

*Daddy N. C. C.*

# HERALD <sup>of</sup> HOLINESS



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## The Higher Life

**P**ERHAPS the greatest indictment to be brought against the modern holiness church is the curse of average living. We are content to live on a plane generally acceptable to our leaders and quite well in keeping with the requirements of our standards. We are satisfied to be just as good as others of our group. But is such a life acceptable to God, and is it in keeping with a profession of the Spirit-filled life? Are we not to realize that there are minimum stages of the life of holiness, but beyond us there are vast unexplored planes and unreached territory which is ours for the conquering? We are challenged to a higher life. How much higher? To begin with, at least somewhat higher than the present state of life and higher than the average life about us. To continue, a higher life through progressive exploration of spiritual realms, reaching new heights of spiritual attainment and vision, sounding deeper depths of the knowledge and love of God. A continuous higher life where we are possessed with a wholesome dissatisfaction with present attainments and are ever reaching for higher and better things in Christ Jesus.

The higher our spiritual attainments the greater avenue of blessing we will provide God. To those who live the higher life will be opened the secrets of God's will, fountains of spiritual blessing, and the energies of the indwelling Spirit. Within the life of the person will be found more and more of the likeness of God, the vast areas of his personality will be brought more perfectly under the domination of the Holy Spirit, his soul will be enriched through fellowship with God and he will enjoy an ever-increasing romance in Christian life and service. This higher life belongs to those who dare to venture beyond the realm of average living; to those who follow the urge to explore new fields of experience and fellowship with God.—D. S. C.

# HERALD OF HOLINESS

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## THE EXPANDING LIFE

*Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people (Isaiah 62:10).*

NOTHING his thoughts with beautiful symbolism, the prophet calls the people to the fullness of God's grace. They are to press through the gates into God's great open country. They are to push beyond the narrow limitations of their former dwelling places. They are to seize upon life's opportunities and prove themselves worthy of the divine calling. But the prophet calls them also to definite duty and privilege. This life in grace is to be lived for others. The divine blessing bestowed upon them is to anoint them for service as leaders—they are to prepare the way of the people. Then, again, this life is purposive—they are to cast up the highway over which those who follow may travel with ease and safety. It is a life of labor and toil, for they must gather out the obstructing stones which would retard the progress of the oncoming hosts. And, finally, it is a triumphant life, for they are to lift up the standard around which the holy people shall rally, in preparation for spiritual conquests.

Life in God is expansive and limitless. Growth and development are essential to it. But, properly understood, this life involves at once the suffering of relinquishment and the glory of achievement. As the walls of Jerusalem protected its inhabitants from invading armies, so also it shut them off from their fields and flocks. Its gates, closed against the enemy in times of war, must be opened in times of peace if the people were to subsist upon the produce of the fields. They were, therefore, at once a blessing and a hindrance. This is true of all the protective influences of life, whether physical or spiritual. They serve a necessary purpose up to a certain limit—beyond that they retard and hinder development. The overcarefulness of parents sometimes results in the arrested

development of their children. Strong men are made by braving life's dangers and attempting the apparently impossible. Here lies the secret of success in the lives of our youth. They have the courage to brave the hardships of life, to overcome its handicaps and to press on to glorious success.

IT is just here that we begin to discover the true philosophy of the Christian life—that sorrow and joy are joined together, that suffering must precede glory. This is brought out most clearly in the life of our Lord. In Him the sorrow and the joy, the sufferings and the glory blended with strange admixture. His disciples failed to grasp its significance until He gave it voice on the day of His resurrection. Two sad and lonely disciples were joined by a Stranger as they journeyed from Jerusalem to Emmaus. No doubt they had been witnesses to the amazing crime of men in the crucifixion of Christ. They had perhaps heard the clang of the hammer and had seen the pallor steal over the face of the Holy One. They had come away sunken in grief and despair. They had hoped for glory, but instead had found only disappointment and humiliation. The Stranger reproved them mildly for their failure to understand the true philosophy of life—that the way to glory must ever be through suffering. Their hope of glory had been in part ethical and in part political; they had never thought of glory coming over the route of humiliation and shame. To them the Stranger said, "Ought not Christ to have suffered these things and to have entered into his glory?" He is not here speaking of the glory of heaven, but the glory of triumphant suffering. He is speaking of that glory of which Peter wrote years later, when he referred to the sufferings of Christ and the glory which should follow.

A close study of the life of our Lord reveals the fact that He faced the cross, not with a sense of horror but with a secret rapture. It was to Him a matter of infinite gain. Once the battle was fought in the Garden of Gethsemane, there was a glory which crowned His sufferings. Herod could not understand His fortitude and peace. But He looked beyond the sufferings, seeing in them but a bursting of the narrow limitations of His earthly life in order to the more excellent glory of the Spirit. In enduring the cross, He never lost sight of the joy that was set before Him. He went to the cross with joy pulsing at His very heart, and a full knowledge of the great glory, veiled only for a moment by His suffering. The pictures of Christ given to us by the artists of the Middle Ages are not therefore true to life. They saw nothing but unrelieved agony, and so portrayed that face that the shadows of grief neutralized its light of joy. Dr. Fairbairn has pointed out that the art of the Middle Ages is the result of suffering men in monastic houses, who transferred their own misery to their conception of Christ and consequently viewed the cross in the light of their own joyless lives. It was not so in the beginning. In the days of the catacombs there was a

rudimentary art, but it is interesting to know that these rude sketches portrayed a vastly different aspect of Christ. Those sacred walls portray Him as the eternal youth, beautiful "with the ageless life of God." The face that looks down from those crude murals is one of joy and not pain. He is the Shepherd with His sheep, the Master with His disciples, the Friend with His friends.

**H**ERE, then, is the true philosophy of the Christian life. Here is the deepest truth of the life in God. At the cost of suffering and pain, we are to break through the narrow limitations of life into its glorious fullness and joy. The greatest hindrance to this life in God which confronts the Christian is the racial inheritance of a depraved heart. He finds within him the hindering restrictions of sin, the inner antagonism to holiness. There must be a death to sin before there can be the fullness of life in God. It was to deliver mankind from the sin of the world that Christ came as the Lamb of God. He suffered without the gates that He might sanctify the people with His own blood. And as the prophet of old called upon the people to go through the gates, so the apostle exhorts us to go unto Him without the camp, bearing His reproach. Christ has opened for us a new and living way through the veil, and we may now come into the presence of God. Let us then press through the gates of spiritual opportunity, leaving behind us the hindrances of sin, and dwell in God's free, open country. Beulah is on the borderland of heaven. It is a land of far distances. Here the sun never sets and the leaves never fade; and across the limitless stretch the souls of the redeemed may behold the King in His beauty.

### THE VALUE OF THE BIBLE

**W**HAT the Bible has cost in suffering and martyrdom is sufficient evidence of the high value which men attach to it. The instance of glorious heroism which the world has witnessed on the part of those who have suffered in order to publish the Word of God, testifies to the supreme place which it holds in the hearts of Christian people. It was for this that Wycliff braved the opposition of Rome and its bitter adherents in England. For this Huss was cruelly burned at the stake and his ashes scattered upon the waters. The joy with which he bore his cross and the divine strength by which he triumphed even in death, is shown by the fact that the night before he was martyred he danced about his bedpost and exultantly cried, "Tomorrow will be my wedding day." For this also, William Tyndale was burned at the stake, and as the fires lighted up the place round about, he prayed without malice that "the eyes of the king of England might be opened." Multitudes of others freely gave their bodies for this worthy cause which so frequently lighted the fires of Smithfield and Oxford in those terrible days. Luther informs us that he was twenty-one years of age and had taken his degree at the uni-

versity before he had ever seen a New Testament; and that throughout all the states of Germany a Greek Testament was nowhere to be found." The first Bible printed in our own language was that of William Tyndale about the year 1530.

The Bible is again being attacked, and its principles assailed as never before in the history of our country. Conditions call for courageous and sustained advance. It has been the permeating of our thought with the principles and ideals of the Word of God that has given our nation its stability and made possible its advance. It is by a rigid adherence to these alone, that we shall be able to continue. When the principles of righteousness and the ideals of social justice are lost, there is nothing upon which to build a superstructure of sound government. If the foundations be removed, what can the righteous do. At the sacrifice then of life and property we must stand by the old Book. Happy is that nation whose God is the Lord, but the people that do wickedly must perish.

### THE EVIL OF CARD PLAYING

**T**RAVELING on the trains, these days one is impressed with the great amount of card playing which is going on at the present time. Sam Jones once denounced this evil in the following strong language. "I used to love to dance: but I never was idiot enough to play cards. Playing cards is the amusement of intellectual and spiritual starvelings. A woman in Chicago when I shelled them out about playing cards, said to me, 'What will I do with my husband? He is in active practice and he comes home tired, and I sit down and play cards with him as a recreation.' I said, 'Take the little idiot to the asylum and amuse him there.' You can't find a well-fitted asylum in any of the States of America that has not a deck of cards in every room. What for? To amuse the idiots. But all the idiots are not in the insane asylum, by any means. God pity a woman bold enough to marry such a man and call him 'husband.' God pity you, if you have to grovel like that for recreation and amusement, for you are getting down pretty low. And playing progressive euchre. It is getting to be a fashionable game. Whenever you see a church in camp, they are death on cards. That is, they play cards all round. Did you ever see how soldiers are playing cards all the time? When a fellow goes into a fight he throws his cards away. It is a fact. And I will tell you another thing: whenever God Almighty's Church moves out of church and goes off to battle, she will throw her cards away too." This was written years ago. We wonder what he would say to the modern craze for bridge? We wonder also what he would say to ministers and members who, refusing to play cards, use cheap substitutes and idle away the time that is all too short to spend in communion with God or in service for our neighbor?



## Managing Editor's Page



### CHRIST'S ALTERNATIVE TO COMMUNISM

**T**HIS is the title of Dr. E. Stanley Jones' new book. This book is different from the other books from the pen of the this prominent author. In this he endeavors to provide a Christian solution for the social and economic disorder of the world, while his other books deal almost exclusively with one's personal relationship with God. Dr. Jones visited Russia on his recent return trip to India and studied conditions existing in that country under the Communistic rulership. A mere casual reading of the book will perhaps cause the reader to think that he too widely endorses the Russian system, but upon a more careful reading one will discover that he rigorously condemns the godless and pagan ideals of Communism, but he does commend them for many of their co-operative endeavors to better social and economic conditions.

Dr. Jones stoutly maintains that the issues are drawn between Christianity and Communism. He states, "The world decision between atheistic communism and the kingdom of God will probably be made in the next twenty-five years." His entire book is an argument to prove that the principles emphasized by Jesus, which Dr. Jones summarizes and calls "the kingdom of God" has something better than communism as a solution for the world's social and economic ills. He pleads for the establishment of this kingdom of God in the earth. Nine proposals are made for the establishment of this kingdom: We should begin now, without delay; groups should be formed for the study and practice of the new kingdom life; no attempt should be made to confine the kingdom to the church; consumers' co-operative societies should be organized and strengthened; we should teach the new order; we must teach as though we believed in the inevitability of the kingdom of God; efforts should be put forth to unite Christians into a Christian Internationale; when a sufficient majority has been secured, the Christian program should be made effective through political action; we must lay hold of the dynamic resources of God. The Spirit of God is emphasized as the only dynamic through which this new kingdom may be established, and if there is sufficient response on the part of political leaders, capitalists and labor societies to the leadership of the Holy Spirit, it would be comparatively a small matter to bring about such a kingdom. We believe every minister will be benefited by reading this book.

We wish, however, that we could be as optimistic about this whole matter as Dr. Jones seems to be. We do not consider him to be far-fetched in his interpretation of the Bible and its principles regarding the

kingdom of God. For some time we have been convinced that the Bible outlined a better plan for social and economic life than the world is now approximating. It is apparent that God's will for this world, the standard of human relationships politically, socially and economically are outlined in the teachings of Jesus. The big question is *how* these principles may be put into operation. We are not so confident as some seem to be that there is sufficient ability in man to lift himself to the pattern of the kingdom of God. Nor can we see any trend within the church world that would encourage us to believe that the church would give any whole-hearted support to such a kingdom. We believe that Dr. Jones has truly outlined the only alternative to Communism, but if we are to be dependent upon the forces now at work in the world and in the church to bring this kingdom into existence, it is a hopeless and idle dream. We believe that this kingdom can be brought into existence only by divine intervention, either by a world-wide spiritual revival in such proportions as the world has never seen, or by the personal return of our Lord to this earth. In fact we believe the kingdom of God as outlined in this book is a fair description of the condition of human life on this earth during the millennium.

The Church cannot wash its hands of these social problems. While we seek to make better men through individual regeneration, we must also seek to purge society of its evils. While we work for the salvation of the individual drunkard, we must also do our utmost to overthrow the liquor traffic and endeavor to rid the world of that which makes men drunkards; and such must be our attitude toward every social evil. We must, however, consider that the real task of the Church is to carry out the commission given by Jesus to preach the gospel of personal salvation to every creature. The first and foremost message of the Church is the gospel of Christ which is the power of God unto salvation to *every one* that believeth. We must realize that physical healing, whether by faith or through medical means, the establishing of hospitals, etc., the bettering of social conditions through co-operative endeavor on the part of various agencies in the community or the state, the correction of economic ills by propaganda or legislation, the purging of political life from its corruption and greed, are all by-products of the Christian religion. Her primary message is "Except *a man* be born again he cannot enter the kingdom of heaven." We can find no substitute for personal salvation in the message of a social gospel.

# THE MINISTRY OF THE HOLY SPIRIT

J. Glenn Gould

## IV. THE HOLY SPIRIT INCARNATE

WE have already noted the fact that the Holy Ghost is not a disembodied Spirit, but seeks to reside in, exercise control over, and express Himself through human personality. The gift of the Spirit, as set forth in the Scriptures, is always a gift to the individual, never to a collective unit such as the church. His presence in His Church is conditioned by His presence in the hearts of each of the separate personal units of which the church consists. This is the only temple the Spirit of God has, or ever can have, in the world. The Jewish temple has served its day and is done. Jesus himself pronounced its doom with the words, "Henceforth your house is left unto you desolate." God incarnate in Jesus Christ has accomplished the task of redemption for which He came thus into the world. In this day the Holy Spirit is incarnate only in human hearts.

There is a sense in which God has always adhered to His ultimate ideal of human personality filled with the presence and power of the Spirit; even in the days of tabernacle symbolism, such Spirit-infused personalities are to be found. We are told that Gideon was a man upon whom the Spirit of the Lord laid hold (Judges 6:34). A better rendering would be, "The Spirit of the Lord clothed himself with Gideon." The prophets, man after man, were such personalities. The presence or absence of the Spirit was the vital determinant of their success or failure. Judges 3:31 declares that "Shamgar slew of the Philistines six hundred men with an ox goad, and delivered Israel"; while Psalm 78:9 asserts that "the children of Ephraim, being armed, and carrying bows, turned back in the day of battle." What made the difference? It was not equipment and the physical fitness for the battle; for then would the advantage have been with the men of Ephraim. It can be nothing other than the spirit that was in them. Without the Spirit, arms and bows are worthless. With the Spirit, a mere ox goad will do.

With men, the quest is for more and better methods. With God, the quest is for more and better men. Man is God's method. He wants personalities, and not plans; men, and not machinery. It is still true, as the Prophet Zechariah declared, that "it is not by might, nor by power; but by my Spirit, saith the Lord of Hosts."

### TEMPLES OF GOD

This conception of human personality as the temple of the living God, through the Spirit, impressed itself deeply on the thinking of St. Paul. In both of his letters to the church at Corinth he has referred to it, and with the same intent in both cases. In 1 Corinthians 6:19, 20, there is a note of astonishment in his exclamation. "What?" he cries, "Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your

own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." Where have you been, and what has become of the Christian teaching you have received, he would say, that you have overlooked so basic and vital a truth as this? With the apostle it is evident that this was a fundamental matter.

The emphasis in this reference is to the body as the temple of the Spirit. And the reason is easily determined. Paul was rebuking the sins of the flesh that had poisoned the life of the church at Corinth. The Holy Ghost was desirous of living in their personalities; and personality is resident in the physical body. The demand is for a temple cleansed and meet for the Spirit's occupancy. Even the physical body must be kept as unto the Lord. No man can have his inner spirit inhabited by the Spirit of God who stoops to practices that are unclean and unholy, so rigorous are the demands of the sovereign Spirit.

In 2 Corinthians 6:14-18 the apostle goes even more deeply into the influences and tendencies that disqualify men to be temples of the Spirit. Here he declares, "Ye are the temple of the living God; as God hath said [quoting Ezekiel], I will dwell in them, and walk in them; and I will be their God, and they shall be my people." God's will for you and me could not be more plainly stated. He desires to "dwell" in us, stating thus His intent to make our personalities His divine residence. But, as though to prove that His indwelling presence does not bar us from the marketplaces and confine us to the cloister, He states further His desire to "walk" in us; suggesting mobility. Years ago I heard a preacher declare that God did not sanctify men and women to leave them in shops and offices and schoolrooms, but to thrust them out into His service. My understanding is that God designed to sanctify men and women to leave them in shops, offices and schoolrooms, that they may exemplify the graces of heart holiness even there. And they are no less in His service for all that. God, by His Spirit, proposes not only to dwell, but also to walk, in His people.

### INNER SEPARATION TO GOD

In connection with this tremendous conception, the apostle suggests that to be the temple of the Holy Ghost demands an inner separation unto God and Him alone. The Jewish temple was the peculiar dwelling place of God, venerated by every Jew, and held in solemn reverence. It can be truly said that God expects no less of His present temple—the hearts of His people. "Be ye not unequally yoked together with unbelievers," Paul exhorts. There can be no fellowship between righteousness and unrighteousness; between light and darkness. And there can be no peace between Christ and Belial; between faith and unfaith. Then his challenge rings out without equiv-

ocation, "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and ye shall be my sons and daughters, saith the Lord Almighty." Having thus quoted God's admonition, he proceeds to give his own. "Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

It is not the method of the gracious God, in dealing with His people, to impose such exalted requirements without making adequate provision for the meeting of them. As a matter of fact, the cleansing of the temple and the incoming of the Holy Guest are not two experiences, but are two phases of one unified experience. Purity, cleansing, fitness for the Spirit's occupancy is but the negative aspect of the experience, of which the fullness of the Spirit is the positive phase. The two phases constitute one integral whole, and must never be thought to be separated in time.

St. Peter's testimony concerning his own experience of Pentecost is sufficient evidence of the foregoing truth. We have his words, spoken not in the heat and excitement of the day of Pentecost itself, but years after that event; spoken not in a mood of spiritual ecstasy, but in the inquisitorial atmosphere of the first great church council. Peter, as the first preacher of Christ to the Gentiles, is witnessing before the elders and brethren. Speaking of the outpouring of the Spirit on the household of Cornelius, he declares (Acts 15:8, 9), "God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did

unto us [the 120 in the upper room at Pentecost]; and put no difference between us and them, purifying their hearts by faith." It is as though Peter had said, "The noise of rushing winds, heard at Pentecost, has been stilled; the visible tongues of fire are no longer apparent; the phenomenon of speaking in foreign languages does not abide. But two things remain after the years: the consciousness of inner purity, wrought by faith; and the fullness of the Holy Ghost. These are the permanent elements in the pentecostal experience while the other attendant demonstrations were but passing."

The Holy Ghost demands, and has a right to expect, that the temple where He resides be holy, undefiled, separate from sinners. He demands, and has a right to expect, that the heart where He resides must not be polluted by sin in any form. He demands, and has a right to expect, the personality with which He clothes Himself must not be allied with the world and with worldly minded men in ties of affection, equality or fraternal relationship. When Francis Asbury was on shipboard, bound for America, he engaged in this bit of self-examination: "Whither am I going? To the New World. What to do? To gain honor? No, if I know my own heart. To get money? No; I am going to live to God, and to bring others so to do." That spirit alone is acceptable to God. It is the irreducible minimum. Less than this will not be satisfactory. If we fail here, no matter what grace we may have known, God will say of us, "Your house is left unto you desolate."

## HOLINESS OBTAINABLE BY FAITH

U. T. Hollenback\*

**I**T is my personal conviction that the greatest enemy of humanity is not germs or disease, a sinful environment or even Satanic influence, but that sinful condition of the affections which theologians call inbred sin, and which God calls sin, sin of the world, the carnal mind, evil treasure of the heart any many other various appellations, the most striking of which is "the old man."

But the text of scripture found in 1 Jno. 5:4 gives us some insight into the way to victory. "This is the victory that overcometh the world, even our faith." The fact that it says this "is" the "victory," instead of saying this is the way to fight, or this is the method of combat; seems to imply that there must be a battle won in us and by us before we can counteract the evil influences of the world. And that inward condition described, not as war, nor conflict, nor struggle, nor combat, but as victory—are at an end, battle over, enemies vanquished, banners waving, flags up, bands already playing, crowns obtained; yea, not conflict, but *victory*—which can be now *in us*, insures constant defeat of the forces of sinful environment, and Satanic onslaughts.

\* Pastor, Canastota, N. Y.

### PRESENT INNER VICTORY

So then, Christian, apply your faith to the promises and goodness of God for present inward victory. Faith first sees and then acknowledges need. Do you need a clean heart? Yes, that is it. The trouble is in you. Do not take sides with the "old man" of sin within you, but confess him, drag him out. Tell God your heart is unclean, your soul is filthy, pride and malice and a hundred evil traits infest your spirit. The carnal mind pleads for life. But you must sentence him to death. He seeks to "lay it onto" some other person. "She's to blame," "he's to blame." Listen at the evil nature talk inside you. "They did not treat me right," hear him hiss, he thinks he's somebody," "I would not have been backslidden if it had not been for him." Now those inward echoes are only the "old man" pleading for life. It is not "them," "they," "he," "she," "it," but it is your own deceitful heart. Get your mind on that and drag that old spitfire nature out before God for destruction.

Faith must believe in God's demand for holiness. Christians that have light have only one thing to do—seek holiness. Nothing in church or state is really

necessary at all until this is accomplished for remember that "without holiness no man"—*no man, no human being*—"shall see the Lord." Better follow, pursue, seek, pray for, plead for, fast for and especially believe for this. God hates that sinful condition of your heart. He is getting ready to pour out wrath and destruction on the world because of it. Therefore get concerned about getting rid of it. God is concerned. He loves you, but hates your sin. He loves you enough to cleanse you, to sanctify you, and is anxious to do it.

#### PROVISION COMPLETE

Faith must believe that God has provided for your complete cleansing. Jesus "suffered without the gate that he might sanctify the people with his own blood." Your evil heart caused your loving Lord to die. If you will repudiate and confess your sinfulness and need, that same love will cleanse you and God will rejoice when He sees His image in your soul.

And when? Now is the day of salvation. Now is the time, for you need religion now, you need holiness, now, you need cleansing now, for now is the evil to be overcome. You need to get that complete inward victory so that you can overcome the evil environment of the world. This inward holiness obtained and retained will be the all conquering force to "overcome this world" and any others if they get in the way. Yea, you could if necessary walk through hell a victor for "on such the second death hath no power."

"What shall I give?" Give God your faith. Extend that up to Him. "I'm poor and without money." But you have faith. "No talents or gifts"; but you have faith. You *can* believe that He will cleanse you now; you *will* believe it before you ever obtain this experience; why not cry to Him with your heart and voice, "*I do believe that the blood of Jesus cleanseth me from all sin?*" This is the victory—faith.

## SPIRITUAL HOBBY-HORSES

Mary B. Fowler

HERE are toys of every description in the world which entertain children and grownups for hours at a time. Some are mechanical, playing pranks in such a lifelike manner as to seem almost to live. Then there is the hobby-horse, a delight, because he can be ridden to the heart's content. One can drive him whither he will. He responds to the whims of the owner because he is directed; and this is true in the spiritual life.

Many a person has a favorite theme, a pet idea, a memorized prayer which is his hobby. He rides it at nearly every opportunity. Like the toy, it appeals to the whims, heightens the imagination, inspires unbounded zeal, and is, after so long a time, a general nuisance—in the minds of others, a thing to be abhorred.

These nurtured ideas present themselves in sermons, in testimonies, in familiar conversation and in prayer. They "stick" themselves obtrusively into a subject in no way related to them because they are pets; and pets must have attention directed their way. At times they have been known almost to unbalance an individual. At least they make him one-sided.

The man who rides the subject of "Dress" to death has thought too much about it. It is a poor habit to let the mind dwell upon such topics. How about raising the thought level in this instance?

The woman who constantly "harps" upon the strain of tobacco may ruin her influence by being overzealous. It is possible to overdo a thing and drive people from the kingdom. It is surprising then that young folks delight in publicly "performing" after weekly tirades against them in testimony? The best thing that an honest soul can do is to dismount for a while from his hobby-horse.

The person who can do nothing but complain about

alcoholic beverages might well place some of his words into private prayer for the nation. Let that one get under the burden instead of on top of it.

Divine healing is a wonderful agent administered to the human body. But it should not be cheapened by overemphasis and by religious scolding of those who for reasons known to God alone (and perhaps for His glory) are not recipients of its power. It is too sacred a thing to become a spiritual hobby.

Prayer is a marvelous key to unlock heavenly counsel; yet why ride the topic continually? Perhaps the "much speaking" needs to be changed to "much listening" to and observation of the Word of God.

The knowledge of salvation is the most wonderful experience that a person can have in his life. But salvation is not a patent medicine. It leaves one human, with physical infirmities, softened, perhaps, but not entirely removed in this world. The Christian who represents his belief as a cure-all should examine his heart and discover whether it would not be best to think in terms of the Bible with its proffered "balm in Gilead." That is much more than a quack cure, which promises all and gives little. It means soothing to the wounded and wrecked life. Salvation pertains to eternal affairs; moreover, it is practical without being absurd.

And there are other hobbies ridden by drivers the world over. But why be dominated by the love for a horse or team of horses? It is the Christian's privilege to grow when light dawns. He need not be pinched and weak and enslaved to pet theories when he might be laying hold of everlasting truths. Let him bury his hobby-horse which he has galloped to death. Let him then in the challenge of God through Isaiah, enlarge the place of his spiritual tent and let them stretch forth the curtains of his habitation,

## OUR HIGH PRIEST AND HIS BLOOD OFFERING

Lucy P. Knott\*

**T**HE mysteries of the Bible are the divine credentials of its authorship. Confronted by these mysteries the wisdom of the world becomes hopelessly inadequate while to the eyes of faith, way-faring men though unlettered, are able to see the ever unfoldings of God.

Both the Book of Hebrews and of Revelation unveil something of the great mystery of our High Priest and His blood offering. When Moses was given the heavenly "pattern" of the tabernacle, he was also given the heavenly "pattern" of the Levitical priesthood (Heb. 8:5). Bear in mind that the pattern for the tabernacle included the holy of holies and its furnishing; these were all "examples of heavenly things."

Once a year we see a chosen people of God standing without while the high priest entered the Shekinah glory which rested above the ark of the covenant. In his hands he bore the sacrificial blood. Outside the people waited with reverent concern and with joyful anticipation for Aaron's return. It was after His resurrection that Jesus with His blood offering entered into "the true tabernacle, which the Lord pitched and not man" (Heb. 8:2). "Not . . . into the holy place made with hands, which are the figure of the true, but into heaven itself, now to appear in the presence of God for us" (Heb. 9:24).

In Revelation we have a number of glimpses of this tabernacle or temple during the great tribulation which is coming upon the world, and from which the true children of God will escape by translation. "In the fullness of time" our High Priest will have finished His work of intercession and the "place" He is preparing will have no temple (Rev. 21:22). Now He is interceding not only for believers, but for Israel; a "remnant of whom will pass through the tribulation which is also called "the day of Jacob's trouble."

### THE TEMPLE IN HEAVEN

"And the temple of God was opened in heaven, and there was seen in the temple the ark of the testament. And there were lightnings, and voices, and thunderings, and an earthquake, and great hail (Rev. 11:19). "And I looked, and behold, the temple of the tabernacle of the testimony in heaven was opened; . . . and the temple was filled with smoke from the glory of God, who liveth forever and ever" (Rev. 15:5-8). We recognize the language of Sinai; Christ is now in the presence of the law, which may truly represent the "right hand of God." When Solomon placed the ark in the new built temple we read, "There was nothing in the ark but the two tables which Moses put therein at Horeb, when the Lord made a covenant with the children of Israel when they came out of Egypt" (2 Chron. 5:10). The law remains in the ark, and we again see its presence during the millennial reign of Christ, "Out of Zion shall go forth the

law, and the word of the Lord from Jerusalem" (Isa. 2:3). Our Lord did not come to destroy the law by repudiating it; He came to emphasize and to fulfill it. In the Sermon on the Mount He quoted from the mouth of Jehovah some words of His inexorable and retributive law against sin—man must reap what he sows. He bore this "curse" (Gal. 3:13) for us, that He might fill us with a divine love that fulfills all law (Matt. 27:40 and Rom. 13:9, 10). Through the eons of eternity we will be learning the mystery of His great love, and the agonies He suffered as He prepared Himself for His unspeakable Priesthood. There is a gross and dangerous error being propagated by a latter day, and rapidly growing, denomination; that Christ is now finishing His atonement in the heavenly temple. Let us see Him as He is. His atonement was "finished" on the cross.

### HIS PRECIOUS BLOOD

With deepest reverence let us meditate upon some Bible facts concerning His precious Blood. John makes a significant statement when he says that at the cross "blood and water" flowed from His side. Red blood corpuscles first appear from an open wound, followed increasingly by the white corpuscles until the last issue appears as water. Jesus shed every drop of His blood; it never saw corruption; it was a part of His body. "We are not redeemed with corruptible things . . . but with the precious blood of Jesus." Wonderful is the lace-work of God's plans as the Holy Spirit reveals them to us! Christ being the "true pattern" of the Levitical high priest, he bore His blood into the heavenly temple: "Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, *having obtained eternal redemption for us*" (Heb. 9:12). The price was paid; the grave was empty.

When Mary would have touched Him the morning of His resurrection, He told her He must ascend to His Father; other disciples hastily followed her and caught Him by the feet and worshiped Him. The evening of the same day He quieted the fears of His disciples, saying, "A spirit hath not flesh and bones as ye see me have." There was no mention of the blood. Paul says we are members of His body, "members of his flesh and of his bones." Will the precious blood like liquid glory, have to do with our immortal bodies! In this day of grace we know it has to do only with our immortal spirits. Man is a triune being—spirit, soul and body; the spirit evidences itself through the members of the body for good or evil. How does the Holy Spirit apply the blood? Certainly not to the physical body which is most temporal; He applies it to the spirit which is also called the "heart," the "soul," the "conscience." It is to this immortal "I" to whom the Spirit imparts "the love of Christ," "the faith of Christ," "the sufferings of

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Christ," and all that we have that is Christlike, yet it does not impoverish Christ. So to the heart of every sincere believer is "the blood of Christ" applied; yet it does not impoverish the blood.

In Hebrews 12:23, 24 there is a wonderful presentation of heavenly facts. We see the "city" the "angels," the "Church," the "Judge of all," the Old Testament saints; and we see Jesus and the blood, making it safe to live or die, and to meet the Lord at His coming.

The name "Christ" is more frequently used after His resurrection than any other part of His exalted name—the "Lord Jesus Christ," it expresses both the impartation and the imputation of His righteousness, as the text requires. The name "Christ" is the secret of the Lord's Supper, "The cup of blessing which we bless, is it not the communion of the blood of Christ?"

It is the secret of Eph. 5:27, "Christ also loved the church and gave himself for it . . . that he might present it to himself, a glorious church not having spot or wrinkle or any such thing."

When the beloved founder of the Church of the Nazarene was fast nearing the beautiful city, he sent a phone message to the writer by a member of his family asking that I send him a parting word. I was very ill, too ill to respond that day. The next morning the same request came. I thought of the beautiful lines that were blessing my own heart; I knew they would bless the heart of my dear friend, and sent them as my parting words:

*Jesus, thy blood and righteousness*

*My beauty are, my heavenly dress.*

"Such an high priest!" Touched by our infirmities, yet able to save us to the *utmost*.

## PERFECT LOVE TO THY NEIGHBOR

Richard S. Taylor\*

*Thou shalt love . . . thy neighbour as thyself* (Luke 10:27).

THE story of the good Samaritan is Jesus' answer to the question, "And who is my neighbor?" We believe, however, that Jesus intended also to define and describe the love which was required toward the neighbor. Most of us know who our neighbor is, but we need to know what it means to love our neighbor as ourself. In this age we are not apt to attempt to justify ourselves by pleading ignorance as to who our neighbor is, as did the lawyer in this case, but there is plenty of room for self-justification when it comes to actually obeying this command, unless we clearly perceive the limits and characteristics of this love. If we study this parable we will get a scriptural understanding of what it means to "love thy neighbor as thyself."

I. *It is a love that knows no racial boundaries nor class distinctions*—"And a certain Samaritan." Presuming that the wounded man was a Jew, we can be glad that Jesus said the good neighbor was a Samaritan. For the Samaritans and the Jews were bitter enemies, of a different nation and class, even though faintly united by blood, and had nothing to do with each other. The fact that in Christ's description of perfect love a Samaritan assists a Jew is proof that this divine love is not hindered or alloyed by race prejudice and hatred. Those perfect in love find it easy and natural to love the whole world, all colors and all races.

Those who are actually obeying this great commandment do not find in their heart a disposition to avoid or shun the foreigners in our midst, but find themselves possessed of a special tenderness for them, a yearning, and delight in extending to them special kindnesses and friendliness. Truly, every man who loves his neighbor as himself is a missionary at heart.

\* Pastor, Ridgefield, Wash.

They already have the missionary vision, even though at times it may need to be fanned into a brighter flame.

II. *It is a love which has an emotional element in it*—"And when he saw him, he had compassion on him." Not cold philanthropy, or dutiful charity, but warm, heart-felt love. It is a love which not only acts right toward others but feels right toward them; even though we may not love all in the same way, or experience this emotional phase at all times in the same degree of intensity. And though it may not be as active and passionate at times, it will always be characterized by an absence of any feeling that is contrary to love.

This word "compassion" is the same word so often used to describe the emotion of Jesus. "And he had compassion on the multitude." "And he was moved with compassion." Here, then, is something which we may have in common with our Savior. He who has the love that alone can guarantee eternal life has throbbing within his bosom exactly the same divine love, even though not in degree, that motivated and controlled Christ. In fact that His own divine love nature might be imparted to us was the very purpose of His death on the cross.

III. *It is a love which returns good for evil*—"And went to him and bound up his wounds." It is not unreasonable speculation to say that this Samaritan had doubtless suffered many times at the hands of the Jews. The Jews lost no opportunity to inflict outrage or insult against the Samaritans. It is even possible that this very man to whom he was giving aid had at one time treated him wrongfully. Yet in spite of this unjust condition the Samaritan unhesitatingly, without inward debate or grudgings, without malice or hypocrisy, without hope of gain or reciprocation, climbed off his beast and gladly ministered to his needs.

Truly this is the love that reaches out to one's enemies; that blesses the one who curses, does good to the one who hates us, and prays for the one who uses us spitefully. This is that glad spirit of forgiveness which Jesus insisted was so essential. And remember that in those passages in which Jesus speaks of this love, He emphatically connects its possession with our eternal salvation. The love which returns good for evil is our passport to heaven. "This do and thou shalt live." "If ye from the heart forgive not men their trespasses, neither will your Father in heaven forgive your trespasses. That is final. That is God's ultimatum. Forgive and live, or refuse to forgive and die.

In Matt. 5:28 Christ is referring to this very love when He closes the paragraph with the command, "Therefore be ye perfect, even as your Father in heaven is perfect." It is in love that we are to be perfect. The same love which controls and glorifies the nature of God is to permeate and beautify the nature of man.

IV. *It is a love that opens the pocketbook*—"And he took out two pence." Real love will always loosen the purse strings. See James 2:15, also 1 John 3:17-19. Now if thy brother on the mission field, or thy brother running a holiness school or hospital or mission, or thy brother minister have a need, and ye shut up yourselves against such needs of the kingdom, how dwelleth the love of God in you? The fact remains, we cannot separate stewardship from spirituality. We are living in a material world, and the only way we can preach the gospel to all nations; the only way we can prove our love to God is through material means. For that reason we cannot separate joyful giving from holy living. Stinginess and perfect love can never be found in the same heart at the same time. One excludes the other. Perfect love will make a man eager and willing to not only pay his tithe but lay everything he possesses on earth at the feet of Jesus, to be held in readiness at all times for His call.

V. *It is a love which does more than is required*—You will notice that the Samaritan was under no obligation to do all that he did. He might have considered that he had done his duty, and gone away congratulating himself on his goodness, if he had just bound up his wounds in a temporary manner, and brought him to a place of safety. But he was not content with doing his duty. He not only bound up his wounds, but poured in oil and wine; and not only did he take him to town, but took him to an inn and took care of him; and when he left he not only paid actual costs to date, but promised to pay still more. Now that is the way real love works.

When people do things out of duty, they do no more than is required, but when they are possessed of love they go beyond the letter of the law and put in some extras. It would be easy to preach a sermon on "love's extras." On the eve of taking the train for a meeting some time ago, my wife fixed a large lunch to eat on the way. Opening the box the next day, I was touched to find lying on top a little note which

read, "I love you." That note was "love's extra." If she had sent just the lunch I could have said, "She is a dutiful wife," but when she put in the note I could say, "She is a loving wife." The application is apparent. If we are indeed filled with perfect love to God and man we'll not be always trying to see how little praying we can do, how little church attendance we can get by with, how little we can pay God and still be decent. That kind of a spirit will be utterly unknown to us.

If we are tithers (and we will be) we will not be trying to find how much we can exempt from what should be tithed. Instead, our delight will be to pay, to pray, attend the house of God. Moreover, we will not be controlled by the letter of the law in our relationships one with another. Bare requirements says, "I am willing to forgive him if he will come and ask. But he is in the wrong; I am innocent, and I don't feel it my duty to make the first move." That is duty. But divine love says, "He is my brother, and I fear there is a feeling in his heart against me, that if it remains will keep him out of heaven. I can't stand that. I'll go to him, and if need be, humble myself before him. As far as possible I'll take the blame—anything to save his soul."

One word more. This kind of love flows only from the heart that has been purified and ignited by the blood of Christ and the power of the Holy Ghost. We cannot love our neighbor as ourself just by wishing to do so. The natural heart of man is not in sympathy with such love, and before the required transformation is complete two radical works of grace will be found necessary. This kind of love is planted in the heart in regeneration, and immediately becomes the constant standard of life, but it will not be full and free and natural and always dependable until the heart is purged of all remaining defilement and filled with the Holy Ghost in entire sanctification, a second definite work of grace.

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## MEN OF GALILEE

HARRY BROKAW

*The men whom Jesus chose in Galilee,  
To teach His Word, now known in every clime,  
His Word, that will endure through endless time,  
Were common folks, just folks like you and me.  
Discovered—one, two, three—beside the sea,  
And other places where, within their prime,  
He called them each, to teach, His Word sublime.  
Save one, a faithful few they proved to be.*

*Can we, like fisher folks beside the sea,  
Extend Christ's Word from far-off Galilee?  
Can we now hear the call to teach, to preach,  
And show once more, to those within our reach,  
How Christ, the Master, tried men's souls to win,  
And how He lived and died to save from sin?*

## HOME MISSION POSSIBILITIES IN ONTARIO

H. V. Muxworthy\*

CANADA when considered as a whole is sparsely populated, but about one-half, or nearly five millions of its inhabitants are clustered in the small Great Lakes peninsula of southern Ontario and Montreal and environs on the western tip of Quebec. This portion of the province is but five hundred miles long and averages less than one hundred miles in width and is shaped like an arrow head. It compares favorably in density of population with any section of like size on the continent with the exception of a small strip on the north Atlantic seaboard.

The first Nazarene approach was in 1920 when a border church was organized at Windsor and about four years later one was added at Woodstock, 150 miles inland. Until 1933 these two struggling outposts alone bore our Nazarene banner in Ontario.

During this time it became evident that to successfully reach Ontario it would be necessary to have a strong church in the heart of the province to act as a parent church. Years of praying and planning to this end materialized two years ago when Rev. W. M. McGuire brought his great Parkdale Holiness Tabernacle at Toronto into the Nazarene movement, including a fine building seating a thousand, and about the same membership that Dr. Bresee had when he organized the First Church of the Nazarene at Los Angeles.

This indeed was the dawning of a new and brighter day for our work in Ontario. Those who by long experience were compelled to doubt the future were turned right about face with assurance that ere long this province would be a strong Nazarene district.

In their first assembly year Brother McGuire and his group organized two more churches—Newmarket and Toronto Second. Since last assembly another very promising one has been added when Rev. A. E. Collins brought his work at Hamilton into the movement. Brother Collins has spent many years in holiness work in Ontario, in the scholastic as well as the ministerial field.

\* Secretary, Michigan-Ontario District.

### EVANGELIZING IN ONTARIO, CANADA

A. E. COLLINS\*

*Lift up your eyes, and look on the fields; for they are white already to harvest.*

THESE are the words of Jesus to His disciples, as they fell to speculating about the coming harvest. He summoned their attention to another harvest—a harvest fully ripened—one of human souls.

But this summons of Jesus speaks also of other fields, and among them, the banner province of Ontario, Canada. Here is a field that for many years has lain fallow. Great centers of population by the score are without any holiness church or missions.

\* Pastor, Hamilton, Ontario

Today these fields are fully ripened. The time has fully arrived for an aggressive forward movement in an effort to plant the banner of full salvation in many of these towns and cities.

Ontario is justly proud of six Nazarene churches, with a membership of approximately three hundred fifty. These Ontario Nazarenes, including pastors and people, are solidly behind the entire Nazarene program. They have joined the whole church, and have espoused the interest of every department of the denomination. At least a foundation is being laid for a great work in the province.

Here is a wide open door. We doubt whether a greater opportunity is presented in any other province or state on the continent. According to the Dominion census taken a few years ago, there are in Ontario over twenty-five cities ranging in population from ten thousand to six hundred thousand people. In addition, the province has well over one hundred and fifty splendid towns with a population of between one thousand and ten thousand, not to speak of scores of smaller towns and villages, with less than one thousand inhabitants.

In many of these towns and cities there are throngs of people who would welcome our message of full salvation and our program of world-wide evangelism. Almost everywhere one goes there are those, both old and young, who are turning with disappointment from shallow churchianity. Many of these could be enlisted in the work of our church for the cause of Christ, and, in time, trained to become genuine pillars in the temple of our God.

Furthermore, there are thousands of children and young people who could be gathered into our Sunday schools, and won from the ways of sin to grow up in our church. It is our opinion that the Sunday school program of the Church of the Nazarene is second to none anywhere in the country, East, West, North, or South. Given a few years to get under way, with the aid and agency of the church schools, our possibilities are well-nigh unlimited. This is the day of opportunity in Ontario.

It is sometimes suggested that the Nazarene program does not appeal to conservative Canadians. But this suggestion is not according to fact. Pioneering in Canada for the Church of the Nazarene is beyond the experimental stage. In the Dominion, both East and West, there are, we believe, as fine examples of fully devoted and loyal Nazarenes as are to be found anywhere in the entire movement. Yes, Nazareneism is taking in Canada, and Canada is calling for Nazareneism. Thus our opportunity as a church becomes our responsibility.

Here in Ontario lies a great home Mission field right at the doors of the church. A field that is fruitful, and very largely unoccupied. Moreover, there are bright prospects that it may be evangelized by her

own men. From different quarters there are forthcoming men who are not only heartily in sympathy with its teachings, but who are also enthusiastically behind the great program of the whole church.

If we mistake not, this is the psychological hour to press home missions in Ontario. The great English dramatist once said:

*There is a tide in the affairs of men, which taken at the flood, leads on to fortune.*

And this is as applicable to evangelism in the Church as it is to stratagem in battle.

There are but three needs in order to the accomplishment of this task in the province of Ontario. The first need is *men*—men with a clear vision of the spiritual dearth, a firm conviction of their responsibility, and a holy compassion for the souls of men. Men who are not afraid of work, or sacrifice, or self-denial, but who are ready to preach, pray, sing and exhort, with slender financial support, if necessary, until a church is established, and who are willing to wear out prematurely, if need be, in order to establish a great cause in a needy land. May God give us an army of such men!

The second necessity is financial support. We need sufficient help to enable us to place several gospel tents on the field, and then assist them until a congregation is gathered together. Here is opportunity for safe investment of consecrated funds in this prosperous province.

The third essential in promoting home missions in this province is God. The proclamation of the gospel committed to us must be accompanied by the mighty power of the Holy Ghost. This is our great and crying need, here as everywhere. We must bring God upon the scene. We must pray, and weep, and fast until Holy Ghost conviction is outpoured upon our towns and cities. We must lead men into clear experiences of conversion and sanctification, and from these converts build up strong denominational churches. Under God, this is our task.

**NEWS BULLETIN**

Approximately 882,000,000 volumes of Scriptures have been printed and circulated since printing was invented in the fourteenth century.

A force of 3,645 is employed by the American Bible Society to carry on its world-wide work of translating, publishing, and distributing the Scriptures.

Because of requests constantly coming to it the American Bible Society must be prepared to furnish Scriptures annually in more than 175 languages.

It is estimated that the total number of Scripture volumes issued by the Bible Societies and by commercial Bible publishers exceeds 27,000,000 volumes annually.

The entire Bible has been translated into 175 languages and parts of it have been translated into 765

languages or dialects making a grand total of 940 languages and dialects.

In Japan one Gospel given by a worker of the American Bible Society to a young man, a Christian, resulted in his teaching in Sunday school for two years and then establishing a church.

Among foreign language Scriptures recently published by the American Bible Society is the Gospel of St. Matthew in a dialect spoken by the Romany Gypsies of Bulgaria, a people numbering about 100,000.

In order to make Scriptures available for its world-wide work the American Bible Society not only publishes Scriptures in the United States but has publishing centers in Tokyo, Manila, Shanghai, Bangkok, Vienna, Beirut and Cairo.

Several hundred languages in which the Scriptures have been published did not exist in written form until an alphabet and grammar were provided by missionaries so that the peoples could have the Bible in their own tongue.

A Turkish New Testament has recently been published by the American Bible Society in the Roman alphabet in compliance with a recent edict of the President of Turkey that printing in Arabic must cease. Before the printing was done the New Testament was entirely revised.

The way in which the American Bible Society meets various publication problems confronting it is illustrated by the recent appearance of a copy of the Gospel of St. John for the Valiente Indians of Panama with their language and Spanish appearing in parallel columns.

Down in Arizona a former missionary to Japan has been at work translating the Gospel of St. Matthew into the language spoken by the Keres Indians. He has discovered so many similarities between the Keres dialect and the Japanese language that he believes these Indians must have their ancestral roots in a group of Japanese migrating many centuries ago to the United States.

The translation of the Bible is a continuous process. Groups of translators and missionaries in many parts of the world are steadily giving their time in order that the Scriptures may appear in new languages. So faithful are their efforts that a new language is added to the constantly growing list at the rate of one about every five weeks.

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\* "It takes the same power to make a man hoily \*  
\* that it took to raise Jesus from the dead; and \*  
\* that power can do it. No wonder Paul wanted \*  
\* to get rid of his own righteousness. The power \*  
\* that makes us holy brings us into a relationship \*  
\* of deepest fellowship with Christ."—DR. P. F. \*  
\* BRESEE. \*  
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## DEVOTIONAL MEDITATIONS

Mrs. Esther P. Bonham

### Sunday—Christ Our All

*Lord, if thou wilt, thou canst make me clean* (Matt. 8:2). Read Matt. 8:1-4.

What faith! This leper was asking the impossible were not the Christ divine. Leprosy was incurable by any earthly physician, else, perhaps, he would have gone to one.

And so it is with us. If men can grant our petitions we take them to men.

Dr. Amos R. Wells says, "If we can answer our own prayers it is unmanly to take them to Christ. We carry to Him the needs that only God can meet and supply. And so by the very act of prayer we refuse to set any limit to the power of Christ. If he were not omnipotent, it would be foolish to go to Him. Prayer has one faith, that nothing is impossible to our Savior."

### Monday—The Blood

*For it is the blood that maketh an atonement for the soul* (Lev. 17:11). Read Lev. 16:30, 31.

"The life of our souls," says Bogatzky, "is the blood of Jesus." And if it was necessary for the Israelites to afflict their souls, how much more do we need to humble ourselves and seek our own salvation only in the meritorious blood of Christ.

*Father, God, who seest in me  
Only sin and misery;  
See Thine own anointed One!  
Look on Thy beloved Son!*

### Tuesday—If Any Man Thirst

*If any man thirst, let him come unto me and drink* (John 7:37). Read John 7:37-44.

Men, dead in trespasses and in sin, do not thirst after the Living Water. And Bogatzky says if you are barren and dry examine yourself and try to locate the cause. "Ask pardon for all known offenses, and take care to amend them. And though thou shouldst not find anything particular, yet humble thyself deeply before the Lord; but, at the same time, remember that thou art accepted, beloved, justified and blessed in Christ; and in this disposition quietly wait the return of some new drops of living water and grace."

*For Thee I thirst, O Lord, I mourn!  
When will Thy smiling face return?  
Shall all my joys on earth remove  
And God forever hide His love?*

ANSWER

*No! ye that pant for living streams,  
And pine away and die,  
Here you may quench your raging thirst  
With springs that never dry."*

—GOLDEN TREASURY.

### Wednesday—Speak Ye the Truth

*Speak ye every man the truth with his neighbor* (Zech. 8:16). Read Zech. 8:14-17.

As we move among men and women we are made to realize more and more the need of a sure insight of the Holy Spirit to enable us to discern between right and wrong in our ordinary conversations. There is an alarming tendency, even among Christians, to shadow words. Insinuations are always more destructive than open accusations. Exaggerations are wrong. A mere pretense of religious faith is a dangerous thing. Let us beware that we do not lie either in word or deed.

### Thursday—The Door of the Lips

*A faithful witness will not lie* (Prov. 14:5). Read Prov. 14:1-8.

Grace in the heart makes one honest with himself and others. No frauds, either in the material or spiritual realm, are perpetrated by the Christian. Earnestly desiring to speak only the truth, he leaves unsaid that he does not actually know. It is better so.

Daily, with the psalmist, he prays, "Set a watch, O Lord, before my mouth; keep the door of my lips."

"Righteous lips are the delight of kings," how much more the delight of Him who knows the human mind.

"A true witness delivereth souls; but a deceitful witness speaketh lies."

"Ye shall not steal, neither deal falsely, neither lie one to another." How much we need to watch both our tongues and our actions!

### Friday—Importunity

*Ye that make mention of the Lord, keep not silence, and give him no rest* (Isa. 62:6, 7). Read Isa. 62:1-7.

Dr. Amos R. Wells says, "Our Father in heaven certainly does not object to determined asking. Indeed, He does not pay attention to any other kind. Does God forget? Never. Does He fail to see our needs and require to have them pointed out? Not at all, not for the very least of our smallest needs. Is He careless, that we must prod His memory? He created memory. He built mind. He made thought.

"But, just the same, He likes to be reminded." Likes to have us feel the need, ourselves.

"He might easily anticipate all our desires, and send us every day a full measure of blessings before any thought of them had entered our heads. Then they would come to us like the air and the light, so familiar that we seldom think of God in connection with them, or stop to thank Him for them."

Our Savior gave us the parable of the importunate widow, and Mark tells us of the Syro-Phenician mother. These are given to remind us that it is our Father's will for us to come often and persistently to Him.

### Saturday—If Ye Abide in Me

*Ye shall ask what ye will, and it shall be done unto you* (John 15:7). Read John 15:7-15.

If your prayers are unanswered, find out why. Do you know you are abiding in Christ? Are His words abiding in you? What is your purpose in praying? "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts."

## 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 LECTURES ON TOLERANCE

COME on into the yard, Brother Larson, and set a while under the apple tree. Goin' to be right smart of apples this year, don't you think? That Bellflower tree over in Murphy's yard was just loaded with blossoms, but it seems like the green apples is fallin' off dreadful fast. Well, Brother Larson, how's everything goin' over at the church? Lizzie didn't get to go last Sunday, on account of Mis' Murphy's mother bein' sick, and she went and sat with her, so Mis' Murphy could go and teach her class.

Well, now, that's too bad! It does seem like folks is awful careless any more, don't it? That's right—we can't sanction sin, no matter who does it. Do you think Brother Matson's boy is actually backslidden? He used to seem to have such a good experience. And Polly Thomas, too? Now, Brother Larson, that just grieves me a lot. I had a heap of confidence in Polly—why, she was startin' out to teach a class of girls, and just doin' fine with them, when I hurt my knee. Well, of course, Polly's mother is worldly, and when she goes down and buys Polly a dress, sometimes it isn't just such a dress as becometh holiness—and since they are kinda hard up, Polly has to wear it anyways. Polly was in here, crying about it one day—folks said things that hurt the child.

Now, you don't tell me! Why, they seemed like the happiest couple I about ever saw. What seems to be the trouble—you don't mean to say that Fannie isn't a faithful little wife. And Ted was always the soul of honor. I can't hardly believe that their marriage is entirely on the rocks. Are you sure about the source of your information? I know, Brother Larson—I'm not sticking up for anyone that isn't doing the right thing as they see it—but you know, I have a rule about myself, that works pretty well.

Well, you see my rule is something like this: "Be awfully lenient with other folks and awfully strict with yourself." Now, for instance, perhaps Brother Matson's boy didn't have as much light on the things that he did as you have had on the same thing. He's really a nice boy—I can remember when he used to play ball on the old Cow-pasture Team in this neighborhood, I liked to stop by the vacant lot on my way from the grocery, just to see him swat the ball over the fence. Maybe, after all, the Lord won't blame him any worse for taking a mild interest in sports, than He does you for going down to the checker tournament last winter. Anyway, I feel like being awfully liberal with Don Matson—just like I do with Polly. We don't know just everything about those two young

people—and maybe if we did know, we wouldn't find nearly so much to criticize. And, you see, the Lord really does know all about them—so He can judge fairly.

And the same way about Fannie and Ted—why, did you know that when Tom and I were young married folks, people actually had it out that we was separated. Yes, sir—Tom had to go to a banquet—he was selling farm implements, and had to go to the salesmen's banquet. But it cost two dollars a plate, and I didn't want to go, because Bessie was a tiny baby. Well, Tom went with young Bill Holmes, and Bill had taken both his sisters, and they all sat at the same table. My cousin's husband's mother's niece was there, and she ran and told my folks, and one person told another, until they nearly had us divorced before we knew what was being said about us; and maybe that's the way about Fannie and Ted.

Oh, no, Brother Larson, I'm not blaming you at all—one does get blue about so much careless living among Christians. And nobody can say that I'm not strict. I want to live so strict and narrow that instead of fourteen of me gettin' on a buggy seat, like David Harum used to say, why, you could get twenty-one of me in the front seat of a Model T roadster. I don't want to cut corners nor vary even an inch from the way of holiness. But if I ever get the rule turned around, Brother Larson, and begin to be liberal with old Becky, and strict with everybody else, why you

### TOO TIRED TO PRAY

(A clipping found in an old Bible)

*Thank God, the busy day is done;*

*A restful stillness broods o'er all;*

*Two chubby faces side by side*

*Where soft the glimmering lamp-rays fall*

*So tired; yet I must kneel me here,*

*Where sleep my naughty, darling boys,*

*And ask "Our Father" ere I rest,*

*To shower on them life's purest joys*

*I kneel, and bow my head to pray;*

*A blessed peace my senses steal;*

*I hear soft music far away,*

*And O how sweet the rest I feel.*

*At last I wonder where I am,*

*Why sailing thus through airy seas;*

*I start—I wake—O God, forgive!*

*I'm sleeping, dreaming on my knees.*

*Too tired to pray He knows my heart;*

*And, though the prayer be unexpressed,*

*He'll send His blessing here tonight,*

*And let a weary mother rest.*

—VINA H. CLUM.

just get a red lantern, and swing it in front of me until I take notice. Lizzie—Lizzie—bring out a pitcher of lemonade, will you—and some of your cookies you baked this morning? Lizzie is an awful help to me, Brother Larson:

### A HOME STUDY COURSE FOR MOTHERS

**E**VERYBODY ought to study something. There are too many middle-aged folks going about and saying, "I haven't any education—I never had a chance to go to school—I'm just an ignorant old fool." Nowadays there are courses to be had in everything, from the making of whatnots to classical Greek—all available right in your own home, for a few dollars down and the rest in instalments. We are going to tell you about a course that is better than any of these.

One day, when looking in the Book which is the source of all wisdom, we found a course of study recommended thus: "*Study to show thyself approved unto God—*" There was more to the ad, but those words struck us as a most excellent study to take—*make a study of pleasing God*. That is a course that is especially pleasing for mothers. Good, godly folks often stand up and testify "I am *trying* to please the Lord in all that I do." Did ever a physician get up and say, "I am *trying* to treat this patient"? Or a lawyer declare, "I am *trying* to handle this legal matter"? Or a professor declare, "I am *attempting* to teach my classes"? These men speak of their work with confidence, because they have made a *study* of it, and they know that they can do the thing that they have prepared themselves to do.

A course of study in pleasing God would seem tremendously worth while—according to the Book, the finest thing that happened to Enoch was to know that he pleased God. There is no expense connected with it. The whole course is in the Book that you already have. Of course, the very first thing to do is to enroll—to tell the Teacher that you want to take the course, and ask Him to be your Instructor. The credit that you present is the blood—and the fact that your name is written in the Lamb's Book of Life. And one essential thing that you must bring along is faith—"for without faith it is impossible to please God." The Book is just full of instructions as to how to please God. It is your privilege to hunt them out, then practice them. Back in the days of copybooks, McGuffey's Readers and Ray's Higher Arithmetics, the great part of learning was practice, practice, practice. Students wrote page after page of maxims, solved long problems, diagrammed whole stanzas of verse. Over and over they did them, until they were perfectly learned.

That is the way to master this course. Take your Bible and concordance, and look up such words as "pleasing," "well-pleasing," "will," "delight," "precious"; glean from among them those verses which tell what is pleasing and precious in

God's sight—what is His will, what things delight Him. Here is a good one for a beginning—"This is the will of God, even your sanctification"—and practice it.

The Prophet Jeremiah says, "But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise lovingkindness, judgment and righteousness, in the earth; for in these things I delight, saith the Lord." That is a fine combination to practice; too often we see righteousness without good judgment, or else righteousness without lovingkindness—but the thing that delights the Lord is all three practiced together. The verses are many that tell what pleases the Lord—"a cheerful giver," "a meek and quiet spirit," "the prayers of the righteous." *Make a study of pleasing God!*

### JUNE AND JOY STRUGGLE WITH SAVINGS

CLARA WENDEL VERNER

**W**HEN June and Joy bought the comb, brush and mirror set for their dresser, it looked so pretty and they were so happy over having saved the money for it themselves that immediately they looked about for something else to buy.

Their room was inexpensively furnished, but it looked complete and cozy, so for some time they could think of nothing special they wanted. And then—

"Don't sit on the floor, girls," Mother said, interrupting a most interesting game of jacks. "Sit on papers, or something—not on the floor."

Now the girls were not actually on the floor for the room was covered with a nice, big linoleum rug with pretty flowers on it. Nor was it dirty, for one of the girls' daily tasks was to mop their floor. June mopped on one morning and Joy on the next, but there was always something about the linoleum that made their clothes dingy. The girls knew this—mercy knows, Mother had hold them often enough, but here they'd forgotten again. Then, even when they did happen to think to get the papers, they nearly always forgot to pick them up again until Mother came along and reminded them.

All the way around it was very unsatisfactory, but the girls could think of no way to remedy the matter, so they brought papers, and went on with their game.

On the next afternoon they went over to Mrs. Dale's house to play jacks with Margaret, who was ten years old, and Jack, who was eight. Margaret's room had linoleum on the floor, too, and for once June and Joy thought about what Mother would say and began to look around for papers to sit on.

"What do you want?" asked Margaret, noticing the girls' seeking eyes.

"Mother won't let us sit on the floor at home and I wanted some papers to sit on," explained June.

"Oh, we don't sit on the floor, either," spoke up Jack.

"We sit on the little rugs," added Margaret. "I

just have one rug in my room but Jack can get the one from his room and we'll have enough places for all of us to sit."

The rugs were placed and the children all sat down.

"How nice," said Joy. "I wish we had a rug for our room." And just at that minute June thought!

"Let's buy one, Joy."

"Buy one?"

"Sure, we bought our dresser set, didn't we?"

"But this is *bigger* than a dresser set. We never would get enough to buy the rug."

"I'll ask Mother what ours cost," offered Jack. Soon he was back again.

"She said she got ours on sale for one dollar and twenty-five cents apiece."

"A whole dollar and then a whole quarter," mused June. "That's a lot—" and the two sisters looked at each other hard.

"We *can't* save that much," decided Joy with finality and June did not protest.

Several days passed by and the girls thought no more about the rug. Then one day Mother was sick—too sick to do the work and the house was upside down everywhere except in the girls' room—it was their job to clean up their room first thing every morning.

Mother tried to work for a while, but pretty soon she was so sick that she had to give it up and lie down.

"Can't we help?" asked June, tenderly solicitous.

"Yes, you can do a lot of little things, dears. But there's so *much* for two little girls like you. I wish I knew someone I could get just for this morning."

"We'll do it—just tell us. Won't we, Joy?"

Joy looked around—the house seemed a hopeless mess to her little eyes and she began to whine.

"Oh, I don't *want* to."

(To be continued)

## The Sunday School

M. Emily Ellyson

### LESSON FOR JULY 7, 1935

LESSON SUBJECT: Moses (Leader and Lawgiver).

LESSON TEXT: Exodus 24:3-8, 12-18.

GOLDEN TEXT: *Blessed is the nation whose God is the Lord* (Psalm 33:12).

#### INTRODUCTION

Moses was the greatest of all the Old Testament characters. It was he under God who made a nation out of a horde of slaves, through which nation the Savior of the world should come. It was Moses who gave the world the basic principles upon which all civilizations have builded their governments. His was a strong personality for though from childhood he was

enviored by conditions calculated to lead him far from his inherited tendencies and infantile training, yet, when he came to years and after his education was finished he turned away from the court life of luxury and splendor to espouse the cause of his own afflicted people. His Egyptian education and training enabled him to make the greatest and most valuable contributions to the world of the principles of right government of any statesman of all history. This was all accomplished at the expense of the great Egyptian nation which in some things has never been equaled. Surely good Jochebed was acting under divine orders as well as maternal love for her child. There is no question but that her training was the foundation of all his success.

#### MOSES AS MEDIATOR

These verses in Exodus 24 open to us a vision of the man Moses acting in the office of mediator. A second session had been called on Mount Sinai between God and Moses. The people stood at the foot of the mountain while Aaron and his two sons, together with the seventy elders, were to worship afar off. Moses only ascended the mountain to the summit to commune with God. The session having closed "Moses came and told the people all the words of the Lord and all the judgments." We would emphasize in this opening text of our lesson the exceeding carefulness of the wording, "all the words of the Lord," not just a part that were pleasant to him and to them and leave out the rest. As mediator he could not do that and be honest in his office. He determined that the people should know the whole counsel of God. He would have no loophole of escape; they must know exactly the laws prescribed by the Lord before they gave their final word of assent or subscribed to them. After faithfully rehearsing the laws to the people, Moses proceeded to put them in writing. This gave them permanency. People so often forget verbal statements, but with the words of Jehovah written, they became a matter of record, and would be preserved with exactness. When Moses told all the words, the people ratified them, and after they were written down, Moses read them in the audience of the people "having first offered burnt offerings, and sacrificed peace offerings, and sprinkled the altar with blood, and again the people ratified the words and judgments of the Lord; "and they said all that the Lord hath said will we do, and be obedient." Then with half of the blood that had been put in basons, he sprinkled the people and said, "Behold the blood of the covenant which the Lord hath made with you concerning all these words." This blood was sacrificial blood and this covenant the Old Covenant. So it was the blood of the Old Covenant. Christ spoke of His blood as the blood of the "new covenant" which was not only sacrificial but atoning blood. All of this was done as a seal of the covenant between God and His people. We note that both altar and people were sprinkled. The altar represented the presence of God, and as both were sprinkled, so both were sealed; God was sealed



to support and defend His people, and His people were sealed to love and obey the Lord. All the people promised obedience, and all were sealed by the blood of the covenant. The Old Covenant was sealed by the blood of goats and calves, but the New Covenant was sealed by the blood of Christ the Lamb of God. Moses was mediator of the Old Covenant, Christ was Mediator of the New Covenant of whom Moses was a type.

#### MOSES AS STATESMAN

It is worthy of our consideration in these times of confusion and desperate uncertainty that when God wanted to make of a horde of slaves a nation, He prepared a man for the task. He did not prepare and use a great army or navy. He did not count on billions of dollars nor great stores of natural resources to carry forward His plan but all of these things, considered so important in these days of constructing national life, were contained in a humble and prepared man—the man Moses. They tell us God gave the laws, Moses was but the instrument. True, but in the plan and purpose of God Moses was educated in *all the wisdom of Egypt*, which country has never been surpassed in constructing a lasting, historical, national life. Someone has said “they builded and buried for all time.” Majestic remnants that will never be obliterated silently bear testimony to the wisdom, skill and grandeur of the nation that gave to the Hebrews, and to the world, the greatest statesman of all history. A law may be ever so good, but if there be no one of administrative ability, no one to interpret and apply the law effectively, how shall the nation be benefited by the law? Never has there been a greater statesman, and never was a statesman assigned a greater task. Alone he “went up into the mount of God” and for six days he tarried in the glory before God spoke: “Forty days and forty nights” Moses was in the mount receiving laws and ordinances from God which he was to *teach to the people*. No wonder that Moses was literally drenched with the glory of God. A great mediator, and a great statesman who faithfully served God and the nation to the end of life. One of the last acts of his life was to rehearse the law to the people on the plains of Moab.

Prayer is the wing wherewith the soul flies to heaven, and meditation the eye wherewith we see God.  
—AMBROSE.

#### N.Y.P.S. TOPIC FOR JUNE 30

CRUSADING FOR CHRIST IN HOME LANDS

Scripture Lesson: John 4:34-38; Rom. 9:1-3; 10:1

Rev. L. A. Reed presents this lesson as a challenge to the young people, that we may turn our attention to a summer's Crusade in the home lands. The task of home missions is a dual one; first there is the sowing, and second the reaping. Our N.Y.P.S. slogan for this quadrennium is “Each One Win One,” and this may be made to read “Each Church Win a Church.”

## Good Samaritan Chats



#### BELOVED SAMARITANS:

I greet you this week from the Nazarene Publishing House. This week I will finish up my Chats at the great camp at Olivet, Ill. I have already told you the workers—Rev. C. B. Fugett of Ashland, Ky., Dr. H. V. Miller, pastor of First Church, Chicago, Ill., Professor John E. Moore of southern California and old Bud. We were the regularly called workers.

The campmeeting this year was the greatest in the history of the camp. Brother C. B. Fugett preached every night and we had from fifty to sixty at the altar at every call. I haven't been in a campmeeting in fifty years where we had as much shouting and praying as we had in this camp. I believe sometimes as many as fifty people would be shouting, and I think at least a hundred would be praying at one time as loud as they could whoop to save their lives. It reminded me of my early days when I was on a fox chase and a dozen hounds would chase the fox.

The camp is held every year in connection with the closing exercises of Olivet College. Dr. Willingham preached the baccalaureate sermon and Dr. Orval Nease, the pastor of our First Church at Detroit, delivered the commencement address. I don't think that I have ever heard two greater messages in my life than these young men brought. I am not sure of the number of graduates, but I think it was over forty. The board of trustees, in connection with the District Superintendents of the school zone, are making plans to erect a number of buildings between now and fall. We have outgrown all of our space at Olivet. I think the school is in the best shape that it has ever been.

We had with us many District Superintendents: Brother C. P. Roberts from Iowa, Brother F. A. Welsh from Missouri, Brother R. V. Starr from Michigan, Brother Chas. A. Gibson from Ohio, Brother Jesse Towns from Indianapolis, Brother J. W. Montgomery from Northern Indiana; and of course Rev. E. O. Chalfant of the Chicago Central District was just about in charge of everything in connection with the school and camp. All of our District Superintendents are great men, but we have none greater than E. O. Chalfant. He is one of the busiest men I ever saw.

We also had many fine visitors with us; among them Dr. J. H. Sloan and Sister Carrie from the New York District. One of their daughters, Miss Dorothy, graduated this year. We also had with us Brother S. W. Strickland and Brother Hilman Barnard and wife from Nashville, Tenn. Brother Barnard is one of our very fine song evangelists. He was for years with the Vaughan Radio Quartet. Brother Strickland is pastor of the Grace Church of the Nazarene at

Nashville, and is one of the most beautiful pastors in our connection. We also had many visitors from Ohio, Indiana, Michigan, Missouri and Iowa. Some nights we had to have bedding for a thousand people. Think of a town like Olivet, with only a few hundred citizens, taking care of more than a thousand people.

On the last Friday afternoon we had a great missionary meeting, with Rev. Will Eckel and wife, returned missionaries from Japan, and Miss Eva Carpenter, returned missionary from India. Then we had I think two other missionary families with us, and three Filipino boys, who gave beautiful testimonies.

Professor John E. Moore had to leave us at noon on Saturday of June 1 to keep an engagement with Rev. H. H. Wise, pastor of the First Church at Nashville, Tenn. Brother Moore, together with our good brother, Evangelist I. C. Mathis, are to give Rev. Wise three Sundays, and I am expecting them to have a great revival.

On the last Sunday morning at Olivet Dr. Willingham raised the money to take care of the camp for 1936. And, to show you that a collection doesn't hurt a meeting—after he had raised more than \$1,200 Brother Fugett brought a great message, and I think not less than seventy-five were at the altar. This was one of the greatest Sunday morning services that I have ever seen.

In the latter part of the week we had the honor and pleasure of having with us Brother P. H. Lunn and Brother D. Shelby Corlett from the Publishing House. Brother Lunn sold lots of books, and Brother Corlett made some fine speeches for the HERALD OF HOLINESS.

I began my campaign with Brother Chalfant on May 5 and closed with him on June 2. In less time than a month we just simply rolled up 412 subscriptions to the HERALD OF HOLINESS, and if ever you saw two old scouts roll up subscriptions it was Chalfant and Robinson.

I might detour here just a little and tell you that I began with Brother Jesse Towns on the 15th of April and gave him nineteen days on the Indianapolis District, and from April 15 to June 2 I turned in to the Publishing House 670 subscriptions.

In these two campaigns I had a great book sale. On the two districts I sold 1,700 of my little book "Does the Bible Teach Divine Healing?" and they nearly bought all the books that I had wherever I went. I notice that business is picking up, and if depression isn't dead, he is adying. Business is good all over the country. In Indiana corn was bringing between eighty and ninety cents a bushel; good fat cattle \$110 and \$115 per head, and hogs ten and twelve cents a pound. A good hog would bring \$25. That shows you how things have changed in two years. Two years ago I saw two hundred pound hogs sold for \$2.50, and fine cows for twelve and fifteen dollars, and corn and potatoes twelve and fifteen cents a bushel. But, remember, God is still on the throne, and the government is still on His shoulder, and of the in-

crease of His government and peace there shall be no end.

I am writing this letter at the Publishing House on Monday, June 3. I am leaving Kansas City at twelve o'clock and will reach Pasadena Wednesday at noon. Our District Assembly opens on Tuesday morning, June 4, at nine o'clock, with Dr. R. T. Williams in the chair. Our good Publishing House Manager, Brother M. Lunn, is now in California to attend the assembly, and Brother L. A. Reed, pastor of our First Church in Kansas City, is also in Pasadena to do the night preaching in the District Assembly.

I want the Lord to bless the Good Samaritans and the saints scattered abroad of every faith and order; all that love our blessed Christ. My next Chat will be from Pasadena, California. May heaven smile on the Good Samaritans.

In love,  
THE SAME OLD BUD.

NAZARENES

MRS. M. W. SOMMERS

(May be sung to the tune of "Onward Christian Soldiers")

*Nazarenes are coming  
All along the way;  
See their waving banners  
Carried high today.  
They're a mighty army  
Fighting for the right,  
Driving out all darkness,  
Bringing in the light.*

*Forward is their watchword  
As they onward go,  
Shielded by an armor  
Only Christians know.  
Holiness emblazoned  
On their banners high,  
Shows their loving faith, sees  
God astanding by.*

*Holy, holy, holy  
Is the Lord of all.  
Holy are His people  
They must never fall.  
Nazarenes believe this  
And they walk with God,  
Even though they often  
Feel the chast'ning rod.*

*They must never weary  
Many souls to win  
From the ways of evil  
And the paths of sin.  
When their work is over  
At the set of sun  
Hark, a voice from heaven  
"Nazarenes, well done."*

**THE W.M.S. IN OTHER LANDS**

**PERU**

**Over Long, Rocky Trails—Without Shoes**



LUCILLE L. TAYLOR

**D**URING the Bible Conference at Pan de Azucar, one morning session was given to the W.M.S. There are five stations within a radius of sixteen miles from Pan de Azucar, and the women of all these stations have banded themselves together in a Woman's Missionary Society. They conduct their meetings every two weeks, meeting at each station in its turn. They have been organized for seven years now, and show decided initiative.

At the Pan de Azucar meeting 29 women and 18 men were present. The regular officers were in charge. Seven new members joined at this meeting, and every member paid her dues for the month. The secretary laid plainly before each new member her responsibility, and not one was accepted until she had promised faithfully to pay her dues and attend all of the meetings. The lesson study, prepared and sent out to the various societies of the district by our Superintendent of Study, Mrs. R. S. Winans, was followed and greatly enjoyed. We shall be studying Africa until assembly time, and then take up the study of another of our fields.

We were glad to note the missionary vision and the burden of prayer upon them all. One of the women, the wife of one of our native workers, goes each month to La Selva, some twenty miles distant, to help the society there conduct their meetings. They have 12 members there, none of whom can read or write. This woman reads for them, writes for them, and is teaching them to read and write. We marvel at their enthusiasm as we think of the handicaps under which they work. These long distances over the steep, rocky trails are traveled on foot (without shoes), and often with a baby tied to the mother's back. They are very, very poor in this region, and we are now in the midst of a drouth which increases their poverty. Where these precious women get their money for dues, surely must be from the King's storehouse. They are giving, of their service, measure pressed down, heaped up, and running over; and that, joyfully.

**A Bit of Hospitality in Peru**

One day during the Bible Conference, Mr. Taylor and Mr. Walworth with a group of native brethren, went to Tosten to hold a morning service. On their return, as they were passing a home (of one of the believers), the man of the house asked them to come in to dinner. Upon entering, whom should they meet but the District President of the Woman's Missionary Society, assisting in the preparation of the meal.

**New World Opening at Oyutun**

Saturday afternoon, before the close of the revival in Oyutun, we organized a W.M.S. of ten members there. The day before, Mrs. Winans had had charge of a regular missionary meeting. This was to give them a sample, just to let them see what missionary meetings are like. It was a very instructive meeting, and they enjoyed it so much they were enthusiastic to organize.

Here in Peru the minimum dues are 10 centavos a month, or about 25 cents a year; but many pay more than that. After the regular officers were elected, each woman stood to her feet and told the amount she would be able to pay, as dues, for the coming year, and then paid the first month's dues. We never forget to pass the basket for the offering either, at our meetings, for the men attend, too, you see.

As we left Oyutun, we felt we were leaving behind a band of women with a new world opening up to them. They were already catching the gleam of an enlarged vision, and will be another band of women praying for the great missionary fields the Lord has given to the Church of the Nazarene.

LUCILLE LOGSTON TAYLOR, *District President.*

**Told By a Pastor's Wife**

**STUDENTS ATTACK—PRIESTS OPPOSE**

(EDITORIAL NOTE: Esperidon Julca is one of our native pastors, stationed at Chota, Peru. Chota is the center of a large district, which our missionaries wish to enter. The people are very fanatical, and our young preacher and his wife have taken considerable persecution at their hands. Esperidon has been attending the college at Chota, while holding the pastorate there, and has had many opportunities to testify and to show what true Christianity can do. An interesting letter from him appeared in the last September issue of *The Other Sheep*. The following is from a letter written by his wife, to Mrs. Lucille Taylor, President of the W.M.S. in Peru.)

Our young converted college lad, Pedro Peralta, was attacked by a crowd of atheists and Romanists (all college students) on the street corner, the other night, and asked to give the reason for his absurd friendliness to us and his acceptance of the Protestant faith. The poor fellow stood up very well, but being such a babe in Christ he was somewhat at a loss for putting up a very strong biblical argument. My husband heard of the boy's difficulty (I am sure God was in it, Mrs. Taylor) and went to his help. He then had a splendid opportunity (and he took advantage of it) to preach the good news to that large crowd of college students. They listened to him, clear to the end, and then quietly dismissed themselves, leaving Pedro and my husband alone, rejoicing that God had given them such a privilege. This occurred in front of the priest's house.

The priest, poor soul! He has been very bitter toward us. I believe he truly hates us, me, especially—he says that my husband is naturally religious, and would be a good Catholic if it were not for me. He has told endless lies about us. It seems to me that the very enemy of our souls glares out of his eyes when he sees us. When first we arrived in Chota, he threatened to have us either put in jail or driven out of town within one month's time: but since neither happened, he has taken other tactics. He says we buy all our Sunday school students with cards and money and sweets—so now he has taken to giving candy every Sunday to the youngsters, to keep them from coming to us. But he has not succeeded as well as he hoped he might.

We are encouraged in the Lord, these days, feeling that His coming is very near at hand. May we be found faithful. Out in the field may He find us, when He returneth, faithful and loyal and true.

RACHEL SNOW JULCA.

Doctors tell us that when the body becomes chilled, the ever-present germs of various diseases find their chance to develop. To keep warm is one of the soundest rules of health. The analogy holds good in the spiritual state. When faith and love grow cold, temptations attack the soul in ever-growing numbers. We must keep up the warmth of zeal and consecration if we are to be strong and healthy Christians. To exercise ourselves daily in some service for God is a good way to keep warm. Are we trying it?—REV. J. R. MILLER.

## MAKING THE BIRTHDAY OFFERING PAY

ANNA M. LOGUE

FOR years it has been the custom among the Sunday schools of the various denominations to take special notice of the birthdays of its members by helping them to an unselfish celebration of the day.

Usually a birthday means only a cake with candles and presents of different kinds and values. But the Sunday schools have seen a need beyond the individual which will react in spiritual blessing upon the one who is celebrating his or her birthday.

The custom has been for those who have had a birthday during the week to come to Sunday school the next Sunday with the number of pennies according to the age, and be called forward to drop their pennies one by one into a birthday bank.

This money has been used for different purposes but generally it has gone into the missionary budget.

For the most part the Sunday schools in the Church of the Nazarene have observed this custom, but more emphasis should be placed upon it and something done to increase the interest and thus add to the missionary offerings.

A splendid plan is to have one Sunday of the month as Missionary Sunday and have all the birthday moneys of the month brought in at that time, which together with the regular offering should go for missions. The last Sunday of the month would be preferable, because all through the month then, it could be boosted and personal solicitation made for those who have a birthday during the month to be present with their offerings.

A little friendly competition may be used as to which month has the most birthdays and the largest offering. Different ones may represent a relative, a friend or some of our missionaries.

One class could agree to put in their offering for the year at the same time.

This plan is being used by the Sunday school at Bethany, Oklahoma, and during the year 1934 their birthday offerings amounted to \$148.06 which was a much greater increase than any other year.

At Christmas time the Sunday school added by special offering to the December birthday moneys \$19.34 as an offering for the birthday of Jesus.

In February of this year, a ladies' class in the Adult department surprised the Sunday school when their teacher, Mrs. H. B. Macrory, came forward with an offering in honor of our General Superintendent R. T. Williams. Instead of the penny for each year they had made it \$1.00 for each year.

In the four months of 1935 the birthday offerings have totaled \$120.49.

Every Sunday school in the Church of the Nazarene may help in the missionary work if they will but urge self-denial and create interest in the birthday offerings.

BETHANY, OKLA.

## ON EXAMINING OF LICENSED MINISTERS

L. E. GRATTAN\*

HAVING worked for some years on the District Board of Examinations it is my opinion that our present system of examining ministers might be improved upon. Some examiners are lenient and some are rigid in their tests. Some of our board members are school men and some are not and this makes some difference in attitudes. I have observed that some districts are more ready to graduate and ordain ministers than others are. This creates unrest and dissatisfaction. Who will object to having our colleges examine ministers by correspondence rather than for district boards to do it?

Our ministers mail their papers as it is and why not mail them to a college rather than to a district examiner? Our

college professors are certainly much more competent to pass on examination papers than the average minister is. To put our ministers in direct contact with our schools will work for lasting good. The minister will have a warm place in his thinking for the college and will become a booster for it when out in active work. It is forever a source of satisfaction to know that we had association with a college but there is not too much joy in being graduated from a district board. Districts located at some distance from a college would have necessarily correspondence with their college and that is bound to work for good.

It would be my suggestion that all ministers taking examinations take them from the college in their educational zone. This would involve some expense as it would require time on the part of college professors. This could be taken care of by having a sufficient amount placed in each District Budget to cover expenses. When spread over several districts the cost to any would likely not be large.

\* Chairman of Board of Examiners in Colorado.

## SHE LOST HER HEEL!\*

IT was prayermeeting night at the church, and a splendid crowd was in attendance. Three songs were sung with a good hilarious swing and several volunteer prayers were prayed with holy unction. The leader in charge arose and read a very appropriate passage of God's Word, commenting as he read. Testimonies were called for and nearly everyone present responded. They were varied, yet interesting; some told of their trials and tests that brought them closer to God, and others told of the special blessings God had bestowed upon them during the past few days. Amid it all you could but feel that it was good to be there.

God had especially heard and answered one good mother's prayers, and saved a wayward boy who was miles away. Many were blessed as she told the story while the tears of joy flowed freely.

But the testimony that seemed to move the congregation to a closer and more devoted walk with God, was the one given by a young mother who had recently been reclaimed from an awful backslidden state. In her new-found joy and peace she was simply running over with praise to God. In the midst of her testimony she said, "I have a neighbor, a woman who has three little girls and a boy, and for weeks I have been trying to get her to come to Sunday school and church with me. She would promise me but never came. Last evening I was sitting on the steps meditating and communing with God when I heard her coming down the sidewalk. She was staggering along in the darkness and as the light from the street light shined upon her face, she spoke to me with that expression found only upon the faces of those under the influence of strong drink. 'Hello there—I'm just from a party up the street where I drank two quarts of beer besides the liquor, cocktails and the like, and I am drunk as a fool. I say I am! What a time we had at that party with the men and other girls. I shut the kids up in the house and left them and am I having a time! The only bad thing that happened tonight was that on my way home I lost my heel.' And with an awful curse word she staggered across the street onto her steps muttering and mumbling words that I could hardly make out." Here the woman testifying paused again, wiped the tears from her eyes and choked down her emotions, and continued, "I do want you folks to help me pray for that woman that she may soon see that she not only lost her heel, but that her soul is lost now, and that her family stands exposed to the wiles of the devil. Oh, how they need to know the Christ that we love and serve!"

May the God of great grace and power come upon us that we may be used of Him to the entire destruction of that awful evil of strong drink!!

\* A true incident written by a pastor in Missouri.

## A NEW, NEW TESTAMENT

GEORGE WILLIAM BROWN

A SWISS heritage, a gift for linguistics, a missionary passion, a devotion to the Bible, and a love for the American Indian were elements combining in a single individual which, when aided by the normal processes of the American Bible Society, resulted in the appearance recently of the first complete New Testament in the language spoken by the Cheyenne Indians of Montana and Oklahoma.

In his more than four decades of ministry to the Cheyenne Indians the Rev. Rodolphe Petter, D. D., a man of scholarly attainments, has become a master of the language of the people of his choice. Beginning with a language as yet unwritten, Dr. Petter produced first an English-Cheyenne dictionary, then a grammar, then portions from both the Old and the New Testaments, presently "Pilgrim's Progress," and now, finally, a complete New Testament.

No hasty, indifferent work is this! Nor is this new New Testament merely a translation from English. The Greek texts of Westcott and Hort, and Tischendorf were its base, while the Vulgate and several of the main English, French and German versions, as well as the Hebrew version of the New Testament, were compared. A number of the great commentaries and three Greek dictionaries were consulted. The first complete Cheyenne New Testament, therefore, worthily takes its place in the noble succession of painstakingly careful translations.

Just as Luther went into the shops and homes of the common people of Germany to get correct and understandable terms for use in his great German translation, so Dr. Petter studied intimately and at first hand the practices and customs of the Cheyenne, frequently consulting his Indian parishioners in a search for exact and intelligible phrases. He gave, for instance, a demonstration of grafting and pruning in order to secure from them correctness of expression in translating those parts of the eleventh of Romans where St. Paul in illustrating a certain principle employs the process of olive grafting.

When the translation was completed, the finished manuscript was reread carefully by Dr. Petter himself, then by four different Indians separately. During the typing further corrections were made, and the final typed copy was read to an Indian woman to test the average understanding of the Cheyenne text. Finally the translator's wife read the copy in a last review before it was released to the printer. It will be noted with interest that among others of the Cheyennes who gave noteworthy help in this carefully supervised work the names of Chief Standing Elk and Susie Wounded Eyes appear.

In the translator's preface there is this concluding paragraph: "And now the message of God and his Christ is 'in the Cheyenne mouth' for a witness to be accepted or rejected. As God in the long ago spoke to the tribes of Israel through Moses he tells to the Cheyenne tribe, 'It is not hard for thee, neither is it far off. It is not in heaven, that thou shouldest say, Who shall go up for us, and make us hear it, that we may do it? Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it to us, and make us hear it, that we may do it? But the word is nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it'" (Deuteronomy 30:11-14).

Strikingly appropriate was the occasion of the first public presentation of copies of this volume, for at the end of the recent Christmas Eve program in the mission at Lame Deer, Montana, just before pronouncing the benediction, Dr. Petter spoke briefly of the new, New Testament and with great satisfaction presented gift copies to his Indian associates and fellow workers in the mission. Testaments are often given for Christmas gifts—but I wonder where on last Christmas any copies were given or received with as much genuine rejoicing and profound appreciation as were experienced by this scholarly translator-donor and the beloved Indian recipients. And here was another wise man presenting his gift, a gift more

precious than gold or frankincense or myrrh, to another group of children of the first Christ-child.

The publication of the Cheyenne New Testament by the American Bible Society brings the total number of languages in which the entire New Testament has appeared up to 199, while the grand total of languages in which Scripture translation has occurred is now 954. Through the efforts of the Bible societies and the missionary forces, Scripture translation is so continuously going on that a new language is added on an average of once every five weeks.

## THE NEW AGE

A. S. LONDON

On my return to the Dallas District, I traveled part of the way by bus. I saw my first lady conductor. They call her a "stewardess." She took my ticket, punched it, and asked for my topcoat. I reluctantly gave her my coat. She fixed it very carefully, and placed it in the rack. Her business was to assist passengers in and out of the coach. She was intelligent, nicely dressed, with a beautiful, blue serge, coat suit. She was very courteous, polite, kind and tried to make it comfortable for the passengers.

### FORCE OF HABIT

I have always tried to be courteous to all. A seat was left vacant in the coach. I found myself asking the tired stewardess to take the vacant place. She declined the offer. I saw another gentleman asking her to go ahead of him into the coach as she was helping the passengers onto the bus. To my left sat two ladies playing cards. In the rear of the coach were men and women cursing the government for present conditions, while a man just behind me deplored the fact that he had to pay nine cents tax on every package of cigarettes he bought.

### WOMAN'S PLACE

Women may vote, hold political office, act as stewardess on a transcontinental coach line, and take the place side by side with the men of our country. But the supreme place for woman is in the home. This is her throne. Nothing higher than motherhood, queen of a family, and representative of all that is highest and best.

## SUPPORTING NAZARENE MERCHANTS

I HAVE been pondering a few things in my mind as I sit here alone. Our Manual lays down the law very plainly and justly concerning our members trafficking in tobacco or beer. I am glad we are so strict concerning this, but I have been doing a little thinking along another line in connection with it. If our membership is prohibited from dealing in these things, how about the member who will go past a good brother who is abiding by the Manual and trade with someone who does sell both tobacco and beer? It looks to me as though we should support those by our trade who rightly abstain from such traffic. If a man is righteous enough to shun all such things and be true to God and His law, don't you think we who are Nazarenes should patronize those who do so? If we would uphold such righteousness by our patronage it would make it very much easier for our Nazarene merchants. I would like to see this discussed in our HERALD OF HOLINESS.

And, another thing, many trade wherever they happen to be, disregarding not only the above reason but also the fact that we should support our members. What if we started to church some day but happened to pass by a church of another denomination and speaking to ourselves say, "Here is a church. It is nearer and we will just patronize this one today. That is the way some pastors and members of my own church do me with their trade." "O consistency thou art a jewel." Is this keeping the Golden Rule? While I am not sectarian in this I do believe we should patronize righteous people and especially so when our own family denominationally.

Suppose we do a little thinking along this line and put ourselves in the other's place. I am sure there would be a change.—A. P. V.

## News of the Churches

### Telegrams

*New Bedford, Mass.*—New Bedford church raised \$1,150 for Missions in Sunday service, June 16; more to come. God is working in wonderful ways, to Him be the glory.—Chester A. Smith, Pastor.

*Palestine, Texas*—Sunday night closed the first week of our revival in our new smooth stone church building, with Evangelist C. C. Burton; fine crowds, wonderful response, altar filled with seekers finding God; reaching fine class of new people. Another week to go; expecting greater things yet. Burton great evangelist.—S. W. Nesmith, Pastor.

In a letter just received from Evangelist Aug. N. Nilson of Oakland, California, he writes, "All is well, and the glory holds, and the Comforter abides within my soul. Never before have I enjoyed His blessed presence as I do these days of trials and testings, as I sit beside my wife, who has been critically ill since May, 1934. But, thanks be to God, she is gradually gaining strength of body, and we are anticipating her final recovery. Please remember us in prayer."

The editorial office has just received the sad news of the death of Mrs. Rose Meguiar, wife of Frank Meguiar, Jr., prominent layman of First Church, Pasadena, Calif.

*Konawa, Okla.*—Pentecost Sunday, June 9, was a great day in this church. There was an attendance of 162 in Sunday school, \$36.55 in the Sunday school offering, and a great service in the morning. At night the fire of the Lord fell, the people shouted for thirty minutes; five people came to the altar for prayer, four prayed through without any preaching. God is giving us wonderful victory. All departments of the church are forging ahead.—Jack and Ruby Carter, Pastors.

Evangelist Winfred R. Cox reports that he closed a fruitful revival on March 31 with the First Church, Baltimore, Md., of which Rev. J. Glenn Gould is the fine pastor. The Spirit was on the meeting from the beginning to the close. Brother Cox writes, "I had the privilege of spending a part of two days at the Washington-Philadelphia District Assembly. My next revival was at Africa, Ohio, with the Wesleyan Methodist Church, continuing two weeks, and the church received great spiritual uplift. Many sought and found the experiences of pardon and purity. Capitol Heights, Md., was the next meeting, and while this was scheduled for only two weeks, the interest and proportions increased to the extent that the people felt we should continue for another week. More than one hundred seekers were at the altar, with a number

of happy finders. Thirteen were received into church membership with more to follow. Rev. Stanley Williamson is the fine pastor here. My next meeting was with our church at Hagerstown, Md., with Pastor Hunton and his good people. This is a new work, but the pastor is a fine, capable young man who is leading the people on to victory. The revival reached many representative people. Pastor Morford of Hanover, Pa., was my coworker, leading the singing. My next meeting is at Bluffton, Ind."

*Canton, Ohio*—Our church closed a successful twelve-day revival on May 26 with Evangelists Oliver and Ruth Morgan. This revival was sponsored by the local N.Y.P.S., with nine other societies of the Canton Zone assisting by their attendance and talent. Almost every night during the revival there were one or more delegations from the various societies of the zone; with total out-of-town people during the meeting numbering about two hundred. The Morgans were a great blessing to the church, and many souls sought the Lord either for pardon or purity. The N.Y.P.S. is looking forward to doing more for God during the coming year. Our hearts are saddened by the loss of our good pastor, Dr. S. S. White, who is closing his pastorate here on June 30, to accept a position in Eastern Nazarene College, Wollaston, Mass. Rev. Glenn Siefarth of Lincoln, Nebraska, is coming to the pastorate here on July 1.—Mabel Edwards, Reporter.

*Orange, Texas*—We came to this church at the beginning of the Dallas District Assembly year last October and found a fine group of people. Rev. R. A. McCormick had just closed a six-year pastorate with this church. God has signally blessed the church throughout the year. We have had revivals with Mrs. Glenn Neunschwander, Rev. Whitlock and Rev. C. K. Spell. All of these meetings were blessed of God, and the evangelists did good work. This spring we are holding revivals in different parts of the city, using local talent. Many new people are becoming interested in the church, and the church membership is showing a steady growth. We are putting forth a special effort at this time to pay off the church debt, and we believe that within a few weeks we will have our church building and parsonage free of debt. We have also done considerable remodeling in the parsonage. People are being saved and sanctified in practically every service. Every department of the church is showing a substantial growth.—T. J. Cox, Pastor.

*Huntington, W. Va.*—We accepted the pastorate of this church April 6, and found a fine class of people and a responsive congregation. God is honoring and blessing our efforts with a fine spirit of revival. We have had seekers every Sun-

day evening and at the cottage prayer-meetings. The Sunday school is on the upgrade, the N.Y.P.S. services are interesting and helpful, the Juniors have an average attendance of around forty, and the W.M.S. is a standard society. On June 2 we closed a gracious revival with Evangelist Charles E. Haden of Owensboro, Ky. There were more than one hundred seekers at the altar, counting them as they came, and nine new members were received into the church. The work of Brother Haden was appreciated.—S. K. Moxley, Pastor.

*Fergus Falls, Minn.*—Our church has recently closed a profitable Crusade for Souls effort with Evangelist and Mrs. H. A. Chaney. Following the revival we held our third quarterly church meeting, and the reports of the different departments were encouraging. The Cradle Roll department has shown the greatest increase this year, beginning with an enrollment of three, and reporting twenty-three at this meeting. The HERALD OF HOLINESS secretary reported nearly as many subscribers to the paper as we have church members. At this meeting three new members were received into the church.—R. L. Hobza, Pastor.

*Keene, N. H.*—Under the leadership of Pastor John W. Poole, the Lord is blessing our work. The Sunday school superintendent is working hard to build up the school, and the W.M.S. is doing exploits, considering the size of the society. The church is in good financial condition due to the fact that most of us are tithers. We are planning to hold a series of special meetings in the fall with Rev. Brown.—Flora B. Perham, Church Reporter.

*Camp Taylor, Ky.*—Our church closed a revival recently with Evangelist L. H. Roebuck of Bentonville, Ohio. We were very much pleased with the work of Brother Roebuck. Forty or more seekers bowed at the altar for pardon or purity, and a number prayed through to definite victory. There were several additions to the church, and six subscriptions were received for the HERALD OF HOLINESS. We greatly appreciated the work of Miss M. Jackson of Lexington, and Miss Margie Agnew of New Albany, Ind., who played the piano, and piano accordion, and assisted with the singing.—W. W. and A. J. Stover, Pastors.

*Ashland, Ky.*—God is still blessing the work of this church. Our spring revival was conducted by Evangelist I. C. Mathis and wife. He preaches under the anointing of the Holy Spirit. Storehouse tithing is working beautifully in this church, and we were able to pay the evangelist from our regular treasury, as well as other running expenses; with scarcely any public offering at all. On May 26 Dr. Andrew Johnson of Wilmore was with us and brought a splendid evangelistic message. In the afternoon he spoke on "Communism and the Constitution." We are hoping to have our building completed in time for the District Assembly, September 3 to 8.—W. E. Kendall, Reporter

Evangelist Harold L. Volk reports that during the past assembly year he has held eighteen revivals and camps, ranging from the north boundary to the southern border, and from the Pacific to the Missouri River. He writes, "In many ways it has been our best year. We have worked with the greatest set of fellow workers in the world, namely, our Nazarene pastors. The uplook and outlook are bright, and we are pushing on. I have two open fall dates, preferably for the East. Those desiring my services, write me according to my slate."

Roxana, Ill.—Our church has just closed a good revival with Evangelist E. C. Tarvin of California, Ky. His preaching and singing were a great blessing to the church. A number of souls prayed through to definite victory. All departments of the church are in fine condition to make further progress. Several have joined the church since the assembly, and we expect more to unite with us soon.—R. E. Bauerle, Pastor.

Zone No. 3 of the Missouri District met at the church at Wellston, Mo., on May 26, and enjoyed a good and interesting Sunday school rally. Inspirational helps to Sunday school work were given, and a spirit of enthusiasm prevailed. Emphasis was placed upon better equipped Sunday schools, and better trained teachers. Along with special music and songs, and reports from the various schools, we had a very profitable as well as enjoyable rally.—Reporter.

Edmonton, Alberta, Calder Church—Rev. C. E. Thomson, president of Northern Bible College and the Ladies' Quartet were with us in a series of meetings, April 17 to May 5. The efforts of these workers brought some very fine results. Brother Thomson's preaching on "Prayer and Faith" meant a great deal to the church.—R. S. Tenove, Pastor.

The Warren Zone of the Pittsburgh District held a N.Y.P.S. Rally on May 30 at the Warren, Pa., church. A good delegation was present from Warren, Oil City, Bradford, Corydon, Wesleyville, Waterford, Corry and Riceville churches. A wonderful spirit prevailed throughout the day. The special worker was District Superintendent C. Warren Jones, and his messages to young people during the afternoon and evening sessions were inspiring. The "Crusade for Souls" was the theme of the rally. Evangelist G. Chester Morgan brought a fine message to the convention. Brother Harmon Calver led the singing and brought several special selections in song. In conjunction with this rally the local church held a week-end Holiness Convention, District Superintendent Jones being the worker. The next rally will be held on July 4 at Wesleyville, Pa.—Reporter.

Wichita Falls, Texas—God is blessing in every department of the work here. Few services pass but that souls are finding God in pardon or purity. About 250 have been at the altar during the last six months, and seventy-nine have united with the church. Bills are being kept

DALLAS, TEXAS, FIRST CHURCH



The above picture represents the High School Bible Credit Class of Dallas First Church. This class studied the whole Bible from an outline provided by the city school board, the class putting in sixty hours of class work during the school year. For this Bible work the boys and girls receive one-half credit on their high school work. The teacher must be qualified by meeting the requirements of the school board, which are very rigid. Miss Ada McWilliams is the teacher of this class. Each class in the city, of which there were forty-four this year, selects a team of twenty-five per cent of its number to compete in the final examinations which are given by the school board for high honor. The team making the highest average is awarded a banner by the school board. Our Nazarene team carried off the banner with a team average of 99½ per cent. One-third of our

young ladies made one hundred per cent in their final examination, while there were only nine others out of the 386 who took the final examination, who made one hundred per cent. The Linz Jewelry Company offer a reward of an appropriate gold pin to the one making a class average of 90 and 95 on the final examination; six or one-half of our class earned this award. Rev. E. D. Simpson is pastor of the church, and R. R. Kirby is the Sunday school superintendent. Those pictured above are: front row, left to right—Arjorie Weaver, Francine Johnson, Margaret Kirby, Alice Beth Bryant, Rozelle Bates, Eunice Williams; back row—Florence Spencer, Sidney Ruth Waddle, Eloise Potter, Catherine Shaw, Miss Ada McWilliams, teacher; Bradford Springston, Billie Finger.—R. R. Kirby, Sunday school superintendent.

paid to date, and the attendance is splendid. We have had an average of 212 in Sunday school attendance since the last District Assembly; we need more room for the classes. The Hi-NY and Senior Societies of the N.Y.P.S. department are both standard societies, and we are having some excellent programs. The Juniors are doing good work, as is also the W.M.S. Our people are united and happy, pressing the battle for God and souls. The leaders of the various auxiliaries are working harmoniously and efficiently with pastors and people. The church has extended the pastors a unanimous call to remain for three more years, and we have accepted. We are pushing the Crusade for Souls.—J. P. and Rosa L. Ingle, Pastors.

Bristol, Va.—Our church has just closed a glorious revival conducted by the pastor, Rev. Carmon G. Sloan, assisted by Professor Homer K. Maddux, song evangelist of Paducah, Ky. This was by far the greatest revival the church has had. Brother Sloan's messages touched the hearts of hundreds of people, and thousands by way of the radio. Brother Sloan is winning the hearts of the business people, and they sponsored the broadcasts during the revival. We will

now broadcast the services from the church each Sunday morning; this will be sponsored by the business men. Those interested in listening to the broadcast will note the following schedule: Bristol, Tenn., Station WOPI, Thursday, 3:00 to 3:15 p. m. "The Old Folks at Home"; Sunday, 11:00 a. m. to 12:15 (morning service); Sunday 3:00 to 3:30 p. m., "Choir Program."—Edith Turner, Secretary.

Guthrie, Okla.—Our church is making satisfactory progress along every line. The Sunday school has had a net gain in membership of 215 since the assembly. The church membership has increased from 72 to 104; this is due to one hundred per cent co-operation on the part of the church. Our budgets are overpaid to date. Every department is optimistic and climbing the grade. We plan to go in for one hundred more in Sunday school before the next assembly, which will bring our enrollment to four hundred. Just recently we closed a good revival with Evangelist Harold Kiemel and Brance and Wynona Edwards as the special workers. Much good was accomplished in the meeting, and a good class of members were received into the church. The

church has given the pastor a unanimous call to remain for three more years.—C. W. Burpo, Pastor.

The Philadelphia Zone of the Washington-Philadelphia District held a N.Y.P.S. Rally on Memorial Day in the West Chester, Pa., church, in charge of Zone President G. Thomas Spiker, pastor of the Trenton, New Jersey church. Practically every society in the zone was represented; with more than two hundred present in the afternoon service and over four hundred in the evening. Rev. Paul S. Hill of Brooklyn, L. I., N. Y. was the special speaker, with Professor M. L. Morford of Hanover, Pa., as the musical director. The attendance banner was awarded to the Media, Pa., Society, having eighty-two per cent of their membership present. An interesting feature of the day was the public speaking contest on the life of St. Paul, in which the winners of each respective local society competed. Winners in the Zone Rally will compete at the Annual Young People's Convention on the district camp grounds, Leslie, Md., on July 4.—P. Kenneth Grosse.

Evangelist Allen H. Wagner reports that he has recently closed a good meeting with the South Zanesville, Ohio, church where Rev. Floyd Gale is pastor. Several were saved and sanctified, and a class were received into church membership. Rev. Gale has done good work in this church. Brother Wagner writes, "I also held a meeting at Manchester, Ohio, with Pastor C. P. Smales and his good people. God was with us in a time of salvation. At present we are at Delaware, Ohio, and are believing God for a time of victory."

Zone No. 6 of the Eastern Oklahoma District conducted a rally at Poteau, Oklahoma, on June 6 and 7, with President Miss Robinette Brand in charge. Representatives were present from the Wister, Stigler and Heavener churches. On account of heavy rains there was not a full representation of the churches of the zone. Rev. J. H. King, pastor at Poteau, brought the message Thursday night. Rev. Lloyd Langford of Heavener brought the message at the eleven

o'clock hour on Friday, and the afternoon was filled with songs and other good spiritual things. Officers were elected for the coming year, with Miss Robinette Brand as president—Ollie Carden, Reporter.

Newton, Kansas—We accepted the pastorate of this church last September following the District Assembly, after two good years at the Wichita West Side Church. During this year the Lord has blessed with two good revivals. In October we had Evangelist and Mrs. H. C. Johnson for two weeks, and in March the Gaddis-Moser Evangelistic Party. Their singing, playing and preaching attracted large audiences, and many sought and found the Lord for pardon or purity. On the last Sunday morning we had a wonderful service, with about forty-five, mostly adults, at the altar. The Lord has blessed in other ways during the year. Attendance in Sunday school and other services has been good. Finances are in fine shape; General Budget overpaid for the year, District Budget and local budget paid to date, \$200 having been paid on indebtedness, and another \$200 planned to be paid July 1. This will leave our property clear of debt. It has been a pleasure to serve this good people, and we have accepted a call for another year.—A. C. Tunnell, Pastor.

The Snake River Zone of the Idaho-Oregon District held a N.Y.P.S. Rally at Parma, Idaho, on May 26, with the following societies represented: Homedale, Weiser, Harper, Payette, Ontario, Sunnyslope, Marsing and Caldwell. District N.Y.P.S. President W. T. Johnson, brought the morning message. A lawn dinner was served by the Parma Society to over two hundred young people and friends. In the afternoon the zone officers were elected for the coming year, with Howard Gardien as president. The Ontario Society had charge of the Young People's Society service, and Broger Rogers of Caldwell brought the evening message. Payette Society won the zone banner. This was an outstanding rally in many ways; in attendance it was by far the best. In interest in young people's problems and ways of helping them to meet these problems it was also a success. The greatest of all was the spiritual interest. The young people want to make this the best year in the Crusade for Souls.—Reporter.

New Castle, Ind.—Since we came to this pastorate last December God has blessed our ministry. We do not take credit for the success the church is enjoying, for our predecessors labored and planted in the fear of the Lord, and it is ours to water and to add to, not detract from, the building they have begun. We have had two genuine revivals during the year, one in March with Rev. C. C. Knippers, and the other in May with Dr. C. E. Hardy and Mr. and Mrs. M. W. Kemper. All of these workers were a great blessing. We have received thirty-five new members since January 1. Fine crowds attend regularly, and the Sunday school averages around four hundred in attendance. The church has extended us a call for another year by a practically unanimous vote, and we have accepted.

Mrs. Miller has regained her health. We have recently enjoyed visits from General Superintendent J. W. Goodwin, Rev. Bud Robinson, Rev. and Mrs. W. A. Eckel, Rev. C. A. Gibson, Rev. J. W. Montgomery, Dr. T. W. Willingham, and Professor Floyd W. Kline. All of these have been a blessing to the church. Also, we have enjoyed the visits of our District Superintendent, Rev. Jesse Towns, and a convention with Rev. Mrs. Vura Morris, our District W.M.S. President. New Castle church is co-operating fully with every department of our denomination, and we are heart and soul in the Crusade for Souls.—Glenn E. Miller, Pastor.

Kenesaw, Nebr.—We have just closed a Crusade for Souls revival with Rev. and Mrs. Galal A. Gough, young people of of Pasadena College, as special workers. The Lord honored the ministry of Brother Gough in giving what a number of older members state to be the best meeting in years. We had a good hearing among the people of the town; several nights extra chairs had to be used. We anticipate an increase in membership as a result of this campaign. Our General Budget is overpaid and District Budget paid to date. Finances for the meeting came easily. Pastor has been given a fifty per cent increase in salary for the ensuing year.—Neal C. Dirkse, Pastor.

Topeka, Kansas, Oakland Church—This church began the second year of its history on April 1. In April we entertained the District N.Y.P.S. Convention. Our new tabernacle was ready for use May 8, and we immediately launched a revival campaign with Evangelist J. P. Wear. The attendance was good in spite of rainy weather, and a number prayed through and were added to the church. The ministry of Brother Wear was much appreciated. Our pastor, Rev. J. Scott Blystone, continued the meeting for another week. He has been unanimously called to return for another year with an increase in salary. We expect to go to the assembly with our church membership doubled, and Sunday school enrollment twice that of the report given at the last assembly.—W. L. McClellan.

Calamine, Ark.—The work of the church here is progressing nicely. We have a fine N.Y.P.S., are paying our budgets, and entering heartily into the Crusade for Souls. We have a good Sunday school, and are expecting a real revival to break in upon us.—Ernest G. Sullivan, Pastor.

Evangelist A. J. Doke and wife report that they have just closed a three-week Home Mission revival near Wheeler, Wis. A number of souls found God in pardon and purity. Brother Doke writes, "There was a good interest throughout the meeting, resulting in the request for an organization. We therefore organized the Nazarene Mission at the Riverside schoolhouse. At present we are in a home mission revival with Rev. George and Marie Gordon at Fond-du-lac, Wisc., a town of thirty thousand population. We are trusting the Lord we may help to establish a work here."

#### A Bargain in Illustrative Material

We have picked up fifteen copies of **SEED THOUGHTS FOR PUBLIC SPEAKERS**, by Arthur T. Pierson. This is a volume of 361 pages; cloth-bound cover, containing 650 illustrations, Anecdotes, Outlines of Sermons, etc. Dr. Pierson has considerable reputation as a writer and as a preacher. There is a complete Subject Index. These books originally sold at \$1.50. The few copies in stock are offered at **\$1.00, postpaid**. Order from Nazarene Publishing House, 2923 Troost Ave., Kansas City, Mo.



The Connecticut Valley Zone of the New England District held a N.Y.P.S. Rally at New Haven on May 30. The South Manchester, Springfield, Hartford, and New Haven societies were represented. Rev. Ward Albright of Springfield presided, and the various societies presented fine programs. Morris Wilson was elected president of the zone for the coming year. The banner for the church with the greatest number present, according to membership, was awarded to the Springfield, Mass., church, having 151 per cent. This banner now becomes the property of the church, they having won it the third time in succession. Professor Gardner and the Girls' Quartet from Eastern Nazarene College were present, and the Quartet rendered numerous gospel messages in song. The rally closed with an evangelistic message by Rev. John Riley of the New Haven church, which resulted in seekers at the altar.—M. E. Wilson.

Lebanon, Tenn.—We are glad to report victorious week-end services with Rev. Victor Gray as minister and Cook as singer. The church was encouraged; one was saved and two sanctified. These workers are highly recommended by pastor and people. Those desiring their services may address Victor Gray, 510 Woodland St., Nashville, Tenn.—C. H. Pearson, Pastor.

The Fort Worth Zone of the Abilene District conducted a rally at the Wesley Church of the Nazarene of Fort Worth on May 30, with a good representation of the societies of the zone. The blessings of the Lord were upon the rally and the young people received a greater vision of the necessity of home missions. The topics of the day concerned the subject of Home Missions, since the zone plans to sponsor a home mission campaign this summer. Rev. Herbert Land of Hillsboro preached an inspiring message on "The Beautiful Life of Sanctification." First Church of Fort Worth was awarded the attendance banner. The next rally will be held at Hillsboro, Texas, on September 2.—Eunice Jackson, Zone Secretary.

Evangelist John and Emily Thomas report that they arrived in New York on June 6, crossing the Atlantic in five days on the great German liner *S.S. Europa*. One interesting feature of the trip was the daily prayermeeting held on the steamer. Brother Thomas writes, "We have six campmeetings booked for the

summer, and we crave the prayers of every Nazarene that the Lord will give us revivals in every camp, something like we have witnessed in Europe during the past seven months."

Clovis, N. M.—Our church closed the assembly year with a good report. We have in Clovis one of the finest groups of Nazarenes that can be found anywhere. A few weeks ago Rev. Henry B. Hughes was with us in a revival. God gave a number of seekers, and ten were received into the membership of the church. We were able to pay our District, General and local Budgets. We are now adding twelve new Sunday school rooms to our church building.—Walter W. Orr, Pastor.

The N.Y.P.S. and Sunday School Rally held at Guymon, Oklahoma, on Friday, May 21, had a splendid representation from the churches at Knowles, Hooker and Guymon. Brother Henderson led the morning devotions, and Brother Burpo from Guthrie brought a wonderful message on "Keeping the Faith." In the afternoon Rev. Hagemier led the devotions, after which we were favored by two special numbers in song. Mrs. Hagemier gave a talk on "Pushing the Crusade for Souls." The three churches represented each gave a program, and Brother Garsee from Liberal brought the afternoon message. The next rally will be held at Knowles in the latter part of July.—Mrs. Turbyfill, Reporter.

**Northwest District Assembly**

Northwest District Assembly was a time of victorious achievement from start to finish. Probably the devotional side should be mentioned first. The assembly was definitely planned as a spiritual feast and Dr. Chapman lectured every morning at the close of business on "The Person and Work of the Holy Spirit." Needless to say these messages were given as only Dr. Chapman can give them. Then in the evening, all business was set aside for a real evangelistic campaign with the Edwards Evangelistic Quartet in charge. The revival spirit was clearly manifest and over fifty different seekers were at the altar during the week. Sister Edwards' preaching was clean-cut, rugged, yet tender. Dr. Chapman's message on Sunday morning was the high spot of preaching of the assembly, when saints got blessed and shouted and cried and responded in various ways, while Dr. Chapman plowed right on down the road, presenting the glorious truth of holiness.

Rev. J. N. Tinsley was re-elected District Superintendent on the first ballot with a splendid vote of confidence in his leadership. He reported growth on every line, an increase of members, all finances improved including a 22 per cent increase in General Budget receipts and a 48 per cent increase in District Budget receipts. For the second year the Northwest District reports every church paying its own District and General Budgets in full. Rev. Joseph N. Speakes was re-elected District Secretary, and Rev. Joseph Gray was elected District Treasurer.

At the ordination service on Sunday afternoon four men were ordained as elders; they were, Arthur J. Stott, Frank

S. True, Chester O. Mulder and Forrest B. Bacon. Also Mrs. Mabel Newby was consecrated as deaconess.

The assembly greatly enjoyed the presence of Brother and Sister Haldor Lillenas and their splendid singing. Together with the singing of the Edwards Quartet they brought the musical side of the assembly up to a high peak of inspiration and blessing.

Spokane First Church entertained us royally under the efficient leadership of that genial pastor-host, Rev. Frank R. McConnell. Many thanks are due to his staff of able helpers, especially Mrs. Griffith, who so ably managed the dining room.

Many other good things might be reported, but space will not permit.

JOSEPH GRAY, *Assembly Reporter*.

**British Isles District to Purchase Campground**

A communication from the British Isles gives us the information that they are raising three hundred pounds (approximately \$1,500) as down payment on the district campgrounds, located at New Prestwick, which is only five minutes walk from the sea. It will provide a site for Scottish National Holiness Campmeetings, a permanent Christian Campground. They write, "We believe that the Lord, to whom the earth belongs, has held this plot of ground with its suitable buildings for our purpose, in reserve for the soul-saving and young life interests of the Church of the Nazarene." The project is enthusiastically sponsoring this move.

**Western Oklahoma District N. Y. P. S. and Sunday School Convention**

The Western Oklahoma District N.Y.P.S. and Sunday School Convention was held at Ryan, Oklahoma, June 3 to 6.

The convention was royally entertained by the local pastor, Rev. Joseph Pitts, and his good people. The people of the town opened their homes giving rooms for the delegates, and the Chamber of Commerce extended many courtesies.

The young people's sessions were presided over by the District President, Rev. Joseph Pitts. Rev. D. C. Reynolds, chairman of the District Church School Board, was in charge of the Sunday school sessions.

Rev. Melza H. Brown, pastor of First

**Dr. E. P. Ellyson's New Book  
PENTECOST**

This forthcoming new book was mentioned in the July issue of the Bible School Journal as selling for 25c a copy. This was in error. The price of the book will be 10c. We plan to have it ready some time in July. Better send in your order now. It is a stirring, scriptural discussion of the Bible Pentecost.

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**Maclaren on THE BEATITUDES**

We have bought, at a very special price, a few copies of Alexander Maclaren's book, **THE BEATITUDES**. There are seven sermons on the Beatitudes and twenty-three sermons on various subjects—doctrinal, devotional, evangelistic, etc. It is a book of 313 pages. We offer about ten copies at the special price of \$1.00 each, postpaid. Nazarene Publishing House, 2923 Troost Ave., Kansas City, Mo.

Church, Denver, Colo., was the special worker, and his messages were filled with inspiration. In his evening messages special stress was placed upon the experience of holiness and holy living.

Many encouraging addresses were given by various young people's and Sunday school workers. Special songs and readings added much to the enjoyment of the services.

We were happy to have with us District Superintendent J. W. Short, who stirred the convention on Home Missions. President Bracken and the College Male Quartet were also present, and Dr. Bracken spoke in the interest of Bethany-Peniel College. Rev. Mendell Taylor, District N.Y.P.S. President of Eastern Oklahoma, was present and gave an interesting address.

In the election of officers, Rev. Joseph Pitts was re-elected District President; Rev. Paul Ridings, first vice president; Paul Garrett, second vice president, and Mrs. Erma Shook, third vice president.

A. LEROY TAYLOR, *Reporter.*

### Northwest Nazarene College

We have spent only one month on the campus of this institution, but our contacts have been such that we have been able to secure considerable knowledge of what is going on here.

The student body during the past year numbered more than four hundred. The work was well represented through the various programs during commencement, giving the impression that there was plenty of talent with which to work and that the work of the students had been good. Every department that could be judged from the public programs was well represented. Even the high school graduates showed that a close touch had been kept with present day social and economic problems. It is pleasing to note the advantages along these lines that come to our young people through our holiness schools.

The Baccalaureate Sermon was preached

### \$8.00 Value for \$1.90

We offer about ten sets (2 volumes to the set) of THE PSALMS in the Preacher's Homiletic Commentary at the astounding price of \$1.90, postpaid, for the two volumes. The publisher's price on these books is \$4.00 a volume. Each book contains approximately 525 pages, durably bound in blue cloth-boards with gold title stamp.

The Preacher's Homiletic Commentary is a standard reference work, well known to most ministers. We had an opportunity to buy a few sets of these two volumes on the Psalms and did so knowing that many of our ministers would be glad to take advantage of this special offer. Here are well over 1,000 pages of solid, worthwhile comments, durably bound, regularly selling at \$8.00 that a few fortunate preachers can get for \$1.90, delivered. Nazarene Publishing House, 2923 Troost Ave., Kansas City, Mo.

by President R. E. Gilmore, subject, "The New World." This address was far-reaching in its scope and in its interpretation of present-day conditions. It was well received by a large audience.

The Commencement Sermon was preached in the First Church by the incoming pastor, Dr. James Russell Gardner. His subject was "The Machine Age vs. the Power Age." The large auditorium was filled to overflowing and every thinker had a good chance to use his powers of thought in keeping the many strong comparisons given between the two ages. All of us are pleased that we have a pastor who is afire, spiritually, and at the same time a man who can keep you thinking with him.

The Commencement Address was given by Dr. James B. Chapman on the subject, "Orientation." Those who have heard Dr. Chapman need not be told that the address was timely and effective. He had before him a graduating class of ninety and a large congregation to give him all the inspiration one could wish. All who had not found themselves went away seeking to get proper directions before attempting to go farther in life's work.

Dr. Gilmore, our president, is one of the best known men in this part of the country. He is constantly being called upon by leaders both in and out of the Church of the Nazarene for his services. He is preaching to the leaders of business as well as the best church people for miles around this institution. Just recently, he spoke to the Growers and Shippers' Association in Boise. There were present in that audience the richest and most powerful business men in this state. His address was clear and forceful, laying to their charge any failure to give equal rights to every citizen and bringing to their minds the relationships that Jesus made plain while with men. Under his leadership, Northwest Nazarene College has a future for good that is immeasurable. It is interesting to note that with only 10,000 Nazarenes on this school zone, this school enjoys the largest enrollment of any of our schools.

We are striving to give every young person who must have it, a chance to work part of his way through school and through such means we hope to be able to increase the usefulness of this institution to those most needing it. If you have a friend who needs our surroundings get in touch with that one and have him write us.

N. W. SANFORD,  
*Superintendent of Industries.*

### Southern California District Assembly

The Twenty-ninth Annual Assembly of the Southern California District has just been in session at First Church, Pasadena, June 4-9 inclusive. Over five hundred delegates besides a great number of visitors were in attendance. General Superintendent R. T. Williams presiding with undeviating courtesy and marked ability was an inspiration. His morning addresses to Christian workers were most practical and helpful. Rev. L. A. Reed of Kansas City, Mo., the assembly evangelist, was a real blessing and a goodly number of souls knelt at the altar seeking God. He

also brought the message at the N.Y.P.S. Rally Sunday afternoon when the crowd was so great that a second audience seated in the basement of the church received his sermon over a public address system.

The reports of the splendid men who constitute the Nazarene pastors of Southern California were triumphant and encouraging though at times revealing real hardships and struggles. The statistical charts show gains along all major lines. The total number of church members is now 6,236, an increase of 235 over last year. The grand total raised for all purposes by the churches was \$175,032, an increase of \$5,618 over the previous assembly year.

The N.Y.P.S. chart shows an enrollment of 2,862, an increase of 81 over last year while the church statistical chart places the W.M.S. membership at 1,555 an increase of 165. The same chart reveals a Sunday school enrollment of 12,323, an increase of 637. Dr. C. B. Widmeyer, the capable Director of District Christian Religious Education, reported that there had been 61 Leadership Training schools held during the year and that the district with the next greatest number had held but 38 such schools during the same length of time.

District Superintendent A. E. Sanner has given Southern California Nazarenes a very capable leadership a marked characteristic of which is that he sets up certain goals, spiritual, financial and numerical, which the churches are urged to attain. He was re-elected on the first ballot by a large vote.

Mrs. Paul Bresee, who has with such proved ability served as District Secretary for 18 years was re-elected. Mrs. C. E. Jones, District Treasurer, who also has most ably served the district for 18 years, was re-elected but later resigned due to her health. Professor Robt. D. Clark was then elected as District Treasurer.

There were three anniversaries—Bible School, Pasadena College, and Foreign Missionary besides the special Young People's Society service. It is heartening to know that the outlook for Pasadena College is very good. The well-beloved president, Dr. H. Orton Wiley, is receiving fine support for the college from the constituency. Field Secretary Erwin Benson is doing great work in his financial plan for the institution.

Among the speakers at the assembly were Rev. A. H. Kauffman of Jerusalem,

**If you can't take a trip to Palestine you can do the next best thing by reading the account of someone who did go.** Dr. Carradine, well known holiness preacher made this trip some years ago. He wrote a book of 489 pages giving an interesting and graphic recital of the journey. This book is not only educational but it is truly inspiring. The book sells regularly at \$2.00 a copy. We have about twenty copies that we offer at 85c each, postpaid. First come, first served. Nazarene Publishing House, 2923 Troost Ave., Kansas City, Mo.

Miss Myrl Thompson of China, and Police Chief Davis of Los Angeles, who spoke on the Menace of Communism. Many good friends from this and other districts were present among whom were District Superintendent Roy Smeed of Northern California District, Mrs. J. F. Roberts of Rest Cottage, Rev. Mrs. Eugenia Coates and her husband from Guatemala, and M. Lunn, General Treasurer of the Church of the Nazarene. It was also a joy to have with us our beloved Bud Robinson whose home is in Pasadena.

A great amount of business was transacted but with ease and harmony. There was a fine spiritual atmosphere throughout. Eleven were ordained on Saturday evening by General Superintendent Williams. Pastor W. W. Hess, always the courteous Christian gentleman, had a big task on his hands entertaining so large an assembly, but did a good job of it. As might be expected, the music, special and otherwise, of the assembly was of a high order, being under the supervision of the assembly musical directors, Professor Roy Stevens and Professor J. F. Ransom.

JAMES PROCTOR KNOTT,  
Assembly Reporter.

**A Friend and Brother Promoted**

E. J. FLEMING

Many years ago it was my pleasure to make the acquaintance of Rev. John S. Willett, for over twenty years manager of the Wesleyan Methodist Publishing House at Syracuse, New York. Brother Willett was a Christian gentleman of most beautiful character, as well as an able preacher and a capable business man. He not only served as publishing agent, but also as connectional treasurer, and for twenty-eight years had been pastor of the Eastwood Wesleyan Methodist Church of Syracuse, of which he was the organizer and founder.

After about a year of serious heart affection Brother Willett was called to be with the Master on Monday evening, June 3, 1935, being fifty-nine years of age at his death. We sympathize with our Wesleyan brethren in this great loss that has come to them, and pray that God will in a wonderful way comfort their hearts and raise up another who shall be able to carry forward the good work that Brother Willett has left to others.

Brother Willett had always expressed a very keen desire for the union of all the holiness churches, and no doubt would have worked to that end had such a worthy consummation seemed at all possible. He was an ardent advocate of the doctrine and experience of entire sanctification and lent all the influences of his life to promote that gracious truth. The Christian Church has lost a most worthy and exemplary brother and the holiness movement one of its earnest advocates of Christian holiness.

All God's promises are bound up with the character of God. The blessings promised relate to the life that now is, and that which is to come. God's promises are God's answer to all our needs.—*Selected.*

**DEATHS**

**Mathis**—B. L. Mathis was born fifty-four years ago in Madison County, Florida, and departed this life May 9, 1935. On last Easter Sunday morning Brother Mathis was reclaimed, and received into the Church of the Nazarene at Princeton, Florida. On May 5 he gave a bright testimony, and partook of the Sacrament of the Lord's Supper. He leaves his wife and nine children to mourn their loss.—F. P. McCall, Pastor.

**Gilbert**—Mrs. Dillie Gilbert was born in Cook County, Tennessee, September 23, 1863, and departed this life at Duncan, Oklahoma, April 25, 1935. She was converted at an early age and united with the Freewill Baptist Church. She was united in marriage to A. W. Gilbert on August 22, 1880. To this union were born five children, two boys and three girls, of which her husband and two children preceded her in death. She was sanctified in 1903 under the ministry of Rev. G. O. Crowe, who afterward became her son-in-law. She united with the First Church of the Nazarene of Long Beach, Calif., of which she remained a member until her death. She leaves to mourn her passing two daughters, Rev. Bertha Crowe of Memphis, Texas, and Mrs. Erna Adair of Caney, Okla.; one son, W. F. Gilbert of Duncan, Okla., and a number of grandchildren and great-grandchildren. Funeral services were conducted by the pastor of the Church of the Nazarene at Caddo, Okla., Rev. H. P. Huffman, an old friend of the family. She was laid to rest in the Caney cemetery.—Her Daughter, Mrs. Bertha Crowe.

**Tevis**—Mrs. Elizabeth Rule Tevis was born in Harrison County, Kentucky, January 30, 1873, and departed this life April 6, 1935. She was converted at the age of thirteen years in the Southern Methodist Church in Covington, Ky. She was united in marriage to Rev. Geo. W. Tevis of Cynthia, Ky., on December 24, 1890. She became a charter member of the First Church of the Nazarene in Cincinnati, Ohio, in the year 1919. She was sanctified several years previous to uniting with the Church of the Nazarene. Her husband passed on to his reward December 10, 1921, while pastoring the Church of the Nazarene in Middletown, Ohio. After the death of her husband she took the deaconess course, and was consecrated to that office May 2, 1926. She was an active church worker from the time of her conversion; and served as deaconess in the churches at Newport, Ky., Norwood, Ohio; Denver, Colo.; Middletown, Ohio, and Parkview and First Church, Dayton, Ohio. She leaves to mourn her departure six children: Mrs. L. E. Lewis, J. A. Tevis, Marjorie Tevis, Betty Goodlander, Mrs. L. H. Lewis, and Mrs. Paul Coleman, also eight grandchildren, and three sisters.

**Williamson**—Mary Caroline Kenisley Williamson was born August 5, 1851, near Belfast, Ohio, and departed this life April 21, 1935, at Dodge City, Kans. She was united in marriage to Samuel Williamson on April 20, 1873. To this union were born six children; the first died in infancy; the other five left to mourn their loss are: Mrs. J. A. Trout, Mrs. C. S. Wortman, John Williamson and Mrs. G. W. Davis, all of Dodge City, Kansas; and Mrs. Wesley Wilson of Hillsboro, Ohio. Her husband

preceded her in death. She united with the Church of the Nazarene in 1911 and remained a faithful member until her death. Funeral services were held in the Church of the Nazarene of Dodge City, Kansas, with the pastor officiating.—A. S. Howard, Pastor.

**Holland**—Mrs. Alice Southall Holland was born April 30, 1866, in Hardin County, Tennessee, and departed this life January 23, 1935, at Altus, Okla. As a young woman she moved with her family to Texas. In 1887 she was united in marriage to B. F. Holland, and to this union three children were born. Mrs. Holland and her children moved to Altus in 1908, and she lived in or near Altus until the time of her death. She was converted when seventeen years of age, and became a charter member of the Church of the Nazarene at Altus, when the church was organized twenty-six years ago, remaining a faithful member until the time of her death. She is survived by three children: Mrs. Myrtle Watts and G. G. Holland, both of Altus, and Odos Holland of Oklahoma City; two grandchildren, four brothers and two sisters.—L. H. Gresham.

**Jones**—W. H. Jones of Amarillo, Texas, passed to his reward on December 20, 1934, at the age of sixty-nine years. He left a testimony to the saving grace of God. He is survived by his wife, Mary Elizabeth Jones; four sons, Willie, Lee, Casey and Robert Jones, all of Amarillo; three daughters, Mrs. Mary Hill of Sweetwater, Mrs. Gussie McDonald and Mattie Jones of Phoenix, Arizona; five grandchildren and one great-grandchild; also four sisters and one brother. Funeral services were held in the First Church of the Nazarene of Amarillo, with Rev. S. R. Brannon, formerly of Amarillo, now pastor at Borger, Texas, officiating, assisted by the local pastor, Rev. L. H. Dickerson, also R. F. Franklin. The body was shipped to Sweetwater where Brother Jones had resided for nine years.—L. H. Dickerson, Pastor.

**Mullins**—W. N. Mullins, Sunday school superintendent of the Adkisson Memorial Church, Amarillo, Texas, passed to his reward March 24, 1935, at the age of thirty-five years, two months and three days. While in his teen-age he entered Bethany-Penite' College as a student, and there he found Christ as his Savior, and united with the Church of the Nazarene. When twenty years of age he was married to Miss Vera Woods, daughter of Rev. E. Woods, present pastor of the Church of the Nazarene at Wellington, Texas. Following their marriage they moved to Amarillo, where he resided until the time of his death. He is survived by his wife, Mrs. Vera Mullins, and son, Eugene; his mother, Mrs. E. P. Brown, four brothers and two sisters. Funeral services were conducted from the Adkisson Memorial Church, with the pastor, R. F. Franklin, in charge, assisted by Rev. Ludlum of Cannon, Texas, Revs. Rickman and Dickerson of Amarillo.

**Smith**—J. W. Smith passed to his reward April 25, 1935. He was one of the charter members of the Church of the Nazarene of Clarksville, Tenn., mortgaging his home in order to make it possible to have a Church of the Nazarene in Clarksville. He said he would rather be without a home in which to live than to be without a church home where holiness was preached. His prayers and presence will never be forgotten by the congregation.—J. M. Rye.

*We have "left-over" stock of several copies of the lesson commentary described below. The regular price is \$1.50. While these copies last we offer them at 75c, postpaid. These commentaries are valuable to Bible students for reference even after they are out of date.*

**THE TEACHERS' GUIDE**

A Commentary on the International Sunday School Lessons for 1935. The author, Dr. J. R. Kaye stands unqualifiedly for the Divine inspiration of the Bible; for the Deity of Jesus Christ; for the doctrine of the Atonement; for the new birth and for the Miraculous as set forth in the Scriptures.

The book has nearly 400 pages well illustrated, thorough in every detail yet sufficiently simple for the teacher without special Bible training.

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**Neese**—Harland Oscar Neese, Jr., son of Mr. and Mrs. H. O. Neese of Liberal, Kansas, was born October 4, 1927, and departed this life May 26, 1935. He was a member of the Nazarene Sunday school of which his father is superintendent. He leaves to mourn his departure a father, mother, four sisters, a brother, and three grandparents.—Joseph W. Garsee, Pastor.

**MacMillan**—Mrs. Ida May MacMillan was born November 24, 1879 at Dexterville, N. Y., and departed this life May 22, 1935, at her home in Wayne, Ill. She became a Christian early in life, and feeling a call to Christian work, devoted a number of years to the active Christian ministry. She became affiliated with the Church of the Nazarene in Chicago, under the pastorate of Rev. C. E. Cornell. She was one of the standbys in the establishing of the church in Elgin, Ill., and remained one of its faithful members until the time of her death. Funeral services were conducted at the Elgin church by her pastor, Rev. R. L. Wisler. Besides her husband, she leaves her mother, Mrs. Frances Rich, and one son, Byron Higgins, to mourn their loss.—R. L. Wisler, Pastor.

## ANNOUNCEMENTS

**NOTICE**—Missouri District N.Y.P.S. Convention, July 2, 3 and 4, at Fredericktown, Mo. Rev. J. W. Montgomery, Superintendent Northern Indiana District, convention speaker.—O. C. Granger, District President.

**NOTICE**—The many friends of Rev. Earle F. Wilde and wife will be glad to know that they have re-entered the evangelistic field. Brother Wilde has been given evangelist's commission by the Southern California District, and he is now open for calls in the field of evangelism. He is an outstanding preacher, and a splendid singer, and his wife ably assists him in all phases of the work. Those desiring their services may address them at 765 Magnolia Ave., Pasadena, Calif.—Managing Editor.

**RECOMMENDATION**—Rev. Galal and Mary Jean Gough, students of Pasadena College are in evangelistic work on this district, and are doing excellent work.

Rev. Gough is in his third vacation period of evangelistic work, and has had marked success. He is a licensed minister in the Central Northwest District. I have known Brother Gough since he was a boy and can heartily recommend him as a reliable evangelist.—Ira E. Hammer, Superintendent Nebraska District.

### OHIO DISTRICT

#### Honor Roll Churches

(District Budget paid in full to May 31)  
Bowling Green, Geo. M. Galloway; Cincinnati Carthage, W. E. Haggard; Cincinnati Mt. Adams, Curtis Coburn; Cincinnati Cumminsville, H. C. Watson; Columbus Parsons Ave., W. E. Zimmerman; Columbus Sullivant, Howard Welsh; Darling Run, John Cullison; Galion, James Leonard; Hamden, Friner Riffle; Hamilton, J. F. Leist; Kenton, L. L. Zimmerman; Mansfield, John Cochran; Marion, J. E. Davidson; Miamisburg, Charles Sylvia; Newark, C. A. Newcome; New Richmond, Mrs. Cora B. Kingery; Rudolph, Ellsworth Nothstine; South Zanesville, Floyd Gale; Van Wert, Dwight Boice.

#### Gold Star Churches

(District Budget paid in full to June 30)  
Bethel, Charles Keel; Bryan, Carmen Scott; Cardington, B. M. DeLong; Cellna, Mrs. A. M. Moorehead; Cincinnati State, Owen Plumley; Cincinnati Stanton, C. W. Perry; Cooperdale, J. G. Towriss; Coshocton, Millard R. Fitch; Dayton First, A. H. Perry; Dayton Parkview, O. A. Singleton; East Letart, Edgar Burnem; Ft. Recovery, G. E. Schell; Fostoria, Sylvester Smith; Franklin, C. E. Ryder; Ironton, H. C. Little; Logan, F. H. Landgrave; Manchester, C. P. Smales; Middletown, H. S. Galloway; Nelsonville, Paulding, J. R. Edwards; Payne, A. J. Laird; Portsmouth First, R. B. Frederick; Sandusky, Donald Maxson; St. Paris, J. R. Peyton; Shelby, Floyd Honchell; Springfield, D. L. Brandenburg; Sunrise Chapel, J. E. Stackhouse; The Plains, W. E. Channell; Walbridge, W. V. Sharp; Wapakoneta, K. F. Johnson; Wellston, Vernon J. Shaffer; Woodstock, Gerald Barnes; West Lafayette, Roy Klingner.

MILLARD R. FITCH, Treasurer.

**NOTICE**—On account of some cancellations I have some open dates for July and August, which I prefer to give to churches in the Northwest; plan to return East in September for winter and early spring. Any church desiring my services write me at 536 North 104th St., Seattle, Wash.—Evangelist E. E. Wordsworth.

**NOTICE**—Rev. R. Olson and Song Evangelist Tommy Younce will conduct a revival at our church in Victoria, Va., beginning June 23. These workers are available for revival meetings either alone or together; write them in my care, 7 Wickham St., Richmond, Va.—R. E. Dobie, Superintendent Southeast Atlantic District.

**NOTICE**—North Dakota District: The District Examining Board requests all licensed ministers to appear before them Tuesday, July 2, at Jamestown, North Dakota.—George L. Mowry, Acting Secretary Examining Board.

**WEDDING BELLS**—Miss Fay Litell and Mr. Spurgeon Hendricks, both members of the Church of the Nazarene, Bethany, Okla., were united in marriage on June 2, at the home of Professor Fred Floyd at Bethany, with Brother Floyd officiating.

### KANSAS DISTRICT

Treasurer's monthly report as of June 10 (Churches paid to end of Assembly Year—August 31)

Elkhart, Harold Isham; Ellinwood, H. O. Brunkau; Ford, Mark Whitney; Kirwin, C. B. Wilson; Rose Hill, H. S. Hester; Silver Creek, C. A. Sturdevant; Skiddy, Leon Bridgwater; Wichita First, F. H. Bugh; Winfield.

"Star" churches (paid to July 1)  
Bethel, Alfred Poole; Burr Oak, August Brandes; Clearwater, R. E. Bebout; El Dorado, G. W. Brannon; Emporia, Samuel Linge; Eureka, I. C. Dunbar; Great Bend, Ernest Kunkel; Grinnell, E. Neuenschwander; Hays, Hilda Wild; Howard, Noble Hamilton; Meade, R. L. Morrow; Newton, A. C. Tunnell; Plainville First, R. H. Jordan; Pleasant Hill, S. C. Winey; Wellington, Fred W. Fetters; Whitewater; Woodbine, F. R. Guy.  
"Class A" churches (paid to June 1)  
Anthony, E. L. Duby; Chase, H. O. Davis; Covert, G. N. Wickens; Peabody, Vernon Shelter; Salina, Thomas Hays; Smith Center, Philo Conrad; Windom, Paul Cobb.

A. C. TUNNELL, Treasurer.

**SPECIAL PRAYER IS REQUESTED** by a friend in Oklahoma for his son-in-law who is tangled up with the tongues people, that he may be sanctified holy; for Mrs. J. Roger Morris, wife of our pastor at Frank, W. Va., as she must undergo an operation.

### CAMPMEETING NOTICES

July 18 to 28. Tilden Holiness Campmeeting Association, Tilden, Ill. Workers: Rev. J. A. McNatt of Kansas City, Mo.; Rev. J. W. Carter of Wilmore, Ky.; Professor Hilman Barnard of Columbus, Ohio. For information write to Ardell Rees, Secretary, Tilden, Ill.

July 18 to 28. Emmanuel Nazarene Campmeeting, Adrian, Georgia. Workers: Rev. H. H. Hooker, Rev. Elbert Shelton, Nazarene quartet, and pastors of the district. For information write Mrs. Odessa Holmes, Secretary, 211 Columbia St., Dublin, Ga.

July 19 to 28. Buckingham County, Va. Holiness Campmeeting. Interdenominational. Workers: Rev. and Mrs. R. E. Dobie, Rev. Sallie Walker and others. Reasonable rates. For information address Mr. A. C. Garnett, Jr., Buckingham, C. H., Va.

July 19 to 28. Camp, Park Lane, Va. Dr. A. O. Henricks, evangelist. In Greater Capital City Area. Splendid vacation spot. Rates reasonable. For information write Camp Manager, 190 Lee Highway, Clarendon, Va.

July 25 to August 4. Suwannee River Camp, at Facil, Fla. (three miles of White Springs, Fla., on U. S. Highway No. 41; seventy-five miles northwest

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of Jacksonville, Fla.) Workers: Dr. C. E. Hardy of Nashville, Tenn.; Rev. J. E. and Ada Redmon, District Superintendent and District Evangelist of Florida; Prof. Clyde B. Rodgers, singer and chalk artist; Earl W. Powell, Florida District N.Y.P.S. President, young people's worker. For further information write Austin Brown, Secretary, Lake City, Fla.

July 26 to August 4. Tri-State Holiness Campmeeting Association, Clinton, Pa. Workers: Revs. Bud Robinson, Lum Jones, I. N. Toole; Russell Metcalfe and wife, song leaders; Mrs. Willis Anderson, young people's worker; Millie Rodenbaugh, children's worker. Clinton is twenty miles west of Pittsburgh, Pa., on Route 30. For further information write Rev. L. W. King, 3020 Sacramento St., Pittsburgh, Pa.

August 1 to 11. Northwest Kansas Holiness Campmeeting Association, Interdenominational. Allphin Grove, six miles south and 1 1/2 miles west of Palco, Kansas. Workers: Rev. Glenn Griffith, evangelist; singing conducted by A. L. Crane and wife. Children's services each day. For information write Leo Veatch, Secretary, Palco, Kansas.

August 2 to 11. Peniel Holiness Association Campmeeting, Interdenominational, Conneautville, Pa. Workers: Dr. John Paul, President of John Fletcher College; Rev. J. V. Krall of West Chester, Pa., evangelists; Male Quartette of Eastern Nazarene College in charge of the singing. For further information write K. M. Blakeslee, Secretary, 3809 Drapier Place, Lawrence Park, Erie, Pa.

August 2 to 11. Acton Camp, Campbellsville, Ky. Workers: Rev. and Mrs. Paul Coleman, evangelists; Professor and Mrs. E. Clay Milby in charge of the music. For further information write E. E. Eads, Campbellsville, Ky.

August 15 to 25. Camp, Houghton, N. Y. Workers: Dr. J. A. Huffman, Rev. Howard Sweeten, Rev. David Anderson, Rev. C. I. Armstrong and wife, E. A. and E. R. Dilks, Gertrude Clocks. For literature write Rev. D. Anderson, Secretary, 51 Hobson Place, Bradford, Pa.

August 15 to 25. Hillcrest Holiness Camp, Kampsville, Ill. Workers: Rev. W. W. Bell, Revs. Gilbert and Sylvia Anderson. For information write Mrs. J. P. Subling, Secretary, Kampsville, Ill.

**CAMPMEETING CALENDAR**

June 22 to July 4. Annual Campmeeting Ass'n., Brushton, N. Y. Workers: Peter Wiseman, LeRoy A. Lindsley, Floyd N. Bradley. Write, Mrs. Mabel Spaulding, Secretary, Bangor, N. Y.

June 23 to July 7. Manville, Ill., Holiness Camp. Workers: Harold Johnson and wife, Harry Morrow, Adolph Gross, Gross Ensemble, Elnora Sheppard. Write Wilder Hoobler, Secretary, Manville, Ill.

June 23 to July 7. Wilmington, N. Y. Interdenominational Holiness Camp. Workers: James Miller, Frank Arthur, Tillie McNutt Albright, Clarence Haas, Mrs. John Weightman, George P. Woodward. Write Mrs. Frank Warren, Haselton, N. Y.

June 27 to July 7. Red Rock Camp, seven miles south of St. Paul, Minn., on Highway 3. Workers: John Thomas, John L. Brasher, Mrs. Iva D. Venard. Write, Geo. C. Vallentyne, 3400 Park Ave., Minneapolis, Minn.

June 28 to July 7. New England District, Nazarene Camp, North Reading, Mass. Workers: District Superintendent Sam C. Young, Raymond Browning, Howard W. Sweeten, E. E. Patzsch, Miss Edith Cove, John Riley. For information write Miss Rose Wright, 1073 Middlesex St., Lowell, Mass.

June 28 to July 7. Nebraska State Holiness Ass'n. Camp, Bethany Park, Lincoln, Nebr. Workers: J. A. Huffman, John Paul, and others. Write, R. M. Dillworth, 5335 Pioneer Blvd., Lincoln, Nebr.

June 28 to July 7. Holiness Association Campgrounds, four miles northeast of Mitchell, S. Dak. Workers: Joseph Owen, J. C. Hafley. Write Wm. Durkee, Mitchell, S. Dak.

June 28 to July 7. Camp, Mt. Lake Park, Md. Workers: C. H. Babcock, Z. T. Johnson, Miss Janie Bradford, Miss Minnie Shay, E. Clay Milby and Mrs. Milby. Write, C. M. Hood, Moundsville, W. Va.

July 3 to 14. Manitoba-Saskatchewan District Camp, at grounds of Regina Exhibition Association, Regina, Sask. Workers: J. G. Morrison, J. B. Chapman. Write, T. Simpson, 1545 Rae St., Regina, Sask.

July 4 to 14. New York District Nazarene Camp, Groveville Park, Beacon, N.Y. Workers: J. W. Goodwin, R. Wayne Gardner, J. H. Sloan, Clarence Haas, E.N.C. Quartet. Write M. S. Cook, 65 Union St., Beacon, N. Y.

July 4 to 14. Holiness Association Camp, Ottawa, Kansas. Workers: C. W. Ruth, Harold Sheets, and local pastors. Write Everette D. Howard, 840 S. Cedar St., Ottawa, Kansas.

July 5 to 14. Prophetic and Missionary Conference, Cedar Beach, Port Monmouth, N. J. Workers: Chas. H. Babcock, Paul E. Haines and wife, John A. Duryea and wife, B. Joseph Martin and wife. Write, Miss Elizabeth Foth, 307 Warren St., Brooklyn, N. Y.

July 5 to 14. Isabella County Holiness Ass'n. Camp, Mt. Pleasant, Mich. Workers: Rev. and Mrs. Edward Boone and daughters, Olive, Beatrice and Beulah. Write Mrs. M. D. Holbrook, Mount Pleasant, Mich.

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. Minglehoff, 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 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.

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

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

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

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

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

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

August 11 to 25. Ithiel Falls Campmeeting Ass'n., at Ithiel Falls, Johnson, Vt. Workers: J. Glenn Gould, Charles P. Hogle, E.N.C. Quartet. Write John W. Poole, Secretary, 19 Vernon St., Keene, N. H.

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 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 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. 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.

August 9 to September 2. Oregon, Wis. Hallelujah 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, Circleville, Ohio. Workers: T. M. Anderson, E. H. Stillion, Chas. L. Slater, Edna Leonard and others. For information write Rev. E. A. Keaton, Secretary, 481 N. High St., Chillicothe, Ohio.

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WESTERN OKLAHOMA—J. W. Short, Bethany, Okla.

Assembly address, care Rev. V. L. Ward, Route 3, Vicksburg, Mich. General Superintendent Goodwin.

Northern Indiana—At Elwood Church of the Nazarene, North "F" and 14th Streets, August 6 to 11. Rev. Walter Rees, Pastor, 815 North Anderson. General Superintendent Goodwin.

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

**DISTRICT ASSEMBLY INFORMATION**

North Dakota—At Jamestown, July 3 to 7. Rev. S. C. Taylor, District Superintendent, 104 E. Washington St., Jamestown. Assembly to be held on Holiness Camp Grounds. General Superintendent Chapman.

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. As-

# Preacher!

For your summer reading we suggest the following new books.

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## CHRISTIAN INFLUENCES IN INDIA

P. L. Beals\*

LAST night was an occasion long to be remembered. It was a public rally held by what is known as "the Village Uplift Committee." The chairman of this committee is our Deputy Commissioner. He is the headman of Buldana District—a district corresponds in size and in importance to either a very small state at home, or to a district ranging about half way between a county and a state if we consider the larger states. The Commissioner of Berar, through the Deputy Commissioner asked Brother Tracy to serve on this committee, and when Brother Tracy went home, I was asked to take his place. The committee has private meetings as well as public rallies every so often, their purpose being to instruct the people how to have better crops, how to keep their villages clean, how to prevent disease, and such like. It is a rare opportunity for us to get acquainted with a class of officials and also village people, whom we might not otherwise have an opportunity of meeting.

Last night the rally was held at a place called Sakhli, about six miles from Buldana. There was a large gathering, not only of officials, but of the village people—about four or five hundred in all, I should say. I was astounded as I listened to the speeches made, for I had heard about things like this happening in different parts of India, yet I had not myself heard such statements in such a large public gathering before.

The first speech I heard was by a Mr. Gupta, a lawyer who resides in Buldana. He really, before that entire audience, indirectly gave a real Christian sermon. In the first place he told the people that when disease came into the town, it would do them no good whatever to sacrifice goats or buffaloes. He emphasized very strongly that there was nothing to that whatever. Then he proceeded to speak against idolatry with all the force at his command. He said plainly, "Perhaps some of you may not like what I say, but I am telling you definitely that there is no use whatever in your worshiping gods of stone, for they cannot help you in your times of need." And he continued, "My suggestion is

this that next Sunday you clean up your village and while you are doing it, take all of the stone idols out of your village and throw them outside along with other refuse." He waxed very eloquent in making these statements. And I was astounded that he as a high class Indian man had the courage to strike at the very foundation of the Hindu religion before the Deputy Commissioner and Brahmins and other high caste people who were present!

To my glad surprise when the Deputy Commissioner himself arose to speak, he also made statements to the people concerning their customs and ideals. He told them that their custom of making extensive feasts on the tenth day after the death of a relative would not keep their relative from going to hell, and would not send him to heaven. These things, of course, are what we are teaching and preaching everywhere. But to have these high class officials and leaders teaching these very things to their own people in public gatherings like this is a new thing to us. And it shows how much the gospel of Jesus Christ is permeating India. Truly it is wonderful. And while this in itself is not direct gospel preaching, yet all of these things help to pave the way for the acceptance of the message of Jesus Christ when we go to these same villages and meet these same people.

I commend Mr. Gupta for his good speech and he remarked that he was in the habit of attending our services, thus intimating that he had gotten his real inspiration from our own teachings.

Other things were said in the meeting such as the advocacy of the uplift of women and the education of their children which showed that the people of India are thinking and changing as never before. These things in themselves are not so great, but they are indicative of the trend of public opinion. And we are reminded again that God's Word does not return unto Him void, but accomplishes that which He pleases and prospers in the thing whereunto He has sent it.

Pray for India that as she awakens, she may rise to accept not only Christ's teachings but Christ himself as her Savior.

\* Superintendent Nazarene India Missions