


HERALD of HOLINESS



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WHOLE NO. 1212

Exchanging Gold for Brass

General Superintendent Chapman

SOLOMON decorated his palace with three hundred shields of gold (1 Kings 10:17). Later, when the king of Egypt sacked the palace and took these shields away, Rehoboam replaced them with shields of brass (1 Kings 14:25-28). These shields of brass no doubt bore considerable resemblance to gold; but they were of sordid worth compared with those which they replaced.

Gold is a symbol of genuine value. Brass is a symbol of pretense and of the false. Exchanging gold for brass is giving substance for shadow, possession for profession, reality for appearance, spirituality for materiality, and eternity for time. It is selling character for reputation, negotiating the soul for the body, and preferring quantity to quality.

A man need not actually possess gold to be enabled to barter it; for he may sell that which is his heritage, but which has not yet been deeded to him—he may sacrifice his future glory upon the altar of the present. This means that every man either has the gold of true worth or else might have it. So he gives it up whether he ever possesses it or not. That is, he gives it up if he does not possess it and hold tenaciously to it.

The man who leaves out Christ for possessions or pleasures is giving gold for brass. The man who substitutes church joining for conversion, water baptism for regeneration, the celebration of ordinances for partaking of the vital flesh and blood of Christ by faith, and long-faced piety for joyful purity is a disciple of Rehoboam, and a dealer in brass.

"I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see" (Revelation 3:18).

HERALD OF HOLINESS

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CAST UP THE HIGHWAY

THE Prophet Isaiah has just called upon the people to *Go through the gates*; he has exhorted them to *Prepare the way of the people*; he now commands them to *Cast up the highway* and *Gather out the stones*. His thought of spiritual advancement as a means of conveying blessings to others now takes definite shape. God's people are not merely to be travelers, they are also to be road-builders. They are to blaze the trail for others. They are to be pioneers in spiritual things. They are to be adventurers in the realm of truth. They are to rediscover and cultivate the inner life, and thus enter into the deeper experiences of holy fellowship—even the fellowship of His sufferings. This sinking into the depths and scaling the heights is not for the soul's immediate benefit alone, it is that new roads may be opened up over which others may travel. Those who thus travel the prepared ways quickly reach the heights attained by their predecessors, and themselves then press on as pioneers for others. This is God's plan for advancement in spiritual things. We are not to be continually laying foundations, to use the symbolism of the author of the Hebrews, but to build strongly and securely upon the foundation already laid.

THE thought which seems to stand out most clearly in the prophet's mind is that of definite and specific preparation. The bane of the modern church world is indefiniteness in testimony and superficiality in experience. Little seems to be known of the witness of the Spirit which Mr. Wesley defined as "an inward impression on the soul, whereby the Spirit of God immediately and directly witnesses to my spirit that I am a child of God." This alone brings the full assurance of faith. Only too often religious education, church membership, baptism and confirmation are put in the place of what was formerly called "heartfelt religion." Some of us prefer to call it such

even at the present time. The superficial type of religion which brings neither peace to the soul nor joy to the life, is unworthy of the followers of Jesus Christ. It falls infinitely short of the glory of a triumphant life which Jesus promised to His disciples through the gift of the Holy Ghost as an abiding Comforter.

OVER against this indefiniteness the prophet commands that a highway shall be built which leads from somewhere to some place. He wants the people to know where to go and how to get there. He is not content for the Church to follow merely dim and untried trails. He wants the highway cast up, so plain and well-defined that wayfaring men though fools shall not err therein. But the building of highways involves much labor and expense. There must be cuts and fills. Curves must be straightened, mountains leveled and valleys filled. Highways are built only by sweat and toil. They are purposely planned and lead somewhere—frequently being named according to their purpose as "Coast to Coast" or the "Inland Route." This highway which the prophet saw leads from earth to heaven; and so clearly did he foresee it that he both named and described it. He said, "An highway shall be there, and a way, and it shall be called the way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast go up thereon, it shall not be found there; but the redeemed shall walk there." Then with a fuller vision of the pentecostal day, he wrote, "And the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." Only as God's holy people build highways, will they know the blessedness of seeing the ransomed of the Lord returning. Only then will they hear the songs of victory and the shouts of triumph from the lips of those who travel safely and securely the road from earth to heaven.

THERE is another fact here which must not be overlooked—God's people are also commanded to keep the highway in perfect condition. They are to leave no obstructions in the way which might impede the progress of others. They are not only to build the highway but to keep it in repair—they must gather out the stones. Holy people need to guard against those things in their lives which might prove a hindrance to others. With the cleansing of the heart from sin, there still remains much of infirmity in the life. There are errors in judgment which lead to mistakes in practice. These are not contrary to a heart filled with perfect love, but they may lead to misunderstanding on the part of others. Our motives may be pure in the sight of God, but our actions do not always fully interpret those motives. Sometimes there may be carelessness in little things, thoughtlessness in words or deeds which may grieve others, mis-

placed emphasis upon certain doctrines due to a lack of balanced judgment, unwise judgment in the matter of dress or conduct, carelessness in attention to the devotional life—many things which are due not to a sinful heart but an imperfect judgment. Yet the true saint of God cannot afford to indulge in anything which might impede the spiritual progress of others. We are, therefore, as God's people to give great attention to definiteness in preaching the way of holiness, and exact and unflagging care in maintaining holiness of both heart and life.

SWIFTER THAN A WEAVER'S SHUTTLE

LIFE flows on at a rapid pace. The days swiftly come and go. Sometimes we wonder how much, if anything, is accomplished. To the youth as he looks forward, the future seems to stretch out like a limitless plain; but as one looks back it seems only a narrow span. Perhaps this is what the patriarch Job had in mind when he said, "My days are swifter than a weaver's shuttle, and are spent without hope." He had watched the shuttle fly through the warp, as the women wove the cloth for their garments, or beautiful rugs for their tent floors. His days seemed like that shuttle, flying swiftly by, yet leaving so little in their train, that life seemed valueless. How often men have taken the same position. "Few and evil have been my days," complained the patriarch Jacob as he leaned upon his staff at the close of his days. What seems so important to youth in its freshness grows less and less so with the passing of the years. Wider experience takes much of the thought of originality away from us.

But the figure is apt. Life is indeed like a weaver's loom. The web is set and the life warp in each individual loom is determined by One who is above all. In that loom each person must weave into the warp the woof of his own choosing. He may not determine the length of his life nor choose his environment, but he can determine the pattern and its colorings. Each flying shuttle leaves but a single thread, but that thread is of his own choosing and makes or mars the pattern. Each day something is woven into the web of life. The days may seem unimportant, and the moments pass by unnoticed, but each has a place in molding the character. The shuttle never crosses the warp twice in the same place. How important then are the days! How full they should be of the valuable things of life! If we use them carelessly or thoughtlessly, the material which goes into our weaving will be flimsy and worthless. It is not possible to weave fine silk from the flyings of a woolen factory.

Again, character is built out of those things in which we are interested. It is not a thing of intellect merely but of heart. As the spider spins her web out of herself, so men weave into their lives that which comes from their hearts. It is from the heart that the

issues of life come. If this be true, then there must be a renewing of the heart before there can be a life characterized by righteousness.

OPEN THE FLOOD GATES

WHEN a farmer would irrigate his orchards or fields, he must lift the headgates and turn on the water. Ditches may be necessary as a part of the irrigation system, but any labor bestowed upon them is useless unless the water is allowed to flow through them. This is equally true of those who would have their souls like a well-watered garden. Many dig the ditches of entire consecration, but failing to lift the floodgates their souls remain parched and barren. Here is the difficulty with many otherwise sincere seekers. They fail at the point of definite, active trust in Christ for full salvation. Having laboriously made the consecration, they do not by faith open the gates and let the healing waters flow through their souls. They are occupied with the cup, but fail to drink of the water of life which it contains. They fail on the very brink of success. Christ as the new and living Way stands before them, ready to enter in and take up His abode with them, the moment they open the door of faith. Failing to do this they turn to their own works again and begin the laborious task of digging more ditches. There is a better way. Myriads of saints have found the promised blessing at the end of a perfect consecration and an instantaneous act of faith. Believe and enter in—this is the divine plan laid down for us in the Scriptures. There is no other way.

FOUR HUNDREDTH ANNIVERSARY

THE churches will celebrate this year, the Four Hundredth Anniversary of the Printed English Bible. On October 4, 1535, there came from an unknown press the final sheets of the first printed English Bible, in the text prepared by Myles Coverdale, later Bishop of Exeter. It is thought that the commemoration of this anniversary should be the occasion of a nation-wide expression of gratitude to God for the priceless gift of the Bible. The committee in charge of this celebration covets the thoughtful co-operation of all who value the Bible, believing that there is no other year at hand when the power of a great commemoration can release such deep and penetrating influences upon our national life. "The character of a new era in American life will be determined by the movement of men's minds in the next ten years," the committee informs us. "The confusion of the post-war era will soon resolve into definite trends for better or for worse in a hundred areas of our national pursuits. Never has the Bible in its spirit and teaching had its full creative contact with our America people for its priceless contribution to self-discipline; for its searching of motives and standards; for its capacity to release great moral and spiritual power. Never has America needed this full contact more than in these decisive years."



Managing Editor's Page



OUR HOME MISSION TASK

HOME Missions in the Church of the Nazarene has a meaning somewhat distinctive to our church. The older and more established denominations include in their Home Mission program certain projects among foreigners, Indians, Negroes, settlement work, mountain and other work among the underprivileged of our country. To our church it means the promotion of revivals looking forward to organizing churches in those towns and cities where there is not a strong holiness church. We are not interested merely in holding revival meetings in these towns and cities, we are anxious to establish a holiness church where the work of the revival may be conserved, and which will provide a center from which the gospel of full salvation may be proclaimed throughout the year.

There is a great need for such home mission work. So many of the churches have turned from the gospel of individual salvation to proclaim a message of social betterment. Many have pastors in their pulpits who deny the fundamentals of the Christian faith; while others are so cold and formal that they have had no conversions in their churches in years. One leader of an outstanding denomination frankly admitted their inability to meet the situation in the rural sections of the nation. He said, "We have neither men nor message for those people." There are hundreds of towns and cities within the boundaries of our home fields which would give a ready response to our message, and in which we could organize self-supporting churches in a surprisingly short time. In many of these towns there are vacant church buildings which may be occupied at a small cost. In all of these towns there are people dying by the score each year, dying without the knowledge of the saving grace of God. What a challenge to our church! We have the message the people need. Do we not have the men and money to enter these fields? What will be our answer in the judgment if we fail to evangelize these people in this critical hour of the world's history?

We are not without our problems in this home mission work. One of the great problems is that of properly mating the work and the workers. Not every preacher is qualified or fitted to do home missionary work. It will perhaps take a different type of person to launch the program than it will to maintain the work as pastor after a church has been established. Also, there are splendid men who can do the work of an evangelist, conduct a successful revival meeting, but they are totally at a loss to know how to rally those saved and sanctified into a church organization. The pastor of a home mission church

must be able to adapt himself to the situation presented. It is hardly conceivable that a person who has been so unsuccessful as a minister that no organized church will offer him a call as pastor, can succeed if he is placed as pastor of a home mission organization. This vital work must not be left to those ministers who cannot get anything else to do. Home mission work is not a dole to be handed disgruntled ministerial misfits who are continually pestering a District Superintendent for work. Our finest or most promising workers should be challenged to undertake this work. It is in this field that enterprising workers will be able to hew out kingdoms of their own and establish themselves as successful ministers in the church.

Home mission work should be cautiously undertaken, carefully planned, properly manned, wisely organized, and judiciously cared for after its organization. It is one of the great fields of evangelism open to the home church. Let us give our fullest cooperation and support to the district and general leaders who are promoting this important work.

* * * *

Concerning Evangelists' Slates

It has been the delightful privilege of those supervising the HERALD OF HOLINESS to print names, addresses and slates of evangelists in each alternate issue of this periodical. To compensate somewhat for this courtesy the evangelists listed usually give some time in their meetings to promoting the interests of the HERALD OF HOLINESS and soliciting subscribers. Since printing the name and address of an evangelist is tantamount to an endorsement of the person and his work it will be our policy hereafter to list only those evangelists or song evangelists regularly commissioned by their District Assemblies. Those elders and licensed ministers who may enter the evangelistic field in the interim of District Assemblies must send in a written endorsement from the District Superintendent, but these names will be listed only until the next District Assembly, at which time the persons must be commissioned as evangelists to be continued. We will also list those evangelists of other denominations who have the written approval of one or more of our General Superintendents. We endeavor to list only active evangelists, and we will continue the policy of printing the name and address of an evangelist for two issues only after he has failed to send in a current slate. We are anxious to do all within our power to assist our evangelists in these trying days, also to serve all interests and departments of our beloved Zion.

IF WE WOULD WIN SOULS

Mary Watson Fish

I. SOME CONDITIONS NECESSARY

IT has been said that we cannot lift another higher than we, ourselves, have risen. We cannot sympathize to the greatest extent with someone who has lost a loved one unless we, ourselves, have also lost one who was greatly loved. What can we know of the sufferings of poverty, of sickness, of heartbreak, unless we, ourselves, have suffered deprivations and want, unless we, ourselves, have suffered the ravages of some devastating illness, unless we, ourselves, have had our own hearts torn by cruel disappointment, by deferred hopes, and have been left bleeding and broken by those experiences which life deals out to so many. God, through Timothy 2:11, 12, says, "For if we be dead with him we shall also live with him; if we suffer, we shall also reign with him." The antithesis of this would be—if we do not die we do not live. If we do not suffer neither do we reign.

So it is with bringing others into the joy of salvation and sweet fellowship with our Lord. Unless we, ourselves, have experienced the peace which comes from knowing our sins forgiven, unless we, ourselves, have experienced sweet communion with our God, in fact unless we, ourselves, have experienced the joy of salvation in our own hearts we cannot hope to bring another into a saving knowledge of the Lord Jesus Christ. We must turn from all sin, worldliness and selfishness and surrender our hearts, our wills, our lives to Him. He must not only be our Savior, but our Lord and Master as well.

A LOVE FOR THE LOST

Second to our supreme love for Jesus must be our love for lost souls. Without love all service, all effort, becomes purely mechanical and we, ourselves, become mere automatons. God tells us through Paul in 2 Corinthians 3:5, 6, "Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God: who also hath made us able ministers of the new testament; not of the letter, but of the Spirit, for the letter killeth, but the Spirit giveth life." Let us note Paul's great love for the lost. In Romans 10:1 he cries, "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved." Again in Romans 9:2, 3, "That I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed [or separated, marginal reading] from Christ for my brethren, my kinsmen according to the flesh." We read that Jesus, "When he saw the multitude, was moved with compassion on them" (Matt. 9:36). To the leper who came to Him for healing, "Jesus, moved with compassion, put forth his hand and touched him, and saith unto him, I will; be thou clean" (Mark 1:41). "God so loved the world that he gave His only begotten Son that whosoever believeth in him

should not perish but have everlasting life." The Lord is "longsuffering to usward, not willing that any should perish but that all should come to repentance" (2 Peter 3:9).

"But," some may ask, "how can one who is saved, but yet does not feel any great love for the lost, acquire this necessary love?" First of all, if we would acquire a real love for souls such as our Master had, we must pray that God give us this desire and love. Jesus says, John 14:14, "If ye shall ask anything in my name, I will do it." If Christ is an indwelling Presence in our hearts it is only natural to expect Him to love others, through us. Thus, the first requisite for successful soul winning would be to ask Him, in the person of the Holy Spirit, to come into our hearts and make His presence a vital, living reality to us. This He will do if we but ask and believe according to Luke 11:13 and Mark 11:24, "If ye then, being evil, know how to give good gifts to your children; how much more shall your heavenly Father give the Holy Spirit to them *that ask him?*" "Therefore, I say unto you, What things soever ye desire, *when ye pray believe* that ye receive them and ye shall have them." Our feelings are the result of our thinking. Therefore let us meditate upon the condition of the lost until we can enter into the sadness of their lost condition. What is it like to be eternally lost with only fleeting pleasures, unrest, heartache, loneliness, in this life and hell with all its torments as a final place of permanent abode after leaving this earth? "For the wicked shall be turned into hell and all the nations [individuals which compose a nation] that forget God" (Psa. 9:17).

A KNOWLEDGE OF THE BIBLE

To be soul winners we must have a knowledge of the Bible. Not only must we have a "head knowledge" but a "heart knowledge" as well. The truths of Scripture must be experiential as well as intellectual acquirements. From these we must be in a position to not only show lost men their need of a Savior but to show them that Jesus Christ is the Savior whom they need. We must be able to show them how to accept this Savior. We must be able to meet all difficulties and objections from God's Word.

Needless to say a soul winner must take time for his quiet hour with God. He must study the Word. He must be much in prayer for those whom he wishes to win. It has been said that before man talks to men about God he must first talk to God about men. Jesus tells us the secret of success in Matthew 6:6: "But thou, when thou prayest, enter into thy closet and when thou hast shut thy door, pray to thy Father which is in secret and thy Father which seeth in secret shall reward thee openly." This is where we put on

the whole armor of God that we may be able to stand against the wiles of the devil. Here we gird our loins about with truth. Here we put on the breastplate of righteousness, His righteousness. Here we are shod with the preparation of the gospel of peace. Here it is that we take the shield of faith so that we may be able to quench all the fiery darts of the wicked. Here it is that we take the helmet of salvation and the sword of the Spirit which is the Word of God. Here it is that we learn to pray and to watch with all perseverance and supplication for all saints (Ephesians 6:11-18).

We must pray to be led to the right person. This the Holy Spirit will do for us even as He did for Philip when sent to win the Ethiopian eunuch. "Then the Holy Spirit said unto Philip, Go near and join thyself to this chariot" (Acts 8:29). We must pray for the right words, the right Scripture passages for each particular person. We have assurance that God will supply this, also, for we read in James 1:5, "If any of you lack wisdom let him ask of God that giveth to all men liberally and upbraideth not; and it shall be given him." We must pray that our words may have that power to reach the mind and heart which only the Holy Spirit can give. It is the business of the Holy Spirit to "reprove (or convince) the world of sin and of righteousness and of judgment" (John 16:8). Our words alone, no matter how rhetorically correct they may be, are not sufficient to bring conviction of sin or repentance for sin in any heart. "Without me ye can do nothing," says Jesus in John

15:5. "Not by might, nor by power, but by my Spirit saith the Lord of hosts" (Zechariah 4:6). When we leave the person we have sought to win we are not in a position to continue the work we have begun, but God is. Therefore we must pray that God continue to deal with him after we have finished all that it is possible for us to do. We must by faith claim the promise in Philippians 1:6, both for him and for our own personal spiritual growth and service. "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ."

To have real success, the soul winner must be baptized with the Holy Spirit. Without this we are helpless. "But ye shall receive power *after* that the Holy Spirit is come upon you; and ye shall witness unto me both in Jerusalem and in all Judea and in Samaria and unto the uttermost part of the earth" (Acts 1:8). This power promised will enable us to witness, to persevere when all effort seems fruitless and to withstand ridicule and scoffing. In this business of soul winning we cannot afford to be as the man described in James 1:6, 7. We must ask and work in faith, nothing wavering. "For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord." Let us rather be of those whom John speaks in 1 John 3:22, "And whatsoever we ask, we receive of him because we keep his commandments and do those things that are pleasing in his sight."

THE RELATIVE VALUE OF CHRISTIAN EDUCATION

Henry B. Wallin*

DURING the period of the World War when the nations of the earth were feverishly grappling at each other's throats in an effort to gain supremacy, these words were coined by the late Democratic President, Woodrow Wilson, "We must make the world safe for democracy." This noble sentiment rushed through the cantonments of American camps like wild fire. Our tall, sun-crowned boys in khaki were reiterating those words of noble sentiment when an obstreperous Irishman in the East set us to thinking by saying, "Who is going to make democracy safe for the world?" We are now convinced, after years of more sober thinking, that the culmination of the World War did not make the world safe for democracy.

THREE FUNDAMENTAL INSTITUTIONS

There are three institutions that play a prominent part in safeguarding the principles of American democracy; namely, the school, the church, and the home. Two fundamental pillars support our civilization. Those pillars are intelligence and righteousness.

For the safeguard of the pillar of intelligence, we are told that the state of New Jersey spends \$86 per annum on each individual. The same state gives for the support of the pillar that maintains righteousness, the meager sum of ninety-eight cents per annum for each individual. Perhaps this is a fair example for all the states in our Union and clearly indicates that we are not fully awake to the importance of righteousness as a factor in perpetuating our civilization, for democracy cannot possibly survive unless it is shot through with the spirit of righteousness.

Neither the church nor the public school can live unless they have a clearly defined moral base which shall constitute a foundation upon which may be built an abiding superstructure. We are told that five hundred superintendents of city public schools met in a midwestern city recently and piteously cried for the support of the ministers of that city, asking them to lend their influence to give them a moral base as a foundation for their teaching, without which, said these superintendents, the public school is gone.

It is not the business of the public school to teach religion. They are to present the three "R's." It is the task of the church to instill righteous concepts in the

* An address given by the pastor of First Church, Los Angeles, Cal., before the Guild of the Southern California District at its annual meeting.

youth of America which are basically fundamental to the survival of democratic principles. It has been estimated that 85 per cent of the converts received into Protestant churches comes through the medium of the Sunday Bible school, which is one of the outstanding mediums the church offers for the Christian instruction of her youth in the fundamental principles of life. It is estimated that were it not for this source of supply, the general church would have lost in membership over two million in a fourth of a century. Therefore it should be the aim of the Sunday Bible school, first, to win every available member of the community to the school; second, to win them to Christ and to the church, and third, to train them for responsible citizenship. This having been done, we shall have made a worthy contribution to making our world safe for democracy.

THE PLACE OF THE HOME

But there is another institution without which neither of the above-mentioned institutions can possibly live. I speak of the home, which is the foundation of an empire, the strength of a republic, the glory of a civilization, the crown of a true church and the stability of a true nation. That this institution has remained in any form at all with so little attention given to its cultivation, is the miracle of this generation. The *Biblical Review* says that 133,000 American families split up in one year. It is computed that every four minutes of every hour of every day and night some American family arranges separation. In the 20 years from 1900 to 1920, 3,767,182 American families secured divorce papers. This involved 5,600,000 minor children whose homes were wrecked by the divorce mills. What a blight upon our civilization. Contrast this with the record of Prince Edward Island in Canada, that has the record of only one divorce in 300 years. A thrilling narrative appeared in the *American Magazine* concerning conditions in this Canadian city. 'They have no jail in this city. It isn't necessary because they have no violators of the law. The writer goes on to say that the background for this unusual situation is this: A Presbyterian preacher came to this island many years ago and preached the old gospel effectively. Hundreds were soundly converted and went home to erect family altars and became regular attendants at the church. At certain hours of the day songs of praise might be heard coming from the homes where family altars are maintained. All places of business are closed on the Sabbath day, and the churches are filled with ardent conscientious listeners. When a young man takes his bride in marriage from the sacred altar of the church, he takes her to a home previously arranged, erects a family altar and announces that regular attendance at the church services will be a part of the program of their lives.

This sounds like fiction, but it is reported to be true. Why not? The home, the church, and the state will be permanently safe when the citizenry deter-

mines to permit Jesus Christ, the champion of the highest and the best, to reign in their lives and rule in their homes. Homes where the voice of parents are lifted to heaven in family devotion, where children are taught the fundamental principles of the Christian religion; homes where the conduct of the family is not at variance with Christian ideals.

Someone has beautifully said that the ideal home is the castle of genuine love, the tower of an enthroned friendship, the citadel of every pure joy, the walled city of every sacred relationship, and the roundtable of social communion for all the highest forms of human intercourse and intellectual exchange. For here we find a woman's heart, a husband's strength, a father's wisdom, a child's awakening consciousness, an infant's smile, and the kindly touch of a neighbor's loyalty.

The *London Spectator* gives us a beautiful prayer for a little home.

*God send us a little home
To come back to when we roam—
Low walls and fluted tiles,
Wide windows, a view for miles;
Red firelight and deep chairs;
Small white beds upstairs;
Great talk in little nooks;
Dim colors, rows of books;
One picture on each wall;
Not many things at all.*

*God send us a little ground—
Tall trees standing round,
Homely flowers in brown sod,
Overhead Thy stars, O God!
God bless, when winds blow,
Our home and all we know.*

If conscientious attention is given to the cultivation of the above mentioned noble institutions our hopes are secure. We shall ride every storm that appears upon life's high seas and in the by and by our ship will glide safely into the harbor of eternal rest.

THE MISSIONARY

CLARENCE EDWIN FLYNN

*He carried light into long darkened places;
He planted truth where longing eyes could see;
He opened roads by which neglected races
Could journey on to life and liberty.*

*He taught weak, groping hands where lay their guerdon;
He pointed troubled hearts the way of peace;
He eased the weary of their ancient burden;
He won the fettered long desired release.*

*Passed like a morning mist conditions galling;
Like dawn a better order came to be;
And all because his heart once heard God calling,
And softly answered, "Here am I; send me."*

THE MORE EXCELLENT WAY

Fern Wood

(The personal experience of one converted from the Pentecostal Movement)

WOULD a fisherman take a hint from a fish? Would a preacher listen to any suggestion a lay member would make? If so, let me talk (or write) to you as a fisherman, and myself as a fish caught in the gospel net.

"What a peculiar fish!" do I hear you comment? "As if a fisherman with all of the years of experience I have had would not know more about fishing than any mere fish!"

Which may be very true and yet many fishermen drive away from the nets "my kind" of fish. Sometimes I wonder if they do so look down on the "species" that they do not want them. However, I believe in most cases, it is ignorance, for our souls are worth just as much as any other souls. The Lord loves us just as much and we do make pretty good church members once we are caught and get really established.

"And what kind of a fish are you anyway?" do you ask?

My answer—since I have been caught in the Nazarene net, I am a *loyal* Nazarene, but I once belonged to the despised "tongues people." However, I never would have become a Nazarene under the preaching of some evangelists I know. And they are good evangelists, too, but either they are not interested in landing these fish or through ignorance they throw rocks at them.

You never will catch any of them by preaching at them. You cannot win them by trying to prove to them that they are wrong in their doctrine. The minute you mention "tongues" they close their hearts against you and nothing you ever say after that will reach them. They are peculiar. They are hard to reach, but it can be done. This is especially true of the younger generation who have been brought up in the doctrine, rather than come into it by their own choice.

Would you be interested in my personal experience? I think that would throw light on some of the statements I would like to make. And if some of the things I say seem inconsistent, let me explain, that there is much inconsistency in the movement, though the members thereof cannot see it.

I was brought up in the movement and as a child sought and found the experience of "the baptism of the Holy Ghost." Yes, I was really saved. No one could convince me that I was not, for I *knew* when "old things passed away and all things became new." Since my parents believed in the "baptism" of course it was right. Does not every child believe his parents are right, at least until he is old enough to reason things out for himself?

For years I lived an up and down experience. I never went out into sin or sought worldly pleasures,

but I did not have the victory I craved for. There was a constant hunger for something, I knew not what. I tried to fill my life with Christian service and was a faithful tither. I used to think I was the only one who had struggles and thought it might be that I was not as good as others. I remember one time especially when I felt so dissatisfied and hungry for something I had never experienced and really never expected to. That was just about a year before I came to the Church of the Nazarene.

There were special meetings in our church, and I went to the altar to pray with a friend who was seeking her "baptism." However, instead of on her, the "power" came on me. I remember sitting on the floor by her side, my eyes closed, my face lifted upward, speaking in tongues and laughing—*apparently* blessed and having a good time. But when it was all over, I felt so empty and "let down."

"Well, now are you satisfied?" the evangelist asked me.

"No," was my frank reply.

"Well, what more do you want?" He seemed rather disgusted with me.

"I don't know," was all I could say, but the Lord knew.

After that everything seemed to go wrong in the church. I found out some terrible things that had been going on. People whom I had looked up to, I found, were no better than I—and some not as good, and within a few months I lost all faith in God. I believe I was the most miserable creature on earth, and I began contemplating suicide. Why live when there was nothing to live for? If there was no God, there could be no hell, so why not end it all? I tried to think up some way to do this and make it seem like an accident. This would be easier for the family to bear.

Then someone invited me to the revival in the Church of the Nazarene. I went, not to get anything, but just to spend the evening. I would not go to my own church and could not seek worldly amusement because it would grieve my family, so I might as well go to see what the Nazarenes were like.

"I'll never forget that first night in the humble tabernacle. *God was there!* I could feel His presence the minute I entered and no longer did I doubt His existence. I cannot remember the sermon, but I can remember the altar call. My heart was so hungry. But did I respond? I should say not!—*Me* at a Nazarene altar who had known the baptism of the Holy Ghost! Yes, here is inconsistency number one. I cannot explain it, but that was just how I felt. But the Lord understood. When I went home and cried my heart out to Him at my bedside, He came and whispered peace and pardon.

The days that followed were happy ones and I could not stay away from the Church of the Nazarene. But—what was this—the old battles again? So it was no use after all.

What was it that preacher said? "Sanctification?" Why there was no such experience, at least not eradication. Why the "old man" was your personality, and if that was killed you would be dead. It was ridiculous! (or so I had been taught). And yet that was the experience I needed. Well, if there *was* such an experience, I had to have it, that was all there was to that.

I refused to tell what church I came from when people tried to help me at the altar. It was no doubt best that I did so, for someone would have been sure to try to convince me of my error, and that would have been the end of everything so far as I was concerned. I had made my consecration before I ever reached the altar—I was willing to do anything to obtain what the evangelist had talked about, but I did not get anywhere that night.

Then the next day, at my work, I was praying desperately. I had to have the experience. Just how the impression came to me, I do not know, but I could not doubt that it was the Lord speaking to me, there was something so clear and distinct about it, "Join the Church of the Nazarene."

"But I cannot, Lord, I believe in the baptism of the Holy Ghost and they don't."

Again, just as distinctly as before, "Leave that to me. I'll take care of that."

"All right, Lord," I answered and in an instant the experience was mine.

I was given an opportunity to do this before the meetings closed. I filled out the application card to the pastor's satisfaction, though I still did not tell what church I had formerly attended. I felt it would not be wise. How I wished that the church had had a probationary system, because I did not feel worthy of joining as a full member, and yet I felt I was obeying the Lord.

For a time life was as pleasant as it had been miserable. There was much I could not understand, but was willing to leave it to the Lord. *He* understood everything, so I did not need to, and I would have been willing to go on this way indefinitely. But this was not to be.

My family was happy to see the change in me and made no objection when I joined the church.

"The Nazarenes are good people," they would tell me, "but they do not have the Holy Ghost."

Maybe they didn't, I thought, but they had something I had not found in the Pentecostal Church, and while I could not understand it, I was satisfied. However, they kept repeating remarks of this kind until I became discouraged. If I had not already joined the church I would have dropped out, but, somehow or other, those bonds were strong and I kept going on.

At last I came to the place where I had to know, and in despair turned to my pastor with my problem.

Not that I expected any real help, but I had to do something.

"Give me an hour with your Bible, and I will convince you," he said.

"You can't do it," I thought, but made my way to the parsonage at the time specified. Might as well get the question settled one way or the other.

And could the pastor convince me? If he hadn't I do not know where I would be today. In a very tactful way he and his wife went carefully through the Scripture with me and when I left them that night I was a *real* Nazarene in doctrine as well as in experience.

I wish I could tell you that I "lived happy ever after," but I cannot do that. I'll have to admit I have been a sore trial to my pastors many times since. No, I never have gone back to the "tongues." I might backslide and go into the world of sin, but I could never go back to that. However, after being under the influence of the devil for so many years, he would not give me up so easily and has done his best to discourage me. That is the weapon he most frequently uses, but the Lord, who has brought me thus far is going to see me all the way through.

I am not trying to tell you what the tongues movement is, I am just trying to give a few hints how to go about it if you wish to win some of these poor, deluded souls, many of whom, no doubt, are as hungry for something real as I was. Many have been brought up this way and are not responsible for what they believe.

I do not mean to say that there are not times when strong preaching against this error is not needed. The Christian people need to be warned and I have never yet heard a sermon too strong on the subject, for this purpose. But you cannot win anyone who is already in it this way. It is *too* late. Maybe you cannot win anyone who has chosen it of their own free will in any way. My plea is for those, who like myself "inherited" it. They can be won, but only by showing them the "more excellent way," and then, when they are really filled with the Holy Ghost, they will be ready to give up their old beliefs. Will you not remember this the next time you are tempted to "lambast" the tongues?

Bishop Peck once preached on this text, "He shall not fail nor be discouraged, till he have set judgment on the earth: and the isles shall wait for his law" (Isa. 42:4). It was a sermon on the spread of the gospel throughout the world. One who heard it described it "as a panorama of prophetic wonders. We looked with holy exultation upon the splendors in the moral heavens. New hallelujahs were born in that hour." That was over a quarter of a century ago. Had the good bishop lived now he would have had even greater cause to rejoice in the increased interest in missionary work.

THAT "CONTRARY" STREAK

C. W. Ruth*

The flesh lusteth against the Spirit, and the Spirit against the flesh: and these are CONTRARY the one to the other: so that ye cannot [may not, R. V.] do the things that ye would (Gal. 5:17).

YES, my kind reader, you too, have had that "contrary" streak in you; and unless you have been sanctified wholly, as a second work of grace, in which the "flesh" has been "crucified" (Gal. 5:24), you still have it. While this element of contrariness may not be as manifest in some persons as it is in others, the root of contrariness is nevertheless in us all until eradicated from the heart by the all-cleansing blood of Jesus.

The "flesh" here referred to, is none other than the "carnal mind," of which the Apostle Paul speaks in Romans 8:6, 7, saying, "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." Theologians speak of this self-same thing as "original sin," or "inbred sin." David referred to it when he said, "Behold, I was shapen in iniquity: and in sin did my mother conceive me" (Psa. 51:5). In omitting the last letter of the word "flesh" and then spelling the word backward, we may find a fair definition of the word "flesh." It is the *self* life; that something that insists on having its own way, and is therefore "contrary" to the Spirit. Seeing it "is enmity against God," and "not subject to the law of God," we may see at once it is not an indifferent nor innocent matter, as some would suppose, but rather a very serious and dangerous something—somewhat in the nature of an outlaw—which imperils spiritual life, and endangers the soul. It puts us out of joint and out of kilter with both God and man.

Some men (and perhaps some women) have such a superabundance of this "contrary" streak in them that they never seem quite normal or happy unless they can find an opportunity to be contrary. No matter what the proposition—it may be the shingling of the meeting house, the buying of a new carpet, the color of paint for the garage, or what not—they may always be depended upon to take the contrary view of the matter; though, generally, after having been a little humored, they usually will come around to the first proposition; as Paul said of certain Jews, "They please not God, and are contrary to all men" (1 Thess. 2:15). Since it is innate, and apparently unpremeditated, they likely need prayers more than they need censure. However, since Christ has provided an infallible remedy and cure, it should not be condoned nor excused.

NOT REMOVED BY REGENERATION

From the Scripture in which this "contrary" element is mentioned we may learn several helpful les-

sons: *First*, we see "the flesh" was not removed in regeneration: that this "contrary" streak yet coexists with the grace of God in the heart of such as have received "the Spirit;" it cannot refer to the sinner, seeing he has not received the Spirit; but they who have received "the Spirit," invariably soon discover that there is yet a something within that is at variance with their new found experience, so that frequently ye "may not do the things that ye would" (Gal. 5:17). In the language of the Ninth Article of Religion of the Protestant Episcopal Church, "It is the fault and corruption of every man that naturally is engendered of the offspring of Adam; and this infection doth remain, yea in those that are regenerated." And according to the "Confession of Faith" of the Presbyterian Church, chapter XIII, "There abideth still some remnants of corruption in every part, whence ariseth a continual and irreconcilable war." The Apostle James refers to this when he says, "The spirit that dwelleth in us, lusteth to envy," and then exhorts, "Cleanse your hands ye sinners, and purify your hearts ye double minded" (Jas. 4:5, 8). A "double minded" man is a man with two minds: a person who has been born again, and therefore received "the Spirit," which now occasions the struggle and conflict with "the flesh." Although David was praising God, saying, "Great is thy mercy toward me: thou hast delivered my soul from the lowest hell," he nevertheless still found occasion to pray, "Unite my heart to fear thy name." (Psa. 86:11-13). "A double minded man is unstable in all his ways" (Jas. 1:8).

CANNOT BE PARDONED

Second, we learn here that while our sins are pardoned and forgiven this "contrary" streak in our nature, was not pardoned, neither indeed can be, seeing it is not something that we have done—but a something that was inborn, and lies back of the act. It is an "infection," a "corruption," a root, a germ, a bent, a bias, a sin principle, which inclines us inward, and predisposes toward the evil—inborn as a result of Adam's transgression, and is racial and universal, and is transmitted to us by the law of heredity; and seeing it is not the result of our own volition, nor anything that we have done, God cannot pardon nor forgive it.

A GLORIOUS DELIVERANCE

Nevertheless, thank God, Calvary has provided a remedy, there is deliverance for every struggling soul that will meet conditions. The devil never did one thing to us that Jesus cannot undo; the devil never put one thing into us that Jesus cannot take out; sin has never gone so deep into our nature but the blood of Jesus can go deeper. "Where sin abounded grace did [and does] much more abound" (Rom. 5:20). The divine method of dealing with this "contrary"

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thing is none other than the drastic method of crucifixion. "Knowing this that our old man is crucified with him, that the body of sin might be destroyed" (Rom. 6:6). "They that are Christ's have crucified the flesh with the affections and lusts" (Gal. 5:24). It was to this deliverance Paul testified, when he said, "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me" (Gal. 2:20). Crucifixion means death. Yes, the self-life—the something within us that insists on having its own way—must die. Herein is one of the distinguishing characteristics between justification and sanctification; in justification and regeneration our sins are pardoned, and our

spiritual nature is "quickened" and made alive, so that we may say, "We know that we have passed from death unto life" (1 John 3:14). But in sanctification our carnal nature—"our old man," "the flesh"—is crucified and brought into death. There is absolutely no method of interpretation that can make "quickened" and "crucified" indicate the same experience. No, this "contrary" streak is not to be controled, regulated, nor suppressed, but must be "crucified" and "destroyed." The saints of a former generation frequently spoke of this as "the death route of sanctification." They were correct. And this glorious deliverance is for us all. Praise God!

UNITY ESSENTIAL TO SUCCESS

J. B. McBride*

UNITY in any organization is essential to success. This is true in political and worldly organizations, or clubs of any kind, but how much more is it essential to the success of the Church of God. From the superior officers to the least layman, there should be *unity in heart*, in purpose, in effort. "In unity there is strength." We are in a great conflict; all earth and hell combine and conspire to defeat us in the final outcome. There is no affinity between the church and the world. They cannot walk together in harmony. They are diametrically opposed to each other and have nothing in common. Their leaders, Christ of the Church, and the devil the general of the world forces, stand with drawn swords, and are eternal antagonists. There can be no compromise, no quarters asked or given, and the outcome of the church depends on the unity and co-operation of its leaders and workers.

Let us stand in solid phalanx against the army of hell that is arrayed against us. This is a day of the most stubborn conflict of all history. Not only are our schools, colleges and universities rife with rank modernism, and Tom Paine infidelity, but the denominations that are trying to carry on the Church work for Christ are being honeycombed with old pagan teaching which is infidelity in new clothes. These days call for a genuine experience of full salvation, for zeal, zest, unity in the ministry and laymen of the Church, an unswerving fidelity to our captains and generals in battle, and real heart unity in conflict.

Take courage, my fellow soldiers. We cannot lose if we remain true, for our Captain has never lost a battle. We are on the winning side. With our fine leaders, and our one hundred and thirty thousand fine Nazarene soldiers, with an open battle field, and the promise, "As I was with Moses, so will I be with thee," and "No man shall be able to stand before thee all the days of thy life," why not gird ourselves to conflict and be optimistic of our final success. We admit that we are in the most wicked and tragical century of the last nineteen, but through the darkness

the sun shines, and God still lives and answers prayer. The harder the times, and the more the enemy works against the Church, the more courageous we should be, and the more we should live on our knees and trust our God to give us souls for members to join the Church and recruit our army.

The ordination of the ministry by God, as given in the fourth chapter of Ephesians, should and must be recognized and respected. Each ministry should be allowed to function in its God-ordained capacity in the unity of the Spirit if we would have success crown our efforts. Like a great railroad company which makes known to its employees that no employee—whether officer or layman—has a right to make any changes in their rules or regulations, but all rules must be conformed to; so we must realize that God requires the same of His leaders and fellow workers, if we would see continuous growth and prosperity in Zion. To eliminate anyone from God's ordination for a specific work, or to change God's plan in any respect, will disturb the spirit of unity, and bring defeat to the cause that we have espoused and love.

The apostles, prophets, evangelists, pastors and teachers all have their rightful place in the ministry of the Church and no single one can be removed by any means, and God's Church carry on successfully. As this year is a special revival year with our church, we hope that every worker will be engaged and that every meeting will be a real revival where souls are truly saved and sanctified. It seems to me that with the hundreds of fine, young workers, with the proper leadership of the older warriors and heroes of a thousand conflicts who have the vision, burden, passion and holy fire and enthusiasm to encourage them, this year should be a year of unexcelled revivals with gatherings of souls into Christ's kingdom and thousands of members into the Church of the Nazarene. Unexplored regions lie out before us, and the challenges are many which means glorious conquests for us if we will but be on the aggressive and offensive warfare against the devil. Let us arise and wage the battle and take the spoils for our Christ.

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THE PERIL OF OBJECTIVITY

A. K. Bracken*

A GROUP of ministers and their wives were sitting in congenial and friendly converse over such matters as interest preachers, when one of the younger men of the group spoke somewhat as follows: "The Church of the Nazarene is not interested in good preaching. They want a preacher who can 'put it over' whether he is a good preacher or not." I am deeply interested in developing good preachers and the statement arrested my attention immediately. It was so near to charging the church with insincerity that I was almost resentful. And, too, I was jealous for the success of the young man. I knew if he became confirmed in such an attitude he would be ruined. I said, "Well, the only consolation I have in hearing you make such a statement is that I have enough confidence in your genuineness and integrity to feel that you will not allow yourself to pattern your ministry after that reasoning." I have thought that statement over many times since then. It brings up the subject of objectivity in connection with the church program.

Objectivity—measuring values in terms of size, speed, numbers or other external measures—is a peril in any movement. This tendency is a typically American trait. We value most of civilization in objective terms. One auto for every three inhabitants makes a grand civilization. How many lives they snuff out is of little consequence. "Five hundred rooms; five hundred baths," makes a wonderful hotel advertisement. Miles per hour makes the ideal auto. Millions of inhabitants and tall sky-scrapers make the city. No city is of consequence till it has the biggest something in the world. If it be only a sheep barn, if it is the biggest, no difference—it is the biggest. Even the outstanding characteristic of our architecture is its massive aspect. Whether her music is valued for its loudness and her art for the quantity of paint used I have not learned. But, certainly, we are enamored of the objective.

We meet it in educational work. Students want credits and diplomas; scholarship and learning can await the convenience of the individual. The writer was frankly told by one aspiring individual, "I want to get a diploma to hang on the wall. I notice that it is the men with diplomas that are getting ahead in the church. It is not a matter of whether you can 'do the job' [have mercy on us] or not, it is whether you have a college diploma." Of course culture, learning, personal growth and development were incidentals that mattered little. But such an attitude in secular affairs is bad enough but in religious life and activity it is far worse.

I was sitting on a church platform one day when a young woman arose to sing a special song. A rather impulsive and emotional pastor sat beside me.

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"Lord, make her demonstrate," he prayed, "make her demonstrate." The young woman was of questionable piety so I was constrained to pray, "Lord, forbid," and was glad when she did not. The appropriate prayer for the occasion was, "O Lord, purge this young woman. Fill her with thy Spirit." Then the matter of her "demonstrating" should be left to the wisdom of God and to her own individuality. Demonstration in the Spirit is fine and I like it. When a church, or an individual, loses its spontaneous emotional reaction it is already in a decline and, if persisted in, will die. But first and the main thing is "purging" and "filling."

A man once said of the church services in a Nazarene church, "They are too dry and powerless. You ought to go down where Rev. Blank is holding the revival. Why the people lie all around the place under the power of God." But Rev. Blank was preaching gross error. It is true there was much demonstration but the people were mistaught and went away with a warped idea of God and salvation. When Rev. Blank had gone, the people were left mystified to grope after light and God.

"Sing something that will get the people going," exhorted a pastor, addressing the singers. (Pity our shallowness.) The exhortation is on a par with a suggestion made by one small boy to another in a recent service when he said, "I'll scream as loud as I can and you stamp your feet and we will get something started here." The child, however, was only a child and could plead his childish ignorance. Now, I hope just this once you will allow me to put in a protest against such shallowness and insincerity, and to urge upon us that emotionalism in its outward aspects is outward and objective. When superinduced by artificial and unnatural devices tends to hypocrisy and insincerity. Let me also enter a plea for a mighty baptism of divine truth. Let's call men from sin to serve the living God. Let's preach the joys of holy living, the comforts of fellowship with Christ, and the glories of the life that is to come. When people accept these truths there will be demonstration in plenty. When "cleansing" and "filling" come there will be no need for artificially produced emotionalism.

HEADS AND DOLLARS

The Church of the Nazarene is growing rapidly. We are now threatened with inability to assimilate. Any new and growing movement is likely to pull into itself elements that are hard to assimilate. I rejoice in our growth. There are untouched millions yet who need our message and our fellowship. There is an insistent urge that we reach these millions with our gospel. There is no doubt this should be done. Our pastors, district superintendents and evangelists, who are able to show numerical gains, are to be com-

mended. But, mere numbers, whether of members or dollars, is not the end we should have in mind. We are keeping statistics because it is the best we know to do. We total our gains or losses in "heads and dollars" but our spiritual gains and losses are not so easily tabulated. While spiritual values are by far the most important, they are subjective, while heads and dollars are objective. Our great need is to increase our spiritual assets.

One pastor put it this way in speaking of calling a certain evangelist to hold him a meeting, "I don't have confidence in him, but he will get the crowds and he will 'put it over'." Such an attitude in so insincere as to be almost hypocritical. If a man's reputation for morals is not good he may "get the crowds" and he may "put it over"—whatever that means—but he will be in poor position to get people genuinely converted and sanctified. A stand like this in dealing with the work of the Lord penalizes clean, straight living and rewards shrewd and cunning moral crookedness. "He will get the crowds" and then we can count heads. This is part of the peril of objectivity.

The urge to get numbers and dollars will tend toward shallow and half-baked success. I do not say that the mere getting crowds means shallow success but I do say that once "getting the crowds" becomes the end in view, and not a means to an end, shallowness will inevitably result. A church of twenty-five or thirty members was recently organized and quite an ado was made over the new church. Scarce two years have passed and today, upon good authority, there is not a single member of the church that is looked upon, by those who know them, as being genuinely saved and sanctified. They are in no position to stand against evil and not a one will take an uncompromising stand for right. It is my judgment that they were brought into the church by the wrong route. An appeal that is chiefly either social or emotional is inadequate and will not beget strong Christian character. Men and women are dead in trespasses and in sins and they must be given the sober gospel of divine truth and they must be resurrected by the mighty power of Christ if they are to be saved and made to stand. Surely we must go to the people with our message; but we must have a message of both sense and salvation when we get to them. I am told there are many people who say we should ease up on our requirements for membership. They say we should get smokers and picture show goers into our church and maybe we can do something for them. If it were not undignified language I would say, "Bosh!" In other words we will marry the girl to save her from her life of sin. Sin is like the skunk; it carries and makes its own environment. Bring sin into the church and you have done just what some other churches have done—you have paralyzed the church for soul-saving work. If the church is to pull men from the muck and mire it must stay out of the muck and the mire. There is no surer way in all the world to render the church absolutely useless as a soul-

saving institution and to blot out the mark of distinction between the holy people of God than to take sinful people into the church in an effort to help and save them. They will continue in their sins and follies and comfort themselves in the thought that they are in the church. We must not erase the line of demarcation between good and evil. We must not give comfort and encouragement to borderline Christianity. The Church of the Nazarene must do all in its power to retain and maintain the distinction between the holy people of God and those who are yet in their sins.

To say we have had large increases in membership and dollars is not sufficient. It has never been the desire of our church to magnify the importance of quantity above quality. One of our General Superintendents has very correctly and tersely stated the task of the pastor as follows: (1) He must get the crowds, (2) he must finance his church, and (3) he must keep his people spiritual. This writing is in thoroughgoing accord with this statement of the case but is particularly emphasizing the third part of the program.

I am profoundly convinced that there is a disposition in some quarters in our church (1) to cheapen our program and message in an effort to get numbers. I am just as profoundly convinced that there are those who would lower the standards of membership with the mistaken idea that we can by so doing get people into the church and then help them. It just is not done that way. Such a tendency is small at present but it is larger than we may like to admit.

Thank God for our Crusade for Souls with its emphasis on holiness. A mighty spiritual revival in the church will remedy the "Peril of Objectivity."

TELL HIM

GEORGE EPLIN

*Lives there a man with soul so dead
Who never to his God hath said,
"I want to live my life for Thee?"
Who hath not heard the Spirit call
At eventide when shadows fall,
"Thy rest is found in me?"
Or if perhaps by death bereft
An only child or wife has left
No comfort for his broken heart.*

*If that man lives go speak in cheer,
A Savior lives, he need not fear
That no one knows his grief.
Go tell that man that Christ has died,
Yea, for his sins was crucified,
And in Him all find rest.
Go tell him now there's One who cares,
There's One who loves, there's one who shares
The burdens of humanity.*

Religious News of the Week

Compiled by L. A. Reed

Under the topic of "Hophouse Hell Holes" the National United Committee for Law Enforcement writes, "When we were conducting a campaign in Kansas City last fall, the city was visited by Frank L. Johnson, the national organizer of the barkeepers union. After two weeks investigation he stated in the *Kansas City Star* that 'The beer selling joints of Kansas City are worse than the palmiest days of Paris and the infamous Barbary Coast of San Francisco,' and that 'hard liquors are sold in practically all of them.' We visited some of those bars as late as two o'clock in the morning and found them jammed with youth of both sexes, the bars crowded, the 'orchestra' roaring sensuous syncopations, and sirens dancing in the nude. When asked, 'When do you close?' the boss replied, 'We never close'." This occurs also in dry states and it would have been better for the reputation of Prohibition had the states voted wet, than to have voted practically dry and be so terribly wet.

In 1535 on October 4, the first printed English Bible was released from an unknown press (probably in Switzerland), translated by Miles Coverdale. National, state and local committees will be organized to commemorate this great event. Nazarene churches everywhere should watch for advertising relative to the celebration and heartily co-operate in this great commemoration. Further announcements will be made through this paper.

When asked to approve a bazar in his church, Pastor Renick, a Baptist preacher in Pennsylvania, gave the following answer, according to the *Lutheran Companion*, "The good Lord has no need to call in the fools, flirts and loafers of the city to dicker over rag dolls and India rubber babies to raise money for the church. The church is not a house of merchandise, a bureau of amusements or a social club wherein to hold suppers, entertainments, fairs, festivals concerts or theatricals. How would it sound to read that Moses instituted a great carnival to draw the heathen to the camp to get means to build the tabernacle of the Lord? What would we think of Paul giving suggestions to the good saints of Corinth that they get some amateur theatricals to raise money for the poor saints in Jerusalem? What would we think of an exhortation to Lydia to stir up the godly women of Philippi to get up a grand baby show? What part of the Bible tells us of St. Matthew suggesting grab bags, fishponds, ring cakes, egg suppers, apron parties or a milkmaid drill in order to replenish the church treasury?" This was also printed in *The Chicago Journal of Commerce* and the *Lutheran News Bulletin*.

"What repeal has done?" selected by Geo. R. Smoker from the *Youth's Christian Companion*. "Since repeal the Keeley Institute patients have increased 55 per cent. Arrests for drunkenness increased 113 per

cent in 12 principal southern cities and convictions for drunken drivers have increased 60 per cent following repeal. In Boston, Mass., drunken women increased 75 per cent in three months after repeal. Arrests for drunken drivers after repeal increased 1,300 per cent as indicated in a three-month comparison in Rochester, N. Y. Enrollments at National Institutions for alcoholic diseases has broken all previous records since repeal.

The Freethinkers of America have recently instituted a suit in the Supreme Court of New York State "to stop the reading of the Bible and the existence of religiously controlled societies in our public schools in order to uphold the American principle of the separation of church and state." The comment which follows states that "The separation of church and state is one thing but the alienation of youth from the influence of religion is quite another."—*Church Union Herald*.

The religious situation in Germany becomes rather tense. One editor feels that the stage is set for the coming of the "man of sin." On the night of April 26, more than 15,000 members of the new German (Pagan) Faith Movement, gathered in a great mass meeting in Berlin. They heard Christianity attacked and such statements were made as "God has revealed Himself to us through Adolf Hitler." "Germany is our Holy Land. German victories are holier for us than the fate of the Egyptians in the Red Sea. The festivals of the National Socialist State are themselves for us religious festivals." Swastika banners and flags abounded and storm troops patrolled the aisles. Those who raised their voices against the blasphemies, were thrown out unceremoniously.

The China Inland Mission is now celebrating its seventieth anniversary. When J. Hudson Taylor went out, a good old preacher said to him, "You are making a great mistake in going to China with no organization behind you. We live in a busy world and you will all be forgotten and the mission won't live seven years." Today the China Inland Mission has 345 central stations with 2,000 outstations and about 80 converts in each center. Thus the prophecy of a good man was proved to be a mistake and God has graciously blessed the efforts expressing the faith of Taylor.

The church membership in the United States shows a net increase of 5,000,000 from 1926 to 1933. This is a million more than half the population. More than ninety-seven per cent of this great membership in scattered among 50 denominations. The remaining three per cent among 160 smaller divisions.

Dr. Sheldon, author of "In His Steps," still lives. Recently the press men gave him a dinner, in commemoration of the week when Dr. Sheldon edited the *Topeka Capital* as "Jesus would edit it." It was an outstanding episode in the newspaper history of Kansas. Those issues were read by people all over the world. Today Dr. Sheldon has some very pronounced ideas about running a newspaper which he passed on at this banquet, but which no doubt will go unheeded.

DEVOTIONAL MEDITATIONS

Mrs. Esther P. Bonham

Sunday—Born Again

Except a man be born again, he cannot see the kingdom of God (John 3:3). Read John 3:1-8.

No outward form of religion will take the place of an inward renewal by the Spirit of God. The heart, deceitful and desperately wicked, must be changed, else we cannot enter into the kingdom of God.

Christ holds out no hope for the careless, nor to the moral men, who would leave off their outward sins and attempt to enter heaven by other means than through the blood.

Monday—Start Now

Come, and let us return unto the Lord (Hosea 6:1). Read Hosea 6:1-3.

If one places too great a value on himself, if he overestimates his worth, sooner or later he will discover his error; and his disappointment in himself will probably lead to his giving up the struggle to live a Christian life.

If such an experience has come to you, be fair with yourself, take your loss in the right spirit and resolve that from now on for every thought, every effort expended, you are going to get results—results that enable you to become bigger, broader and better.

Come, return to the Lord now. The start requires the greatest effort. If it is never made, there is only one result, and it is inevitable. A wasted life can never be redeemed. It is a grievous mistake to live on today as you did yesterday.

Tuesday—Christ in the Home

I know him, that he will command his children and his household after him, and they shall keep the way of the Lord (Gen. 18:19). Read Gen. 18:16-33.

Could the above be said of you who read this text? Is Christ a member of your household? He blesses and delights in the home that honors and worships Him. His abiding presence insures protection of the family, wondrously hallows and sweetens fellowship, inspires to new strength and courage, comforts in sorrow, and is a shield against temptation.

You young people who have recently organized new homes, erect your family altars and make Christ your daily Guest. And you, who once had family worship, but not now, renew your covenant today with God and try again. Your loved ones will not always be with you, take time to start them for the eternal home.

Wednesday—Answered Prayers

Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto thee (Jer. 29:12). Read Jer. 29:12-14.

We receive from the Lord definite answers to our prayers if our prayers are definite and sincere. Han-

nah asked for Samuel, and Samuel was given. Elijah prayed, and it rained not. Again he prayed, and it rained.

Dr. Amos R. Wells tells us that, "The wife of a pastor of a large city church made it a habit to sit in the gallery and to pick out from the congregation below her first one person then another, for whom she would pray. She kept this up for years, and at the end she thanked God that every person for whom she had thus prayed had united with the church. If her prayers had been less definite, they would hardly have been so resultful." May we do as well.

Thursday—Waiting and Listening

My soul, wait thou only upon God, for my expectation is from him (Psa. 62:5). Read Psa. 62:1-7.

If we would do less talking, more listening, and wait longer, in secret prayer, we would be more conscious of the divine Presence, less anxious for the fulfillment of selfish desires; and faith and confidence in Him would know no bounds.

Let's learn to sit in silence with Him.

Friday—Believing in Each Other

He did not many mighty works there because of their unbelief (Matt. 13:58). Read Matt. 13:54-58.

Not many mighty works are being done today because of unbelief. We believe in God; but do we believe in our fellowman—the men and women next door?

"When Jesus asked the people of His day to believe in God," says J. E. Gilbreath, "they responded to His message; when He asked them to believe in man, they were thrown into a frenzy of dissent. Jesus pronounced the First Commandment to be that men should love God, and they nodded their heads in assent; but when He added to this that they should love their neighbors, it called forth the parable of the Good Samaritan."

And we are following—not so far behind—the footsteps of these same people. We have so little faith in each other. When have we ever said to another, "I believe in you. I'll trust you anywhere?"

Thou hast doubted me: I forgive thee.

Thou hast doubted thyself: I forgive thee.

But thou hast doubted mankind, whereupon thou shalt Not enter into this land of my promise.

—EDMOND FLEG.

Saturday—Working with God

Working together with him (2 Cor. 6:1). Read 2 Cor. 6:1-10.

Failure is inevitable when we attempt to work for God instead of working with Him. There is a place and a task for all in His service; and that task, no matter how humble, is glorified by His presence.

The welfare of His kingdom in this world depends on the faithfulness and loyalty of each of His servants' doing his part to the utmost of his power as a collaborer with the Almighty. And the life of that servant is enriched by the association.

The Home Circle

Conducted by Mary Ethel Wiess

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

BECKY AND THE SABBATH

THOSE sheets surely look nice and white, Lizzie—and the tablecloths too. Makes me think about the Bride's adornment in the Revelation—without spot or wrinkle; well, maybe there are a few wrinkles now, but there won't be after you get through ironing them. You do everything so nicely, Lizzie. Maybe you'd better put a little mite more starch in my white collar and cuff set this time—my, you are spry. Here it is only nine o'clock, and you've got 'most everything out on the line. I always liked Monday mornings, somehow. Oh, hello, Mis' Peters! Come right in. Lizzie's 'most done washing, but I'm just settin', as usual. Isn't this a grand bright morning? You didn't wash this morning? Well, your washings are awful small, now that Mary is gone away to summer school.

That right? Well, now, I thought you didn't look just real perky. Yes, Sunday is a hard day, sometimes. Did you enjoy the service in the morning? Of course, teaching is hard work—it's too bad, though, to come into the morning worship all fagged out. Couldn't some of the young women take your class of little girls, now? Someone out of Mis' Murphy's class? Oh, I know you would hate to give them up. But quite a few of Mis' Murphy's girls are old enough and well qualified to teach, and ought to be put to work. Oh, I don't believe anyone would criticize, Mis' Peters. You've been a faithful teacher for so long, now—I think folks would understand that you need a little relief. I suppose you went to the Mission in the afternoon? Gone there for a good many years now, haven't you? Yes, I can remember when Mary was little, you used to take her to five or six services a day on Sunday—to your own Sunday school and church in the morning, then the Mission Sunday school and church in the afternoon, and to the Young People's Society service and church in the evening. A

case she was to take care of, too, wasn't she? Always wanting to slip out the door and play. Well, well. I hope that hasn't had anything to do with your having such a hard time to get Mary saved!

Well, Sunday is a hard day to be sure. Now, take me—I've been laid up so long with this old knee, it would be a great treat to get out and go to church on Sunday. Of course our pastor is awfully good to call on me, and pray with me, and all. But I just get real homesick sometimes to go and sit in my own place, the third seat from the front on the middle aisle. Anybody sittin' in my pew now? Well, that's fine—I'm so glad our pews are all free. It must look nice to see that new little lady and all her children in a row in Becky's pew. Yes, I know. Poor soul—you was just too tired to notice—I wish there was some way you could spend Sunday without getting so thoroughly exhausted.

You know, sometimes, when I read the Book of Genesis, I'm downright surprised at the Lord. You know, after He spent those six days making the earth and the sea and the grass and the plants, and all the animals and bugs and fish, and even made man, and made a woman to be his companion, then it seems like it ought to read "And on the seventh day, the Lord had a great service in heaven; and He called all the angels and the archangels, and the cherubim and the seraphim, and the four living creatures, and every other creature in heaven, and the great chorus sang songs of praise, and other angels played upon instruments of music; and the seraphim and the cherubim all told of the greatness of God, and the four living creatures bowed down and worshiped Him all the day through; and the morning and the evening were the seventh day."

Oh, are you going so soon, Mis' Peters? Can't you just sit here and rest a spell longer? I know you're tired. Lizzie, bring Mis' Peters some of the iced tea out of the ice-box—and a couple of your ginger cookies. You can't? Well, I'm downright sorry, Mis' Lizzie, I didn't mean to be irreligious—but isn't it a downright shame that a lot of folks try to be better'n the Lord?

MAKING THE BIBLE MORE REAL

HILDA RICHMOND

LAST summer a family had an experience that made one portion of the Bible more real to them than ever before. Living on a large, productive farm with what had always been called an ever flowing spring, besides a good deep well, they had never felt the pinch of thirst for themselves and their stock until the successive years of dryness caused the spring and the well to fail. Water, precious water, had to be hauled a long distance and carefully saved to supply the most pressing needs.

And then one day when work was hurrying the farmer and there was just enough water in the cellar cooling for the day's table use along came a dusty

COURAGE

*Three things have taught me courage,
Three things I've seen today:
A spider reweaving her web,
Which thrice had been swept away;
A child refusing to weep
In spite of a cruel pain,
And a robin singing a cheery song,
In the midst of a chilling rain.*

—Ohio Messenger.

old flivver in which sat a discouraged, lank man and his poorly dressed wife with so many children that the farmer's wife felt as if a good share of an orphan's home was unloading at the door. They wanted water—people had given them food but refused them water for the very good reason that they had only enough for the day or that somebody at that moment had gone for the day's supply at a long distance.

What was the woman to do? Her own children would have to wait if she shared even a small portion of the precious fluid. "Give it to them, Mom," said her three as she hesitated a few seconds. "They need it more than we do." And how they did drink. The almost famished father and mother refused to taste a drop until the children were filled up. With grateful thanks they rattled along and that day dry food was served on the farm table. But later when the rains came and they could have all they could drink that woman and her children said they knew why the "cup of cold water" mentioned in the Bible was so precious in the dry land which Jesus knew so well in His earthly pilgrimage. And as long as they live they will never lightly speak of pure cold water as common.

NATHAN'S LAMB

SPRING time in the land of Judah—with flowers blooming by every wayside path, birds caroling in the trees, and fruit trees loaded with blossoms—this was an enchanted season for young Nathan, son of Achbor, of the tribe of Judah. He ran with bare, brown feet over the rocks and hills, lay for long dreamy hours in the sunshine, and best of all, tended the flock of his father through endless golden days. And out of all the flock one little lamb was his constant companion. He called him by a name which meant Whitenose, because of his snowy white face—and from the tiny, firm hoofs to the tips of his shapely ears, there was not a spot or blemish on little Whitenose. Moreover, Whitenose was the very first lamb to arrive in the flock of Achbor, and from the day he was born he would leave his own mother to cuddle in the arms of Nathan.

A year passed by and a great feast time was approaching. Nathan, sitting upon a great rock in the field, watched Whitenose with a heavy heart; for he knew that for some mysterious reason the coming feast might mean harm to his pet. He knew little of the meaning of the feast—always before he had eaten it without question; but now, with Whitenose' soft muzzle cupped into his palm, he asked, over and over in his heart, "Why? Why?" With solemn eyes he watched his mother sweep the little stone house, and saw her search diligently for any traces of leaven. Somewhere outside he heard a short, stifled bleat—and stopped his ears. And at twilight, when they sat down to their meal of bitter herbs and roasted meat, he looked at the table, and sobbed, and asked of his father "Why? Why? Why did we have to do this? And why did it have to be my Whitenose?"

"Son," said Nathan's father, "it is written in the book of the law, that when the time shall come, when we dwell in the land which the Lord promised to give us, and we keep this feast, that our sons and our daughters shall ask us, 'Why keep ye this feast?' that we shall answer them carefully and fully, and tell them how the Lord our God brought us up out of the land of Egypt. So listen attentively, my son, and I will tell thee now—for never before hast thou asked me.

"I was but a lad when we lived in Egypt—about as old as thou—the oldest of my father's family, as thou art the oldest here. Our home was poor, and our father labored from sunrise to sunset in the quarries, hewing out great stone for the kings of Egypt to build their huge temples and monuments. And more often than not he would come home with the blood dried on his back, from the lash of the foreman of the quarries; and my mother would wash his cuts, and weep over the fate that left us in such a cruel country. Then, all at once, came a leader of our own blood, one called Moses, who had been reared in the king's palace, but who had fled to the wilderness many years before. Now he returned, with the power of God upon him, and faced the king upon his throne, and brought down many woes upon the land because the king refused to let us go.

But Pharaoh was stubborn—if he let all the laborers go, who would do the work of his kingdom? Then Moses warned him of one last woe. "If thou wilt not let my people go," said he, "then shall the angel of death pass through the land, and smite the firstborn of all thy people, and of thy cattle and flocks." Even that mattered not to Pharaoh. So word was passed among our people—Moses told them what to do.

"Take a lamb from your flock" said he, 'a first-born lamb, a year old, without spot or blemish—slay it and roast it. But take of its blood, and sprinkle the doorposts of your house, and the angel of death, seeing the blood, will pass over your house.'

"I tended the flock of my father, and the first male lamb was my pet, even as Whitenose was yours. But my Egyptian playmate told me first of the decree of Moses, and fear came upon me—for I was the first-born. I hid among the rushes by the stream, and my little sister sought me out, and said, 'Our father says you must come into the house, lest danger come to you this night.' And with my own eyes I saw my father take a bunch of weeds from the yard, and put great splotches of blood above the door, and on the sides. My mother had packed up our belongings, and we ate standing. But such was the fear upon me, that I scarcely realized that the flesh I tasted was my beloved lamb. There was a great stir outside—and the sound of weeping. Next door the mother of my Egyptian playmate, Menna, ran out of the house screaming. My mother was showing my father a great quantity of bracelets and rings she had taken from Menna's mother that evening. There were noise and confusion everywhere; but in the midst of it all the

Hebrew families went forth—I carried my own bundle of clothes and a cooking pot, and my mother carried my baby sister in her arms. Down the street we hurried, to the appointed gathering place—all the Hebrews of our village were gathered there. Hurry, hurry, hurry—yet it seemed our feet had wings, for we neither tired, nor was our breath shortened. Out, along the River Nile, then eastward—the miles flew beneath our sandaled feet. At last we reached the great gathering of our own people. Never will we see such another night, until the Promised One shall come. The Red Sea ahead, the mountains on either side, and behind us the approaching rumble of Pharaoh's chariots. Silent, breathless with fear, I watched a strange light spread over the multitude—firelight, now steady, now flickering as the wind caught the flame. A tall, narrow column of flame, standing behind us.

"It is the presence of God," my mother said, and I was comforted.

"Then the great crowd moved forward. We were swept on with the throng, down, down, into the bed of the sea. But the water was gone! We were on the edge of the crowd, and I could see it, standing up like a wall, like a great cliff. I thrust my hand into the wall, and it came forth wet—but the water did not run down. None but Jehovah could perform this miracle. When we were safe on the other side, the waters went back into their place, and my father said that Pharaoh and all his army, having followed us into the depths, were covered by the waves. And such rejoicing we will never see again until the time of the Promised One.

"Then Jehovah decreed, my son, that each year on that same date we should eat of bitter herbs and should slay a lamb of our flock, the firstborn, without blemish; all this in memory of that night, when the blood of the firstborn lamb was for a sign to the death

angel, and the Lord our God brought us out of Egypt, out of the land of bondage."

Nathan sighed. "Truly, it is a marvelous tale—and, Father, doesn't that make my Whitenose, after all, the greatest lamb of the flock?"

And the father replied, "It truly does."

The Sunday School

M. Emily Ellyson

LESSON FOR JULY 21, 1935

LESSON SUBJECT: David (The Great-hearted) (1 Samuel 26:5-12; 2 Samuel 1:23-27).

GOLDEN TEXT: *Look not every man on his own things, but every man also on the things of others* (Philippians 2:4).

INTRODUCTION

Our last lesson, a study of the character Naomi, could scarcely be given without a survey of the life of Ruth, the grandmother of David. As we proceed with our present study we will be struck with the many qualities that we saw shining brightly in both of his grandparents, Ruth and Boaz. Like many another character, both in and out of the Scriptures, he reveals to us the fact that to be well born is the right of every child. His inherited qualities were such that they gave a foundation strong and secure upon which a great statesman was builded. His early life as a shepherd lad was simple, sincere and rugged and kept him constantly in touch with God as revealed in nature. Much of his ability as a writer, musician, soldier, and ruler was achieved in God's school on the hillsides of Judea, under starlight skies, among wild flowers and song birds and defending God's helpless creatures placed in his care. In these out-of-door surroundings he learned to commune with God, the Maker and Sustainer of all that is beautiful and noble, and from the depths of his glad, trustful and loyal soul he poured forth the great lessons he had learned alone with God. His great-heartedness is the attribute of his character we are studying in this lesson.

DAVID'S FORBEARANCE

There are a number of things in the life of David that might be used to illustrate this characteristic of the man, but perhaps none of them are as apt as the opportunities given him to rid himself of his great enemy, who was seeking his life. At two different times revenge was within his grasp without ever touching Saul, but he not only refrained himself but restrained those who were eager to do the deed for him, and thus end the man-hunt that so vigorously and persistently had been pursued by Saul. The incident of our lesson was the second time he spared the life of Saul. His men considered the opportunity providential, for Abishai said, "God hath delivered thine enemy into thine hand this day . . . let me smite him, I

CLAY

BEATRICE HINDS

*The yellow clay is humble,
And mean, and common, and small,
But fashioned by the artist's hand
'Tis the admiration of all.
The yellow clay is useless,
Viewed by the eyes of man,
And yet the clay is lovely
When touched by the artist's hand.
Where once was naught but ugliness,
He fills it full of beauty,
What once was naught but uselessness
He gives a noble duty.
My life, O God, I give to Thee,
'Tis like the humble clay,
Take it, O Great Creator,
And fashion it in Thy way.*

BETHANY, OKLA.

pray thee at once." While the opportunity no doubt was providential, it was not given by God for a chance to slay Saul. Rather it was an opportunity for David to put on exhibition a spirit of forbearance and display to his own men, as well as to Saul and his men, qualities befitting a king. We see the magnanimous spirit of David in his reply to Abishai, "Who can stretch forth his hand against the Lord's anointed and be guiltless?" David could not forget that once the anointing oil had been poured upon Saul, though he had failed to fill the kingly office, it was not his business ruthlessly to destroy him, but David told Abishai, "As the Lord liveth, the Lord shall smite him." In some way or other a just judgment would be given Saul, and David was content to leave him asleep in the trench, and abide God's will and time. Instead of pinning Saul to the ground with his own "spear at his bolster"—the spear thus placed was the emblem of kingship—he permitted Abishai to take the spear and cruse of water as trophies. In reality the taking of the spear from Saul's head was symbolic of the loss of his, Saul's crown and kingdom, which would be transferred to David. The object of this visit was not murder, but mercy, and while we are told that "men love darkness rather than light because their deeds are evil, in this instance darkness was used to cover up David's strategy of kindness. During all the dreary years of Saul's ruthless man-hunt, David never used any instrument for self-protection, other than his feet to keep out of Saul's way. We must not criticize Abishai too severely in his statements for from a natural point of view it looked as if his idea was correct, but David had an acquaintance with the Lord that his nephew did not have, and he stood firm in his conviction that he was not the man to put Saul out of the way. God does not need any of our help when it comes to an act of vengeance. If such an act is coming to someone, our effort only hinders God's plan of procedure, and delays rather than hastens the climax of His purpose. We can best serve God and the cause by keeping strictly to the task assigned us.

DAVID'S LAMENT

The great-heartedness of David is brought out most vividly in his lament which he chanted over the fallen king, and his noble son Jonathan, who, according to natural lineage, was heir to his father's throne. This dirge is the genuine expression of David's soul. Not one selfish or unbecoming thought is found in this magnificent literary production, written in and for one of the darkest hours of Israel's humiliation. Briefly analyzed it conveys to us their loveliness or beauty of manhood, and common fate, and their greatness in exploits. He calls upon the women of Israel as mourners, he reminds them of their loss. Verse twenty-six is an outburst of personal sorrow and grief over Jonathan's untimely death, which climaxes this wonderful and excellent elegy. Mournfully he closes the dirge by likening them to weapons of war. Since the mighty are fallen, the weapons of war have perished.

Good Samaritan Chats

BELOVED SAMARITANS:



In my last chat I left you in Pasadena, at the closing up of the great ordination service. I told you that this was the most beautiful ordination service I had ever taken part in. There were thirteen men ordained, and when Dr. Williams presented the Bible to them, he had their wives to come and stand by them. It was a very deeply spiritual affair. These young men have worked for years to complete the study and get ready for the ordination. Dr. Williams made the most beautiful talk I ever heard to these young men and their wives. They were going back from the assembly to take care of their appointments, but I had three or four days rest at home after the assembly.

On Monday, the 10th of June, about thirty of us got together, Nazarene preachers and their wives and children, and we went to Azusa, to the Rainbow Angler's Club, and had one of the most wonderful trout dinners I ever saw. I think we must have eaten seventy or seventy-five fine trout. Some of those preachers surely enjoy trout, and the children had a great time. On Thursday morning, the 13th of June, Sister E. I. Aimes called for me and I took my grandson, George, four years old, and we got into our car and drove to Richgrove. We stayed until Saturday morning. They had lots of rain in that country last winter and the wheat fields were simply beautiful and the harvesters were running. They were cutting, sacking and threshing while they went across the fields. What an improvement over my boyhood days. Seventy years ago, as a boy in Tennessee we cut wheat with a little reap-hook, and later on, they brought the old hand-cradle into that country and cut it and tied it by hand. In those days a man who could run a hand-cradle could earn a dollar a day, but that meant to cradle from sunup to sundown, but the cradle was a great improvement over the little reap-hook. The natives in Palestine and Syria and Egypt are still cutting their grain with a reap-hook, and still have their threshing floors for their bundles are piled in a circle until the wheat and barley are threshed. I had a most delightful stay at the ranch with my children.

Got back to Pasadena on Saturday and got off a big lot of mail and on Sunday, the 17th, I spent the day in my own church in Pasadena. We had a most beautiful day. My good pastor, Brother W. W. Hess, brought a good message on Sunday morning, and in the evening the young people had a great rally. And Brother Hess brought the message at night, using for his subject, "How Oft Would I, But Ye Would Not"—a great message. Two young ladies were at the altar and prayed through beautifully.

Then on Monday following, seventeen of us got together, mostly preachers, and drove to New Port Beach and secured a good boat, and went down the coast some twenty miles for a deep sea fishing trip. It was wonderful the amount of fish the boys caught. I got only a few myself, but the seventeen of us brought in over seventeen hundred pounds. We had fish enough to feed the settlement. I think Brother Henry Wallin and his new son-in-law, called Little Bud, filled a gunnysack full of big fish. They brought in all they could carry. Professor Roy Stevens landed the biggest one. It weighed sixteen and a half pounds. But while he was pulling it in the boys were whooping, "Stay with him!" But our dear Brother Waddle, pastor at Santa Ana, who got up the fishing trip, got so seasick that he wasn't able to fish, and after all that he did to get up the party and get the boat, he wasn't able to catch any, but the boys gave him all he wanted anyway. There is nothing more interesting than to have a band of holiness preachers get together and charter their own boat, where you have no drinking, no smoking, no cursing, and go out and spend the day on the ocean. The worst thing that happened was I got my face so badly sunburned, and now on the eighth day I am still suffering with a burnt face.

On Wednesday night, the last night I was in Pasadena, I went to my own church and met a good crowd of the Nazarenes. We had a most beautiful prayer-meeting and testimony meeting. We must have had a hundred or a hundred and fifty out at the prayer-meeting. And Thursday, the 20th, was my last day at home. I got off a big lot of mail and then took George and Ruby and their tots and our neighbors' children, making an automobile load and we went to Azusa for a trout dinner as this was my last day at home. Had a beautiful outing with my grandchildren. I want the readers of this letter to know that I have become very wealthy in grandchildren. Little Sally has eight and Ruby has six, making fourteen. I had Sally's three oldest children in college last year under Dr. Wiley, in Pasadena. Sally's oldest boy, Harper, is now a young preacher, and I am hoping he will make a good one; and one of the girls, Miss Rubina, preaches some. Also, I have a niece and nephew at college at Bethany for the past year, under Dr. Bracken. They are fine young people, and both studying for the ministry. They are Frank and Katherine Rudder. That makes five that I have in college and I will have at least five next year and planning to help two more; planning to help some if not giving them all of their schooling.

On Thursday at eight-twenty-eight I boarded the train at Alhambra headed for Ft. Worth, Texas. I traveled all Thursday night, Friday night, and Saturday morning to reach Ft. Worth. These railroads are a great deal like a cat's tail—fur to the end. I was met in Ft. Worth by Brother Henry Christopher and his wife Mrs. Lometa Upchurch Christopher and two young ladies, Miss Frances Wiese and Miss Ola B. Ryan. We got back to Arlington between three and

four o'clock and I had to go to a barber shop and get shaved and a haircut and get ready for supper. I found the camp in good swing with a good spirit on, with Brother Lincicome and the three Kenyon children, two young men and their sister. Their oldest brother is a fine preacher and the youngest a mighty fine choir leader. They are fine musicians. They play the saxophone, cornet, guitar and piano. They are a blessing to the meeting. Brother Lincicome preached on Saturday night, but Sunday morning we went to different churches in Arlington. Brother Lincicome preached at the First Methodist Church, and the Kenyon children went to the First Presbyterian Church and Brother Upchurch and old Brother Bud went to the First Christian Church. We had beautiful services in all of the churches downtown. The pastor of the First Christian Church, however, was in Chicago studying, and the pastor of the First Methodist Church was in the hospital dangerously ill, but the people stood by us and we had fine services.

In the afternoon, in the tabernacle, we had with us Brother Lewis Corlett and the Male Quartet from Bethany, Oklahoma. And after their fine singing it was up to old Bud to preach. Our subject was, "Does the Bible Teach Holiness as the Second Work of Divine Grace?" There was one lady at the altar and she was beautifully sanctified. At night Brother Lincicome brought his sermon on "Behold the Man." This is a masterful discourse, and one young lady was beautifully saved. A band of workers put on an all night prayermeeting and one man was beautifully sanctified at two o'clock in the morning, and during the night three young ladies were beautifully converted and one was reclaimed.

We are writing this letter on Monday morning, June 24, and one of my grandsons, Master William Robinson Wise, is three years old today. His granddaddy gave him his birthday offering before he started on his trip, so tonight in Pasadena, Calif., there will be a cake and three candles on it. May the Lord richly bless the readers of this letter up and down the land.

I had forgotten to say, I think, that Dr. Upchurch and Brother Frank Wiese are the men in charge of this campmeeting. May the Lord bless Upchurch and Wiese, is my prayer.

In love,

UNCLE BUDDIE.

We must bring clean vessels to God. God does not require golden vessels, neither does He seek for silver ones, but He must have clean ones. And because of the fact that Jesus Christ is our Mediator before the Father, it is possible for one to keep himself "unspotted from the world," for "The blood of Jesus Christ" is cleansing us from all sin.—CHAPMAN.

THE COMMEMORATION OF FOUR HUNDRED YEARS

E. J. FLEMING

THE pastors of our church have no doubt by this time received literature from the American Bible Society and the National Commemoration Committee regarding the observance of "Four Hundred Years of the Printed English Bible."

Probably no institution in the United States has been more instrumental in the circulation of the Bible than the American Bible Society. All the Scriptures or Gospel portions that it publishes, in whatever language, are printed without note or comment, in the confident belief that God's Word is filled with divine power.

We have observed for many years the printed reports made by colporteurs and distributors in which they give splendid testimonies to the power of the printed Word to open blinded eyes, unstop deaf ears, awaken slumbering consciences and bring men out of the darkness of sin into the light and conscious liberty of the sons of God. The Church of the Nazarene, through its constitution, says, "We believe in the plenary inspiration of the Holy Scriptures by which we understand the sixty-six books of the Old and New Testaments, given by divine inspiration, inerrantly revealing the will of God concerning us in all things necessary to our salvation; so that whatever is not contained therein is not to be enjoined as an article of faith." Our congregations lift voices in glad praise to God's Holy Word. Our ministers make use of the Bible in heralding and teaching the truths of the kingdom. Our Bible schools are designed primarily "to lay the foundation of Christian character in young children, to seek the salvation of the unsaved and the entire sanctification of believers, to promote Christian life, and to train for Christian service, through the devout and diligent study of the Word of God—the Bible." We believe that our doctrinal positions are well established in the Scriptures. We believe that our general rules are in harmony with the teaching of God's Word. How important is the Bible to every expression of our church life! How important is the Bible to every expression of our individual and personal Christian life! It is always a good thing to take advantage of an atmosphere created by the general observance of any commemorative event such as the nation-wide observance of "Four Hundred Years of the Printed English Bible." We trust that our pastors will avail themselves of any material offered by the American Bible Society or similar organizations to assist them in bringing this event to the attention of our people.

We are not sponsoring any fixed program, but calling attention to the opportunity afforded by this celebration. If pastors need leaflets that will be helpful in preparing sermons, they can probably secure some such material from the American Bible Society.

STEWARDSHIP ALPHABET

"All things come of thee and of thine own have we given thee" (1 Chron. 29:14).

"Bring ye all the tithes into the storehouse" (Mal. 3:10).

"Charge them that are rich in this world . . . that they do good, that they be rich in good works, ready to distribute, willing to communicate" (1 Tim. 6:17, 18).

"Do good unto all men, especially unto them who are of the household of faith" (Gal. 6:10).

"Every man, according as he purposeth in his heart, so let him give, not grudgingly or of necessity" (2 Cor. 9:7).

"Freely ye have received, freely give" (Matt. 10:8).

"God loveth a cheerful giver" (2 Cor. 9:7).

"Honour the Lord with thy substance, and with the first-fruits of all thine increase" (Prov. 3:9).

"If there be first a willing mind, it is acceptable according to that a man hath, and not according to that he hath not" (2 Cor. 8:12).

"Jesus said, It is more blessed to give than to receive" (Acts 20:35).

"Knowing that whatsoever good thing a man doeth, the same he shall receive of the Lord" (Eph. 6:8).

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up treasures in heaven" (Matt. 6:19, 20).

"My little children, let us not love in word, neither in tongue, but in deed and in truth" (1 John 3:18).

"Now concerning the collection for the saints, upon the first day of the week, let every one of you lay by him in store as God hath prospered him" (1 Cor. 16:1, 2).

"Obey my voice, and I will be your God, and ye shall be my people; and walk ye in all the ways I have commanded you, that it may be well with you" (Jer. 7:23).

"Provide yourselves bags which wax not old, a treasure in heaven which faileth not, where no thief approacheth, neither moth corrupteth" (Luke 12:33).

"Quench not the Spirit" (1 Thess. 5:19).

"Render unto God the things that are God's" (Matt. 22:21).

"See that ye abound in this grace also" (2 Cor. 8:7).

"The silver is mine and the gold is mine, saith the Lord of hosts" (Hag. 2:8).

"Unto whomsoever much is given, of him shall be much required" (Luke 12:48).

"Vow and pay unto the Lord your vow" (Psa. 76:11).

"Whoso hath the world's goods, and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in him?" (1 John 3:17, R.V.).

"Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven" (Matt. 5:20).

"Ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich" (2 Cor. 8:9).

"Zaccheus said, Behold, Lord, the half of my goods I give to the poor" (Luke 19:18).—R. H. P., in *The Advocate and Messenger*.

THE MAN OF THE HOUR

*God looked for someone he could trust,
To do a wondrous work,
And in his search, he found a man,
Who was never known to shirk.*

*He put within his mind the plan,
Of work most difficult and hard,
That many thought could not be done,
A work that merits much reward.*

*There are many to point the faithful,
To dangers along the way,
It can't be done—you will surely fail,
Are the words that most folks say.*

*But over the plan, Brother Kinne prayed,
And decided the work he could do,
He feared no failure for he was God's man,
And knew God would see him through.*

*So now the Hospital in China stands,
A monument to dear ones lost,
But also to one who much sacrifice made,
To build it at marvelous cost.*

Written by "Aunt Nan"—Mrs. N. C. Radford,
in honor of Rev. C. J. Kinne.

News of the Churches

Lexington, Ill.—We have just closed a two-week tent meeting here with Evangelist C. E. Shumake, and Paul and Ruth Johnson as the singers and musicians. This is the first time in years that there has been a revival here of old-fashioned preaching on "Holiness," and during the last week the tent was filled to capacity (300) and many were outside. Much prejudice was broken down. More than fifty seekers were at the altar. The singing and preaching were much blessed of God and in the anointing of the Spirit. These young people were with us in February of this year. We have been serving a rural church three miles from Lexington, for the past four years, and felt led of the Lord to open up this closed church. We now have a Sunday school with an enrolment of more than one hundred; on the last Sunday of the meeting we had a record attendance of 151. We have a fine group of young people and a great rural field. On June 23 we organized a Church of the Nazarene with 49 members, all converted through our ministry here, and every one enjoying the experience of sanctification. We are planning for the organization of a Y.P.S., also W.M.S.—Mrs. Marion Instone, Pastor.

Congo, West Va.—We have just closed a fine revival here with the Barkley Brothers as special workers. We had some wonderful victories, and expect to receive some new people into church membership. The Children's Day and Sunday school rally, combined, was a great success, breaking all previous attendance records by about twenty-five per cent. We secured some new subscriptions for the HERALD OF HOLINESS. This church was just organized last March, and the work is progressing splendidly.—Reporter.

General Superintendent J. B. Chapman spent a few days at Headquarters recently at the close of the Rocky Mountain District Assembly.

Coolidge, Ariz.—We are glad to report the opening of a new Nazarene work here. We were fortunate in having two good preachers with us for services; our

good District Superintendent, Rev. L. W. Dodson, and Rev. Peter Jurieh of California. God is blessing and we are expecting to establish a Church of the Nazarene here. We ask for the prayers of the HERALD OF HOLINESS readers.—W. L. Dicus.

Professor A. S. London writes, "Coffeyville, Kansas, meeting with Pastor N. B. Herrell and people was one of the best; 250 people were at the altar for pardon or purity; 35 presented themselves for church membership; 80 new pupils were added to the Sunday school classes. Rev. Herrell and wife have saved the church in Coffeyville, and it is now a strong organization with near two hundred members, and more than 250 in Sunday school. The building has been enlarged to a seating capacity of about seven hundred, and soon another department for religious education will be added. Budgets are paid. Brother Herrell has served longer in the district superintendency than any man in the church, having served twenty-one years in this capacity. He is an organizer, a man of deep piety, religious fervor, and excellent leadership. The last night was like a funeral to the Londons. While the altar was filled with weeping penitents, with every one finding victory, Holland slipped out enroute to Palestine. We followed him out of the city, kissed him goodbye, and went back to the church and heard the shouts of souls as they were finding Christ. A telegram from Paris says, 'Arrived safe'."

The Central Zone of the Kansas City District held a N.Y.P.S. Zone Rally at the Quindaro Boulevard Church, Kansas City, Kansas, all day Friday, June 21. Many said it was one of the best rallies the zone has ever had. All societies (twelve) except one were represented; two hundred were present in the morning service. The program was unusually good. Rev. Hardy C. Powers of Council Bluffs, Iowa, was the special speaker. Bresee College was represented by the Male Quartet, also several members of the faculty. Musical program during the day consisted of singing by the Quartet from Bresee, Piano-Accordion Quartet from Oakland Church, Topeka, solo by Mrs. Paul Mann of Kansas City First Church, and others. One notable event in the rally was the announcement that two of the young people of this zone, Rev. Everette Howard and wife, pastors at Ottawa, Kansas, have been accepted as missionaries, and would probably be sailing for Cape Verde Islands in the near future. The attendance banner was awarded to the Oakland Church, Topeka. The next rally will be held at Lawrence, Kansas, July 27. Miss Velma Knight, zone president, and Miss Edith Lantz, vice president, are showing real leadership qualities in carrying on the work of the zone. Pastor Will H. South and the host church entertained the rally well. We appre-

ciated the presence of District Superintendent E. E. Hale and wife.—J. Scott Blystone, Zone Secretary.

Sacramento, Calif.—Dr. A. O. Henricks writes that he has recently had a serious but successful operation on his left eye, from which a cataract was removed. The doctors assure him that in six months they can remove the cataract from the other eye, and then he will see as well as ever. He states that this has been his best year in Sacramento First Church. They have had a net increase of over ten per cent in church membership, twelve per cent in the W.M.S., fifteen per cent in the N.Y.P.S., and thirty-one per cent in the Sunday school. Both budgets are paid in full; and one member sent \$75.00 for Missions in addition. Local bills are all paid to date, and they have a small balance in the treasury.

Recent visitors to Headquarters include, Rev. U. T. Hollenback, pastor of our church in Canastota, N.Y.; Superintendent E. E. Hale of Kansas City District; Superintendent E. O. Chalfant of Chicago Central District; Superintendent W. A. Carter of Eastern Oklahoma District; also the Bresee College representatives, Rev. S. T. Ludwig, Professor Alvin R. Aller, Rev. C. A. Rock, and the Male Quartet, who are making a tour of the Educational Zone.

Kalamazoo, Mich.—June was revival month in the Crusade for Souls program in our church. Beginning on June 2 Evangelists Oliver and Ruth Morgan conducted a very splendid revival, and every department of the church felt the quickening touch of their ministry. Some unusual and definite victories of full salvation were obtained at the altar. Attendance and interest were good throughout the meeting. Our slogan is "A Holy Ghost revival in our church during 1935," and this meeting with the Morgans has given us a good start in that direction. At this writing Rev. Will Eckel, returned missionary from Japan, is with us for a one-day convention; the church is full of folks, and the gracious blessing of God is upon the people.—A. L. Leach, Pastor.

Yakima, Wash.—After five years as pastor of our First Church at Spokane, we accepted the pastorate of our First Church here at Yakima. The five years spent in Spokane were some of the happiest we have known. Spokane has some of the finest people on earth, and they know how to stand by a pastor, boost and pray for him. Because they stood by us so loyally, we are sure they will stand by Rev. L. W. Collar, their new pastor. The Yakima church is one of the outstanding in the movement. They exert a great influence in this beautiful "apple valley." Their former pastor, L. W. Collar, is loved by the church, and he has done good work here. One of the great privileges of our life was accorded us in the reception given by the Yakima church, and Rev. Creighton, first pastor of Yakima church, was asked to pray God's blessings upon the incoming pastor. Brother Creighton is a veteran, true and faithful.—F. R. McConnell, Pastor.

Spend Your Vacation at

SUWANEE RIVER CAMP MEETING

July 25 through August 4

Dr. C. E. Hardy, Speaker

Rev. J. E. and Ada Redmon, Prof. Clyde B. Rodgers, Earl W. Powell, workers.

On U. S. Highway 41, three miles north of White Springs, Fla.

Write F. P. McCall, Pres., Princeton, Fla.

The Northeast Zone of the Missouri District held a N.Y.P.S. rally at Kirksville, Mo., on June 9, with a good attendance. Delegations were present from the Clarence, Hannibal and Moberly societies, with visitors from Greentop and Hurdland. Evangelist J. A. McNatt and Song Evangelist Ruby Lee Dees, who were holding a revival in Kirksville, were also visitors at the rally. The subject for the rally was "How the N.Y.P.S. Can Aid in the Crusade for Souls." A fine program was enjoyed throughout the day with papers, talks, special music and a special program by the Moberly Society on "Temptations of Worldliness." This was the last rally of the assembly year, and one of the best. Northeast Missouri has some fine, wide-awake young people who are working in the Crusade for Souls. Zone President Rex Wiseman is leaving the district to accept a teaching position in the public high school, Bethany, Okla. Miss Florence Dickson was therefore elected as secretary to fill the place of Mrs. Wiseman, who has been secretary.—Reporter.

Montrose, Colo.—We have just closed one of the best years in the history of this church. Our church membership is now 106, a net gain of more than twenty per cent. The Sunday school has also made a good gain, with 267 now on the roll; other departments have done fine work. The Lord helped us financially this year, with a total of more than \$3,000 raised for all purposes, and the church debt decreased by several hundred dollars. We had two fine revivals during the year with Evangelists L. E. Grattan and Glenn Griffith as the special workers. A number sought and found God. The spiritual condition of the church is good.—Vernon L. Wilcox, Pastor.

Evangelist Kendall S. White reports that he recently closed a good meeting at Harrah, Okla., with Pastor Perryman. He is now in a revival meeting at Sapulpa, Oklahoma, with Pastor P. L. Pierce and his church.

Big Spring, Texas—A storm recently struck our city, doing a great deal of damage and ruining our church. However, we have secured another place, much better than the former one, and in a much better location. During the two years we have been here the church has had a steady growth. The church membership has almost doubled, and the Sunday school has had a fine increase, with a high attendance of eighty-five and ninety. We believe we will soon be able to reach the one hundred mark in our new location. Our General Budget is paid in full for the year, and the District Budget will be paid in full by assembly time. We are trusting God for victory along all lines.—James A. Gray, Pastor.

Burbank, Calif.—We have just closed one of the most successful revivals in the history of this church, with Rev. Harry Davis of Illinois, as the evangelist. God mightily used Brother Davis and under his unctuous messages about fifty prayed through to definite victory. The church was greatly strengthened, and there were

some remarkable cases of divine healing. Brothers May and Liversage were over two nights, and Brother Liversage drew two beautiful pictures. We are closing our eighth year in this pastorate, this being the best year of the eight. The Lord has helped us to make an increase in every department of the work. We have been asked to return as pastor for the ninth year; have accepted the call and are going in for greater achievements.—W. C. Frazier, Pastor.

Mattoon, Wis.—We are rejoicing over the recent revival God has given us here, with Dr. C. E. West, returned medical missionary, as the evangelist. A number were reclaimed and new friends were made for the church. Each evening, preceding the sermon, Dr. West gave a ten-minute talk, relating some thrilling experiences on the mission field. This unusual feature resulted in good attendance and interest. His missionary talks greatly increased the Sunday school attendance, also augmented the missionary interests of the church. We plan to have Dr. West return for another meeting in the fall or winter.—Andrew DeSmidt, Pastor.

Magnolia, Miss.—We are glad to report that progress is being made in our work here. Our Sunday school is now on a cash basis, and our Bible Class, taught by the pastor, Rev. Mrs. C. E. Toney, is having an average attendance of thirty-five and forty. District and General Budgets are paid to date, with local expenses paid for the first six months of the assembly year. We are having an average attendance of around seventy-five in our midweek prayermeetings, and there is a revival spirit in all of our regular services. We have had two good revival campaigns this year. We have improved the lawn of our church property, and are now planning for new seats for the choir. God is blessing and we are expecting greater things during the next six months.—Reporter.

Marshall, Texas—We are in the third year of our pastorate here, and God has blessed our work. We are delighted to have had with us Dr. J. G. Morrison, also General Superintendent Goodwin and wife for a few days, and General Superintendent Chapman and wife for a week's meeting. People are being saved in our regular services, and many of them uniting with the church. Our Sunday school is having a good increase each month. The N.Y.P.S. is doing well spiritually and financially.—J. A. Russell, Pastor.

Mancelona, Mich.—The church here is moving on for God. We are closing the assembly year in good shape, all departments doing good work. On June 16 we closed a revival meeting with the Smith-Shirley Evangelistic Team. They played, sang, preached and shouted the old-time gospel, and eighty-seven seekers bowed at the altar during the two weeks. On the last Sunday we had a Sunday school rally with an attendance of 244, breaking all previous records by an increase of forty-six. We are needing more room, and hope to have our basement in before winter.—Roy Sheehy, Pastor.

Santa Monica, Calif.—It was our delightful privilege to have Rev. A. H. Kauffman, returned missionary, with us for this service in southern California. His missionary ministry here was greatly blessed of God. Not only was his message intensely interesting, but his tender spirit was a spiritual benediction to our people. His service was one of the outstanding missionary events of our church, and created a splendid impression upon the many friends who heard him. We pray God's continued blessings upon him.—Hugh C. Benner, Pastor.

Zone Four of the Dallas District held a N.Y.P.S. Convention at First Church, Port Arthur, Texas, June 3 and 4. District President M. A. Simmons, Jr., brought the message on Monday and Tuesday nights. District Superintendent Ellis was also present, and brought a stirring message Tuesday morning on "The Valley of Dry Bones." A very interesting and inspirational program of papers and special musical numbers was enjoyed throughout the convention. Four standard societies were reported and zone certificates were awarded. The following churches were represented at the convention: Beaumont, Orange, Vidor, Port Arthur Grace and Port Arthur First.—Tommie Gilchrist, Zone President.

Webb City, Mo.—We came to this pastorate at the close of our District Assembly last fall, and every department of the church has been on the upward climb this year. We have just closed, what some of our people say, is the best revival in the history of the church, with Evangelist B. D. Sutton and wife, as the special workers. Their messages in sermon and song were a great blessing. Thirty people prayed through to God in this meeting, and sixteen new members united with the church. The revival was a great blessing in the salvation of the unsaved, and also a help and encouragement to the church. Both budgets and pastor's salary paid to date. Twenty new members have been received into the church thus far this assembly year. We have been given a call to return for another year.—Dennis Wilcoxson, Pastor.

A set of The Biblical Illustrator, Old and New Testament volumes is available at \$70.00, plus delivery charges. The set retails at \$120.00, plus delivery. Here is an opportunity for some minister to pick up a set, almost as good as new, at a bargain price. These books were purchased by one of our pastors, who because of circumstances outside his control, is unable to make his installment payments and therefore is sacrificing all that has been paid on the books. The set has been used very little and is practically as good as new. Special terms of \$10.00 with order and payments of \$10.00 a month will be given to any prospective customer with A1 credit rating. Write Nazarene Publishing House, 2923 Troost Ave., Kansas City, Mo.

Mount Pleasant, P.E.I.—Evangelist W. B. Hallows has just closed a revival meeting in our church with good success. There were nineteen seekers at the altar for pardon or purity. The work of Brother Hallows was much appreciated by pastor and people.—E. S. Hammond, Pastor.

The Rio Grande Valley Zone of the San Antonio District held a joint rally of the W.M.S. and the N. Y.P.S. on Friday, June 7, at McAllen, Texas. District Superintendent Frank B. Smith and wife, and District N.Y.P.S. President Hearne W. Spruce were the special speakers. The W.M.S. postponed their part of the program until the next rally. A fine program of spiritual talks and inspirational songs was enjoyed during the day. Raymondville church won in the contest between the Sunday schools in the Valley, as they had the largest per cent of attendance. Societies represented were: Brownsville, McAllen, Raymondville and San Benito. The next rally will be held at Raymondville on September 6.—Mrs. H. J. Havens, Reporter.

Evangelist John W. Webb, the boy preacher, reports he has just closed a good revival meeting at Bucyrus, Ohio, with sixty-eight seekers at the altar, and a good class uniting with the church. He is now in a good meeting at the Second Church, Toledo, Ohio.

Galveston, Texas—District Superintendent I. M. Ellis has just closed a two-week revival campaign in our church. God blessed the messages of Brother Ellis, the church was strengthened, backsliders reclaimed, and sinners saved. There were two remarkable cases of salvation during the meeting; one an old lady reared a Catholic, and the other an old man claiming to be an atheist. A good class of members is expected to unite with the church as a result of the meeting. Sister Ellis and daughter Rosalea were also present in the meeting and were a great blessing. Rev. R. N. Sanders of St. Petersburg, Florida, was also present, and his faith and prayers were a great help. Seven families are represented in our young organization, and we have seven copies of the HERALD OF HOLINESS coming each week.—Lila G. Chesnutt, Pastor.

The Central Zone Convention, Alberta District, met at Bowden, Alberta, June 6 to 8, and despite the rainy weather and bad roads, there was a good attendance. The opening service on Friday evening was in charge of the W.M.S., with some interesting papers and discussions on missionary work and problems. Pastor Spittal of Red Deer presided at the Sunday school session on Saturday morning. An interesting discussion was had on the subject of "Evangelism in the Sunday School," with other papers of interest and benefit. This afternoon session was devoted to the interests of the N.Y.P.S., with Zone President Miss Agnes Comfort presiding (District President Miss Mary Walsh having accepted a pastorate in the Peace River District). The keynote of the N.Y.P.S. session was "A Crusade for Souls." Interesting one-minute reports were given by the local presidents. Three services were held on Sunday. Rev. Prescott, acting principal of Northern Bible College, brought the morning message. In the afternoon a successful Sunday school rally was held with Rev. Spittal in charge. District Superintendent Channel brought the evening message on "Sin." The convention was a real boost to the Bowden church, and a blessing to all who attended.—M. Abraham, Zone Secretary.

Mena, Ark.—Our church has recently closed a two-week revival meeting with Rev. C. R. Baldwin of Prague, Oklahoma, as the evangelist. In spite of heavy rains, God gave victory and several souls prayed through, and four united with the church. The church was greatly blessed and helped. The work of Brother Baldwin was much appreciated.—Mrs. J. D. Crawford, Reporter.

Music Department Manager Visits Northwest Assemblies

The Music Department Manager and Mrs. Lillenas have recently returned from a very interesting and profitable tour to the Northwest in the interest of the Publishing House. Leaving Kansas City we drove through the rolling hill country of northwestern Missouri and eastern Nebraska and on through the latter state into Wyoming. Passing through what had been the ill-famed "dust-bowl," we had a steady drizzle of rain, and when we finally reached the border of Wyoming

we encountered heavy snows and fierce hail showers, but these soon disappeared and we had before us the interminable hills, mountains and valleys of one of the loneliest but most weirdly beautiful states in the union. Here one can really travel without being encumbered with heavy traffic or with the restriction of traffic rules. The third night found us in Montpelier, Idaho, and the next day we traversed the far-famed Snake River Valley, the next stop being Huntington, Oregon, in the Blue Mountains of that lovely state. Those who have been fortunate enough to travel over the road we covered the next day will agree that it would be hard to describe the scenic beauty of the Columbia River Highway on to Portland and down to Astoria, Oregon.

The assembly at Olympia, Washington, was well attended and the report of the District Superintendent, Brother Bates, showed a healthy increase in membership. It is generally conceded that Dr. J. E. Bates has done a great work on the North Pacific District during the last seven years. We have no doubt but what his successor, Rev. E. E. Martin, will also have a very fruitful ministry in this attractive but difficult field.

On our way to the Northwest Assembly at Spokane we spent a night with friends on Vashon Island near Seattle. Here great quantities of berries of all sorts are raised and it would seem that this year's crop is going to be an abundant one. Leaving Seattle, we drove through the glorious Cascade Mountains via the Stevens Pass. While these mountains are not so high as some of the Rockies, they surpass the latter in spectacular grandeur and in June the streams are full of rushing waters fed by the melting snows. When one reaches the snow line he will find the source of many of these streams as they come tumbling down the steep declivities to join the larger streams below. After reaching the summit and going down the eastern slope of the Cascades on this particular road, the highway follows the tumultuous Wenatchee River as it rushes on its wild and reckless course toward the more peaceful Columbia River.

We have never attended a more harmonious and blessed assembly than that which convened at First Church in Spokane. The reports of the pastors were interesting and the spiritual tide ran high. On leaving Spokane we drove on to Nampa, Idaho, through Lewiston and Payette, over a very crooked and mountainous road. Over all this country God has spread His mantle of beauty and man has done wonders in building a highway through the most difficult topography. The drive from Grainger, Idaho, to White Bird is one never to be forgotten. This stretch of road exhibits a remarkable piece of engineering embracing a fifteen-mile stretch of switch-backs from a high elevation to the bottom of the valley, at a grade of no more than five per cent.

The Idaho-Oregon Assembly convened in the auditorium of Northwest Nazarene College, which was indeed an ideal place for this large gathering of people. The reports showed a substantial growth and the people of this district are encouraged to press on.

On our way to the Colorado Assembly

A classic book on soul saving and evangelism is A. Paget Wilkes' THE DYNAMIC OF SERVICE. We have just imported twenty-five copies of this matchless book. We know that many of our preachers do not have a copy and they should have one. It is a most thorough discussion of soul saving. The material is organized in an admirable manner. The contents of the book are particularly adaptable for use in sermon building. It is a volume that any preacher will prize. Chapter titles are as follows: The Dynamic of a Commission, Diagnosis of Man: The Desires, The Understanding, The Will, Ministry and Witness, The Commission, The Sense of Need, The Sense of Sin, The Minimum of Truth, The Minimum of Works, Salvation, Idolatry, Ensamples. 310 pages. The price is \$1.50, and it's worth many times that amount.

we passed through Salt Lake City and on east over Highway 40, through northern Utah and on to Kremling, Colorado and then south to Walcott over State Road No. 11. This road follows for a good part of its length the gorge of the red and angry Colorado River. It is a narrow and crooked road but very picturesque. The drive from Wolcott to Leadville, Colorado, takes you over the Tennessee Pass up to an elevation at Leadville, of 10,200 feet. Here we stopped over night. Leadville is beautiful for situation, with dozens of snow-capped peaks surrounding it, but the city seems to be given over to sin and squalor, with literally scores of saloons and other drinking places. It would seem that here we should have a good and active Church of the Nazarene.

We shall not soon forget the assembly at Canon City. A host of Nazarenes and friends met in the high school building and here for a number of days could be heard the voice of prayer and the songs of praise. The assembly was largely attended and it seems that there is a determination on the part of the District Superintendent, pastors and laymen to press on to greater victories than in the past.

In all four assemblies we were loyally received and were accorded every kindness. Our bookstands were liberally patronized and as usual we enjoyed our fellowship with Dr. J. B. Chapman, the presiding General Superintendent, the District Superintendents, pastors and people. Our new song book, "Songs of Victorious Faith," was used in all of the assemblies and two thousand cloth bound copies were sold. We still can hear the people singing:

It fills and it thrills and the tempest it stills,

*The wonderful love of Jesus;
The shadows depart when into my heart
Comes the wonderful love of Jesus.*

HALDOR LILLENAS.

Louisiana District

The blessings of the Lord have been ours in this field of labor. He has been giving the outpourings of the Holy Spirit in many different places on the district. Rev. Otho and Billie Schwab recently held a fine revival for Rev. Mrs. L. J. Coco at Marksville, La., which resulted in the reception of eighteen fine new members. Rev. Ed N. LeJune has taken several groups of members into the Lake Charles church this year.

The Dillinghams have baptized fourteen and received twenty-seven into the church. They have just been elected to the pastorate for their seventh year of continual service with this fine people. We worship God here at Shreveport in a nice brick church, with a very small indebtedness, much to the credit of these splendid leaders in the hosts of the Lord. We were with Pastor Lege, at New Orleans last week for two services. We baptized six and there were fourteen seekers in the two services, with some praying through.

The last report from Rev. H. T. Isgitt indicated he was in a revival at his church at Natchitoches. He had just closed a successful meeting at Blanchard. That makes the second revival for Blan-

chard this year and they are soon to start another one so we are informed by Rev. T. E. Lawrence the pastor. Our church at Ellis enjoyed a good revival recently held by Rev. Walter Paterson of Bethany, Oklahoma. Rev. J. F. Ham, Pastor at Vivian, is nearing the completion of a nice new church building at Pine Island. The aim is to have no indebtedness when the job is done.

Our district is soon to enjoy the use of a new tent, which is largely made possible by friends of other days and the sacrifices of our own struggling people. May God bless both groups. We need several more tents for this great and needy field.

B. F. NEELY, *District Superintendent.*

Pacific Southwest Assembly (Mexican)

Much prayer had been offered for the blessings of God on the assembly. It was obvious that the Lord would have to help in a special way if our people could attend, as many have been without work and finances have been very difficult. The Lord did help and we had the best assembly in the history of the work. Dr. Williams, our General Superintendent, presided as only he can. He was able to be with us only a part of the time but his presence and messages were a great blessing and inspiration to all.

The marked features of the assembly were the perfect harmony, making it easy to attend to the business, the large number of young people applying for license to preach, and the marvelous presence of the Holy Spirit in all the services. Several were saved at the first service, Rev. Carlos Miller being the evangelist. We now have in our Border Mexican work twenty-nine licensed and ordained preachers and every one is active in some part of the work. We do not license them unless we are sure they are called of God and willing to work. The pastors' reports showed the greatest increase in members and in the amount of money paid into the church by the natives that we have ever had. The spiritual condition of the

district is accordingly the best we have ever known it to be.

The work of the N.Y.P.S. is worthy of special mention. Rev. Helario Pena, the District President, is a young man filled with the Spirit and a gifted leader. Their monthly meetings are times of wonderful blessings and souls are saved in almost all of them.

Our W.M.S. has also been a great blessing to us. Sister Rafael Orosco the newly elected President, has begun with energy and efficiency.

We are starting a tent meeting in Pomona Sunday, sponsored by the young people, Rev. Carlos Stopani being in charge there. Please pray that the Lord will continue blessing the work.

E. Y. DAVIS, *Superintendent.*

Alabama District N.Y.P.S. Rally

The Alabama District N.Y.P.S. Rally was held Friday, June 7, 1935, in Birmingham with the First Church of the Nazarene as host. Most of the societies on the district were represented and the attendance was larger than any previous rally. District President Travis Johnson had his program well planned and developed. The theme of the convention was "Spiritual Victory." Some of the speeches given were "How to Build a Successful N.Y.P.S.," "Some Do's and Don'ts," "Spiritual Victory," "Justification," "Sanctification," and others which were just as inspirational. President Johnson was interviewed concerning the growth of the Alabama District N.Y.P.S. and papers were sold giving the history of named topic.

The speeches, special music, singing and testimonies were a blessing and inspiration to all and the presence of God was felt throughout the day. The rally closed with a great evangelistic service in the evening with Rev. J. A. Manasco of Nauvoo, who is holding a revival for Rev. M. L. Garrett, Pastor of the First Church of the Nazarene.

JUANITA EASTIS, *District Secretary.*

A New Volume of Illustrations

BEST MODERN ILLUSTRATIONS

Another book of illustrations—2,522 of them to be exact—by G. B. F. Hallock, D. D. This book has just come from the press. It contains an entirely new collection of choice anecdotes, incidents, experiences, legends, suggestions from art, invention, travel and exploration, and other gems for illustrative use by preachers and all platform speakers. There are no illustrations in this volume that have been used in previous books by this compiler.

This new volume has 413 pages; 2,522 illustrations and sixteen pages of carefully classified index.

Price \$3.00, postpaid

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Bresee College Commencement

The Thirtieth Annual Commencement of Bresee College was held May 23-26 at Hutchinson, Kansas. The class program and Fine Arts recitals were held in the college auditorium. The closing services of the Commencement were held in the First Church of the Nazarene.

The character of the work done throughout the year revealed careful planning and good organization on the part of Vice President Aller and the department heads in charge of the work. The expressions of confidence and loyalty to the work of the institution were many and came spontaneously from our people throughout the zone who were in attendance.

Our commencement speakers were of high order and brought to our graduates, with definite emphasis, the spiritual ideals so generously fostered by Christian education. Rev. E. E. Hale, Superintendent of the Kansas City District, delivered the baccalaureate address. Dr. Orval J. Nease, pastor of the First Church of the Nazarene, Detroit, Michigan, was the commencement speaker and delivered a stirring address on "New Worlds to Conquer."

Following the commencement address several awards were announced and the diplomas presented. Vice President Aller, who was also dean of our Junior College, announced that Mr. Stanley Abbott of Sylvia, Kansas had received the highest honor points for the year in the college department. Mr. Kenneth Ball, son of Rev. R. S. Ball, Pastor First Church Hutchinson, received the college scholarship. Mr. John Dunbar, Eureka, Kans., and Miss Oletha Balsmeier, Hutchinson, received citizenship awards as representatives of the high school graduating class. Miss Edith Neuhauser of Hutchinson received the senior scholarship.

This school year closed with the blessings of the Lord upon us and a greater desire to carry forward the work of Christian education. It is ever our purpose

to promote the cause of holiness as set forth by the Church of the Nazarene and to do our part in training spiritual leaders both lay and ministerial, for the cause of Christ and the church.

The Board of Trustees of Bresee College have extended a year's leave of absence to President S. T. Ludwig for the purpose of completing his graduate study at the University of Kansas.

Professor A. R. Aller, dean of the Junior College, was elected to the position of vice president and will assume the administrative duties during the coming school year.

H. R. GARDINER, *Secretary*
Board of Trustees.

Florida District

We continue to push the battle in the Crusade for Souls on the Florida District. After wife and son Penon carried on a campaign at Sanford, Fla., we organized with a small but fine class; had forty-one in Sunday school the last Sunday of the meeting, also a good start in the N.Y.P.S. We secured a good location and soon should have a large class in the center of the great celery raising center.

We are now completing a campaign started some time ago by Rev. W. E. Melton and Professor Clyde Rogers at Punta Gorda, Fla., a city on the west coast. They succeeded in getting a fine location down town in a vacant theater building. Rev. O. H. Ferdon, our pastor at Arcadia, came in and had several to pray through at the altar. We hope to organize in the next few days. I might also state that Brother and Sister Dismukes moved in from Tampa and opened the way for the campaign here.

Some splendid revivals are being had over the district. Brother R. J. Rogers with his tent conducted a fine meeting at Bartow, having thirteen to get victory at the altar and thirteen to join the church. He is now conducting a tent meeting at Bowling Green. Rev. Viva C.

Crawford is conducting another meeting in the district tent at Bartow, just getting started. Rev. C. E. Pendry, pastor of Central Church, Miami, conducted a very successful tent meeting with his church in Northwest Miami. Almost all of our pastors are reporting splendid services both evangelistic and otherwise.

Rev. James A. Brown, our pastor at Gainesville, is ready to dedicate a new church building June 30, also a parsonage. This is nothing less than a modern miracle. One year ago we organized in Gainesville with thirty-three members, with no property except a rented garage; today we have two lots next to a corner, a parsonage and newly erected church building in two blocks of the courthouse square. When we pray and work the dear Lord gives the increase. Gainesville has the state university for boys and is a great opportunity for us Nazarenes.

Just before our last assembly we organized a class at Uleta where Brother B. E. Wheeler was preaching in a community building, but in organizing we were ordered to vacate. Brother Wheeler secured an old, deserted district tent, patched it up and moved in. Necessity demanded a building, a lot was donated, work on a building began, by faith and paying cash as they went. On Sunday, July 21, I am to dedicate a nice church building there free from debt. Upon this rock I build my church and the gates of hell shall not prevail against it.

Rev. and Mrs. Earl W. Vennum, both elders, and our successful pastors at Ft. Myers, have resigned their pastorate and entered the evangelistic field. They are both products of our own colleges, Spirit-filled and will give any church, none excepted, a splendid revival. Rev. Riley, pastor of the Hoople Church, Brooklyn, New York, for nineteen years has accepted the pastorate of our church St. Petersburg, Fla., following Mrs. Craig who has done a splendid work in that great tourist city, where ninety thousand tourists registered last year.

The W.M.S. and the churches have paid to the General Budget in six months \$1,008, our apportionment being \$1,100. This just proves what can be done.

Every department of our church on this district is pressing forward with a greater vision all the while. We are Crusading for Souls. The doors continue to open as fast as we can enter them, surely this is our time to strike in Florida.

J. E. REDMON, *District Superintendent.*

Sunshine Choruses

By Holland London and Haldor Lillenas



This new book of choruses and songs has met with instant favor. The book is designed for use in Sunday schools and revivals, but particularly for Daily Vacation Bible schools. Aside from the many new and attractive choruses, we have included a few of the best gospel songs and some of the best standard hymns.

The book is bound in attractive covers and the prices are as follows:

One copy, 25 cents, postpaid; twelve copies, postpaid, \$2.40; twenty-five or more copies, 15 cents each (postage extra)

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DEATHS

Snow—Rev. Orville L. Snow was born at Red Wing, Minn., March 22, 1858, and departed this life on May 16, 1935, at Pasadena, Calif. He was for fifty years in the active ministry. About the year 1900 he was ordained an elder in the Methodist Episcopal Church by Bishop Joyce, in which denomination he labored faithfully as pastor and evangelist until the year 1923, when he united with the Church of the Nazarene at Ontario, Calif., under Pastor C. E. Cornell. Brother Snow received the experience of entire sanctification in the early eighties

and was a staunch advocate of the blessing all through his Christian life. He had four living brothers at the time of his death, a devoted wife, Mrs. Elizabeth Snow, and scores of fine friends who mourn their loss. Funeral services were conducted from the Bresee Avenue Church of the Nazarene in Pasadena by the writer, assisted by Rev. Ralph Gray of Ontario. Interment was made in the Mountain View Cemetery.—R. J. Plumb, Pastor.

WALTER—Rev. Samuel B. Walter was born in Orrville, Ohio, September 13, 1845, and departed this life April 30, 1935, at Wichita Falls, Texas. In 1869 he was united in marriage to Miss Minerva Winkler, and to this union two children were born, both of whom are living: Mrs. J. J. Simon, and C. B. Walter of Detroit, Mich. Brother Walter was converted when but a youth, and sanctified as a young man. For many years he was a member of the Methodist Church, but coming to Wichita Falls he united with the Church of the Nazarene some twenty years ago. He was ordained an elder at the Abilene District Assembly in 1925. He was a faithful and loyal church member, and an inspiration to all who knew him. Funeral services were conducted by his pastor, and his body laid to rest in Riverside Cemetery of this city.—J. P. Ingle, Pastor.

GIVENS—Melvin Givens was born near Wichita Falls, Texas, October 2, 1924, and departed this life April 26, 1935. He was converted and sanctified in December, 1934, and immediately united with the Church of the Nazarene. He lived a beautiful, consistent life from then until the time of his death. He leaves to mourn his departure his father and mother, two sisters, and many other relatives and friends. Funeral services were conducted in the Church of the Nazarene by the pastor, Rev. J. P. Ingle.—His Pastor.

Stubblefield—Frances Stubblefield, better known as Mother Stubblefield, was born in Trig County, Ky., December 24, 1850, and departed this life May 2, 1935, at Stewart, Tenn. On June 2, 1878 she was united in marriage to Dallis Stubblefield. To this union were born nine children, five of whom survive her: George of Bear Spring, Tenn.; Jonnie of Hobart, Ind.; Mrs. Carrie Warfield of Collinsville, Ill.; Dallis of Jackson, Tenn.; and Mrs. Amanda Garsner of Stribling, Tenn. She was converted at an early age, and a few years later was gloriously sanctified. She was one of the first to join the Church of the Nazarene in her home community. She was loved and respected by everyone, regardless of name or sect. Funeral services were conducted at the Church of the Nazarene, with Rev. S. A. Jones officiating, and interment was made in the Stewart Cemetery.

Hornbake—Mrs. Isabel Ackinclose Hornbake was born in Roscoe, Pa., February 5, 1894, and departed this life May 21, 1935, at her home in California, Pa. She united with the Church of the Nazarene of California, Pa., in 1932, and was an active member until her death. She is survived by her step-mother, Mrs. Madeline Ackinclose, of Roscoe, Pa.; her husband, Earl R. Hornbake; three children, Marion, Jean, and Earl Rodney, Jr., at home; a brother, Ralph Ackinclose of Fayette City, Pa.; a sister, Mrs. Mary Jane Smith of Blawnox, and a number of half-brothers and sisters. Funeral services were conducted at her home by her pastor, assisted by Rev. Paul Andree of Monongahela, Pa., Dr. T. G. Hicks of California, and Russell and Leona Metcalfe of Lansing, Mich.—M. Estes Haney, Pastor.

Johnson—Wm. M. Johnson was born in Fountain City, Tenn., March 21, 1852, and departed this life at Pontiac, Ill., on May 16, 1935. In 1883 he was married to Miss Jane E. Locket, to which union were born eight children. He was preceded in death by his wife, a daughter and one son. He is survived by the following children: Talbert of Ashley, Mich.; Joseph of Flanagan; Matt of Pontiac, Ill.; Mrs. Daisey Thompson of Bloomington; Mrs. Cora Bromley of Pontiac, and Mrs. Emma Parr of St. Louis,

Mo.; also by a brother, James Johnson, of Clinton, Tenn.; thirty-one grandchildren, and thirty-four great-grandchildren. He was a charter member of the Pontiac Church of the Nazarene. Funeral services were conducted from the Church of the Nazarene, with the pastor officiating, assisted by Rev. Della B. Stretch and Rev. G. D. Urschel. Interment was made in the South Side Cemetery.—O. E. Nelson, Pastor.

Heppell—Mrs. Sylvia Anah Wright Heppell was born in Dresden, Ontario, in 1877, and passed to her reward in Cloverdale, B. C., on May 3, 1935. In 1897 she was united in marriage to John T. Heppell of Edwell, Alberta, to which union were born five sons and one daughter: Rev. C. W. Heppell of Bowden, Alberta; Cecil, Lester and Leslie of Cloverdale; Theodore and Mrs. Percy F. Jones of Abbotsford. She was a very active worker in the church. She was a charter member of the Church of the Nazarene in Cloverdale, and was also instrumental in forming the church at Abbotsford. Funeral services were conducted May 7, with Rev. R. E. Lawrence in charge, and Rev. and Mrs. C. W. Bartram singing "Lights of Home." Besides the above mentioned children she leaves to mourn her departure her husband, John T. Heppell; two brothers, Rev. J. W. Wright of Rimby, Alberta, George R. Wright, pastor of Main St. Mission, Vancouver; four sisters, Mrs. C. W. Watkins, Mrs. L. Kern Pegg, Mrs. Lillian Raines of Vancouver and Mrs. Gordon Allan of Nelson, B. C.; and three grandchildren.—John T. Heppell.

Alexander—Clara Sue Alexander, infant daughter of Mr. and Mrs. Velson Alexander, went to live with Jesus on June 16, 1935. Funeral services were conducted by Rev. H. J. Eason, pastor of the Bethel Church of the Nazarene, Lyons, Ga. Interment was made in the family lot at Hardens Chapel M. E. Church Cemetery.—Mrs. W. L. Duncan, Grandmother.

Clay—T. J. Clay was born in Lafayette, Ala., December 9, 1845, and departed this life April 23, 1935. He moved to Henderson, Texas, in 1852. On March 4, 1872, he was united in marriage to Mary F. Houghton, and to this union were born one daughter and two sons. His wife died November 6, 1880, and in 1883 he was married to Mrs. Mollie V. Mallett. He was converted and united with the church at the age of twenty. He was loyal to his church and to his country. He was a Confederate soldier. His daughter, Mrs. P. P. Guinn, departed this life January 23, 1932. He is survived by his wife, two sons, J. T. Clay of Dunn, Texas; W.

P. Clay of Snyder, Texas; one brother J. G. Clay of Vealmore, Texas; twelve grandchildren, and a host of friends.—A friend and neighbor, J. B. Chapman

ANNOUNCEMENTS

RECOMMENDATION—Rev. Miss Margie Jackson and Miss Margie Agnew are forming an evangelistic party known as the Jackson-Agnew Evangelistic Party. Both of these are fine young ladies and deeply spiritual. They both preach, sing, play various instruments, sing specials, good chalk-artists, give special time to Sunday school, N.Y.P.S. and children's work. I believe that these young women will hold a good revival in any of our churches. Give them a call; their address is 521 East 7th St., Lexington, Ky.—L. T. Wells, Superintendent Kentucky-West Virginia District.

NOTICE—This is to certify that Rev. Roy E. Swim, 1806 West 41st St., Kansas City, Mo., and pastor of Trinity Church, Kansas City, Mo., has been appointed as District Secretary, Kansas City District, to fill out the unexpired time of Rev. C. H. Wiman, who sails July 6 under appointment as a missionary to Peru.—Edwin E. Hale, District Superintendent.

RECOMMENDATION—Mr. Harlan Trowbridge has slated up a number of meetings as song evangelist, and is anxious to be kept busy in this field. He is a good, special singer and song leader. He is humble and sweet in spirit, and willing to work anywhere for freewill offerings and entertainment. I believe he will be a blessing in any church to which he is called. His address is 936 Oak St., Danville, Ill.—W. S. Purinton, Pastor First Church, Danville.

NOTICE—This is to certify that Miss Edith Lantz has been appointed as a member of the District Church School Board, Kansas City District, filling a vacancy made by the resignation of Rev. C. H. Wiman, who sails in July as a missionary to Peru.—Edwin E. Hale, Superintendent, Kansas City District.

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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RECOMMENDATION—We announce with pleasure that Rev. and Mrs. O. J. Hoag, now pastors at Chanute, Kansas, are entering the evangelistic field. Brother Hoag has had eight years in pastoral and evangelistic work, and is a graduate of Bethany-Peniel College. Mrs. Hoag (nee Zella Webber), a graduate of Pasadena College, has had experience in both fields. They are qualified to do good work in the Sunday school, and with young people and children. They have gifts and graces which will make them two of our best evangelists. They are making up their slate now. Address them at 618 N. Washington, Chanute, Kansas.—Edwin E. Hale, Superintendent Kansas City, District.

WEDDING BELLS

Mr. H. Malcolm Burgess and Miss Fern May Barnard, both of Cambridge, Mass., were united in marriage, June 3, at the First Church of the Nazarene, Cambridge. Mr. Burgess has accepted the pastorate of the church in Springhill, N. S.

Mr. Victor W. Parker, a former student of Trevecca College, and son of Rev. and Mrs. Wilbur H. Parker, and Miss Elsie Caddell, both of Charlotte, North Carolina, were united in marriage at the First Church of the Nazarene of Charlotte, on Sunday morning, June 9, with the father of the groom officiating.

Miss Eunice Martin and Mr. Woodrow Thompson, both of Columbia, South Carolina, were united in marriage at the Church of the Nazarene, on Easter Sunday, with the pastor, Rev. C. M. Keely officiating.

NOTICE—I have closed my work in the Pawtucket pastorate, and am free to help out along the line of pulpit supply; shall be glad to hear from any churches along that line. Address, 12 French St., Pawtucket, R. I. Phone, Perry 2926.—Rev. Lura Horton Ingler.

PRAYER IS REQUESTED by a man in Minnesota for two grievous bodily afflictions and soul help, also for the salvation of his boy and girl who live in open sin; by a sister in New York City for her son and family who have recently lost their baby boy; by a mother in New Mexico for herself and for her children; by a brother in Maine that his wife may be healed, if it be the Lord's will, so that she may be of more service to God; by a sister in Utah that God will touch her body and heal her, also help her spiritually, and save her children; for Brother Harry Sorensen of Minot, North Dakota, who recently had his left arm crushed in some machinery, which necessitated its amputation, and he is now in the hospital.

CAMPMEETING NOTICES

July 18 to 28. Second Annual Camp Northwest Oklahoma Holiness Association Laverne, Okla. Workers: Rev. E. G. Theus, evangelist; Professor L. C. Messer, singer. Rev. O. P. Blackwell, President of Association, Laverne, Okla. George P. Baker, Secretary, Follette, Texas.

August 11 to 25. Ithiel Falls Campmeeting Association, Ithiel Falls, Johnson, Vermont. Workers: J. Glenn Gould, Chas. P. Hogle, E.N.C. Quartet; Mrs. Henry Stebbins, Pianist. Young people between the ages of 14 and 20 desiring free entertainment will be required to pay a registration fee of \$2.00. Rev. Arthur Savage, dean of boys; Miss Martha Haselton, dean of girls. For information write John W. Poole, Secretary, 19 Vernon St., Keene, N. H.

August 20 to September 1. Tri-County Holiness Association, Keokuk, Iowa (Kilbourne Park). Workers: Rev. and Mrs. Paul Coleman, Rev. and Mrs. Noble Price. For information write Mrs. F. A. Oilar, 1027 Timea St., Keokuk, Iowa.

August 22 to September 1. 24th Annual Camp Hopkins Holiness Association, one and one-half miles north of Hopkins, Allegan Co., Mich. Workers: Rev. Elmer McKay and Rev. John Thomas, evangelists; Rev. E. E. Patzsch, singer; Mr. F. Burge, pianist; Mrs. Grace Lawrence and Miss Ilene Winegard, young people's workers; Mrs. Leo Supernoi, missionary speaker. For information write Dr. J. O. Scott, Secretary, 502 Kendall, Grand Rapids, Mich.

CAMPMEETING CALENDAR

July 7 to 21. Holiness Camp, Greenville, Tenn. Workers: Perry Rood, Carmon Sloan, M. M. Mills. Write T. M. Cox, Secretary, Greenville, Tenn.

July 10 to 21. Ozark Camp, Joplin, Mo. Workers: Lee L. Hamric, E. E. Hale; Sunday School Institute, with E. G. Blystone, Mrs. E. E. Hale, L. A. Reed, W. H. South. Write Ira F. Stevens, 1201 Central Ave., Joplin, Mo.

July 11 to 21. Bethany-Peniel Camp, Bethany, Okla. Workers: Howard W. Jerrett, W. A. Eckel and Wife, W. A. Carter, J. W. Short, A. K. Bracken, H. B. Macrory, Prof. Walter Hildie. For information write B. M. Hall, Bethany, Okla.

July 12 to 21. Smith Mills Camp, Smith Mills, No. Dartmouth, Mass. Workers: O. C. Mingleford, Stella B. Crooks, E. E. Patzsch, Reita Rundlett, Tom M. Brown. Write Miss Annie M. Cunningham, Secretary, 88 Liberty St., New Bedford, Mass.

July 14 to 28. Mt. Shasta, Calif. Interdenominational Camp. Workers: Roy L. Hollenback, John Connor, D. H. Scott, John Birch, Mrs. E. H. Birch. Write John Rule, Mt. Shasta, Calif.

July 18 to 28. District Annual Provincial Nazarene Camp, Red Deer, Alberta. Rev. W. M. McGuire of Toronto, Ontario, special evangelist. Write D. A. Prescott, Red Deer, Alberta.

July 18 to 28. Ohio District Nazarene Camp, Morse Road, Columbus, Ohio. Workers: R. T. Williams, Bona Fleming, John E. Moore, Joy and Mary Latham, C. A. Gibson. Write W. R. Gilley, Secretary, 2976 Cleveland Ave., Columbus, O.

July 18 to 28. State Campmeeting, Waco, Texas. Workers: H. N. Dickerson, special evangelist, with preachers and singers of Abilene and San Antonio Districts assisting. Write, J. E. Threadgill, 602 South 11th St., Waco, Texas.

July 18 to 28. Grand View Camp, Brooktondale, N. Y. Workers: Raymond Browning, Frank Smith, Mrs. Hawk, Mrs. Frye. Write Roy H. Cantrell, 37 Clark St., Binghamton, N. Y.

July 18 to 28. Indian Lake (Vicksburg), Mich. Workers: T. M. Anderson, H. V. Miller, B. D. Sutton. All day meeting on Campground on July 4. Write V. L. Ward, Vicksburg, Mich.

July 18 to 28. Tilden, Ill. Holiness Camp Ass'n. Workers: J. A. McNatt, J. W. Carter, Hilman Barnard. Write Ardell Rees, Tilden, Ill.

July 18 to 28. Adrian, Ga. Nazarene Camp. Workers: H. H. Hooker, Elbert Shelton, Nazarene Quartet, and pastors of district. Write Mrs. Odessa Holmes, 211 Columbia St., Dublin, Ga.

July 19 to 28. Buckingham County, Va. Interdenominational. Workers: R. E. and Mrs. Dobie, Sallie Walker, and others. Write A. C. Garnett, Jr., Buckingham, C. H., Va.

July 19 to 28. Park Lane, Va. In Greater Capital City area. Dr. A. O. Henricks, evangelist. Write Camp Manager, 190 Lee Highway, Clarendon, Va.

July 19 to 28. Holiness Camp, West Union, Ohio. Workers: E. A. Keaton, Burl Sparks, Miss Mildred Ferneau. Write C. P. Smales, 605 West 4th St., Manchester, Ohio.

Dr. J. B. Chapman's New Book Camp Meeting Sermons



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The Crisis of Sanctification	The Second Coming of Christ
Entire Sanctification	The Cost of Rejection

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July 19 to 29. Douglas, Mass. Workers: J. W. Goodwin, C. B. Fugett, G. D. Riley, John Riley, Miss Edith Cove, Arthur W. Gould, Write N. J. Raison, Secretary, 43 Colby St., Bradford, Mass.

July 19 to 29. Sebring, Ohio. Workers: Joseph H. Smith, Andrew Johnson, N. B. Vandall, Janie Bradford, Mrs. E. J. Leonard. Write, R. L. Bush, Box 45, Sebring, Ohio.

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

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

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

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

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

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

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

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

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

August 1 to 11. Holiness Ass'n Camp, Interdenominational, Alphin Grove, six miles south and 1½ miles west of Palco, Kansas. Workers: Glenn Griffith, A. L. Crane and wife. Write Leo Veatch, Palco, Kansas.

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

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

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

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

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

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

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

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

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

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

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

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

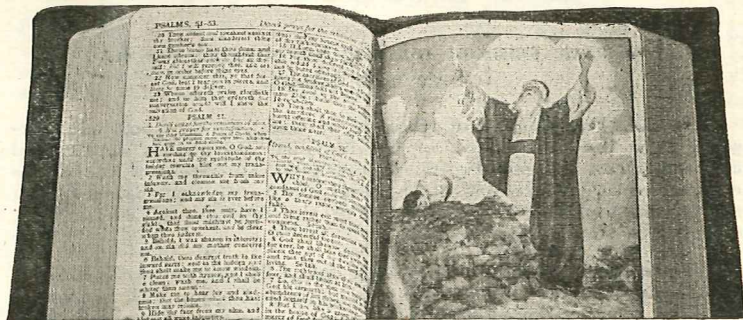
August 15 to 25. Holiness Ass'n. Camp, Beulah Park, Wichita, Kansas. Workers: David E. Wilson, John W. Goodwin, W. C. McIntyre, B. D. Sutton and Wife, Mrs. S. P. Nash. For information write Rev. Jesse Uhler, Secretary, Clearwater, Kansas.

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

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

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

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



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diligently what time the star appeared.

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

life.

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

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

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

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

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

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

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

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Preacher!

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Manitoba-Saskatchewan—At Regina, Sask., July 10 to 14. Rev. Abner Olson, Pastor, care 1545 Rae Street. Assembly to be held at grounds of Regina Exhibition Association. General Superintendent Chapman.

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

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

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

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

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

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

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

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

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

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With every book listed at 25c you may select any 10c booklet and we shall include it with our compliments; with every 50c book you may include two 10c booklets and with every \$1.00 book we shall send free of charge one 25c and one 10c book.

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After Holiness, What? By T. M. Anderson. Sound advice and safe counsel for those who have just entered into the experience of holiness, also very helpful to those who are older in the sanctified life. **1.00**

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FOREVER THE SAME

"Jesus Christ, the same yesterday, today and forever" (Heb. 13:8).

Lon R. Woodrum*

AS one studies the history of Israel he grows conscious of a constant change in that famous nation. First they were a wandering band of ex-slaves, then a permanent empire with their capital at Jerusalem. Finally came the destruction of their proud city and their exile to the ends of the earth. Their first form of government was a divine dictatorship under Moses. The judges followed, then the kings. Under Solomon their kingdom became a sort of theocracy. Today they are without a flag. Israel, from whence sprang Christ, has changed, but the Christ has not changed.

The Church which arose from Christ's teachings has undergone many changes. From a handful of Christian communists the institution has risen until its shadow has touched the islands of the sea. The visible Church has had, and still has, various forms of government, theologies and doctrines. The Church has been persecutor and persecuted, rich and poor, proud and humble. Numbered among her leaders are Francis of Assissi, Martin Luther, Wesley and Knox . . . men with diversified doctrines. The Church has had its changes but the Christ who founded it has not changed.

How is it that Christ is still the same? In the first place His life is unchanged. Behold the Man! There He still stands as He did before the Judean world. If through the long centuries there had arisen a single person who had lived a better life, then would Christ have been changed—changed from an unequaled to

a secondary example. But the centuries have failed to produce a better, yea, they have failed to produce one remotely equal to Him. He has not changed! There He stands, unshaken, unmatched, challenging two billion people today to come up to His high plane. And among the two billion not one dares lift his head and say, "I am His equal!" Behold the Man! Forever the same!

His principles are unchanged. His glorious teachings are no more superseded now, than when they fell from His lips. Unimproved stands His Magna Charta of morality, "Thou shalt love the Lord thy God with all thy heart . . . and thy neighbour as thyself!" His Sermon on the Mount stands unmatched by any other message. Had there ever been heard another teaching greater than His, His teachings would have been changed. But the ages cannot reveal any principles that can stand before His! He is the Truth! Forever the same.

His power to save humanity remains unchanged. His ability to redeem a Magdalene in an ancient world still raises Magdalenes in this modern world. If from the field of physiology or psychology, or from any other realm, there could come a power to save a guilty sinner as deeply as Christ saves him, then would Christ be changed to a common savior. But there is no such power elsewhere! He is the Savior, still lifting men from moral and spiritual ruin and putting songs in their mouths. Behold the Redeemer! Forever the same!

*Evangelist, Kansas City, Mo.