky-West Virginia District, Superintendent J. E. Redmon of Florida District, and others.

Dr. W. G. Heslop, former teacher of theology, and now pastor at Grand Rap-

ids, Mich., was the special preacher for the night services. The ordination service was held on Friday afternoon, and the following persons were ordained: Rev. and Mrs. Smiley, Miss Irene Jester, Rev. Alva Estep, Rev. E. Shaffer, and Rev. E. E. Zachary.

A spirit of harmony prevailed during the entire assembly, and everyone departed for his field of labor with greater zeal for the future than ever before; to spread scriptural holiness over these lands until Jesus comes.

Assembly Reporter.

Send for four-page circular listing supplies for Promotion Service and Rally Day.

Georgia District

It is a pleasure to report that the work of our church is making progress in the "Empire State of the South." God is with us! The Crusade for Souls is on! We are having many fine revivals in the churches and the greatest number of home mission campaigns in the history of the district. So far we have organized

three new churches this year and expect not less than six or eight by the time of the District Assembly.

Our District Crusade Convention at Waycross, with Dr. A. K. Bracken as the special speaker, was indeed a grand occasion. We simply had to put on the sideboards to contain the glory that flooded the place. To use Uncle Buddie's phrase, we "almost died with religious satisfaction."

The district recently gave the District Superintendent a new Plymouth De Luxe four-door Touring Sedan, which adds greatly to the convenience of his work. No superintendent ever served a more faithful and loyal class of preachers and people than those who constitute the Georgia District. May heaven smile upon them one and all!

We anticipate a great and glorious assembly at First Church, Columbus, Ga., Nov. 6-10.

"Meet me at Columbus!"

P. P. BELEW,

District Superintendent.

DEATHS

CLIFFORD—Rev. James Clifford passed to his reward May 23, 1935, at the home of his sister, Sarah Cunningham, Athens, Ohio. He was converted from the Catholic faith at the First Church of the Nazarene in Columbus, Ohio, in March of 1916 under the ministry of Uncle Bud Robinson. On the following Sunday he was sanctified wholly. Under the kind ministry of Rev. and Mrs. John W. Gould he grew in faith and God called him to the ministry. At the time of his death he was pastor of the Nazarene churches at The Plains and at Athens, Ohio. Also, he had been chaplain at the United States Federal Reformatory for five years. He leaves to mourn his departure his loving wife and children, many other relatives and a host of friends. Funeral services were conducted at the Athens Nazarene Tabernacle May 25 by Rev. Edgar Gardner of McDermott, Ohio.—C. A. Gibson.

MAINORD—Rev. S. W. Mainord passed to his reward June 23, 1935, at Portageville, Mo., at the age of 72 years, 4 months and 22 days. He spent the last thirty-two years of his life preaching holiness. He has been blessed in leading hundreds of souls to Christ, and a number into the experience of entire sanctification. He conducted his last revival meeting last November for Rev. J. L. Wolverton at Grand Tower, Ill. The week following that meeting he was bitten by a poisonous spider, which hastened his death. He leaves to mourn his departure his wife and ten children. He was an elder in the Church of the Nazarene, a member of the Missouri District.—Mrs. S. W. Mainord, his wife.

Roland—J. L. Roland was born in Collin County, Texas, fifty-two years ago, and passed to his reward July 10, 1935, in Konawa, Okla. He was converted in the Church of the Nazarene at Konawa and united with the church there February 10, 1935. He leaves to mourn his departure his faithful wife, Mrs. J. L. Roland, one son by a former marriage, one stepson, three brothers and one sister. Funeral services were conducted in the Church of the Nazarene at Konawa by the pastor, Rev. Jack A. Carter.—Jack A. Carter, Pastor.

Another New Book Is Ready!

The Sin Problem

By H. V. Miller



A book that fulfills every requirement for a discussion of this vital problem. It is thorough yet concise and to the point. It is ably written. The author has a smooth, captivating style that every discriminating reader will enjoy. The book is timely. It is needed now as never before. The problem of sin always has been a moot question in theological circles as well as in the thinking of the rank and file of humanity. But in these times of

radio broadcasting, independent tabernacles, confusion and uncertainty, there is need of definite teaching on every major tenet of Christian doctrine. H. V. Miller has done an unusually fine piece of work in writing this book.

The chapters are: The Fact of Sin, Definitions, The Problem, The Dilemma, Eradication, Scriptural Suppression, Scriptural Counteraction, Growth in Grace, Applied Holiness.

Churches and individuals can do a great amount of good by scattering this booklet. Special prices in quantities.

It is an unusually attractive booklet and has frontispiece of author.

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Vardaman—John Thomas Vardaman was born June 11, 1850 in Randolph County, Indiana, and departed this life August 19, 1935. He was converted at the age of twelve years and joined the United Brethren Church. On May 30, 1870 he was married to Mariah Francis Gillam. To this union two children were born, a son, Ova and daughter, Ethel Motto, both of which survive him. At the time of the organization of the Church of the Nazarene in Anderson, Brother Vardaman became a charter member. He was a singing Christian, memorizing and singing many of the old hymns. He leaves to mourn his departure beside his two children, one grandchild, a brother, a sister, and many other relatives and friends. Interment was made at East Maplewood Cemetery.—R. J. Kiefer, Pastor.

Kiefer—Mary Augusta Kiefer, daughter of Rev. and Mrs. R. J. Kiefer, pastors at Anderson, Ind., was born May 10, 1907 at Columbus, Ohio, and departed this life August 12, 1935. She was converted at the age of eight, sanctified at the age of fifteen, and united with the Church of the Nazarene, and lived an exemplary Christian life to the time of her death. She was a graduate of Ohio State University and a member of three national honorary societies. She was a professor of romance languages in Ohio State University, at the age of twenty-one, and at that time the youngest member of the university faculty. She spent the last four and one-half years confined to her bed, but said over and over that she never saw one lonely day. She adjusted herself to writing poems and short stories, and had acceptances from more than fifty American and English magazines. She was devout, and a faithful reader of God's Word and a strict tither. Her dying testimony was glorious. When asked why she was smiling, she said, "You would smile too if you would see Jesus face to face today." She leaves to mourn her departure her parents; one brother, Paul E. and wife with their children; also a grandmother, Mrs. J. E. DeVese, with many other relatives and friends. Funeral services were held in Anderson, Ind., with District Superintendent J. W. Montgomery in charge; also at Columbus, Ohio, with Rev. Raymond Browning, pastor of First Church in charge. Interment was made at Columbus, Ohio.—Reporter.

Baldwin—Angus M. Baldwin passed to his reward August 12, 1935, at Fitchburg, Mass. He was a native of Canada, coming to northern New Hampshire when a young man and worked as a lumberman. He was converted at an early age and sanctified later. He was in every way a courteous, Christian gentleman. His homegoing, at the age of 54, is an untold loss to his family, to his church and to his many friends. His wife, his four sons, two daughters, his pastor and his brethren and sisters in the church, are none of them doubtful about his safe landing on the other side. It is with deepest regret that we bow to the Father's will, and yet our sorrow is not without hope.—W. G. Bennett, Pastor.

Kissee—Myrtle Marjorie Kissee was born at Lamar, Mo., December 9, 1927 and departed this life July 1, 1935 at Jacksonville, Florida. She was the daughter of Rev. and Mrs. R. A. Kissee, who recently have been pastors of the South Side Church of the Nazarene at Jacksonville. Besides her parents, she leaves to mourn their loss, one sister, Elizabeth, and seven brothers, Richard Jr., Marvin, John, Harold, Wiley, Anderson and Vernon. Funeral services were conducted in the South Side Church with Rev. Earl W. Powell, pastor of the First Church of the Nazarene, Jacksonville, officiating. Interment was made in the Rogersville, Missouri Cemetery.

Lake—Marvin Walter Lake, infant son of Rev. and Mrs. George M. Lake, pastors at Oberlin, Kansas, was born July 29, 1935, and went to be with Jesus on August 5.—Mrs. John H. Lake.

Gretzinger—Sadness overshadowed the home and many friends of Mr. and Mrs. Harold Gretzinger, when their three-day old baby girl was taken by death on August 13, 1935. Brother Gretzinger is the efficient assistant pastor and music director of First Church, Detroit, Mich.

Hoffpauir—Mrs. Irene Hoffpauir was born in Lafayette, La., August 14, 1903, and departed this life July 16, 1935, in the hospital in Oklahoma City, Okla. In early life she was converted in a holiness campmeeting and two years later was sanctified. In 1920 she met Rev. O. B. Hoffpauir at Ebenezer, La., and eight years later they were united in marriage at Tampa, Florida, where Rev. Hoffpauir was engaged in pastoral work. To this union were born a daughter, Wilma Dean, and a son, Stanley Paul. She entered into God's work wholeheartedly with her husband. At the time of her death she was a student in Bethany-Peniel Col-

lege, preparing herself for a greater work in pushing the kingdom of God. She leaves to mourn their loss her husband, Rev. O. B. Hoffpauir, two children and many other relatives and friends. Funeral services were conducted at the Church of the Nazarene at Bethany, Okla., with the pastor, Rev. H. B. Macrory, officiating, assisted by Dr. A. K. Bracken and Rev. P. R. Jarrell. Interment was made in the Jennings, Louisiana Cemetery with Rev. Neuenswander in charge.—Thelma West.

Sullivan—Mrs. Mary Josephine Sullivan was born in Jackson County, Arkansas, February 5, 1861, and departed this life February 26, 1935. In 1879 she was united in marriage to Alonzo Sullivan, and to this union were born seven children, four boys and three girls. Her husband and two boys have preceded her in death. She was converted at an early age and united with the M. E. Church at Calamine, Ark. A few years later she was sanctified wholly and united with the Church of the Nazarene at Albany, Okla., where she remained a faithful member until her death. She leaves to mourn her passing, two sons, Carl and Henry, both of Albany; three daughters, Mrs. Gus Howe of Durant, Okla.; Mrs. Ella Crunk and Miss Ashby Sullivan of Albany; a number of grandchildren, and three great grandchildren. Funeral services were conducted from the Church of the Nazarene with Rev. A. E. Green of Durant, Okla., in charge, assisted by the pastor, Rev. R. C. Clark. She was laid to rest in the Albany Cemetery.—Her daughter, Miss Ashby Sullivan.

Clark—Barbara Emma Clark (nee King) was born near Lancaster, Ohio, April 6, 1878, and departed this life May 30, 1935 at Colorado Springs, Colo. On August 25, 1903, at Garden City, Mo., she was united in marriage to A. E. Clark of Colorado Springs. She lost her life in the flood that swept through the city on Memorial Day. She was converted in her youth and remained faithful to the last. Those left to mourn her sudden departure are her husband, eight brothers and sisters, and a host of other relatives and friends. Her parents and three brothers preceded her in death. Funeral services were held June 3 at the Church of the Naz-

arene in Colorado Springs, of which she was a member. Officiating ministers were the pastor, Rev. J. A. Phillips, R. G. Finch and Glenn Griffith. The body was then taken to Harper, Kansas, where services were held at the D. F. Yoder Home and at the Pleasant Valley Mennonite Church, conducted by R. M. Weaver and J. H. King. Burial was in the Pleasant Valley Cemetery beside her parents.—A. E. Clark.

ANNOUNCEMENTS

NOTICE—Rev. T. W. Sharpe, once Superintendent of the San Antonio District and for the past three years pastor of Austin First Church, is leaving his present pastorate at the coming District Assembly which convenes in October. He is open for calls in the evangelistic field, or will consider a call to a pastorate.—Frank B. Smith, District Superintendent.

NOTICE—I am pastor of the church here in Wewoka, but would like to contact some pastor who now has a pastorate but would like to make an exchange, if satisfactory arrangements can be made. Address me at 329 West 5th St., Wewoka, Okla.—J. E. Williamson.

SPECIAL NOTICE—The Arkansas District Assembly will meet at Little Rock First Church, October 2 to 6. The W.M.S. will meet October 1, at ten a.m. and continue over the night service; Miss Dora Carpenter, special speaker. The N.Y.P.S. will meet at two p.m., October 5, and continue over the night service, with General Superintendent Williams as special speaker. All members of assembly will be furnished beds free but no free meals will be served.—J. C. Henson, District Superintendent.

SOMETHING SPECIAL!

A "Crusade for Souls!"

RALLY DAY SOUVENIR

We have had this design made up and souvenirs printed especially for the coming Crusade Rally Day, September 29th. Illustration shows exact size. Each souvenir will be made with a loop of colored string so that it can be attached to clothing. These souvenirs will be available in two colors—red and blue. This will enable a Sunday school to put on a contest for greatest number of visitors present who have been invited by the Reds or the Blues. Order your supply early. We are printing, order your stock

ing a large number but to make sure of no now.

Prices: Less than 100, 1½c each; 100 or more 1c each.
(We pay the postage)

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WEDDING BELLS—Mr. Carl Otis Nelson and Miss Dica Strickland of Erick, Oklahoma, were united in marriage, August 18 at the Nazarene Parsonage in Mangum, with Pastor E. M. Vaught officiating.

ALABAMA DISTRICT BUDGET
(Third Quarter)

The following churches have their budget paid to date: Bethel, Calera, Felix Miller; Birmingham First, M. L. Garrett; Cordova, G. W. Wall; Fairfax, J. W. Chambers; Jasper, W. R. Donaldson; Lanett, R. N. Nelson; Salem Nazarene, C. F. Crauswell; Selma, W. R. Platt; Snoddy Chapel, G. L. Studdard; Sheffield, E. E. Barber; Sylacauga, W. P. Colvin.

The following churches have paid their budget in full: Calvert, Miss Alice Hawkins; Cullman, C. L. Vest.
Travis H. Johnson, Treasurer.

BORN—to Rev. and Mrs. J. F. Tindall, pastors at Cottage Grove, Oregon, a daughter, Shirley Jeanette, on August 2.

NOTICE—Rev. and Mrs. C. W. Ruth are expecting to celebrate their fiftieth wedding anniversary this year, on September 19. Their children desire to invite all friends of their parents and of the family to join with them in commemoration of the day, and will welcome all who can call personally at their home, at 1290 Dominion Ave., Pasadena, Calif., between the hours of three and nine p.m.—M. Grace Ruth.

NOTICE—Rev. R. V. DeLong has accepted the presidency of the Northwest Nazarene College at Nampa, Idaho, and assumed his duties in office on August 24.—Earl C. Pounds, Secretary, Board of Directors.

NOTICE—I am a commissioned song evangelist on the Western Oklahoma District, and am now entering the evangelistic field as choir director and soloist. Willing to go anywhere for entertainment and free will offering. Am enjoying the experience of holiness. Address me at 714 S.E. 19th St., Oklahoma City, Okla.—Song Evangelist E. A. Snell.

RECOMMENDATION—I am glad to recommend Rev. Heddie Olson and her sister, Miss Mary, who are entering the evangelistic field. Miss Heddie is a member of the Northern Indiana District, and Miss Mary is a member of our Brooklyn church and a fine singer. I feel sure these gifted workers will prove a great blessing to any church engaging them for meetings.—J. Howard Sloan, Superintendent New York District.

PRAYER IS REQUESTED by a sister in Kansas for the healing of her son who has been very sick for several weeks; by a sister in Texas for the complete healing of two friends, who were invalids, and the Lord has helped them some; for the healing of a sister in Missouri who is very sick and suffering

much pain; by a brother in Oklahoma who is seeking entire sanctification; by a sister in Virginia for her brother who has T.B. that he may be saved first, and healed if it is the Lord's will; by a brother in Georgia for his wife, who is a good Christian woman, but is having mental trouble, that she may be touched and healed; by a sister in Massachusetts that the Lord may touch her body, also that her husband and children may be saved.

DIRECTORIES

GENERAL SUPERINTENDENTS

H. F. REYNOLDS, Emeritus
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J. W. GOODWIN
Office, 2923 Troost Ave., Kansas City, Mo.

Fall Assemblies

Kansas City (Topeka)	Sept. 4 to 8
Missouri (St. Louis)	Sept. 10 to 15
Eastern Oklahoma (Tulsa)	Sept. 18 to 22
Western Oklahoma (Bethany)	Sept. 25 to 29
Southeast Atlantic	October 23 to 27
Florida	Oct. 30 to Nov. 3
Georgia	Nov. 6 to 10
Alabama	Nov. 13 to 17
Mississippi	Nov. 20 to 24

R. T. WILLIAMS
Office, 2923 Troost Ave., Kansas City, Mo.

Fall Assemblies

Kentucky	Sept. 3 to 6
Tennessee	Sept. 11 to 15
Arkansas	Oct. 2 to 6
Dallas	Oct. 8 to 11
San Antonio	Oct. 15 to 18
Abilene (Abilene)	Oct. 22 to 25
Louisiana	Oct. 29 to Nov. 1

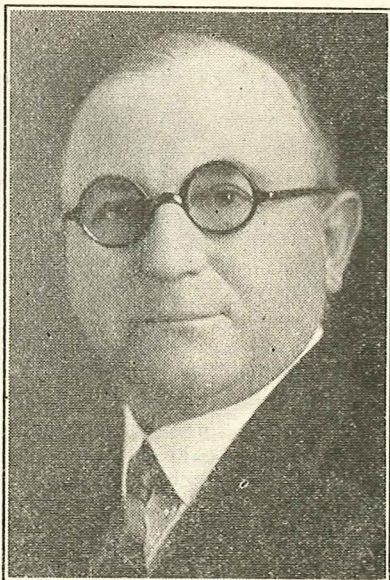
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DISTRICT ASSEMBLY INFORMATION

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

Kansas City—At Topeka, Kansas, September 4 to 8. Rev. J. Erben Moore, Pastor, 512 Fillmore Street. General Superintendent Goodwin.

Missouri—At First Church of the Nazarene, 4300 Delmar Ave., St. Louis, Mo., September 10 to 15. Rev. J. W. Roach, Pastor, 1351 N. Kingland Ave. General Superintendent Goodwin.

Send for four-page circular listing supplies for Promotion Service and Rally Day.

Tennessee—At Nashville First Church of the Nazarene, 510 Woodland Street, September 11 to 15. Rev. H. H. Wise, Pastor, 3500 Murphy Road. 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.

Western Oklahoma—At Bethany, September 25 to 29. Rev. H. E. Macrory, Pastor. General Superintendent Goodwin. W.M.S. and Sunday school annual meetings, Tuesday, September 24.

Arkansas—At First Church, corner Maryland Ave. and Battery St., Little Rock, Ark., October 2 and 6. Mrs. Agnes White Diffee, pastor, 1914 Maryland Ave. General Superintendent Williams.

Dallas—At Houston First Church of the Nazarene, 46 Waugh Drive, October 8 to 11. Rev. R. W. Snyder, Pastor, 1202 Peveto. General Superintendent Williams.

San Antonio—At San Antonio Grace Church of the Nazarene, 116 North Polaris Street, October 15 to 18. Rev. B. F. Nowlin, Pastor, 116 North Polaris Street. General Superintendent Williams.

Southeast Atlantic—At Bennettsville, S. C. Church of the Nazarene, Corner Bouchier and Jennings Streets, October 23 to 27. Rev. J. H. Deal, Pastor, 108 Jennings. General Superintendent Goodwin.

Louisiana—At Lake Charles, October 29 to November 1. Rev. Ed. N. LeJeune, Pastor, 322 Oakland Street. General Superintendent Williams.

Florida—At Miami Central Church of the Nazarene, N.W. 5th Avenue and 40th Street, October 30 to November 3. Rev. C. E. Pendry, Pastor, 420 N.W. 40th Street. General Superintendent Goodwin.

Georgia—At Columbus First Church of the Nazarene, 1000 31st Street, November 6 to 10. Rev. L. S. Huff, Pastor, 1000 31st Street. General Superintendent Goodwin.

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RW 3

THE UNFETTERED WORD

Lon R. Woodrum

"I suffer trouble as an evil doer, even unto bonds, but the word of God is not bound" (2 Tim. 2:9).

IF one would get a picture of the world's sense of justice let him see Christ crucified between two criminals. The best Man the earth ever knew suffering a like punishment with two of the worst men. Blind world! Little wonder that from the great heart of Jesus there burst the cry, "Father, forgive them for they know not what they do?" Only a very stupid world could have a Calvary in its history.

The same stupid world that murdered Jesus caused the Apostle Paul to "suffer trouble as an evil doer, even unto bonds." Think of the man who wrote the thirteenth chapter of I Corinthians lying in prison with low-minded criminals. Blind world!

What was the cause of Paul's trouble? He states it in the verse preceding our text: "Jesus Christ was raised from the dead, according to my gospel: wherein I suffer trouble as an evil doer." Preaching the gospel had got him into bonds. Offering life to humanity had caused him to be rated with those who offered death to humanity. Stupid world!

But Paul was an optimist. Not the insane optimist who calls everything beautiful and good, but a New Testament optimist. He had caught the spirit of Jesus whose language was full of statements like these: "Fear not." "Have faith." "Look up." "This gospel shall be preached." "The gates of hell shall not prevail." "Be of good cheer."

Paul was in prison, but he shouts, "The word of God is not bound!" You could put chains on Paul but you couldn't shackle eternal truth. The gospel he had preached was on its way! Nothing could stop it. It would still be marching when Paul dropped his weary head in death. The unfettered Word!

This is the optimism of the New Testament. And oh, how often has the writer failed to realize it! How often have I flung forth the truth of heaven, and gone home

discouraged because the altar was not crowded with seekers. How feeble was my vision of the legions of truth charging on to victory, even while I slept that night, and perhaps, many nights thereafter.

Once I held a meeting in a midwestern city. It was a very dull affair, as far as I could see. Not even a hand was lifted for prayer in two weeks. At the last altar call, in the last five minutes of that call, a young married couple came down the aisle, knelt, and were saved. Today they are pastors of a church. The Word is still marching!

I held a meeting in Okmulgee, Oklahoma. One night I preached on "hell." Back in the audience a lady stood during the altar call. Approaching her I asked if I might pray for her. Her answer was rather haughty: "No, I couldn't think of going to that altar!"

Two years later I was conducting a revival in a town near Okmulgee. One night after I had finished my sermon a woman said to me, "Preacher, you don't remember me, do you?" When I replied that I didn't she went on, "You held a meeting in Okmulgee two years ago. One evening you preached on 'Hell,' and asked me to pray. I refused. Your message stuck to me for eighteen months—every day I thought of it! Six months ago I gave my heart to Christ. I came over especially to tell you that the truth in your sermon led to my conversion, if it did take a year and a half to do it!" I had failed—but the unbound Word had tramped on to triumph!

So I have learned (although it seems I have learned slowly) that I cannot judge the work of God's servants, even though the servant be myself. The Word of God is not bound even though the servant of God is rattling his chains!

No truly spiritual movement can ever realize what it contributes to the age in which it exists. Even though the movement later falls into the prison of formalism, the Word it has declared goes on, unbound, unconquerable, deathless. Flying above the multitudinous fetters of life, it is the one thing completely free!