

HERALD of HOLINESS

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WHAT THE BIBLE TEACHES ABOUT THE SOUL

THE Bible teaches that man is a soul or spirit and that his tenure of the body is not essential to his identity and continuity. In the body or out of the body, man is an existing spirit or soul.

The Bible teaches that man as a spirit possesses the attributes of intellect, sensibility and will and that he is capable of rendering willing worship to God and of practising reprehensible disobedience.

The Bible teaches that spirit is indivisible, invisible to the natural eyes, and immortal in the enduring qualities of its essence.

The Bible teaches that the soul or spirit which is separated from communion with God because of its own disobedience is "dead in trespasses and sins," and must needs be "born again" in order to see the kingdom of God. And it teaches that such souls as do not repent and turn to God while on time's side of the tomb will become fixed in their choices at death and will suffer the hell of everlasting separation from God.

The Bible teaches that the soul which has sought and by faith has found pardon for sins committed is "saved" from the guilt of sin, and shall never hereafter come into condemnation for the sins of the past. It teaches that although the defilement of sin still remains in the affections of the regenerated, it is possible to have this defilement purged away by the fire of God's Holy Spirit, so that the spirit shall be renewed in holiness—the image of God.

The Bible teaches that man as a spirit is capable of rising higher than the angels or of sinking lower than the demons, and that in the future each one is destined to do one or the other of these. For he will go to heaven to enjoy the closest fellowship with God, or else enter into hell as an intruder.

The Bible teaches that a man's first care should be to save his own soul for the kingdom of God both here and hereafter, and that following closely after this in his interests and concern should be the influencing of others, beginning with those of his own household and reaching out to the extremities of the earth, to meet the conditions for present and eternal salvation. God's primary interests for this world gather about the soul or spirit of man, and ours should do likewise.

HERALD OF HOLINESS

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A HIGH DAY AT BETHANY

Editorial Correspondence

The editor of the HERALD OF HOLINESS was invited to preach the Baccalaureate Sermon at Bethany-Peniel College, Bethany, Oklahoma, and also to give the Annual Sermon in the same institution. The day for these two sermons was May 20, and no matter who the preacher is, Commencement Sunday is "an high day" in Bethany. This year the fine, new auditorium was full both morning and evening, and I believe the estimated seating capacity is 1,400. And the services were blessed of the Lord to such an extent that all felt there was a fitting climax to a splendid year's work in the college.

Since I was in Bethany a year ago, A. K. Bracken, who was president of Bethany-Peniel for seven years, has accepted the vice presidency at Olivet, and S. S. White has succeeded to the presidency at Bethany. And White seems to have been a good fit right from the start and the progress of the school has continued unabated. One can sense at once that there is a strong, steady hand at the helm and that the organization of the institution is healthy and practical.

I did not make minute inquiry about numbers and dollars, but I could see that the student body was large and of fine type, and that the building program of the school has gone forward just as planned a year ago. The new science building is large and well adapted and the new dormitory just off the campus is filling a good place in the plans of the school. Material is already on the ground for the beginning of the new dormitory for girls, and that building will be ready for occupancy by the opening of the next session of school this coming September. Rev. A. L. Parrott, who is pastor of the college church which has perhaps the largest membership of any church in our denomination, has been the right hand of the president and of the trustees in the building of the school and in the securing of the endowment. Those who have watched his series of successes in helping the school to its place in the front rank among our institutions are unanimous in saying "Parrott is a marvel." His own church has been putting \$10,000 a year into the school during the last several years, and this has inspired other churches of the school zone to be liberal in supporting the institution. Considerable work remains yet to

be done in the securing of the \$500,000 endowment necessary to the holding of the splendid accreditation given the school by the State Board of Education of Oklahoma; for Bethany-Peniel is now a full four year college, and is so rated by the accrediting agencies of the state.

The spiritual condition of the school and community is good and the leaders there recognize that it must be kept so, if the institution is to do the work it is set to do, and they are increasingly vigilant. The more an institution of this sort prospers, the more prayer and faith and sacrifice and watchfulness it requires to keep the spiritual content in proper balance.

I always enjoy a visit to Bethany, and this visit was as satisfactory as any I have ever made there. No man can come in contact with such a community and in touch with such an earnest body as make up the Bethany-Peniel College without being better for the experience. Undoubtedly Bethany-Peniel is producing and will continue to produce some of the finest material that goes into the service of our church. Thank God for this splendid school. Be sure to visit the Bethany-Peniel booth in the Memorial Hall, Columbus, Ohio, during the General Assembly, June 13-26. You will see one of the most interesting exhibits you ever saw anywhere.

And let us not forget that the General Assembly closes the "Quadrennium of Schools and Colleges," in the sense that that designation was given by the last General Assembly. And that designation was intended to mean that the schools and colleges of our church were to be given something of a preference in the matter of campaigns for money, etc., during these four years. And the coming General Assembly will no doubt set other goals and give preference to other interests during the coming quadrennium. It is therefore very important that the few days which yet remain shall be utilized to the fullest limit by the friends of our schools. Nearly all our schools are just in the act of concluding important, vitally important, campaigns. This is true with Northwest Nazarene College at Nampa, Idaho; Pasadena College, Pasadena, Calif.; and Olivet College, Olivet, Ill., especially. Representatives of these institutions have literally combed the country and exhausted every effort to raise money to pay off their indebtedness and in every case there yet remains something to be done to make the campaign successful. It will be worth a hundred thousand dollars to either one of these schools to be able to report "out of debt" at the coming assembly. And in a number of instances, it will require just the extra effort that this very last week allows to finish the task. Please let those who have planned to do something, either great or small, for the school of your zone do that thing now and let the school have the advantage of success in its standing before the denomination as a whole.

A letter from one of the leaders at Olivet College a few days ago indicated that the goal there is yet so

far away and the time in which to work is so short that only the most remarkable response on the part of the friends of the institution will make it possible for that historic institution to come up to the General Assembly with its slate wiped clean. And yet who can estimate the value of the sentiment that would exist toward Olivet College if it could be announced at the General Assembly, "Olivet's full debt has been covered"? This last pull can't be a long pull, but let us make it a strong pull, and put our schools where they can do the work that the future good of our youth and the prosperity of our Zion in the program of world-wide evangelism demands of them.

OUR GENERAL ASSEMBLY NUMBER

Plans for the special General Assembly Number of the *HERALD OF HOLINESS* are maturing pretty fast these days and we are well assured that we shall have an issue that will be a delight to our readers. There will be no issue of the paper for June 27, but the issue of July 4th will come out with 68 pages and will be entirely filled with General Assembly material. And since this material will practically all be furnished by others and will be but selected and arranged by the editors, we think there is no egotism in our asserting that this is going to be one of the most beautiful and most interesting issues of the paper that has yet been produced.

If you are a regular subscriber for the paper, of course you will get this special issue. But we are hoping that you will also order a number of copies to be sent to your friends directly from the Publishing House or handed to them directly by you. The cost of extra copies may be determined by referring to the Circulation Manager's notice on another page. We hope that at least 10,000 extra copies of the special number will be distributed among persons who do not receive the paper regularly.

THE GENIUS OF REGULARITY

The best spasmodic plan in the world is inferior to the best plan involving regularity when both are measured by practical results. Take a period of ten years or more and let one man tithe his income carefully and conscientiously and another man of equal income and corresponding responsibilities give wherever and whenever he "feels like it" and the tither will put a great deal more into the work of God than the spontaneous giver will.

Let the life's work of two men be compared. One of these men spoke "when the Spirit moved," the other, like John Wesley, habitually spoke when opportunity arose "in order that the Spirit might move," and it will be found that the regular and systematic man made his life count for more than the other did.

Take a man who makes a business of prayer, "Praying everywhere, lifting up holy hands without wrath and doubting," and compare his spiritual fruit with that of a man who prays merely in times of stress and

critical responsibility and see how much advantage the constant prayer gains in the course of even a few months.

Observe the seeker for souls who "sows beside all waters," as did D. L. Moody. Then study the man who thinks soul winning is confined to "convenient times" and "conventional occasions." And see if you do not find more sheaves in the shock of the constant laborer.

Of course, regularity involves a good many other factors which are important in the success of the individual Christian and of the local or general church. But we think all will agree that the way to get ahead and to win the race is to observe the tenacity and continuance of the tortoise, rather than the intermittence of the hare. Genius in the promotion of the kingdom of God is made up largely of being "everywhere and all the time at it."

EDITORIAL COMMENTS

Indeed the General Assembly is near at hand. We know it by the calendar, but we would know it also by the appearance of the "Interrogative" form of argument which was so familiar four years ago and which has just made its re-appearance in a "lettergram" from District Superintendent Montgomery of the Northern Indiana District. He says and asks, as follows: "Pastoral arrangements have been made in all but one dozen of the fifty-three churches of the Northern Indiana District. Only thirty-three negative votes cast to date—no pastor voted out. Why all this voting every year? Does it pay? Answer at Columbus." We gather from this that Montgomery wants to doctor our church law for the calling of pastors and make it possible for a church to make arrangements for a longer tenure than one year without the necessity of holding a recall meeting every year. I wonder if we are well enough established and if we are democratic enough now to make a flexible law that would permit each church to make its pastoral arrangements to suit its own desires? A pastor in the Disciples church told us the other day that he has been in his present pastorate for seven years. "But," said he, "I am here on a thirty day contract, and would not want any other kind. I am pastor here until the church asks for a change or I resign, and in either case we each agree to give the other thirty days notice—that's all there is to it, and yet it has been satisfactory for seven years." Now could the Nazarenes get on with a church law that would permit a church to make just whatever contract it chooses to make with its pastor? And if we are going to doctor the law at all, wouldn't it be better to do it this way than to require an "indeterminate" pastorate in all cases? As Montgomery says, "Answer at Columbus."

Bishop Birney of the Methodist Episcopal church, in opening his address at the midday evangelistic service in Kansas City, May 10, said: "Statements, theories

and doctrines which are part truth and part error are the most dangerous of all. It is easy to overtake and put down a full lie. But even some truth in a proposition seems to give speed to the error with which it is mixed and it is exceedingly difficult to overcome the evil effects." The bishop went on to apply this proposition to the rather prevalent notion that the Christian life is a narrow, restricted life. But we have thought of how generally the proposition applies. Doctrines that mix truth with their error constitute sorcery and are the real menaces of true religion in the world. But let us not forget that truths that are but half truths are false after all, "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."

Speaking of "The Necessary Vision," Raymond Browning says:

"If you can see the oak tree in the acorn
Or fields of wheat in one handful of grain;
If you can see the fountain on the hillside
Become the river gliding through the plain;
If you can see great things in small beginnings,
And humble saints rule empires yet unseen;
If you can suffer and yet shout Hallelujah!
You have the faith to be a Nazarene."

Within a few days now the two great political parties will hold their national conventions. The Republicans meet first in Kansas City, the Democrats a little later in Houston, and one party or the other will nominate the man who will be President of the United States, beginning with March 4, 1929. Some may say that it makes no matter who is President, that the constitution and the platform of the party and other such abstract things determine his actions. But "Let no man deceive you." The President of the United States has more power than any other ruler in the world and by means of the many appointments which he must make, he is the greatest single factor in law enforcement there is in the land. We do not discuss mere party politics in the HERALD OF HOLINESS. We think the best religion in the world will not make a Democrat out of a Republican or a Republican out of a Democrat so far as adherence to one or the other party has to do with tariff and other economic questions. But we do believe that good religion will make any man or woman a practitioner of the best personal and civic morals and a voter for the best laws and for the best men. And let politicians dodge the issue all they may, as followers of Jesus Christ, we are concerned just now in maintaining all the lead we have in making laws against the liquor traffic and in enforcing laws against liquor and vice and Sabbath desecration and other such laws as have to do with the morality and safety of the country. It is possible that the Republicans may nominate President Butler, and if they do, Christians will have to find some other ticket than the Re-

publican. It looks as though the Democrats may nominate Al Smith of New York or Senator Reed of Missouri, and if they do, Christians will have to find some other ticket than the Democrat. For all three of these men have made records and held positions regarding the liquor business that make it impossible for any genuine lover of righteousness to vote for them. Governor Smith has a record of more than twenty years in politics and all the way through he has voted for liquor, voted for gambling, voted for Sunday base ball, voted for every measure that a "dripping wet," Roman Catholic might be expected to vote for. We do not claim that Governor Smith is inconsistent—we claim he is consistent, and if we believed that liquor and Sunday base ball and gambling and prize fighting and all the things that go with these were good for the country we would vote for him for public office. But since we do not believe in these things we do not want the man in public office who does believe in them and we are not going to give him our vote, if we know it, no matter who nominates him.

C. H. Spurgeon quoted from the Irish Baptist Magazine of Dublin for March, 1928, says, "'Holiness is imputed,' says one. 'It cannot be imputed,' say I. The righteousness of Christ is imputed to us; but holiness is quite another term, and you never find in the Word of God mention made of an imputation of holiness. That cannot be. David said, 'Who shall ascend into the hill of the Lord, or who shall stand in his holy place? He that hath clean hands and a pure heart, who hath not lifted up his soul unto vanity nor sworn deceitfully.' These are actual qualities, not imputations. God's saints are not drunkards. God's saints are not liars. God's saints are not dishonest. God's saints are not ungenerous and unloving. God's saints are not people that take delight in iniquity and follow after the wages of evil like Balaam of old. God's people are a people that follow after holiness, and will never be satisfied until sin is *exterminated* from their hearts *root and branch*. In fact, they will never get to heaven until they get that holiness, and when they get that, they will be in heaven, for they will wake in the likeness of their Lord."

We are asked if we think the radio and the aeroplane will not become great and useful instruments in the spread of the gospel. Our answer is that we believe God's people should make the best possible use of every invention of men, but we do not believe that anything will ever take the place of the preaching of the gospel by word of mouth by redeemed men and women of the very race and class and kind who are to be saved by its power. Let all the new ways be employed as auxiliaries, but do not forget that the old ways are the dependence. Men must still go out and live and suffer among those whom they are sent to save.

"THE GATES OF RIGHTEOUSNESS"

PSALM 118:19

By C. W. Ruth, Evangelist

In becoming a Christian some gates will be closed and padlocked, but all "the gates of righteousness" will be opened, and thus give admittance and access to all that "God hath prepared for them that love him" (1 Cor. 2:9). A gate is supposed to do two things—to exclude all such as are not desired within, and to open, and admit all that should enter.

While "the gates of righteousness" may not always open automatically or spontaneously, they may nevertheless be opened as occasion may require. But "the gates of righteousness" will not open until full assurance is given that all conditions have been fully complied with, and that no unrighteousness will be practiced within, "for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" (2 Cor. 6:14).

I. THE STRAIT GATE: THE GATE OF LIFE

The first gate of righteousness to which we would call attention is called "*the strait gate*." In Matthew 7:13, 14, we read, "Enter ye in at the strait gate . . . because strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it." This is a restricted gate. Paul found this "gate of the Lord" down in Damascus, in "the street which is called Straight" (Acts 9:11). This gate will not admit anything or anybody that is morally crooked. It is so "strait" that nothing of a sinful nature—nothing belonging to the prince of this world can be smuggled through; no contraband of war, nor spies from the enemies' country have ever yet passed through this gate. The only key or latch that will open this gate is old-fashioned repentance toward God, and faith in our Lord Jesus Christ, which requires the utter abandonment and renunciation of all sin, and the pledge of unconditional and unswerving fidelity, and obedience to the keeper of the gate. "Except ye repent, ye shall all likewise perish." "Repent ye therefore, and be converted, that your sins may be blotted out." "Believe on the Lord Jesus Christ and thou shalt be saved." "He that believeth on the Son hath everlasting life" (Luke 13:3; Acts 3:19; 16:31; John 3:36).

II. THE GATE OF SANCTIFICATION

"Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach" (Hebrews 13:12, 13). Many seem inclined to overlook or pass by this gate, but it nevertheless is one of "the gates of righteousness." If we would follow Jesus we must also enter this "gate of the Lord," seeing He passed through this gate. While it is a most unpopular gate, and is the way of reproach and shame, it is the only entrance way to Beulah land. Since sanctification is "the act of divine grace whereby we are made holy," no person can

know the joys and triumphs of a holy heart who refuses to enter this gate. And as it is clearly stated in our guide book that "This is the will of God, even your sanctification" (1 Thess. 4:3), and that "Christ also loved the church, and gave himself for it, that he might sanctify and cleanse it," so that "he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish" (Eph. 5:25-27), the vows of loyalty and obedience we made as we entered the "strait gate" make it imperative that we also enter this gate. But the only key or latch that will open this "gate of the Lord" is a complete separation from the world, an entire consecration of all upon the altar of God, and an unwavering and appropriating faith in the blood that Jesus shed in order "that he might sanctify the people." "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." "The altar . . . sanctifieth the gift," and thus we enter upon the "inheritance among them which are sanctified by faith" (Romans 12:1-3; Matthew 23:19; Acts 26:18).

III. THE GATES OF SERVICE

"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). It has been said we are "saved to serve." The person whose lips have been touched with "a live coal" from off of God's altar, and thus had all "sin purged," and all "iniquity taken away," is almost certain to hear "the voice of the Lord saying, Whom shall I send, and who will go for us?" (Isaiah 6:7, 8). We believe God uses everyone he can use. There is a work for everyone to do. But there is no need of anyone breaking down the door, for He has said, "I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron" (Isaiah 45:2). The essential thing is that we be clean and ready. He who has passed through the two former "gates," and therefore is "purged" from things to dishonor, "shall be a vessel unto honor, sanctified, and meet for the Master's use, and *prepared unto every good work*." "Not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised hath God chosen, yea, and things which are not,

to bring to nought things that are: that no flesh should glory in his presence" (2 Timothy 2:21; 1 Cor. 1:26-29).

IV. THE GATES OF PRAISE

"Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name." "Thou shalt call thy walls Salvation, and thy gates Praise" (Psalm 100:4; Isaiah 60:18). Surely everyone should frequently enter these gates, and praise God for His abundant mercies, His loving-kindnesses—both in temporal and spiritual blessings—and for the "great salvation" provided for us in Christ Jesus. "Praise is comely for the upright." "Praise ye the Lord, for it is good to sing praises unto our God: for it is pleasant; and praise is comely" (Psalm 33:1; 47:1). Surely "Praise" is one of "the gates of righteousness;" and the only righteous thing for us to do is to praise Him—seeing He hath dealt so bountifully with us. Since He hath said, "Whoso offereth praise glorifieth me" (Psalm 50:23), let us enter the gates of praise more often, and thus "glorify" Him the more, for He is worthy. "Let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name" (Hebrews 13:15).

V. THE GATE OF HEAVEN

"The city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal . . . and the city was pure gold, like unto clear glass; and had a wall great and high and had twelve gates . . . and the twelve gates were twelve pearls; every several gate was of one pearl" (Rev. 21:16, 18, 21). They who have sincerely and faithfully entered the aforesaid "gates of righteousness" will have no difficulty finding "the gate of heaven" (Genesis 28:17). But they who refuse, and fail to enter "the gates of righteousness" while on earth, can never hope to enter any of the gates of heaven. They who enter "the gates of righteousness" on earth will have days, "as the days of heaven upon the earth" (Deut. 11:21), and thus become naturalized and acclimated and have a heaven on earth to go to heaven in; and thus be all fixed up, and ready for the heaven to come. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in *through the gates* into the city" (Rev. 22:14).

INDIANAPOLIS, IND.

MUSIC AND ITS INFLUENCE UPON CHARACTER

By Prof. A. S. London

MUSIC has been called the "art pathway to God." It is a stimulator of the moral and religious nature, as a softener of the heart, and a quickener of the conscience. When we speak of music in this realm, we do not mean that kind which is merely pleasing to the ear, or the kind that is degrading in its tendencies. But we speak of that kind of music that reaches the heart, stirs the deeper emotions of the soul, and lifts one into the presence of the divine. It is true that many musicians have been men of low character, but we should not blame the art with the weaknesses of the few of this kind who have participated in it.

Music strengthens character by awakening a pleasurable perception and growing love of beauty and symmetry, which acts as an unconscious, but refining agent upon the individual taste. It has been said that music is recognized as one of the moral forces by all students of sociology. A lover of good music becomes very sensitive to the ugly and the coarse. Vice becomes very repellent, and the gross evils find no response in his character.

Music quickens the imagination and develops the creative faculty. Through its influence high hopes are formed and beauties are seen that under ordinary occasions are concealed. It speaks to the higher self in man, and gives glimpses of the fulness of joy that comes to one when living in the highest realm. It demands and taxes the mental powers and by exercise develops them. It is not just a study for pastime.

Music is more difficult than Greek or Latin, more exacting than mathematics, more subtle than logic. Six hours a day devoted to the study of any one of the different subjects mentioned would make one quite efficient and qualified for a profession. But not so in the study of music. One artist was asked how much time he had given to the study of music in order to get him before the public as he is today. He said that it had required about ten hours per day for twenty years. Music is a wonderful discipline to the memory. Rubenstein played one thousand compositions in one season from memory. Another artist memorized every score written by Beethoven and Wagner.

Music develops the emotional nature. Every man should be intense in his feelings. One should not be sterile and barren in his emotions. We should become feelers from the heart, and not mere intellectual sympathizers. Back of every great deed is a heart that feels. The person who can feel more, love more, suffer more, under given circumstances than his fellow-man, is really the gifted man. The cold and indifferent individual is not the one who is sought after for heart fellowship. Music is the only study which arouses and intensifies the emotions and gives development in this direction. There has been much said as to the moral types of men represented in the musical world, but it is a settled fact that there has never been a callous or man barren of emotion among them.

The love of music, whether one has studied it or not, is an inevitable sign of emotional endowment.

And listening to good music with a heart of appreciation develops nature in its highest and best sense.

Genuine music never excites the passions of greed or gluttony in the listener. The universal expression is, "Lifted out of one's self into a higher and nobler life." It crystallizes and presents to humanity the best in human experience. It is a part of man's nature by which he is able to express his thoughts and feelings that cannot be expressed in any other manner.

The earliest knowledge of song that we possess comes from its connection with religion. The Bible is full of songs. There is the song of triumph by Moses and the children of Israel over the catastrophe to Pharaoh's host, echoed by Miriam and all the women to the accompaniment of the dulcimer; the song of Deborah and Barak for the avenging of Israel; David's song of thanksgiving to the Lord for his deliverance from the hands of Saul, and then the fortieth Psalm which speaks of the new song which He hath put in my mouth. And then there is the majestic song in Revelation, "Alleluia: for the Lord God omnipotent reigneth."

Josephus tells us that Solomon had 200,000 singers, 40,000 pipers, 200,000 people to blow the trumpet. David may be considered the founder of Hebrew music. The Egyptians gave us the oldest musical instruments, and the Chinese claimed that to be well governed a nation must possess good music. The Romans dragged music to a very low degree as it was connected with the dance. But at the beginning of the sixth century music stood out as one of the greatest factors in human civilization. Martin Luther was a great musician and performed on the flute and the lute. Gladstone, the "Grand Old Man" of England, was a lover of music and translated "Rock of Ages" into three different languages.

The personnel representing the great songs that have been handed down to us would, within itself, prove to us the value of music and its influence upon human character. John and Charles Wesley, Watts, Mason, Toplady, Samuel Adams, and our late Fanny Crosby, and many others gave hymns that will lift, inspire and gladden the hearts of men as long as time shall last. "Abide With Me," written by Francis Lyte while in a dying condition, on a Sunday morning, has been the consolation of thousands as they passed out into eternity.

The old hymns are the jewels which the Church has worn for these hundreds of years, the pearls, the diamonds, the precious stones, which have done more for sorrowing humanity than all the wealth of the world. Their influence upon human character will never be fathomed. "Home Sweet Home," written by Howard Payne, in 1822, while lonesome, weary and homesick, has been a song that has blessed its millions.

Schubert, the pauper; Hayden, the father of the sonata; Handel, the one who gave us the greatest of oratorios; Mozart, who was buried in a pauper's grave; Bach, fighting poverty, but saying that "Music in-

spires me to a life of perseverance"; all left their footprints upon the sands of time through the art of music. It brings encouragement, inspires confidence in human character, brings comfort to the weary and hope to the down and out. In a battle the army was fleeing the enemy. The general cried out, "Start the music or we are ruined." The music began, the soldiers turned and faced the enemy; a charge was made; the battle was won. Music is a tonic that prepares the soul of man for the best there is in him. It is a principle and is open to all.

THE HUMILIATION OF CHRIST

By REV. WM. HESLOP

WE shall first deal with the fact of Christ's humiliation as set forth in the Old Testament.

When Jehovah heard the groanings and cries of the children of Israel in bondage it is written "I am come down to deliver." Here is clear reference to the "coming down" of the Lord Jesus Christ to redeem poor fallen man. Israel, having been delivered out of Egyptian bondage, and having crossed the Red sea and while in the wilderness murmured because there was no bread. God rained manna down from heaven and in the story of the manna we have a beautiful picture of the coming down of the Bread of Life or the humiliation of Christ.

1. The manna came down.
2. The manna came down from heaven.
3. The manna came down in the night (time of darkness).
4. The manna came down on the dew (type of the Holy Spirit).
5. The manna was white and sweet.
6. It was living (i. e., like seed) and round (no sharp corners).
7. It was strengthening and life sustaining.
8. It must be gathered, i. e., accepted and appropriated.
9. It saved Israel from perishing.
10. It came down silently and unknown to the majority living in the world.
11. Opportunity to gather and eat soon passed away.
12. It was accepted by some and loathed by others.

Christ came down from heaven in the night, born of the Holy Spirit, was pure and sweet and even as well as living. He is the Bread of Life and will give life to all who will meekly bow down and accept Him. He will save from perishing all who will appropriate Him. Soon the opportunity of salvation will be gone, and "how shall we escape if we neglect so great salvation?" So much for the manna as a picture of the humiliation of Christ.

Next we have Jacob's ladder. Jacob had deceived his father and defrauded his brother. He sought to obtain a good thing in a wrong way. He was a fugitive. He was fleeing from the wrath of an offended

brother. He lay down to sleep. He was alone. The sun had set. Darkness had settled on the land. Jacob was weary. He slept. He dreamed. A ladder was stretching from earth to heaven. Angels were going up and coming down. Jehovah stood at the top. The ladder is Christ. "I am the Way." The ladder linked heaven and earth together. The ladder bridged the gulf between earth and heaven. The ladder on earth speaks of Christ's humanity. The ladder reaching to heaven speaks of Christ's divinity; Christ the God man; very God and very man; truly God and truly man. There was only one ladder, and there is only one way to heaven and only one way to God. The ladder led up to the presence of God, and so Christ is the way to God, and "no man cometh unto the Father but by me."

ALLENTOWN, PA.

TEMPTATION AND LIGHT

By Evangelist E. E. Shelhamer

NUMBER 2

The Difference Between Temptation and Light From God

THERE are two classes of individuals. One class is always applying what is said or written to themselves. They are ready to consider every accusation of Satan without demanding a reasonable proof. They are harassed and tormented until their confidence weakens and the old tendencies return. With some this has been repeated several times before they became settled in God.

The other class is just the opposite. They are ready to excuse and justify every questionable thing. They make circumstances responsible, rather than question if their lack in experience might not be the cause. They attribute many things to the devil, when in reality God is trying to show them where they stand.

But how shall we discriminate between temptations from without, or carnal tendencies from within? Between doubts or the thing that many times is the cause of doubts? Between light from God or doubts caused by some mental or physical depression? These are some questions which, if properly understood, would enable every conscientious soul not only to seek and obtain a satisfactory experience but to withstand every accusation from Satan in the future.

"The devil does not waste any time soliciting persons to do what he knows they cannot perform. On the contrary he plies his temptations on the weakest point in their nature; that which he knows the individual can do most easily; therefore the strength of character is at the weakest point."

The temptation comes to feel hurt because of some real or fancied injury; to indulge in inward criticism and uncharitable suspicions; to incite unholy desires; or some other thing is presented peculiarly adapted to

the disposition and circumstances of the one tempted. Now, is this wholly from without, or are there carnal tendencies within? Test it by watching what passes in your heart during such times of temptation. Do you commune with God as freely after such temptations as before? Can you lift up your head with the same innocence and holy boldness as you did before? If you can, it may have been wholly from without. A clean soul will not pass anything lightly by and be afraid to look square at it for fear it might be carnality. With such, all deception is gone, and it is not compulsion that holds him to a close examination, for he is bound to be right at any cost. Carnal souls generally shrink back from giving God full permission to search out and closely examine everything within, that looks questionable. They feel uneasy under the Omniscient gaze.

Occasionally souls run up against something that causes them to question if such a thing is consistent with Bible holiness. One class may be ready to call it carnality in themselves, while another may blame circumstances, or someone else. Now how shall we know what is the cause? Try the following: If you attempt to get victory over that thing, but if you are troubled over a similar point, this also looks bad. On the other hand, if you rise above the whole thing once and forever, it may have simply been a fiery trial and test of faith. Carnality cannot be outgrown. We have known souls to get a special victory which continued for months, but were troubled again on the same point. Why all this? They may have received a special victory *over* the thing, but evidently did not hold on long enough to get a thorough deliverance *from* it.

Temptation differs from God-intended conviction in that it has a tendency to harass and torment the honest soul; while conviction is received, many times with ecstasy and joy, over the thought that "If I have not the real experience, there is a glorious hope of my getting it." Discouragement and despair always come from Satan while God encourages and shows the hopeful side.

A soul may not be clear, although he thinks he is, and yet God in His wisdom withholds the needed light and conviction, until such a one can bear it. Then when God does turn on the light, it is the devil's business to get that one confused and in such a hurry that he does not know it is the voice of God. Many times God is compelled to give souls a powerful blessing to keep them from going into despair.

Don't be quick to make an assertion either that you have or have not the genuine experience. Keep still before the Lord and let Him make it all plain. Never be quick to decide, while going through a severe test. Always wait until the clouds clear away and then look back and let God show you how you stood in the test. You should come out in as good a condition as you went in.

Department of Bible Studies The Deity of Christ in John's Gospel By Prof. J. B. Galloway

Lesson Nineteen

PART ONE. STRENGTH FOR THE STRUGGLES OF THE YEAR

1. *The Day by Day Scripture Reading for the Nineteenth Week.*

First day, 1 Chron. 6, 7. Second day, 8-10.

Third day, 1 Chron. 11-13. Fourth day, 14-16.

Fifth day, 1 Chron. 17-20. Sixth day, 21-23.

Seventh day, 1 Chron. 24-27.

2. *A Choice Morsel from the Week's Bread-Basket.*

"Furthermore I tell thee that the Lord will" (1 Chron. 17:10). What the Lord has done and will do for us is our stronghold. His ways are good ways but often surprising. They surprise us because they are so good and so far beyond our ways. The example of God's dealings with little David is an illustration of His ways. I took thee from the sheepcote and made thee ruler over my people. What God undertakes He is able to perform. Difficulties and hindrances may arise but He is able to perform His will. Many years David was in exile and fleeing from king Saul's anger, yet God set him upon the throne as he had planned. Time and time again it seemed that he would be cut off by the fury of his enemy. How encouraging the words of our text. "Furthermore I tell thee that the Lord will build thee an house." These seven divine declarations that God makes to David in 1 Chron. 17:9-14. 1. *I will* ordain and plant my people. 2. *I will* subdue all thine enemies. 3. *I will* raise up thy seed. 4. *I will* establish his throne forever. This is mentioned twice. 5. *I will* be his father and he shall be my son. 6. *I will* not take my mercy from him. 7. *I will* settle him. When God says, "I will," there is no doubt about it being done. May we trust Him implicitly.

"Ye fearful saints, fresh courage take,
The clouds ye so much dread
Are big with mercy, and shall break
In blessings on your head."

PART TWO. STUDYING THE GOSPEL OF JOHN TO SEE THE SON OF GOD

Study Nineteen, John 14.

1. *Build Your Own Commentary.*

Notice the "I wills" of the chapter (vs. 3, 14, 16, 18, 21, etc.).

The opening verses of this chapter are Jesus' recipe for troubles. Notice the conditions. Observe the "ifs."

Connect, "if I go" with "I will come" (v. 3). There

is no uncertainty about His going; neither will there be any about His returning.

Notice what Jesus claims to be in verse 6. Make an outline from this verse. Jesus is the only way to God (v. 7). Notice the trinity and unity of the God-head as revealed in this verse. See also verse 16.

Connect "ye know" with "we know" in verses 4 and 5.

Can we love Jesus without keeping His words? See verses 15, 23, 24. Show that it is impossible for a man to serve the Lord without living above sin.

Connect "If ye had known me" (v. 7), with "If ye love me" (v. 28).

Connect "The way ye know" (v. 4), with "I am the way" (v. 6).

Connect "Whatsoever ye shall ask" (v. 13), with "If ye shall ask anything in my name" (v. 14). Notice the true motive for prayer.

Observe that the same original word is used for "mansion" in verse 2 and "abide" in verse 23. Where Jesus is is heaven.

2. *Jesus, who abides in the human heart, prepares an eternal abode for His own.*

As majestic rivers rise from springs high up on the mountainsides, so our Lord's plans executed upon earth and His holy life sprang from the heights of heaven. As water seeks its level, such living water as flows from the throne will lift humanity back to heaven again if we plunge into its crimson stream. The currents of our life seem to be flowing ever downward but out before us is an eternal ocean ever expanding before us.

Read again His beautiful words, "Let not your heart be troubled: ye believe in God, believe also in me." "In my Father's house are many mansions." "I go to prepare a place for you." "If I go and prepare a place for you, I will come again, and receive you unto myself." Jesus came from heaven to take us to heaven. He goes back again to prepare for us a place there. It was a custom in ancient times for a royal party to send a servant before them to secure and provide quarters for the company to lodge in. Jesus has become our servant, yea, a royal servant and has gone to prepare for us a mansion to dwell in. And He will come again to give us a welcome into the place He has prepared for us. He has the power and ability to provide a place for us beyond all our expectations. "Eye hath not seen, nor ear heard, . . . the things which God hath prepared for them that love him." But to enjoy the future glories we must have a proper relationship to Him now. He says, "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." The word "abide" is the same as the word from which the word "mansion" comes. A mansion is an abiding place. To abide in Him means to enjoy in the future the place He is preparing for us to abide in. A palace built with graceful porticoes is my Lord, a mansion of many good chambers, walled with polished

stones. May I abide in Him, and enjoy this sacred retreat. I can never enjoy the place He is preparing for me if I do not become acquainted with the earthly abiding place of the saintly soul in Him. While He is gone to prepare us an eternal abode He sends and leaves with us the Holy Spirit, the Comforter, to abide with us and tell us of the glories of our Lord. He is too good to leave us as orphans. The Spirit of Truth is to abide with us, He dwelleth with us, and shall be in us. He promised us the Spirit, and He promised us to return again. The coming of the Spirit to His own is a pledge to us that He will come again and receive us. One is just as certain as the other. Pentecost is a guaranty of the second coming of Christ.

Princes prepare princely palaces. Kings abide in kingly abodes. And only our divine Lord from heaven could give us a place in heaven, a house of many mansions. He is divine, He is God. To abide in Him means to live in an atmosphere of goodness and holiness, for He exhausts all the list of virtues and graces. Here our soul may breathe the fragrance of a moral Paradise of charming flowers, that glow in every variety of color, and drink in from the blue dome above us the refreshing dews of heaven with a heart warmed by the beams from the Son of Righteousness and ever behold His face in rapturous delight. Such bliss may be ours forever. Let Him abide in your heart now and live with Him forever.

PART THREE. A MOMENT'S MEDITATION ON CHRISTIAN DOCTRINE FOR THE HOME CIRCLE

The Incarnation of Christ

The Scriptures distinctly teach the incarnation of Christ. That is that God came into a human body, became flesh. The first promise of the Messiah was that He should come of the seed of woman. "The Word [Jesus] was made flesh, and dwelt among us" (John 1:14). "Of this man's seed hath God . . . raised . . . Jesus" (Acts 13:23). "Of the seed of David according to the flesh" (Rom. 1:3). "Made of a woman" (Gal. 4:4). In thus being born of a woman Jesus Christ submitted to become a man, assuming the conditions of a human life, becoming humanity's son by a human birth. Yet no law of heredity is sufficient to account for His generation. This union of the human and the divine was something supernatural. It was a creative act of God that broke through the chain of human generation and gave to the world this supernatural being. His birth was unique, no other person was ever born as He was. It is one of the wonders of Christianity. Human reason cannot explain it. The fact is revealed and declared in divine revelation. Even Mary did not understand it. "How can this be, seeing I know not a man?" was her answer to the angel. The next verse was the answer, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God" (Luke 1:35). The incarnation of Christ is attested by the Scriptures, by tradition, by

creeds, and it is in perfect harmony with all the facts of His wonderful life.

DID YOU HEAR?

THAT the Church of the Nazarene was scheduled to observe her twenty-first anniversary at the coming General Assembly in June? That in 1907, which was about twenty-one years ago, the church had on its records the following statistics, as over against those for the past year, or 1927:

	1907	1927
Churches	99	1,583
Members	6,148	68,612
Sunday School Scholars	4,716	128,978
Elders	175	1,902
Licensed ministers	96	953
Deaconesses	47	355
Paid for Foreign Missions. . . .	\$8,080.00	\$195,073.69

What hath God wrought, in the fraction of more than twenty years that have passed since the small beginnings of this great movement! How He has spread organized holiness over all the nation, into Canada and across the waters into Great Britain! How He has planted our snowy banners of holiness in thirteen foreign mission fields! How we ought to thank God, take courage, and pick up again the "*Nazarene pace*" of our fathers!

There can be no doubt that God wondrously led the founders of this organized phase of the holiness movement. He intended it to be a spiritual home for the hundreds of thousands of men and women who love Him supremely, and are content only with an experience of heart holiness, and the baptism of the Holy Ghost. The evidences of the presence and pleasure of God upon our Nazarene movement can be traced in a hundred places. The past has been conspicuously marked by the fragrance of His approval. What can we expect then, as a consequence, from His munificent hand in the future?

If the consecration of our people is complete, and their obedience is acceptable to God, we can safely look for His unusual blessing to rest mightily upon us. Our membership has grown almost *twelve times over* in the last twenty years. At this rate we ought to have in twenty years more, about *eight hundred thousand members*!

And why not? As an actual fact, we ought to do better than that. Increase, in order to be a proper proportionate increase, ought to advance in ratio as the numbers increase. If seventy thousand Nazarenes work, and pray, and obey God with humility and sacrifice, and if our Lord tarries twenty years longer, we ought actually to see *a million gathered into the fold of the church, converted and sanctified wholly, ere that many years more have come and gone!*

One of the maxims, with which General Stonewall Jackson, of Confederate Civil War fame, used to govern his life, was, "*You can become anything that you*

resolutely determine to become." For the sake then of the nine hundred and thirty thousand souls, that this reasoning supposes we can add to our present numbers, in twenty years to come, may all our present seventy thousand "resolutely determine" to make our movement the most aggressively, wholesomely, fervently evangelistic for the coming two decades, that the world has ever witnessed.

And what has been the supremely attractive teaching that has brought about this present successful ingathering? *Holiness!* But for that, not one Nazarene preacher in a thousand would have had his influence exerted beyond the county in which he lived. But for that, not one out of a hundred of Nazarene members would have been known except to a small circle of sinful associates, or of lukewarm professors. This glowing experience has multiplied and magnified our preachers into state-wide and nation-wide leaders, and has made of the common men and women who constitute our membership effective molders of community, county and state religious opinion, and leaders of spiritual things.

There was a song much sung among the Nazarenes a decade ago, that has fallen into disuse of late. While it was not of the choicest metrical excellence, and wanting in many other fastidious niceties, yet it expressed the militant feelings of the aggressive Nazarenes of a dozen years ago, and was sung with great unction and exhilarant feelings. It ran somewhat as follows:

"We'll preach until we die,
And we'll sing and testify;
We'll preach the way of holiness so true.
We'll preach until we die,
And we'll sing and testify,
Till our blessed loving Savior's face we view."

Shall we not catch up its strident swing again? Shall we not echo its melody from coast to coast, and from Hudson Bay to the Mexican Gulf? It was holiness that made the Church of the Nazarene! It is holiness that will make her twice ten times more numerous, powerful, and aggressive than she is. Pastor, preach it until you die! Sing it! Testify to it! No greater foundation can one have on which to stand. No more attractive experience than holiness can be found within the lids of the Book! Among doctrines it is like the sun among planets. All eyes are turned toward it when it appears. When we suffer it to sink behind the horizon of other things, all is dark with the shadow of its loss. Holiness, and holiness alone, if Jesus does not appear, will make a million Nazarenes by 1950.

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

"Thine is the kingdom, O Lord, and thou art exalted as head above all. Both riches and honour come of thee, and thou reignest over all; and in thine hand is power and might; and in thine hand it is to make great, and to give strength unto all" (1 Chron. 29:11, 12).

FRONTIERS AND FRONTIERSMEN. PART 2

By JAMES PROCTOR KNOTT, M. A.

THE Moravian wording of the translation of Gabriel's announcement to Mary concerning her Son is noteworthy. It reads in the King James Version (Luke 1:33): "And of his kingdom there shall be no end." The Moravians rendered it: "And his kingdom shall have no frontier." Isaiah, prophesying of that very kingdom, said long before, "For the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Isa. 11:9). We can know with certainty that the kingdom of God shall eventually have no frontiers but shall cover the earth as the waters cover the sea and with loving expectancy do we look for the coming of Him who shall bring in the kingdom age—the first real golden age in the history of the human family.

But the Church of Jesus Christ is now contending with frontiers, even as she has done for nineteen centuries. There is no history so thrilling as that which relates to the spiritual frontiers. As American frontier life in the pioneer West developed hardihood, resourcefulness and faith, so in a far more glorious and inspiring manner does God develop in His spiritual frontiersmen these noble traits. Whereas, the intrepid courage of the frontiersman was actuated by human motives, the martyr spirit of the Christian pioneer is inspired by faith in the great God and devoted love for the extension of His kingdom. How the Old Testament scintillates with the life stories of those wonderful frontiersmen, Abraham, Joseph and Joshua. In each case they were taken away from their ancestral homes and placed in new and frequently hostile environments—along a frontier line facing racial hatred, paganism and intolerance.

The frontier spirit of hardihood, resourcefulness and faith runs like a golden thread through the New Testament. God's holy Son came telling of divine love and full salvation from sin and all its masteries. Quickly the joyful news spread from city to city and from land to land, carried by the frontiersmen of faith. Many and various frontiers hemmed in the Christian religion beside the geographical one. There were the frontiers of ignorance; of prejudice and of open and bitter hostility.

It might be expected that through Constantine's notable edict in the first quarter of the fourth century, whereby the Christian religion was made the state religion of the Roman empire, that many of the frontier barriers would crumble away. For a time such seemed true but other and more formidable frontier barriers were raised such as apostasy, worldliness and religious impotency. The heroic age of the Christian Church appeared to be in danger of passing, for the blood of the martyrs had been the seed of the Church. Although the union of Church and state meant compromise and apostasy there was still living in the Church the indomitable frontier spirit. Through the Middle Ages whilst the Roman church sought to crush the evangelical frontier spirit it flourished amid the towering Alps among the Waldensians and in other places. In the Lutheran and Wesleyan revivals this spirit flamed forth again in conquering strength to bless the nations. Finally, in these last days there arises a tremendous need for the old-time frontier spirit of Christianity. Oh, for a revival of the days of Wesley, Asbury, Finney and Breese! Why can there not be another heroic age in the history of Christ's Church?

The call to our unfinished task cannot be hushed. It is imperative. As one has pointed out there is a fourfold program embodied in this call to the Church. First, a program of education—there must be a widening horizon. "Lift up your eyes and behold the fields." We must have an intelligent understanding of the needs. Second, there must be a program of finance and, third, a program of service, or, "unwithholding consecration." "Go ye into all the world and preach the gospel." Fourth, there must be a program of intercession. "Pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest." God's program for this world demands men and women of the rugged, frontier type

of Christian life and service. Selfishness is utterly alien to this type. We have often pitied the man who was capable of praying: "God bless me and my wife, my son John and his wife, us four and no more." But there are those even more selfish as suggested by the following:

"I had a little tea party
This afternoon at three.
'Twas very small—
Three guests in all—
Just I, myself, and me.
Myself ate up the sandwiches,
While I drank up the tea.
'Twas also I who ate the pie
And passed the cake to me."

Where the divine call has been heeded and the gospel news has spread the noblest results have followed. But our unfinished task stands as a challenge to the Christian frontier spirit. It is staggering to learn that nearly a billion people have never heard of Christ. Almost two-thirds of the human race are untouched by the gospel message. Great as is the need for the frontier Christian spirit in heathen lands which must be met there is a decidedly unfinished task for the Church in the homeland. America has probably 50,000,000 people above nine years of age who are not identified with any church—Jewish, Catholic or Protestant.

Surely the call to our unfinished task has reference to our cities. The city is at once the hope and despair of democracy. Like a great whirlpool it is drawing to itself those elements which constitute the social unrest. From 1880 when but 15 per cent of the American population lived in cities until the present when over half of the population are urban dwellers the city has steadily grown in power and strength. As goes the city so goes the nation. The city is the great storm center where are fought notable battles between truth and error. We must not evade the Master's command, "Go out quickly into the streets and lanes of the city and bring in hither the poor and maimed and blind and lame." The Christian frontier spirit of hardihood, resourcefulness and faith is imperatively needed by the church if it would succeed in pioneering for Christ.

Not only is the rugged pioneer spirit of the church needed for evangelization but for the defense of the faith. Materialism of the rankest sort has seized much of philosophic thought and orthodoxy is fighting the battle of its life with liberalism. The efficacy of the precious blood of Jesus Christ is attacked on many sides. To the church that calls on God for a rebaptism of the old-time Holy Ghost spirit of consecration there will be staunchness in orthodoxy and diligence in soul winning. The church cannot afford to rest on past victories. The challenge of tremendous opportunity confronts her that can be successfully met only by the Christian frontier spirit of hardihood, resourcefulness and faith.

The hope of the Church of the Nazarene is to maintain steadfastly this frontier spirit which has characterized her growth through the years. With the spread of materialism and apostasy so apparent in the world today there comes a divine call to our beloved church to stand fast. May the forthcoming General Assembly at Columbus verify the belief of tens of thousands of loyal Nazarenes that our beloved church, with the true frontier spirit, is rugged, uncompromising and aggressive.

MISSIONS IN THE JUNGLES

By REV. C. E. CORNELL

It is a source of inspiration to know that there are scores if not hundreds of self-sacrificing men and women who are on the outposts of civilization preaching the unsearchable riches of Christ. These do not consider their own comfort or ease, but amidst perils innumerable, they plod right on and bring the gospel to those hid away in the forests or jungles where seldom any white person is ever seen. What a glorious reward such

heroic men and women will receive when the Master says, "It is enough, come up higher."

The following taken from *The Christian Herald* and written by Lilly Ryder Gracey is of thrilling interest:

"It is a life of variety plus adventure, that American missionaries live who choose to go to the edge of jungles, for the purpose of bettering human folks hidden in Indian forests. In the Bastar state, jungles cover hundreds of miles, and more than one-half of the population of Bastar is made up of aboriginal people.

"In the thirty-year record of glorified mission work among these people, those who have chosen to neighbor them have encountered many dangers. Skulking lions, ferocious tigers, agile panthers and dreaded hyenas have approached from densely treed roads the ox-carts—or in later years the motor-cars—of mission workers, when they have made trips into the interior.

"The people are quite wild but are said to be honest and truthful when contact is made with them, and Christianity makes quick appeal to them. Magic lanterns have been a magnetic aid in education.

"In a jungle station called Jagdalpur is a boys' school which the *Christian Herald* gave to a community of nearly 3,000 Christians living in 200 scattered villages, within thirty miles distance of Jagdalpur, and this community, in charge of Methodists, has seventy Sunday schools with over 1,500 attendants.

"Such results have come, in part, from the heroic work and interest of native ministers and their wives who have gone to live among the people; some of these workers being of four generations of Christian living."

Among Americans who have seen service in Bastar is Frank D. Campbell, who in relating some experiences on his return this summer said:

"One evening on one of our itineraries we stopped at a village where a native pastor had been sent the day before to assemble the people, and at night several hundred aborigines, men, women, children, and dogs came to meet Bishop and Mrs. Frederick B. Fisher. The young people in gay costumes, young men with bead coverings of bison horns and rich plumage of wild chicken and peacock feathers, gave spectacular exhibition of their dances. The jungle folk did not run and hide as was their custom when mission workers first went to them. They have become friendly in the years, and now ask 'When are more pastor men coming, to live and teach among us?'

"On one of our motor-trips going from one jungle station to another the road was billy and we traveled only twelve miles an hour. We had to ferry the Indravati river which required several hours and the help of fifty coolies. A tiger crossed the road and we had to put on extra power to make a good getaway, and then engine trouble developed and the car had to be pulled fifteen miles.

"On another tour I shot a man-eater tigress and her two cubs, the cubs measuring eight feet in length. It was thought that some 150 people had been killed by the tigress and her cubs. I improvised a sort of platform up a tree and took the spotlight off my car and hung it up, and when the trio returned to their 'kill,' which they had left, my gun did its part well and the community was safer.

"By the aid of tiger skins and others a number of mission buildings in Bastar have been improved."

Jagdalpur has some modern features such as electric light and water, but missionaries are not near enough to be supplied. The mail comes daily from a point about 136 miles distant by men running in relays of six miles.

The Jagdalpur congregation continues to worship in the *Christian Herald* School chapel. In the school are 100 boys.

Thirty years have seen changes, and jungle boys themselves have become teachers and pastors.

A poor church editor arises to remark, "It is said that the portrait of Woodrow Wilson is to be put on the new \$1,000 bills. That settles it. We shall never see his face again."

SILVER LININGS

Messages of Hope and Cheer

By BASIL W. MILLER

Holiness in the volume of the Book! Holiness is the voice of the volume of the Book. The mighty testimony of God's Word is holiness. This is a holy Bible, founded on glorious purity, softly beaming rays of wondrous holiness throughout a sinful world. It is a holy revelation of a holy God, definitely declaring the possibility of a holy life, for a holy, purified people, who are completely saved through the shed blood of a holy Savior, sanctified wholly through the constant, ever-abiding fiery presence of the Holy Spirit. It affirms, declares with silver, siren tones, tones of divine authority, for the uttermost holiness of thought, hidden and remote, ultimate holiness of overt deeds, revealed and seen, eternal holiness of soul principles, and everlasting holiness of daily practices. It offers a holy reward to a consecrated, holy people, a heaven where abide holy personages, the redeemed, blood-ransomed of the ages, whose lives were holy, and whose glorious songs through the undying ages of eternity shall be holy.

Throughout its voice is holiness! Through the entire inspired Scriptures, from the first glow of light at the breaking dawn of the morn of creation to the final note of the departing rays of the setting sun of time, the golden thread joyously winding in and out of the true history and the godly precepts, ultimately binding together unctionized prophecies and holy admonitions, sanctified commandments and consecrated examples, exalted weaving through the lives of the noble patriarchs, the God-sent apostles, is God, His holy character, the beam of His shekinah glory, the glimmering light of His blessed smile, the shekinah of His holy presence, the quintessence of His majestic being, the consummation and infinitudes of His attributes—holiness, purity, soul-refinement, heart paradises of sanctification, spiritual Beulahs, mountain heights of holy afflatus and divine exhilaration, heavenly enchantment and celestial enthrallment. Hast thou, O soul, e'er thought that such divine, glorious enchantment of the life is for thee? Hast thou caught the tones of the Master's voice calling thee to a life of purity? Hast thou yet learned the simple lesson of consecration to the leading of the Spirit, the cleansing power of the Lord, so that thou wouldst be made holy? Such an experience is for thee—it is the purchase of the blood of the Redeemer for thy heart—it is the passport to the glory world for thy life, when time's voice is stilled, and the eternities sweep this way.

Sinai thundered and blazed with heavenly fire and Calvary ran red with the dripping, oozing blood of the Redeemer that we might be made holy. Eden, a physical paradise, and Canaan, a paradisiacal home for the theocracy of God, existed and were promised as a type, a fore-gleam, a foreshadowment, a glimmer of promise, of that better paradise of the soul, where bloom the perennial flowers of holy activities and divine, abiding presence. Every mountain, sentinels of heaven, of the infallible Bible, raising their lofty peaks to the glory world, is a foretype of the mountain top life of holiness, where all is the heavenly light of the twinkling stars of the firmament of the soul—where the air is purely cleansed—where the eternal wells of living water are life to the soul and refreshing evermore. Every rapidly flowing stream and trickling rivulet, rippling rill and mountain brook is a prophecy, an omen, of that flowing fountain filled with Immanuel's blood, that stream coming from Calvary, cleansing the sinner from his vileness and purifying with its sweeping torrent whiter than the snow, and making holy by its divine efficacy. When one plunges under this flowing water of salvation, he can sing,

*"There is a fountain filled with blood,
Drawn from Immanuel's veins,
And sinners plunged beneath that flood,
Lose all their guilty stains."*

*"Then in a nobler, sweeter song,
I'll sing thy power to save,
When this poor lisping, stammering tongue,
Lies silent in the grave."*

Dead to sin! What a glorious possibility this is for the child of God! It is the unchangeable decree of the Almighty that if we shall accept the provisions of divine grace, we shall be dead to sin. In another place the same thought is expressed by being dead with Christ. This means that sin's power in the body is broken—that sin's sting is destroyed—that sin's blighting touch is gone—that the pollutions of sin are wiped out of the heart and life. Where once the power of sin dragged one to transgression, now that chain of evil exists no more. Where once the master of the life was iniquity, now this master has lost his sway in the soul. Where formerly one was a slave to impurity, now he is the bond-slave to holiness and to Christ. This is a death that is glorious—an open grave that welcomes every person. It is not only a death but it is a life. As death opens for the saint on the portals of the land of bliss and of grandeur, so this death to sin opens on the glorious life of freedom for the soul—freedom from the enthrallment of iniquity, freedom from the bondage of Satan, freedom from the galling yoke of sin. The siren voice of the world may call as sweetly as before, but as was the case with the noble Grecian of old, the music on board the vessel sounds more wondrous than that of the sirens. The allurements of the tinsel of time may be as powerful as before, but now there are enticements heavenly, and drawings eternal, that lead from those of the world, to those of the Spirit and of God. The pathway may be as beset with pitfalls as before, but the uplifting, the up-bearing hands of the Lord are underneath "to bear thee up lest thou dash thy foot against a stone." This is a life dead to passions that may rend the soul—to lusts that may burn the fire of manhood from the being—to the anger that drags the self-respect in the dust—to hatred that makes of one an enemy to all that are worth while—to jealousy that blinds one's eyes to the better elements in life. Soul that is tempest-tossed, herein is thy anchor, thou canst be dead to sin—that is torn with passions, herein is peace and tranquility—that is overshadowed by the gloom of habits, herein is a freedom unknown before. Are thy burdens too heavy? Then die out to sin. Are thy nights too long? Then die to the god of this world, and thy nights will be filled with holy melody.

Alive unto Christ! The story is but half told! The silver lining of hope is just beginning to appear—the clouds are merely drifting apart, and the rifts are just barely letting in the first gleams of the heavenly sunlight, when we write of being dead unto sin. Dead to sin, but alive unto Christ! This is the completion of the pathway of death—this is the portal of the heavenly life—this is the dawning of the new day of holy beauty after the long night of death. Alive unto Christ—with Him dead in baptism—with Him raised in newness of holy life—with Him ensphered—with Him blessed with all heavenly blessings unspeakable—with Him thrown in the tomb of death—with Him breaking the bonds of habits, erasing the pollution of sin. Alive unto Christ—alive unto the melody of angelic choirs—with Him surrounded with the halo of the Transfiguration Mount—alive unto the beauty of holiness, the moral tranquility of soul rest, the peace which is born of a soul filled with the fullness of the Godhead. To be alive unto Christ is to see the Spirit in His workings through every trial, the leading through every night, the plan through the dim outlines of fate. To be alive unto Him is to dwell with the beautiful in the world, to behold the beauty in God's nature, and in His divine revelation—it is to be filled with purity, touched with heavenly communications, moved by the dynamics of the Spirit. This experience is to live for the pure, to fight for the right, to seek after the divine, to long for the springs of salvation. It is to catch the still small voice of the Master—to doubt never, nor to ever be double-minded in soul,

nor unstable in one's ways. Alive unto Christ—It is to be thrilled with His will for us—to seek through the gloom of life for His smile—to wait for His voice gently chiding, strongly commanding, tenderly pleading, lovingly wooing—to abide under the shadow of the Almighty—to wait on the Lord—to rest under the tender wings of the Jehovah of the ages—or in the storm on the strong wings to ride out to sunlight and safety—or on the speed of the quick wings to escape danger, to flee from the darts of the enemy of the soul. This too, oh, man of faith, is thine inheritance. Thou canst be alive unto Christ, and with Him reign forever more.

*"'Tis a good old world, though we sometimes say
That its paths are rather hard,
For the sunlight shines on the rockiest way,
And never a soul is barred
From the bright white road that leads to peace,
Through the valley and up the hill,
Where the din is hushed and the clamors cease—
'Tis a good old world, if we will.*

*"'Tis a good old world, though you and I
Might make it better yet
If we'd care for the woes of another and try
Our own little woes to forget;
If we'd straighten the lives that are rather askew,
At sacrifice even of ease—
But really, you know, there are many who do;
'Tis a good old world, if you please."*
—EDGAR S. NYE.

Holiness in the Book! Genesis is the beginning of holiness. Exodus thunders in coming out for holiness and for God. Leviticus is a story of lives adorned by holiness. Joshua speaks of holy conquests for righteousness. The Psalms are the hymnal of holiness. Isaiah stirs with the eloquence of holiness. The Sermon on the Mount is the keynote sermon on holiness. The Decalog and Romans are the laws of holiness. John's writings resound as the love books of holiness. James is holiness in action. While Revelation sweeps the centuries as the consummation, the ultimatum, the eternity of holiness. The celestial light—glowing, beaming, adorning, bedecking, beglittering, shining and sparkling, like diamonds set in the star-studded heavens at night—is holiness, breaking forth from every God-girded page, each inspired life, and infallible precept of the Book of God. Holiness is the bedecking garnishment, the ornate surrounding and adornment of every burning truth, eternal precept, majestic line, thrilling example and electric statement.

PITTSBURGH, PA.

WORLD WIDE NEWS, NOTES AND COMMENTS TERSELY TOLD

By REV. C. E. CORNELL

At San Antonio, Texas, A. M. Griffen of Chicago, 80 years old, fell from a stroke of apoplexy while addressing a spiritualists' convention. Other spiritualists gathered around him and repeated in unison: "I ask the great unseen forces to help him." But he died without regaining consciousness.

*I sometimes feel the thread of life is slender,
And soon with me the labor will be wrought;
Then grows my heart to other hearts more tender.*

—D. M. CRAIK.

Visitors at Vallombrosa this fall have no doubt now that Milton was right when he wrote the lines about "thick as the leaves in Vallombrosa." The leaves have been falling thicker than ever because of tempests in the Apennines. Around the ancient abbey which the lines of Paradise Lost made

famous, the chestnuts, firs and beeches which shade the valley, have been falling victims to the wind. On his trip to Italy as a young man Milton heard of the valley and perhaps visited it.

A news item from Budapest says: The military salute has celebrated its 125th birthday. The order which abolished hat lifting among soldiers was given to the military school by Friedrich Wilhelm III in 1802, and decreed that a soldier on foot should lift his left hand horizontally to his eye on meeting a superior officer, while the soldier on horseback should salute with his right hand.

To capture tiny creatures which live on the bottom of the sea and which are likely to escape a dredge or bucket, Dr. O. T. J. Mortensen, a Danish naturalist, has invented a device that is a veritable undersea "butterfly net." Popular Science Monthly describes it as a metal sled with runners, with a fine silk net stretched on top. The sled is let down at the end of a cable, then hauled along the bottom of the sea. As the runners slide over the mud, myriads of small creatures, living there, like insects in a field, are trapped in the silk net, to be hauled to the surface for study.

Statistics indicate that automobile deaths and accidents are on the increase. 28,000 deaths and 700,000 injured are the awful figures for 1927.

An infirmary to cost \$350,000 is to be built at the University of California, designed to be the finest students' hospital in the United States.

There are nine students 15 years of age regularly enrolled at the University of California at Los Angeles.

An echo of the morality campaign in Budapest is heard in the present debate in Parliament over the minister of welfare's motion to prohibit the sale of alcohol to men under the age of 21. It is also suggested that minors shall not be permitted to consume alcoholic drinks in public, even in the company of their parents.

Investigation by the United States Coast and Geodetic Survey has indicated that the earth's crust is at least 60 miles thick.

According to a Cincinnati expert the loss sustained in the United States each year from smoke and its effects amounts to \$1,870,000,000.

According to Geological Survey figures the per capita consumption of electricity in the United States has increased 70 per cent in eight years.

French postoffice engineers have succeeded in speaking by telephone from Paris to Loloa, some hundred miles south of the Arctic Circle. This is a distance of 2,000 miles, and it is said to be the longest telephone call in Europe.

The estate of William Jennings Bryan has been valued at \$1,111,948 by the widow of the "Great Commoner," who filed suit in circuit court here to clear up certain alleged ambiguities in Mr. Bryan's will. Mrs. Bryan, it was learned, has received \$101,666 in payments since her husband's death.

*The heart that trusts forever sings,
And feels as light as it had wings,
A well of peace within it springs—
Come good or ill,*

*What'er today, tomorrow brings,
It is His will.*

—I. WILLIAMS.

"MEET ME AT COLUMBUS"

Reduced Railroad Fares

The Passenger Associations have granted reduced fares on account of the Seventh General Assembly of the Church of the Nazarene to be held at Columbus, Ohio, June 13 to 26, 1928.

The reduced fare is applicable only to members of the Church of the Nazarene or dependent members of their families on basis of one and one-half fare on certificate plan, on condition of an attendance of 250 or more presenting certificate showing a purchase of one way ticket from points from which the one way fare to place of meeting is 67c or more.

Certificates which show the purchase of tickets on dates shown "on going date of sale" when validated by joint agent will be honored for return trip at one-half fare, provided they are presented to the ticket agent not later than June 29th, which is the "final honoring date."

Going dates will be from June 9th to the 15th on all territory except the following:

Oklahoma, Texas, Colorado, Montana, New Mexico, Wyoming, Utah, June 7 to 13.

Arizona, British Columbia, California, Idaho, Nevada, Oregon, Washington, June 4 to 9.

Children of five and under twelve years of age, when accompanied by parent or guardian, will under like condition, be charged one-half of the fare for adults and a certificate issued in such case will be counted the same as those held by adults.

The following directions are submitted for your guidance:

1. Tickets at the regular one way tariff fares for the going journey may be obtained on any of the dates given on the above going date schedule. Be sure that when purchasing going ticket you secure a certificate from your local agent. If it is absolutely impossible to secure this, request a receipt giving the amount of fare and your destination.

2. Present yourself at the railroad station for ticket and certificate at least thirty minutes before departure of train on which you are to begin your journey.

3. Certificates are not kept at all stations. If you inquire at your home station you can ascertain whether certificates and through tickets can be obtained to place of meeting. If not obtainable at your home station, the agent will inform you at what station they can be obtained. You can in such case purchase a local ticket to the station which has certificates in stock where you can purchase a through ticket and at the same time ask for and obtain a certificate to place of meeting.

4. Immediately on your arrival at Memorial Hall, Columbus, Ohio, present your certificate to the endorsing officer, Mr. M. Lunn, Railroad Secretary, as the reduced fares for the return journey will not apply unless you are properly identified as provided for by the certificate.

5. It has been arranged that the Special Agent of the carriers will be in attendance on June 13 to 16, 18 to 23, 25 and 26, from 8:30 a. m. to 5:30 p. m., to validate Certificates. If you arrive at the meeting and leave for home again prior to the Special Agent's arrival, or if you arrive at the meeting later than June 26, after the Special Agent has left, you cannot have your Certificate validated and consequently you will not obtain the benefit of the reduction on the home journey.

6. So as to prevent disappointment, it must be understood that the reduction on the return journey is not guaranteed, but is contingent on an attendance of not less than 250 members of the Church of the Nazarene at the meeting and dependent members of their families, holding regularly issued Certificates obtained from Ticket Agents at starting points, from where the regular one-way adult tariff fares to the place of meeting are not less than 67 cents on going journey.

Certificates issued to children at half fares will be counted the same as Certificates held by adults.

7. If the necessary minimum of 250 Certificates are presented to the Special Agent, and your Certificate is duly validated, you will be entitled up to and including June 29, 1928, to a return ticket via the same route over which you made the going journey at one-half of the regular one-way tariff fare from the place of meeting to the point at which your Certificate was issued.

8. Return tickets issued at the reduced fares will not be good on any limited train on which such reduced fare transportation is not honored.

9. No refund of fare will be made on account of failure to obtain proper Certificate when purchasing going tickets, nor on account of failure to present validated Certificate when purchasing return ticket.

AS WE SEE IT

By DR. C. E. HARDY

IT IS the Word, as we see it, that separates spirit and soul, not the preacher which finds us out and delivers us over to the Judge or Physician who understands our case. His diagnosis, His knowledge reaches the case—the inner soul—"I know thy works."

In this war of the Church against the world, it is not quantity that counts, but quality that God takes into account. The special region that God looks into, in summing up the Church or an individual is that of the affections, inner soul, the heart, out of it are the issues of life. "I know thy works that thou art neither hot nor cold."

It is easy, and dangerous, to be satisfied with things as they are, when there is a lack of inner warmth of love. Christian discipleship implies inner power of love to Christ personally, which "constraineth us," not merely a true creed, nor merely a virtuous and beautiful life, but heart's love.

A church should not be cold in the inner affections. Yet we are aware such churches exist. They are quite orthodox; their statements of doctrine and articles of faith are models of clearness and scripturalness. They may be said to be models of propriety. There can be noted good order, fine tact and exquisite beauty in their arrangements; yet the inner temperature is down at zero. It is the inner warmth that counts with God not the outward, make-believe indicator.

How trying was it upon God when He found nothing in the Laodicean church, which could be called fervor or zeal, or self-consecration or enthusiasm, or holy passion in the cause of Christ—"I will spue thee out."

The lack of holy enthusiasm, love, zeal, joy, delight in worship, the desire for the salvation of men and every other Christian affection and emotion, indicates that the individual, or church is at the place of indifference. Soon the dealings are in the pleasant nothings, instead of the mighty truths of God—or dealing in the intellectual and philosophical refinement, instead of the gospel of grace.

The first indication of the lack of the inner warmth of love, is seen in the tone of conversation instead of being always in grace seasoned with salt, degenerates so readily into gossip, debate, frivolity, uncharitable censure of the absent, a mere religious gabble in which the tongue does everything and the heart does nothing. It is shown in the weekly services, in the conscious "distance" from God; in the dislike of spiritual thought; an unsuitness to deal with the deeper and greater divine truths. It is shown in the lightness with which abounding iniquity is treated, smiling where eyes should be filled with tears.

It is shown in the lack of personal effort in the extension of the gospel. It is shown in conformity to the world and love of worldly society and amusements; in doing what is religiously fashionable; in hesitating to support unapplauded truths and avoiding that which may lead to a reproach.

Uncle Buddie's Good Samaritan Chats



BELOVED SAMARITANS:

I left you last week at the closing of the beautiful trip over the Chicago Central District. On Wednesday, May 2, we made a run to Vincennes, Indiana, where we joined Brother C. J. Quinn, and

Rev. T. W. Willingham, the president of Olivet College. For three days we worked Brother Quinn's district in three of his good churches in the interest of Olivet College. Our first service was with Brother Pearson, the pastor at Vincennes. We have a good church property there and a fine bunch of Nazarenes, but they have a heavy church debt. They seemed to be discouraged somewhat, but by and by they will get over all that. As the readers know, most of our churches at times were somewhat disheartened, but they all finally lived over it.

Our next run was to Princeton where Brother Green is the pastor. Knowing that his church would not hold the crowds the good Methodist pastor, Brother Phillips, offered us his nice, large church, and we had it full and in each of these services we made a drive for Olivet College, and also for the *HERALD OF HOLINESS*, and we got a fine list of subscriptions. Brother Green is planning to build this spring and summer. From Princeton we made a run to Evansville. Here our good Brother and Sister Hertenstein are pastors. They have just built a beautiful church and I think that we probably had the first service in the new church. They can pack in four or five hundred, but we had every seat taken and the ushers said that not less than one hundred were turned away and could not get seats. The pastor and his board, in building their church, used every foot of land they had, but as nice as the church is, it won't be many years until they will have to have one twice as large as they have now, for old Indiana is looking to the Nazarene boys to do the job.

Saturday Brother Willingham and Brother Quinn both went to some other points but Rev. E. O. Chalfant of the Chicago Central District joined us in Indianapolis and went on east with us, stopping on Saturday night at Richmond, Indiana. Here we have a fine young pastor, Rev. Matheson and wife. He is one of the old Olivet boys, and has the Olivet stamp on him, for he is doing the job fine in Richmond. We had a most delightful service and got a fine offering for the school and a good list of subscriptions for the *HERALD OF HOLINESS*, and we had a fine night's rest. We were up early on Sunday morning and made a run to Troy, Ohio, for the Sunday morning service. There we were joined by Rev. Charles Gibson, our splendid District Superintendent of the Ohio District. At Troy we have a fine pastor that I used to know

in Illinois, Rev. Finch, and he has a splendid work at Troy. We had the church packed and a fine offering for the school. We had a good dinner at one of the nice homes of the great Nazarene family, for they are just one great family. After dinner we made a run down to Hamilton. Here our beloved Brother Parker is the pastor and my old friend of many years, Rev. Howard Sweeten, was in a fine revival. Really they had just opened the revival, but everything pointed to a great time. We had a fine offering for the school and a fine service.

Then we made a run to Franklin, where Brother and Sister Brandenburg are the pastors. Here we had another packed house and a fine offering for the school, and a fine time in every way. Then we spent the night with these good folks. Monday morning we were up early and made a run to the Bible School at Cincinnati, and we preached at ten o'clock. We had one great time with that great band of Bible students. We had dinner at the big dining hall, then we did some dictating for *The Revivalist* and the *Sparkling Waters*. After we finished up the letters we made a run back over the same highway right through Franklin and on to the beautiful city of Dayton. We were in the new church with our old friend, Brother Gilley, and his beautiful little family. Brother Gilley has done a work on that west side church that is nothing short of a miracle. They are in a basement but it is really better than most of our churches. The parsonage is simply a beauty. We had one great service, and a fine offering for Olivet, and a good list of subscriptions. We had a great crowd to preach to and one glorious good time.

We made a run from Dayton to Springfield. Here we have some forty Nazarenes, as fine as walk the earth. Brother Haerr is the pastor, and we had a fine crowd right in the heart of that beautiful city, Tuesday afternoon, May 8, and we had a fine offering for the school, and the *HERALD OF HOLINESS* was well taken care of. We got a fine list of subscriptions and had a good time preaching the Word. After preaching we were marched over to a fine home where we had taken dinner, and they were ready to serve supper, and of course we had to take an early supper.

Then we made a run to the beautiful city of Columbus, and we were in the First church where Brother Nease is the pastor. We had a great crowd and a fine offering for the school and a good list of subscriptions. My, my, what a crowd we had to face. Brother Nease has a great church and people. That young man, in the last twelve months, has helped to organize three or four good churches over that great city, and took out of his own church members enough to start another good church, then held another meeting in his own church and took in

as many members as he had taken out to start the other church. At this writing Brother Gibson has organized sixteen splendid churches in just a year. Now beloved, that is doing the job. He has been with us on this trip, and my, my, what a fine yokefellow he is. He and old Chalfant are making a great trip for the college. Now, let me say, that no two young men in our great church have a greater responsibility to face at this time than Gibson and Nease, for they are to entertain the Seventh General Assembly, and it will be several times larger than ever before as they are going to have so many visitors, and many more delegates than we have ever had before. We visited the great auditorium where the Assembly is to be held. Columbus is a great and a beautiful city, and will give the Nazarenes a great bearing. We must go in to win or die in that city. We don't need very many more laws, but we must have grace to peddle, and every delegate must come prepared to at least let the other fellow have his way a part of the time, and let every delegate come prepared to take it as from the Lord if he doesn't have his own way about many things that may come up at the Assembly. If you are preparing to make some big speeches and if they are voted down, come prepared to feel that your disappointment may be God's appointment. Let every one of us come prepared to simply behave ourselves as becometh the sons of God. Let's see to it that if we don't have our way that God is having His way.

In perfect love, and all for Jesus,
UNCLE BUDDIE.

Sunday School Lesson

For June 17, 1928

By M. EMERY ELLYSON

LESSON SUBJECT: The Crucifixion.

LESSON TEXT: Mark 15:22-26, 33-39.

GOLDEN TEXT: *God commendeth his love toward us, in that, while we were yet sinners, Christ died for us (Romans 5:8).*

PROBABLY there never was an offender treated more inhumanly than was Jesus of Nazareth. All through the illegal proceedings that constituted His trial, personal insult, such as one would hardly expect to see at the trial of the most desperate criminal, was meted out to the Master, the kindest and most just man that the world has ever known. His trial and death were the climax of human barbarity, the agencies of torture being the religious leaders of a nation known as the leading religious nation of the world and the executing officers were of a government noted in history for its devotion to law and order.

Thus in the deepest sense He is seen to be "a man of sorrows and acquainted

with grief." No one can approach the facts of our lesson without feeling deeply conscious that they are drawing near to things too profound for any finality of statement. In His suffering He finally passes outside the limit of human comradeship and in awful loneliness He emptied the cup of bitterness which was the will of His Father. As we study and teach this lesson let us pray earnestly to be led into its depth so far as it is possible, that we may understand somewhat of the mystery of His pain and anguish.

All through His life Jesus exercised a ministry of beneficence. There was comfort for the sorrowing ones, balm of healing for the sick and afflicted, food for the famishing and forgiveness for the sinner, but the place of His mightiest work was the cross of Calvary. As He approached the cross those who had followed Him withdrew until at the last none were left and He passed into the actual place of His passion in utter loneliness. No man could help or sympathize and none ventured there.

Nor can we enter that place of mystery and pain in our present study. We may reverently contemplate the results of the cross, but from that inner mystery man was and is excluded. Even angels have desired to look into it but cannot. All that we can know of it is what is revealed in the sentences that fell from His dying lips. Any attempt to go beyond this is a mistake and an intrusion and partakes of speculation.

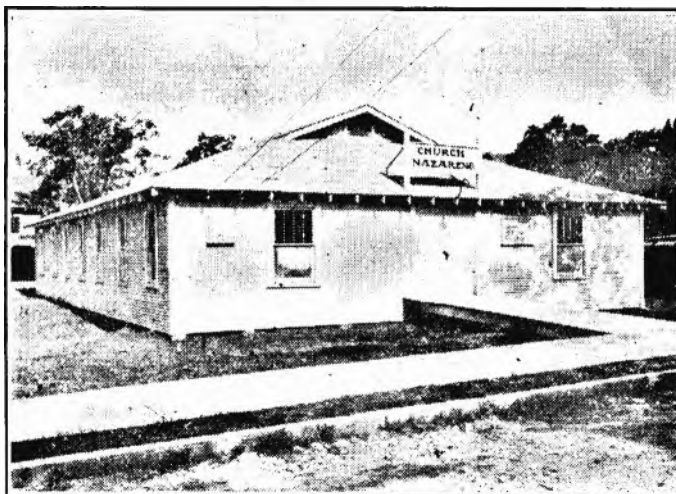
Utterly brutal and revolting as was the punishment of crucifixion, which, for fifteen hundred years has been abolished, there was one custom in Judea and one occasionally practiced by the Romans, which reveals a touch of pity for the suffering victim. There was provided wine medicated with some powerful opiate which was administered immediately before execution to stupefy the senses. This was probably freely taken by Jesus' companions, but when offered to Him he refused to drink it. The refusal was an act of sublimest heroism. The effect of the drug would dull the nerves, providing an anæsthetic against the lingering agonies of the dreadful death.

But Jesus preferred rather to look death in the face. He would meet the "king of terrors" without any effort to deaden the force of one agonizing anticipation or to still the throbbing of one lacerated nerve. He was in our stead tasting death—eternal death—for every sinful man but not tasting it eternally.

Death by crucifixion seems to include all that pain and death can have of horrible and ghastly torture. Such was the death which Christ died. Long continued torment, with swollen arteries, and inflamed wounds exposed to the burning sun, a raging fever and burning thirst with publicity of shame, for He was stripped of His clothing, which was the legacy of the executioners. Such was the humiliation of our Lord. Happily the period of suffering was shortened in the case of Jesus by what He had endured, yet not until nearly sunset did He cry "with a loud voice and gave up the ghost."

The Jews in their blind rage had chosen

HOT SPRINGS NATIONAL PARK, ARKANSAS, FIRST CHURCH



The organization was formed August 30, 1921 by Rev. A. F. Daniel, District Superintendent. The first place of worship was in a little Free Methodist church which was purchased. The following pastors have had part in the laying of the foundation of the work here: Revs. Josiah Tucker, J. E. Linza, W. O. Hardy, C. A. and Rosa Dawson and D. C. Reynolds who accepted the church October 18, 1925 and has had the loyal support of the local church with the hearty co-operation of District Superintendent Oliver. There has been a forward move on us. In February, 1926, a new property was purchased, consisting of a five-room brick house and large lot for church site, for \$5,000, a splendid location on Third St. and South Ave., one block off one of the main boulevards leading through the city. August 15, 1927, the old Free Methodist church being sold and money pledged and raised, work was immediately begun on the neat bungalow tabernacle church. One month later the opening service was conducted. All work and building expenses were pooled in the local building and loan association which

amounted to \$2,000, with a present membership of sixty-seven members.

The present opportunity—Hot Springs National Park is one of the world's health and pleasure resorts. Last year 315,000 visitors registered here to enjoy the benefits of the resort's magic waters. Flowing from the mysterious heart of the East Mountain, within the city limits are forty-six springs giving out nine hundred sixty-five thousand gallons of hot water every twenty-four hours, varying in temperature from 107 to 147 with an average of 137 degrees; aside from these, are unnumbered cold water springs which have remarkable curative properties. Government records show that one million baths were given last year to sufferers from the various ills of humanity. Hot Springs is a city of churches; they are twenty-six in number. Our God has simply built this beauty spot in these wonderful mountains and the Church of the Nazarene is responsible to give the great multitudes the whole gospel and may God help us to make this one of our strong church centers.—D. C. Reynolds, Pastor.

crucifixion as the method of execution, their aim being to insult Him to the last breath He would draw, but when they saw Him hanging between the thieves it suddenly occurred to them that the public scorn was on them, for on the white tablet over the head of Jesus was inscribed in black letters and written in the three civilized languages of the world, one of which would be known by everyone who would be among the crowd or pass that way—informing all that this Man who was thus enduring the shameful death of a slave—this Man thus crucified in the sight of the world, was "The King of the Jews." Their sword had entered into their own heart.

Even on His cross Jesus reigned, elevated above the priests who had brought about His death and the coarse, vulgar multitude. No malice could quite reach the One whose spiritual and moral nobleness struck awe into dying thieves and

heathen executioners, even in the lowest depth of His humiliation. He, the greatest, the noblest the truest of His race, whom therefore His race had crucified. The King was not unworthy of His kingdom but the kingdom was unworthy of the King. There was something even loftier than royalty in those fast glazing eyes that gazed over the city of Jerusalem which was now a city of murderers.

But we see in that inscription a meaning that is in extent universal. It was written that the whole ancient world might read and know, not for them alone, but for all the world in every generation. The atonement is universal in its extent. The gospel is for all the world and for all time. High and low, rich and poor, all tribes, all races. It was written over the cross in official Latin, in cultured Greek and in the vernacular Aramaic. And the cross is still the meeting place where all can meet in holy union.

NORTHWEST DISTRICT ASSEMBLY

The Twenty-fourth District Assembly of the Northwest District closed Sunday night, May 20. It was regarded by all as surpassing all previous sessions. Dr. R. T. Williams presided with grace, poise and dignity. His lectures each day were outstanding in point of inspiration. Indeed, they served as lubrication for all the machinery of the Assembly. The evening services were times of refreshing when Revs. Mangum, DeLong, Jobe, Williams and Wallin preached the Word. One or more seekers followed each service except the missionary service, when no call was made. General Superintendent Williams preached masterfully on the Sabbath morning and Henry B. Wallin of Spokane brought the closing message.

Rev. Weaver W. Hess, pastor-host, with the help of his splendid people, entertained the assembly in a most gracious and satisfactory manner. The city of Yakima co-operated with them in caring for the physical needs of their guests.

Rev. Joseph N. Speakes was unanimously elected to succeed himself as District Superintendent. His report indicated healthy growth all over the district.

B. H. Bailey and O. A. Crofford were elected to elder's orders.

The following delegates were elected to the General Assembly: Elders: Jos. N. Speakes, W. W. Hess, M. G. Jobe, Henry B. Wallin. Laymen: S. W. True, J. E. Hostetter, Mrs. Catherine Griffith, Mrs. Jos. N. Speakes.

Ira L. True and Mrs. Henry B. Wallin were elected as delegates to the General N. Y. P. S. Convention which meets in Columbus previous to the General Assembly.

HENRY B. WALLIN, Reporter.

PROGRESS AT BETHANY-PENIEL COLLEGE

For seven years I have been teaching at Bethany-Peniel College. During that time marked changes have taken place. When I came to take up my work here there were two frame buildings (one of them was in a very bad state of repair) and two small permanent buildings. One of the permanent buildings was brick and the other concrete blocks. Today there are five permanent buildings in use and another is under construction. One of the frame buildings has burned during the present school year and the other has been sold and will be wrecked in the near future and removed from the campus. When the 1928-29 session begins frame buildings will be a thing of the past with Bethany-Peniel College.

When I became a member of the faculty of Bethany-Peniel College we had the conveniences of gas and electricity, but no modern conveniences as to sewers and water. Recently these have been added. Today a drinking fountain was installed in the main hall of the Liberal Arts building. This is a gift of the class of '28. Thus we are provided with much purer water and it is to be secured in a much more convenient and sanitary way.

Our library has at least three times as many usable books now as it possessed when I came to Bethany. Then we had very small and unsatisfactory quarters for our library. Now we have a large

NOTICE

Notice is hereby given that the General Board of the Church of the Nazarene, and its departments of Foreign Missions, Home Missions, Church Extension, Publication and Ministerial Relief, will meet at the New Virginia hotel at Columbus, Ohio, at 9:00 a. m., Tuesday, June 12, 1928, for the purpose of transacting any business that may properly be presented.

All persons having business with said Board or its Departments should notify the Secretary at the earliest possible date in order that arrangements may be made on the program of the business.

E. J. FLEMING, Secretary
2923 Troost Ave., Kansas City, Mo.

modern stackroom and an attractive reading room equipped with new tables and the best of lighting systems. At present our books are in the process of being properly catalogued.

Seven years ago Bethany-Peniel College was not equipped to give a single course in a college laboratory science. Now we are prepared to give standard laboratory work as follows: One year in botany, two years in physics, and two years in chemistry.

Financially, the progress of our school has been little short of miraculous. Surely God has undertaken for us at this point. Seven years ago we were in the process of liquidating an old debt of \$20,000 which had hung over the school for some years. It had seriously threatened the future existence of the school. This debt has been entirely paid off. A somewhat smaller debt stands against the school today. It is of recent origin. However, it is being taken care of regularly without any serious strain upon our constituency and is secured by a large increase in property values. No debt has been allowed to accrue on current expenses for several years. This is a notable achievement. The annual income from district apportionments and from endowment has increased from a negligible quantity to about \$15,000. Our endowment is a recent undertaking and it stands at about \$300,000 now. This has been one of the big factors in augmenting our income.

When I took up my task here seven years ago the high school was accredited, a few years later Junior College standing was secured. Now the school is approved by the state board of education for the full four years. This will enable the young people in the Church of the Nazarene to receive an accredited college degree from one of our own institutions. For twenty-one years the Church of the Nazarene has been looking forward to such a possibility. Thank God it has been realized!

The enrollment in the college department has more than doubled in the last seven years. The total enrollment in all departments has decidedly increased, although we have discontinued the grades and the grammar school and have had started in the community public school system two years of high school, which are of course free and are under Nazarene control. The outlook for next year is very promising for our Bible college, our

College of Liberal Arts, and our department of Fine Arts.

I was the first faculty member to be added who had a Master's degree. Now there are six on the faculty with this degree. There will be at least four others next year who will have half of their work for their Master's degree completed. All of the members of the faculty uphold the doctrines and ideals of the Church of the Nazarene. They are trained teachers and are men and women of strong personality.

The scholarship of the school has been decidedly lifted and the records of the school are much more carefully and efficiently kept than they were four years ago. This is proven by the fact that the committee from the state board of education, after a thorough inspection last fall, recommended Bethany-Peniel College for four year accrediting.

God has wonderfully blessed us spiritually during the years which I have been here. The local church has more than doubled, with its membership about seven hundred and fifty and is still growing. Many have bowed at our altars during the past year and have been definitely blessed. Plans are being made for even more emphasis upon the spiritual side of our work next year. Bethany-Peniel College is determined to have the glory of God above everything else.

Seven years ago Bethany-Peniel College was a growing institution. It had been highly favored of God ever since its founding. During the time which I have been permitted to work in the institution its growth has certainly been phenomenal. Many have contributed to this onward movement. I mention a few who have had most to do with it as follows: Rev. A. K. Bracken, Rev. J. C. Henson, Rev. B. F. Neely, Rev. A. L. Parrott, Prof. C. A. McConnell, Prof. M. A. Wilson, Rev. J. Walter Hall, and many others who have either been on the board of regents or on the faculty.

S. S. WHITE, President.

A LETTER FROM LYON, FRANCE

Recently a letter came from Mr. R. Deveraux located at Lyon, France. According to the tenor of his letter he is a searcher after truth. It is evident the mind was made to acquire knowledge and the heart for the reception of divine grace. And ever where man is found there are those who realize they are in need of some outside source of guidance and comfort. Man is a sinner by nature and by practice and therefore when correct knowledge of God is obtained, he is conscious of the fact that he does not possess inherent merit sufficient to pardon transgression. Christ is the sinner's refuge. He is the source of the believer's holiness. The letter from Mr. Deveraux is as follows:

"Reverend Pastor:

"I beg your pardon for the great liberty I am taking in writing you. You must be very astonished to receive a letter from France. For a long, long time, I have been a most assiduous reader of the Bible, and I have been studying it a great deal. In the diverse Protestant sects with which I have been trying to familiarize myself, I have not been able to

find truth. Alas! Six months ago, I held a long conversation with an American girl who gave me an exposition of the 'Nazarene Household.' Many points of this faith coincided with the ideas that I have formed for myself concerning the truth of God. I am sorry not to be in touch with some adherents of the 'Nazarene Household.' I despair even that I shall be able to come in contact with them. God never abandons those who are searching truth in all sincerity of heart, and honesty of purpose.

"Lately, I received a visit from a Mormon missionary to whom I imparted my desire to study the Bible. He left me some editions of the Deseret News. (This is a daily paper published in Salt Lake City). In one of these I found yours among other addresses of churches in Salt Lake City.

"I shall be very grateful if you will be good enough to answer my letter in English. I read it fluently, and although I cannot write it, I understand it.

"Will you be kind enough to give me a brief exposition of the 'Nazarene Faith,' to send me some pamphlets explaining its tenets, and also to mail some copies of your several publications? I intend to delve deeply into the subject.

"I shall be obliged if you will indicate whether you have centers in France or Europe, and also if you will give me the address of your central committee.

"During my leisure, I busy myself in making known the good news, I distribute Bibles, I summarize any article relating thereto.

"I shall end these few lines hoping to have a prompt reply, and by begging you to accept my thanks and best wishes."

This letter was written primarily in the French language but a professor in high school in Salt Lake City, translated same into English language. I sent this brother a number of HERALDS OF HOLINESS, The Other Sheep, some tracts, a Bible Teacher's Journal and a Manual.—J. E. Kiemel, Pastor, Salt Lake Church, 337 Westminister Ave.

MISSISSIPPI DISTRICT

We are glad to report victory for the Mississippi District. Brother Tate, pastor at McComb, has had a good revival, with Brother Platt as evangelist. The church was helped spiritually and financially. They have paid from five hundred to six hundred dollars on their parsonage, and they are meeting every payment, and the church is out of debt.

The church at Laurel, with Miss Florence Thornton as pastor, is making good progress. The church building has been ceiled since the assembly, and otherwise improved. Brother C. J. Frost and I held a revival there recently, and the Lord blessed. In Hattiesburg, the church debt has been reduced to six hundred dollars, and they are right now in the midst of a great revival, led by Evangelist C. J. Frost. The pastor, Brother T. H. Stanley, who recently took charge of the Hattiesburg church, writes me that Brother Frost is doing most wonderful preaching, the congregations are large, and the walls are beginning to crack under the weight of the gospel. Brother Frost and I are working together, but as both Hat-

NOTICE Special Meeting

Notice is hereby given that a special meeting of the membership of the Mutual Benefit Society of the Church of the Nazarene will be held at Columbus, Ohio, at 2:30 p. m., Tuesday, June 19, 1928, for the purpose of hearing the quadrennial report of the Board of Directors and considering any other business relating to the welfare of the society. All persons holding membership in the Society and present at the meeting will be entitled to a member's seat and a vote.—Charles W. Jones, President; M. Lunn, Clerk-Auditor.

tiesburg and Gulfport were ready for a meeting at the same time, we had to divide our forces, and put on two campaigns at once. We closed in Gulfport Sunday night with victory. Rev. N. O. Nabors, our pastor there, is putting things over in fine shape. The outside of the new church is finished except painting, and we held the meeting in it. The main auditorium is 40x60, with three rooms 14x13½ each. In addition to the regular church services each Sabbath, they hold a street service every Saturday evening and a service in the county prison every Friday evening. Then they hold cottage prayermeetings through the week. The church at Gulfport is a live wire and that city is now awake to the fact that the Nazarenes are there. Since the assembly we have held meetings at Laurel, Hattiesburg, Gulfport, McComb, Charleston, Columbus, Ovelt, Spices and Richton.

In four years the membership of the church in Mississippi has doubled, and the church property in quantity and value has increased above the indebtedness tenfold. In other words, the value of property above the indebtedness four years ago was \$1,150, and now the value of property above the indebtedness is \$11,750, making the increase tenfold and \$250 over, and this does not include the lot in Jackson, which has been given us by Brother T. H. Burge, at a cost of one thousand dollars. It was our intention to put a church on that lot before the General Assembly, but the storm tore our tent all to pieces just as Brother Frost and I were getting ready to go there, and as we had no other tent, we were forced to defer that meeting until after the General Assembly. We are now engaged in meeting at Shivers, and will then hold the Dinkman Camp, before going to the assembly, but we expect to meet you in Columbus.

R. H. M. WATSON, District Superintendent

IDAHO-OREGON DISTRICT, CENTRAL ZONE N. Y. P. S. RALLY

The quarterly rally of the Central Zone was held May 20, 1928, at Emmett, Idaho. Over one hundred young people represented the societies from Nampa, Boise, Kuna, Eagle, Caldwell and Meridian. This was the largest rally we have yet had. Several beautiful solos were rendered by Miss Ira Nolt, Miss Reggans, and Otis Fesler. Mr. John Kendall favored us with a harmonica solo. Misses Ruth Born and Edith Potter and Brother and Sister

Starks favored us with duets. A mixed quartet and the male quartet of Northwest Nazarene College, Nampa, rendered beautiful messages in song.

Brother I. V. Maxey, pastor of the Kuna church, brought an inspirational message on "Laying Hold on Immortality," from 1 Timothy 6:19. Brother Maxey has been in our district only one year. He has the burden of the young people on his heart, and we have all learned to love and respect him. His sincere preaching and his devoted life to God made the sermon very inspiring to his listeners.

We were very glad to have our beloved District Superintendent, Brother Sanner, with us in the afternoon, when he led us in prayer to the throne of grace. The afternoon service was given over to Miss Vieg, our missionary on furlough, from China. The service was very inspirational and helped us as young people to see our duty to our neighbors across the sea as never before. The burden of her message was found in John 4:35, "Lift up your eyes and look on the fields," and Matthew 19:19, "Thou shalt love thy neighbor as thyself." Young folks! do we love our neighbors as ourselves? God help us to catch the vision. Miss Vieg sang "Hallelujah Amen" in Chinese.

The young people's service was in charge of Miss Eunice Thomas. Reports and testimonies were given by the several presidents present. Then John Kendall asked several questions on the Bible and gave a short talk. Just before the close of the young people's service a beautiful banner with the wording, "Be an example," was presented to the Kuna society, their society having the largest percentage of members present at this rally.

Brother Maxey had charge of the evening service. Brother and Sister Starks of Meridian sang, "He Never Has Left Me Alone," by request. A glorious time followed when many were weeping and shouting the praises of God. Brother Maxey brought a very helpful and stirring message from 2 Corinthians 5:17. The presence of God was very manifest during the service and when the invitation was given four or five young people found their way to the altar of prayer, where God abundantly answered their cries to Him. God is working in our zone and we are believing Him for great things for "Our God is abundantly able." Praise His name.—Gladys Hunter, Zone Secretary.

N. Y. P. S. RALLY, MISSOURI DISTRICT

The rally held at Dexter, Missouri, Mother's day, May 13, opened at ten-thirty a. m., after a short study of the Sunday school lesson and a talk on the lesson by Brother Young, pastor of our Bell City church. Brother J. A. Williams also commented on the lesson. After the song service we were favored by a duet by the Dexter Juniors, after which our District President, Rev. J. B. Ramsey, delivered an inspiring message on "Preparedness, Reserve and Result."

At twelve o'clock a large basket dinner was spread and needless to say, it was enjoyed by all. At one-thirty the services were continued with a rousing song service. We were then favored with

two ducts by the pastor of the First Baptist church and his wife. The following talks were given: "Young People and the Home," by R. G. Rife, president of Poplar Bluff N. Y. P. S.; "Effectual Soul Winning," by Rev. F. B. Moore, pastor at Poplar Bluff; "Walking in the Light," by Rev. A. K. Jones, pastor at Malden. After these inspiring talks little Joe David Worley, a Junior of the Poplar Bluff church, then sang two solos.

Representatives from St. Louis, Bell City, Malden, and Poplar Bluff were present. The district N. Y. P. S. work this year is to aid in the evangelizing of the Missouri District, and the establishing of Nazarene churches in cities where there is no holiness church. Too much praise cannot be given our efficient President, Rev. J. B. Ramsey, for the work that is being done on the district. Our annual convention will be held in St. Louis July 1 to 5.

We closed our rally with the slogan, "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things" (Phil. 4:8). —Rayburn Rife, Reporter.

NEW CHURCH, KANSAS CITY DISTRICT

We organized a new church at Mt. Zion, Missouri (Ava, Mo., Route 1), with sixty-three charter members. There are many more that will unite with the church a little later. We will expect this church to reach the one hundred mark shortly. We have a good Sunday school and Young People's Society to start with. Rev. B. F. Wininger of Modoc, Indiana, has accepted the pastorate. All bids well for a strong church.

The National Holiness Association has a county association campmeeting located at Mt. Zion and the Ozark Holiness Academy is also located there. Rev. Wininger was elected president of the academy also. This work has been carried on for the past fourteen years in the interest of the Ozark region. It has done a good work and has a bright future. The academy and camp have eight or nine good buildings with fifty acres. The academy has had three years credit with the state. This church gives us a great open door to all the Ozark region, the land of a million smiles. Many of our evangelists desiring to do home missionary work can find it here. Tents in the summer months and schoolhouses in the winter. Land is cheap and there is a good opportunity to get into the Ozarks

before the boom sweeps it out of reach. The Ozark zone in our district is growing. N. B. HERRELL, District Superintendent.

STIRRING TIMES IN MEXICO

Mexico has for years been the battle field of the Americans. Now we are glad to witness a decided change for the better. The fight is being waged along educational and spiritual lines at present.

Missionaries of all denominations who are preaching the Bible report great revivals in some places and in all Mexico the gospel is gaining ground. Even the government has had the gospels printed and distributed among the people. The machinery of a large munitions plant was stopped from making bullets and set to work making portions of the Bible. Development along spiritual and agricultural lines seems to be the policy of the present government of Mexico. The son of President Calles has recently changed from a military school to one that teaches agriculture.

With the awakening of old Mexico, our work here in the United States is of even greater importance. We have the facilities and are in better position to train workers for the field both here and in Mexico itself. Our churches have not grown rapidly but steadily and now we have those who are qualified in every way and stand ready to carry the message of full salvation to their people. Brother Manuel Herrera who went to Ensenada, Lower California, only about six months ago has already built up a following of true believers. He was converted and trained in our churches along the border. He is every whit a Nazarene. The same can be said of Sister Santos Elizondo of Juarez, and others. When the workers are saved and trained here in our churches and at the same time labor among their own people they are qualified in a way that makes them ideal missionaries.

Few people realize what is going on in Mexico today. Comparatively speaking the country is making the greatest progress of any in the world. The present government is attempting to free the people. But a nation that has been enslaved religiously, and in the bond of superstition for so many generations will require time to gain its freedom. We should be patient and extend to Mexico our heartiest co-operation. God is surely helping her. The people are more receptive and are reaching out for the gospel of our Lord Jesus. He will enable us to give it to them in all its purity and power.

E. Y. DAVIS,

Superintendent Mexican Work.

NEWS IN BRIEF

At Arvin, California, Pastor A. C. Willbanks has recently had a two weeks' meeting which was owned and blessed of the Lord. Evangelist E. M. Graves and wife were the special workers and the community was impressed with the fact that the Church of the Nazarene stands for real Bible holiness.

The month of April was a time of gracious blessing in the church at McKinney, Texas, J. A. Sharpe, pastor. Revival fires are burning and there were nine saved or sanctified and ten members taken into the church. Brother E. W. Wells and his three boys with Miss Ruth Lanier were with them for one Sunday recently and were a blessing to them.

Rev. F. R. McConnell, pastor at Sapulpa, Okla., writes: "The church is moving along nicely and God is marvelously blessing. Since last assembly 190 have been either converted or sanctified at our altars. We just closed a good meeting with the Edwards Evangelistic Ladies' Quartet. Sister Edwards' preaching was certainly blessed of God and their singing is the best we ever heard. The church has given the pastor a unanimous call for another year and we have gladly accepted."

Sister Dora Geil, wife of Paul Geil, song evangelists of Frankfort, Ind., is now able to be in the work after eleven weeks of illness. God has wonderfully touched her body. They desire to thank all friends for interest shown and prayers offered in her behalf.

At LaJunta, Colorado, Pastor Thos. Hays reports a gracious meeting with Rev. Florence Davis as evangelist. He says, "We had some of the greatest victories in the services that we have seen for years. Fifty-seven prayed through in the old fashioned way. Brother Davis, our good superintendent, was with us the last few services and did some fine preaching. The church is in a fine condition."

Rev. J. W. Slaton, The Dalles, Oregon, who has recently been given an evangelist's commission by the Northwest District, requests special prayer for Mrs. Slaton who is in a precarious condition and very much desires to be healed and to be able to join her husband in the work of evangelism. At the last word we received she was somewhat improved. Pray that God will fully restore her to health. Brother Slaton is ready to book dates and prefers meetings in the Northwest, North Pacific or Idaho-Oregon districts.

Brother W. G. Prescott, Scotts Bluff, Nebr., appreciates the generous supply of back numbers of the HERALD OF HOLINESS which have been sent him by our subscribers. They have been distributed and used in acquainting the people with the Church of the Nazarene. He could use additional copies and suggests that they be sent by express, magazine rate, 1 1/4 per pound.

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J. E. Threadgill, reporter for the church at Austin, Texas, states that Rev. Herschel Murphy and wife who are members of the church at that place have recently held a meeting for the Salvation Army of Austin, in which there were about forty professions. Several will unite with the Church of the Nazarene. He says, "Brother Murphy is a good preacher and soul winner and Sister Murphy a good singer and pianist. We as a church appreciate them and I hope my friends will give them a call for meetings. Address, 87 Sannarcas St., Austin, Texas."

CHURCH NEWS

PASTOR M. M. SHORT, MEMPHIS, TEXAS—"Just closed a revival meeting of two weeks with Rev. N. E. Tyler, evangelist, of Rogers, Texas, and Brother C. V. Spell of Beaumont, Texas, as singer. We had rain every day except about five days, and part of that time we could hardly get to the church for the mud. The last two nights God smashed things to pieces and we closed with seven in the altar and all prayed through, and others seeking in the rear of the house. Conviction was deep and real work was done in the hearts of the people. God is leading and things are taking on normal growth, and we will perhaps have to buy other property or build before the summer is over. God used these brethren and they served us well. Brother Tyler is a splendid preacher of the weeping prophet type. Brother Spell is just getting back on his feet from a prolonged spell of sickness. He is as holy a singer as I ever met with deep, spiritual understanding. We trust the Lord to give him many years yet in the vineyard of our Christ. The way of holiness is dear to our heart, and we are putting on a people's meeting for Sunday afternoon to give the people a chance to hear the doctrine of full salvation and keep our own five preachers and workers busy in the Master's service. We hope to be able to meet you in Columbus."

OKLAHOMA CITY, OKLAHOMA, FIRST CHURCH—"For a number of years it has been the desire of our people to have a building more centrally located, easily accessible from all parts of the city. That desire has been fulfilled. Our new church building, located at Sixth and Francis, is nearing completion. The first service held in it was on Mothers' day, and a more tender, melting service one seldom witnesses. Special songs appropriate for the occasion were rendered and Brother Bugh, our noble pastor, paid one of the most beautiful tributes to mothers the writer ever heard. He has been untiring in his efforts to put this building program over, and his work is greatly appreciated by his congregation. The membership as a whole is very busy. Two missions in the city are being conducted by members from First church, besides the jail work and various other services held every week. Our aim is to lift high the banner of holiness in this fast growing city of the great Southwest. The W. M. S. of the Central Zone will hold their next rally here the last Friday in July. Pray

for us and worship with us when passing this way."—Mrs. F. L. Irick, Reporter.

PASTOR ELMER POOLE, EMIPORIA, KANS.—"We just recently closed a meeting with Mack and Ethel Anderson as our workers. We enjoyed their ministry with us and they were a blessing to the church. We had about thirty seekers to be saved, reclaimed, or sanctified. Not all prayed through, but the most of them found God. We had some additions to the church and some others looking our way. The church was helped and encouraged and we are expecting greater things from God. We have charge of the singing at the East Emmet Camp, six miles northwest of Newton, at this time, with F. C. Sufield and J. C. Long, evangelists. God is giving victory."

HENRYETTA, OKLAHOMA—"We are thankful that we are able to report that the church here is in fine condition. As far as we are able to discern, harmony and brotherly love prevail among its members. We have a wonderful Sunday school. The average attendance this assembly year has been close to 375 each Sunday. The Sunday school has been an avenue through which we have been able to reach many people with the gospel message that we would not have reached otherwise. Our pastor, Rev. G. H. Harmon, is a zealous Sunday school worker. Just recently the church added fifty dollars to the pastor's salary. We feel that anything we might do for our pastor along temporal lines would not reward him for his services rendered among us. He leaves no stones unturned. Without one negative vote we recalled him for another year. We desire that all shall know that we are abundantly satisfied with the shepherd of our flock and that we plan to keep him until the all-wise God sees fit to move him to another field of labor or to his eternal home."—Edna Radebaugh, Reporter.

PASTORS M. T. AND LIDA BRANDYBERRY, COFFEYVILLE, KANSAS—"On Sunday evening, May 13, we closed what many of our church people say was one of the best revival campaigns that the local church has ever had. Many new people were reached and many came to the altar. We did not count numbers as quality and not quantity was our aim. Brother Bona Fleming preached the rugged truths of the gospel fearlessly and earnestly and he won his way into the hearts of the people. For several weeks we have been preparing and advertising for this meeting and Brother Fleming preached to large congregations every night. Several subscriptions were taken for the HERALD OF HOLINESS. The revival spirit continues upon our services. Sunday evening our N. Y. P. S. had charge of the service. The president, Riley Archer, brought a stirring evangelistic message and at the close nine persons responded to the altar call. We have never served a better or more loyal class of people than we find

WANTS

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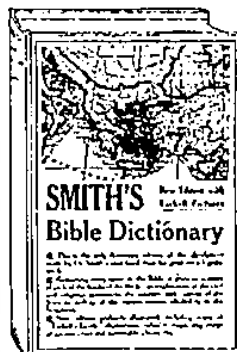
Second Hand Books for Sale—In good condition; set of Clarke's Commentaries, leather bound, Smith's Bible Dictionary, History of Josephus and Life of Dwight L. Moody, illustrated. I am breaking up house-keeping and would like to sell these books. Rev. Meda C. Smith, Box 420, Onset, Mass.

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here in Coffeyville. We had a good vote, only two against us, for our return for the third year. We have many burdens and problems here but we are now planning for the best year in the history of our ministry. We cannot say now, 'Meet us in Columbus,' as it doesn't look like we are going to get to attend this great assembly. We are not sorry we have put the best of our strength, talent, and money into the Church of the Nazarene. We are so thankful for our great church and all its institutions and workers. We love everyone and while our presence will not be missed at the General Assembly, we know we will miss a great spiritual feast of good things. There is just one place that we can think of which will be better than the General Assembly in Columbus, that is heaven. 'Meet us in heaven,' by the grace of God we expect to be there and it may be sooner than we think."

CHATTANOOGA, TENNESSEE, FIRST CHURCH—"A brief, but gracious revival was recently conducted at First church here. It was not humanly planned, but God-given, and came about as follows: At a Sunday evening service, with an at-

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tendance of about one thousand people, there were twelve definitely saved or reclaimed at the altar. It could be clearly seen that the Holy Spirit was working mightily with the unsaved, and had also given Christians a burden for souls and a spirit of prevailing prayer. At the conclusion of the fruitful altar service, and after the congregation had been dismissed and a large per cent of the people had gone home, those especially under the burden for a revival felt that the services should be continued at least for a few evenings. The meeting was then definitely announced until Thursday evening and then to be continued longer, if the Lord so directed. The revival lasted ten days with gracious results. Rev. W. M. Tidwell, pastor, preached the first week. Two evenings in succession he preached in the power of the Holy Spirit on holiness as a second work of grace and a number were gloriously sanctified. One woman who was seeking the blessing became so desperate that she repaired to her room, there to stay until she was sanctified. The Lord fulfilled His promise and filled her with the Spirit. She returned to the next service enjoying the same blessing that the 120 received on the day of Pentecost. One prominent young business man, with a responsible position, and without a personal invitation, knelt at the altar and was beautifully sanctified. Rev. W. F. Collier, pastor of Grace church, Nashville, and former Superintendent of the Tennessee District, preached at the last two services of the meeting to the edification of all who so

cagerly heard him. Thus ended a revival in which sinners were saved, backsliders reclaimed, believers sanctified and the saints built up in the most holy faith and encouraged to press on unto the second coming of our Lord Jesus Christ from heaven."—Mackey J. Brown, Reporter.

PASTOR URAL T. HOLLENBACK, CEDAR RAPIDS, IOWA—"Sunday was a glorious day in the church here. Also the day was preceded by a glorious meeting on Saturday night. Rev. D. W. Dobson, the District Superintendent, came to us with new fire and blessing and blessed the people more than ever before. The glory of God seemed to lift him up and gave him messages that helped the people along the way. A greater spirit of unity appeared than for a long time. As the writer was not going to stay and pastor the church another season, the church board in co-operation with the District Superintendent called Rev. Russel, a fine young man, to come and meet the people on Monday night. He came, God set His seal to his ministry, and the church board gave him a unanimous nomination and the church then gave him a unanimous vote, and he is now preparing to move on the work, right soon. The church gave me a unanimous vote of thanks, the board gave Brother Russel a unanimous nomination, the church gave him a unanimous vote of call, and everybody seemed to be unanimously pleased. The retiring preacher and the incoming preacher hugged each other and shouted and we all had a glorious time. Brother Russel is every inch a man, a Christian, and a soldier. He will make good. There are good people in this church and the best givers you will find anywhere. They are improving in spirituality, and excellent in liberality. The Nazarenes in Cedar Rapids, may yet be heard from, and there may also be an enlargement of their borders in this city of sixty thousand people. At the present time I shall stay with Mrs. Hollenback as long as necessity requires and wait on God for further directions. She is now under the doctor's care in Toledo, Ohio. Pray for us."

BUEL, IDAHO—"Our church here is indeed, proving a blessing to many people. Brother and Sister Guy E. Sharp, who have labored faithfully and untiringly with us for the past three years felt definitely called to the pastorate at LaGrande, Oregon. The Lord has given us gracious services and the last Sunday evening they were here two souls at the altar prayed through to victory and immediately joined the church. We know we shall greatly miss Brother and Sister Sharp and their labor of love, but God sent a devout, saintly man, Brother T. C. Leckie, to take up the work. The Spirit of the Lord was marvelously manifested in the Mother's day service."—V. M. G., Reporter.

STONEWALL, OKLA.—"This has been one of the most successful years in the history of our church. All departments of the work are moving on nicely here. Pastor L. H. Ritter has worked and prayed faithfully and the church as a whole do truly appreciate this good man of God. This is his third year and we

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will be printed in the daily papers of Columbus, Ohio. These reports will be of especial interest to those who cannot attend the General Assembly. They will cover the W. M. S. Convention, also the N. Y. P. S. Convention as well as the General Assembly.

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feel we have the right man for this place. He has been called to minister to us twice a month instead of monthly.—Reporter.

PASTOR W. V. NELL, SLICK, OKLA.—"We have just had a great revival under the leadership of Rev. Allie and Emma Irick, who came to us with a burden on their souls. Many prayed through in the old fashioned way and amid tears and smiles of victory said that they knew Jesus, saved, reclaimed or sanctified. Our Sunday school jumped from 65 to 178 in attendance. The generous way in which the church and community responded made it possible for us to do well financially by our evangelists. Prof. and Mrs. White of Bethany-Peniel College, Rev. F. R. McConnell of Sapulpa, with several of his workers, were among the number of out of town people who contributed much to the success of the revival. Prof. White delivered the baccalaureate sermon for the high school here. It was an able address and appreciated by all."

BRADFORD, ARKANSAS—"Ever since our little church was organized at Oakland near Bradford, we have been fortunate in having pastors who are wonderful men of God, and who can and do preach real holiness despite the opinion of worldly minded people. Our present pastor, Brother C. W. Johnson, is one of God's real men. His life, his all, is given wholly to God. His sermons are blessed feasts for our souls, and as we sit and listen, waves of glory roll over the congregation. We have asked our pastor to hold our summer revival. We are expecting a great time in the Lord for 'If God be for us who can be against us?'"—Flossie Stuart.

PASTOR E. T. COX, WEST NASHVILLE, TENNESSEE—"Since coming to this church last fall we have been able to see some progress. We have received quite a number into the church and the Sunday school attendance has been increased to 125. Our N. Y. P. S. has been doing some fine work. It would be hard to find a better N. Y. P. S. in this country. The W. M. S. also has been right on the job and making a good show, in fact we have a good working church. We have just closed a two weeks' revival with Rev. Lige Weaver, pastor of Third church, Nashville, doing the preaching. He delivered some fine sermons which will ever live and bring fruit. The church was blessed and although we did not see the results we desired, yet some found God and we feel that much good was accomplished. We are planning a tent campaign this summer. I am to hold a tent meeting in Franklin, Tennessee, beginning the third Sunday in June. Pray for us that God may give us an old-fashioned landslide."

PASTOR MRS. CARRIE M. FLOWER, IOLA, KANSAS—"We have been silent more than a year but we have good news for you. We did not report a fine meeting in March a year ago, conducted by Revs. Will H. and Lillie B. Nerry, though

there were many good victories and twelve united with the church at the old location, near the outskirts of town. Though their work was much appreciated, we have later news to bring. Our congregation bought a good brick church in a fine location, two blocks from the square and moved there last November. The Edwards Ladies' Quartet held a three Sundays' meeting at that time, great interest was manifested, prejudice was broken down and our church gained a better standing in town than ever before. The crowds in attendance learned of our doctrines, though few joined the church then, but some have come in since as a result. God has recently given us a wonderful uplift through the labors of Rev. L. A. Windsor, of Cold Springs, Mo. He was with us four weeks and his messages were freighted with power, the result of much fasting and prayer. We have not known of an evangelist to be more earnest and self-sacrificing. He is a close observer of human nature and absolutely fearless, very practical and uncompromising, yet kind and humble as he strikes at the heart life in ministering to the public. Iola church is indeed grateful to God for sending him this way. He uncovers sin and hypocrisy and deals with problems in church life in a marvelous manner. He visits, weeps and prays in homes, is loyal to both pastor and people yet does not seek the purse nor praise of men, com-

mitting his labors to God. Counting those who prayed through at home and at church as they came, nearly sixty received the blessing sought and sixteen joined the church. On the last Sunday afternoon, a beautiful baptismal service was conducted at Elm Creek in the presence of a large crowd when fourteen souls took the solemn vows and Brother Windsor baptized them. We are now a happy, united people pressing on in faith to greater victories ahead."

RACINE, WISCONSIN—"The revival meetings held at the Gospel Mission at North Racine were largely attended, with Rev. J. H. Fowler of Indianapolis, Ind., in charge. The meetings extended over three Sundays, with souls being saved at the altar every night. Brother Fowler is a powerful man of God and preaches in the power and unction of the Holy Ghost and God blesses and honors his work. We surely enjoyed all the services. We also had a divine healing service and the Lord touched sick bodies and healed them. We praise God for His marvelous presence with us."—Sophia M. Lange.

EVANGELISTS JAMES AND JESSIE HUNDELEY—"Our last meeting for the assembly year was with the Free Gospel Mission of Brooklyn, New York. God's presence was sweetly manifest in each service, blessing His people and reclaiming back-



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sliders, saving and sanctifying. On the last night nine sought the Lord and all testified definitely to the joy of the saints. We had great fellowship with Brother King and his band of workers. We went from here to our District Assembly at Saratoga Springs, New York. This was a gracious time and I am sure we all left with a determination to do our best the coming year. We are having a little time at our eastern headquarters, East Norwalk, Connecticut. Nearly two years ago on our first meeting here, there were just two men and their wives holding up the Nazarene banner, but God has honored their faith, they have organized since, have a membership of fine people, and are contemplating building soon. God is blessing their pastor, Brother Alfred Anderson, and helping him preach splendid messages. They have recently organized a W. M. S. with fifteen members and a good working force. Miss Light, a school teacher in the city, is their efficient superintendent of studies and is doing justice to her office. In reporting a meeting in Ohio some weeks ago, we failed to announce the help of our Brother Tompkins whose singing was a great asset to the meeting at the United Brethren church near Pomeroy, Ohio. We hereby apologize. Brother Tompkins is a Nazarene, a fine young man, and a good

singer. He accompanies his solos with a stringed instrument. You can reach him through the Church of the Nazarene, The Plains, Ohio. We wanted also to mention the good work Rev. Walter MacPherson, and wife are doing in Gouverneur, New York. These fine young people just came to us last year and God is wonderfully blessing them. We enjoyed working with them and expect to go back again this year. With the exception of several meetings already spoken for, we expect to be settled for the summer, working locally as the way opens, but will look for late fall and winter work. Address 234 Hamilton Street, Middleport, Ohio."

TELEGRAMS

OLIVET, ILLINOIS

A great campaign on Chicago Central District. A number of tents purchased. Money raised for school. The Olivet campmeeting best I have seen and the school program was the best in its history. From April 8 to May 27 we secured 1,048 subscriptions to the HERALD OF HOLINESS.—Bud Robinson.

CHILDRESS, TEXAS

Revival now on at Childress, Texas.

Rev. E. W. Wells, evangelist, Miss Ruth Lanier, singer. Over a thousand people last night and just started. Nine prayed through Sunday. Fourteen in altar first Sunday. People say the best ever. Workers at their best.—A. M. Mason, Pastor.

NEW BEDFORD, MASS.

Revival spirit on our Church of the Nazarene. Eleven Sundays out of last twelve weeks, seekers at our regular services. Nine at altar Sunday night. Seekers at our prayermeeting. A great shout of victory in the church.—R. J. Kirkland, Pastor.

INDIANAPOLIS, INDIANA

Our baby boy, Dennis Jeremiah, age three, went to heaven May 25. Please remember us in your prayers.—James Miller and family.

RICHMOND, KY.

Have just learned that Rev. J. A. McClintock is willing to accept a pastorate. He will do excellent work in this capacity, having had nine years' experience as a pastor and eight years as evangelist. He is sensible, spiritual, and a man of prayer. He is a member in good standing of the Richmond Church of the Nazarene, and I unqualifiedly recommend him to any of our churches needing a pastor.—Glenn E. Miller, Pastor.

DUBOIS, PA.

Great ten weeks' evangelistic campaign closed Sunday, Butler, Pa. Real blessing to church and community. Lula Kell at her best. Raised over ten thousand dollars cash and pledges for church indebtedness. Wonderful opportunity before us.—C. Warren Henry, Pastor.

ANNOUNCEMENTS

NOTICE—We have open dates in July and August.—Flossie Haines and Helen Wilson, evangelists, singers, and pianist, 630 W. Vine St., Alliance, Ohio.

NOTICE—Through a regrettable oversight in the preparation of the copy for the 1928 Minutes of the New England District, the name of Clinton Sinton, elder without charge, residing in South Portland, Me., was omitted from the Assembly roll of elders.—Lloyd B. Byron, District Secretary.

WEDDING BELLS—Mr. and Mrs. G. W. Gallup, Hutchinson, Kansas, announce the marriage of their daughter, Miss Juanita Gallup to Mr. Paul Wesley Bohike of Kenesaw, Nbr., which took place on May 20th.

NOTICE—After an absence of six months from the work I will be open for calls as song leader and soloist, except July 6 to 16, at which time I will be in charge of the music for the Des Moines camp. Send all correspondence in care of Rev. W. G. Schurman, 6100 Princeton, Chicago, Ill.—T. T. Liddell.

NOTICE—As I have resigned as pastor at Lawton, Okla., I am now ready to go anywhere the Lord wants me to go. For reference write my District Superintendent, J. Walter Hall, Bethany, Okla.—W. A. Terry, Evangelist, 206 A St., Lawton, Okla.

"PRAY very earnestly that God will make it possible for me to go to a holiness campmeeting in June and pray



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that God may talk to my heart and save me at this meeting."—An earnest soul. "Pray for me as I need the help of God at this time of sorrow in the loss of my husband."—Mrs. V. M.

BORN to Mr. and Mrs. A. D. Fritzlan, Bullana, Berar, India, on April 27, a boy, Horace Edwin; to Rev. and Mrs. Elbert M. Shelton, pastors of the Shepard Church of the Nazarene, Columbus, Ohio, a daughter, Mary Lou, on May 17; to Rev. and Mrs. J. Herbert Morgan, pastors at Hagerstown, Md., a girl, Martelle Yvonne, on May 13; to Kenneth and Eunice Wells, Indianapolis, Ind., a girl, Geraldine Lavon on May 22.

RECOMMENDATION—I desire to recommend to any church wanting a pastor Rev. J. W. Godwin. He has had experience as Superintendent of Sunday school, president N. Y. P. S., served on the church board, and has had some years as pastor. Also has evangelistic experience. He will make you a good pastor, or hold you a good meeting. Address him 226 E. Mulberry St., Sherman, Texas.—I. L. Flynn, Pastor.

RECOMMENDATION—Rev. W. M. Mack, who has served as pastor of the First church at San Francisco, is leaving at this time to enter the evangelistic field. Brother Mack's ministry has been a great blessing to the church, especially his messages on the Second Coming. He has some very outstanding sermons on this theme and should be heard by our people everywhere. Rev. Mack will be in attendance at the General Assembly. His messages will greatly bless the church and edify the saints. We bespeak for this man of God a great hearing by our Nazarene folks. His eastern address for the summer will be, Saint Clair Shores, Mich., care Edward Burrell, R. 1, Box 529—Geo. Kramer, Church Treasurer; John R. Young, Church Secretary; F. B. Smith, District Superintendent.

PASTORAL ARRANGEMENTS

Northern California District

DISTRICT SUPERINTENDENT—Rev. Frank B. Smith, 2306 McKinley St., Berkeley, Calif.

DISTRICT SECRETARY—John A. Dolson, Box No. 990, Sacramento, Calif.

DISTRICT TREASURER—George Kramer, 2583 Harrison St., San Francisco, Calif.

PASTORS—Arvin, A. C. Willbanks; Bakersfield, J. H. Sturgis; Berkeley, C. D. Norris; Chico, to be supplied; Corning, Chester R. Smith; Dinuba, Christine Snelling; Eureka, Harold Bottemiller; Fresno, L. A. Whitcomb; Lindsay, W. L. Fear; Hallwood, Mrs. Lillie Sealf; Marysville-Yuba City, J. H. Jamieson; Merced, C. U. Fowler; Milton, N. D. Swab; Modesto, R. B. Sherwood; Oakdale, W. C. Canary; Oakland (First), C. P. Clayton; Oakland (East), J. A. Kring; Palo Alto, Henry Bell; Placerville, Chas. Kendall; Porterville, A. F. Laing; Red Bluff, John Thompson; Richmond, W. H. Hafer; Roseville, H. G. King; Sacramento (First), I. W. Young; Sacramento (North), E. R. Quick; San Francisco, J. W. Henry; San Jose, C. W. Welts; Santa Rosa, E. J. Ewell; Stockton, W. R. Ingram; Tulare, to be supplied; Vallejo, L. T. Borbe; Waukena, G. M. Compton; Merced (Mexican), A. M. and Mrs. Hampton.

Carolina District

DISTRICT SUPERINTENDENT—Rev. Chas. M. Harrison, 1724 Spring Garden St., Greensboro, N. C.

DISTRICT SECRETARY—Rev. L. B. Mathews, 118 Hudson St., West Asheville, N. C.

DISTRICT TREASURER—Rev. M. S. Cook, 2110 Spring Garden St., Greensboro, N. C.

PASTORS—Asheville, L. B. Mathews; Bennettsville, to be supplied; Charlotte, O. L. Maish; Coolemeec, Sanford Cook; Hendersonville, L. B. Mathews; Greensboro, M. S. and Garnette Cook; Mt. Hebron, Mrs. A. G. Hadley; Pineville, R. V. Bridges; Roanoke, Va., E. L. Hess; Salisbury, J. G. Towriss.

DEATHS

PETERMAN—Mrs. Bada Mae Peterman, formerly Miss Bada Williams, passed away in a hospital at Kansas City, Mo., April 28, age thirty-two years. She formerly lived at Robinson, N. D., and was a member of the Church of the Nazarene at Tuttle, N. D. Mrs. Peterman is survived by her husband, Mr. Grover Peterman, a son, Arthur G. Peterman of Kansas City; her father, Arthur G. Williams, Robinson, N. D.; four brothers, Walter Williams, Lancaster, Wis.; Russell Williams, Calvin Williams and George Williams, all of Robinson, N. D. Funeral services were conducted by Rev. Geo. M. Hammond at Gates Chapel on May 1. Burial at Maple Hill Cemetery, Kansas City, Kansas.

LYBARGER—Rev. J. T. Lybarger was born in the year 1881, near Greenbrier, Arkansas. He gave his life to Christ at the age of twenty-one. At the age of twenty-seven he felt the call of God upon his heart and became a minister of the gospel. Twenty years of his life he gave to this work, preaching in and around Greenbrier and Conway. However, he moved to Konawa, Oklahoma, in 1926, and was here influential in organizing a Church of the Nazarene in

the winter of 1927, of which he became the pastor. By his encouragement and assistance a building was erected this year. Brother Lybarger was taken from us Wednesday morning, April 25, at the age of forty-seven. He left not only a devoted wife and seven children, but a dependent and devoted flock to mourn his death. Funeral services were held at one o'clock, conducted by Rev. R. E. McCain of Ada, Oklahoma. The body was sent to Greenbrier where it will rest among its kindred.—Eula Young, Secretary.

SHARPE—D. C. Sharpe died at Troup, Texas, at the home of his daughter, Mrs. Mary Stuart, on the morning of February 1, 1928, at the age of eighty-two years and one day. He was raised in Cherokee County, Texas, near Troup, and was always faithful at church and Sunday school, where he is greatly missed. He leaves a wife and six grown children to mourn their loss. Funeral services were conducted by his pastor, Rev. D. A. Alexander, and the body was laid to rest in the Emmaus Cemetery.—J. G. Presley.

CHAMBERLAIN—Sister T. A. Chamberlain of Burnet, Texas, passed to her eternal reward on April 17. She was born in Benton County, Arkansas, December 29, 1852, and came to Texas with

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Dr. J. W. Goodwin

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In this volume the author has poured forth his very soul and has given us the results of a life of devotion and intimate communion with God. As is brought out in the Introduction, there is the science (the theory) of prayer and communion and there is the art—the living of it, the practicing thereof. Without the latter the former is impotent and useless. Dr. Goodwin's thoroughness as a student and his aptness for clear and independent thinking guarantee the correctness of his theories. And most important of all, his godly walk, his practice of the presence of God, his firsthand knowledge of the hidden mysteries of the deep things of God, have made him, to a remarkable degree, competent to write a volume and to speak with authority on the subject of prayer.

Here are some of the Chapter Titles: Living Before the Lord, Waiting in His Presence, Secret of Holy Communion, Clouds that Intervene, Praying Through to Victory, Faith or Spiritual Sight in Prayer, Principles that Govern Faith, Prayer and Faith for Divine Healing, Gathered Facts and Testimony to Healing, The Possibilities of Prayer.

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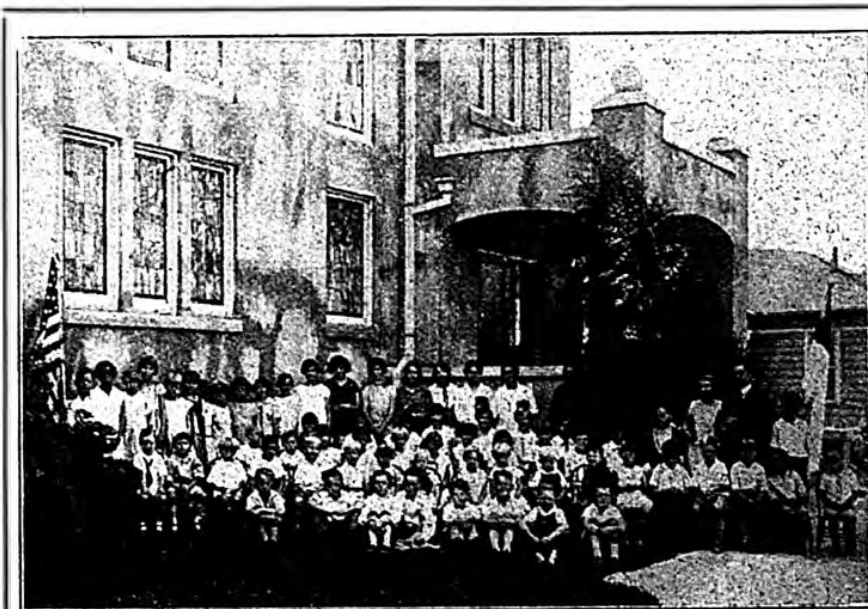
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her parents in 1865, and lived there forty years. She was united in marriage to T. A. Chamberlain in 1871, and they raised a family of six children, all prosperous and prominent, among them one of the daughters, Miss Mabel Chamberlain, now Mrs. D. Corley, who, with her husband, Rev. D. Corley, are living in Kirbyville, Texas, doing a great and noble work. Sister Chamberlain was a life subscriber to the *HERALD OF HOLINESS* and recognized it as one of the very best she read, and she read many religious publications. She was conscious to the last, and among the words said by her to those around her bedside were, "Jesus is coming soon," "Be baptized in His name," and "Jesus is the name." Sister Chamberlain's husband preceded her two years ago; she was a large and heavy contributor to the cause she loved, and to all worthy causes. She was a friend and sympathizer with all orphan children, and she helped them. She was able to do the things for the love of the Lord she loved so well, from a financial standpoint, and she did not fear to do her share, and more, in all lines of Christian work in which she was identified.—Minnie Burland.

LONG—John Stephen Long of Hamlin, Arkansas, fell asleep in Jesus on the morning of February 6, 1928. A while before his departure he told us that Jesus and the angels were visiting him. Death was caused by pneumonia. Funeral services were conducted by the writer. The songs that were sung were some of Brother Long's favorite hymns. "Nobody Knows and Nobody Cares but Jesus," was sung by the Hold Quartet. Services were held in his home. Brother Long was born January 11, 1882 in Leo County, near Monroe, Arkansas. At the age of ten years he lost his eyesight. Soon afterward his mother, who cared for him so tenderly in this affliction, was taken from him by death. We can imagine how lonely poor little Johnnie was after giving up his mother. At the age of fifteen his father was taken by death. He was then put in a school for the blind at Little Rock, Arkansas, where he spent seven years. While in school he was gloriously converted and called to preach. Under the preaching of Joseph N. Speakes in 1907 at Monroe, Arkansas, he came into the light of holiness and obtained the experience. In 1910 he was ordained to preach in the Church of the Nazarene. On March 28, 1920, he was united in holy matrimony

to Miss Ruth Lillian Jones, and to this union were born three children, Ruth Naomi, Joseph Stephen, and Samuel Olive. Most of Brother Long's work was through the rural districts. Many souls have found the way of salvation under his teachings. His great spiritual influence will live on and on and still bless many souls.—Mrs. Della Wills.

WILLIAMSON—Agnes Virginia Williamson, age three years and twenty-nine days, went to be with Jesus October 29, 1927. She was born in Lowndes County, Miss. Later her parents moved to Alabama. She had many friends and was loved by all. Later her parents moved back to Mississippi where she took sick and died. Her father and mother are members of the Church of the Nazarene. Little Agnes attended services regularly. She had learned to say her little prayer at night, and she would often pray and say, "Good Lord, help me to keep little brother from getting hurt, and that I will be good to mamma." She was taken very ill on October 17, and was wonderfully healed Thursday night when the fever was raging very high. Father and mother were on their knees praying. Suddenly she rose up in her bed saying, "Praise the Lord, the good, the good Lord." The fever suddenly left her. "The Lord was mightily with her; we never felt the Lord so near, for we could feel the power of the Lord mightily." She departed this life to be with the Lord October 29. Little Agnes had two brothers. She loved them both dearly, she could make them laugh when all others failed. Her oldest brother was burned April 20, 1926, and Jesus took him from his sufferings. She left little Durle and crossed the river in yonder world to be with Jesus and her little brother who was awaiting her there. Little Agnes is missed in our home. God only knows how much. She was too good to stay here with us and Jesus saw best to carry her home with him where there will be no more sickness or sufferings of any kind. She bore her sickness patiently, she never grumbled at anything. Little Agnes left a father, mother and little brother, Durle James, and a host of friends to mourn for her. We are expecting to see her in the sweet by and by.—Father and Mother.



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Cox—The recent translation of our dear friend, Mrs. Katie Cox, brought a shadow over the entire community, especially the Church of the Nazarene at Jester, Oklahoma, of which she was a true and loyal member, and faithful teacher of the primary class at Sunday school. Katie Green was born of substantial religious parentage April 27, 1895, the daughter of Mr. and Mrs. Sam Green, Polk County, Tennessee. Later they moved to Eastern Oklahoma, where they remained until about two years ago. They made their way to Jester to hear the faithful pastor, Rev. W. F. Sibley, who had preached old-time religion and the necessity of heart cleansing as a second definite work of grace wrought in the heart by the Holy Ghost to them in Eastern Oklahoma several years before. He convinced them it could be obtained and enjoyed in this life. They sought and were happy finders of this blessing and ever after enjoyed and testified to God's power to sanctify. Sister Cox was converted at an early age and always lived true to the Lord. She was married to Rev. I. A. Cox July 20, 1912, and to this union were born eight children, six of whom, and her mother, preceded her to the glory land. She leaves a husband, Rev. Avery Cox, and two children to mourn their loss, Frances, fourteen, and Bernice, nine, a father and three sisters of Stone-wall, Oklahoma. There has been perfect harmony in the home these sixteen years, and it was almost more than Brother Cox could bear when she died suddenly, as she was to come home the next day from Border Hospital, Mangum, Oklahoma, where she had undergone an operation for appendicitis. She was playing the victrola when a pain seized her heart and she went away to be with her blessed Lord and His angelic host, where music will be in perfect accord. She testified and shouted

aloud in church about two weeks before her death and remarked she sometimes grew homesick for heaven. She spoke of being perfectly ready and willing to go while in the hospital. The doctors and nurses said she was one of the most lovely Christian patients they had ever had there. It seemed that all was done that doctors, nurses and loved ones could do, but Jesus said, "Come up higher." "She hath done what she could," "Well done." Sister Katie was converted at an early age and she ever lived and testified to it, but when Rev. W. P. Sibley preached so earnestly that people could be sanctified wholly in this life she, with her devoted husband, sought and obtained the wonderful experience under this man of God. They united with the Church of the Nazarene in 1920 and lived true to the end. Sister Cox was a lovely Christian who was always ready to testify for her Lord. It is such a consolation to her friends and loved ones. She has "fought a good fight, finished her course, and kept the faith." Some of her last work was to embroider some lovely quilt blocks of a quilt for the W. M. S. Her influence will never die. Her remains were laid to rest in the Jester, Oklahoma, cemetery to await the resurrection of the just. The funeral was conducted by her pastor, Rev. W. P. Sibley, of Jester, assisted by Rev. Ted McWilliams, pastor at Mangum. The service was in the new Church of the Nazarene at Jester. The Scripture lesson was 1 Cor. 15:16-22, St. John 14:1-3, and Rev. 14:13, "Blessed are the dead which die in the Lord, . . . that they may rest from their labours and their works do follow them." We say good-bye for a short time and trust we shall all meet her around the Eastern Gate, where we shall forever live in the beautiful city of God.—Susie Pigg Egan, Assistant Pastor.

WADE—Thomas I. Wade was born in Indiana, September 9, 1847, and departed this life March 10, 1928, at the age of 80 years, 6 months and 1 day, in the hospital at San Diego, California. He moved in his early life to the state of Iowa, where on July 4, 1869, he was united in marriage to Sarah E. Horbat. Together they moved to Kansas, Colorado, and later to California, where they resided at the time of his death. To this union were born twelve children, six of whom preceded him in death. His wife and six daughters, Mrs. Ida M. Wells, Escondido, Calif.; Mrs. Josie Metcalf, Fort Dodge, Iowa; Mrs. O. E. Davis, Escondido, Calif.; Mrs. Louise Gerstenhaner, Los Angeles, Calif.; and Mrs. Maud Reed, Escondido, Calif.; and thirty-two grandchildren and nine great-grandchildren are left to mourn their loss. Brother Wade was converted at the age of seventeen and sanctified at the age of twenty. His life was a benediction to those who had the privilege of knowing him, and through him many souls have been brought to Jesus. During his illness of three months in the hospital he sang every morning to the other patients until just two days before he left this tenement of clay. He was the cause of two patients giving their hearts to God. His last words to those of his loved ones who were not saved were, "Meet me there." Brother Drake and Sister Crane, pastors of First church, San Diego, stood by his bedside just as he was entering the celestial city and sang "Tis So Sweet to Trust in Jesus," and he said, "Amen, amen." The very atmosphere of the room was filled with the presence of God. We miss his song and shout of victory in our church. We are looking forward to the day when we shall stand with him around the great white throne and sing the song of Moses and the Lamb.—Mrs. M. C. Todd.

KING—Henry Anthony King was born in Lehigh County, Pa., January 18, 1854, and on May 18, 1928, at his home in Richland County, Montana, departed this life for his heavenly home, at the age of 74 years, 4 months and 8 days. On April 14, 1880, he was united in marriage to Nancy Jane Mc-

Quiston. To this union were born four children, Mrs. Fred Willoughby, Mrs. Arthur Bertram, Mr. William O. King, all of Poplar, Montana, and Mr. J. D. King, of Portland, Oregon. These, with his wife, one sister, Mrs. Addie Funk of Decatur, Ill., four brothers, Mr. George King of Ashland, Oregon, Mr. James King of Decatur, Illinois, Mr. John King of Chanute, Kansas, Mr. Charles King of Henton, Illinois, together with grandchildren, great-grandchildren, other relatives, and a host of sympathizing friends remain to mourn their loss. For nearly twenty-five years he resided in Wilson County, Kansas. Then in the fall of 1909 he removed to Richland County, Montana, where he became one of the homesteaders and early pioneers of the county. He was always interested in every measure that he felt was for the betterment of the community. As a citizen he was always respected; as a Christian he was loved by all who knew him. He early surrendered his life to the Savior. Just two days after his marriage, on April 16, 1880, in his own home he was gloriously converted. He has frequently testified with tears streaming down his face, of that happy moment in his life. In 1923 he united as a charter member with the Elmdale Circuit Church of the Nazarene. A short

time later he was sanctified under the ministry of Rev. W. G. Bennett, and to that gracious experience he has ever since borne witness. For these many years he has lived a beautifully consistent life that has been an inspiration far and wide. The funeral service was conducted at the home of his pastor, Rev. R. E. Swim. Hundreds from all the countryside gathered to pay their last loving tribute to their departed friend and neighbor. Interment was made in the Grandview Cemetery, Northwest Richland, where the tenement of clay awaits the glorious dawning of the resurrection morning.—R. E. Swim, Pastor.

HARVEY—On Saturday, May 12, 1928, at two p. m., the chariot of heaven swung low and transferred the soul of Dr. J. W. Harvey from his earthly home in Sunset, Texas, to his home not made with hands, but eternal in the heavens. He was born April 2, 1854, at Rome, Georgia, and came to Texas in the year 1878. He located at Pella, Wise County, where he began the practice of medicine. He afterward moved to Sunset where he continued the practice until he passed away. He was married to Miss Etta M. Norris October 22, 1879. To this union seven children were born, five boys and two girls, also one child

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FOREWORD

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- I Sanctification.
- II Objections to Sanctification Considered.
- III Grounds of Objections to Sanctification Examined Further.
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by a later marriage, Hazel Harvey, a beautiful, sweet little girl. His first wife passed away in 1901, and he was married to Mrs. Susie Rocoe, July 19, 1921. He was converted when about fourteen years old, and united with the Methodist church, South. He was sanctified in December, 1897, in a meeting held at Sunset by Rev. R. L. Averill and the Hudson band. When the first holiness band was organized at Sunset he united with it, and when the Church of the Nazarene was organized he united with it and remained a member until the church was disbanded. Afterward he joined the Methodist church, South at Sunset, of which he was a member at his death. He is survived by his present wife and six children, Olin and Carrol of Wichita Falls; Joe of Ft. Worth; Mrs. R. T. Williams, Bethany, Oklahoma; Mrs. Boulah House, Ft. Worth; and Miss Hazel Harvey, Sunset; also seven grandchildren. Dr. Harvey was a man that was highly respected and greatly loved by all who knew him, especially by his neighbors and friends. He possessed all of those characteristics that go to make up a Christian gentleman. He was honest, sympathetic, kind, charitable, and friendly, a man among men. He loved God and the church and the doctrine of holiness. As a citizen he stood for that which was right. As a physician none stood higher; as a Christian and church

member, he was loyal. He was very devoted to his family and children. The writer preached his funeral at the Methodist church in Sunset to a great audience of people. The texts were: "He was a good man" (Acts 11:24), and "What is your life?" (James 4:14). The remains were taken in charge by the Masonic fraternity and laid to rest in the Sunset Cemetery to await the resurrection. May his mantle fall upon his children, and may his influence live long to bless others on the way of life. —J. T. Stanfield.

FRANCIS—Mrs. Mary Francis, wife of Frank Francis, was born in England, February 14, 1871, and took her departure from this life May 18, 1928. She was a member of the Pentecost church of Bellevue, Pa., an independent holiness church. She was converted thirty years ago and sanctified a few months later. She lived a holy, sanctified life, dead to sin and dead to the world. Her main object in life was to win souls to Jesus. God used her to help many into the grace of entire sanctification, some who ministered to her in her last hours and did it gladly. She told her experience to everyone who visited her, telling how sweet Jesus was to her. She never complained during the long period of sickness. People were blessed as they listened to her telling how wonderfully God could keep and

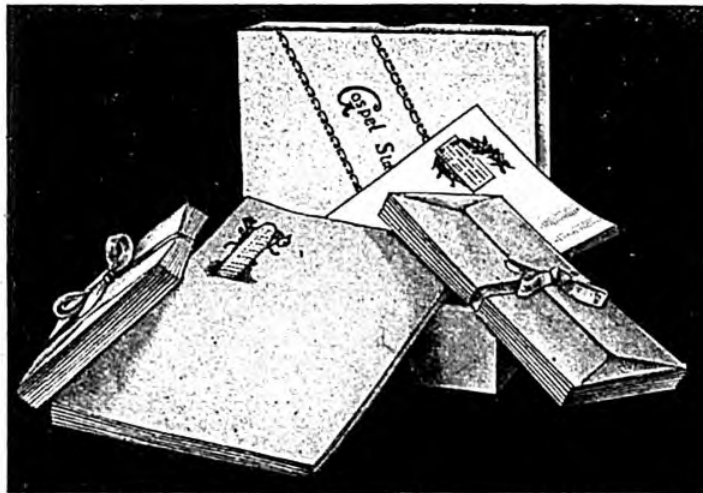
supply every need. She saw her husband, children, and sister, and friends standing by her bedside weeping, and she said, "You must not cry. I am going to Jesus." She was conscious to the last. The floral offerings which came from churches and friends filled the room. Her Bible which she loved so well was opened at the fourteenth chapter of St. John and laid in her casket, her finger pointing to it, still leading those who came in to see the way of life. Funeral services were conducted at the church on Sunday afternoon, May 20, by Miss Cecelia Francis, pastor, assisted by Rev. Brown of Mt. Washington, Pittsburgh.—Her sister, Mrs. J. B. Hester.

TOMPKINS—Richard J. Tompkins was born in Missouri, August 20, 1862. He was left fatherless at the age of 11 years and at 16 years took the support of his mother and younger children. In 1887 he came west and finally located near Walla Walla, Wash., where he lived until his death, April 21, 1923. He was raised in a holiness home and was never satisfied with anything less than the old-time fire. In 1912 he united with the Church of the Nazarene and was interested in all its activities until his death. He was especially interested in home missions and aided with his means as well as influence in strengthening the home base. He is survived by a wife and five children. He was the preacher's friend and has many friends among the preachers of our church. The local church, the Northwest District and the General Church will keenly feel the loss. His funeral was held in the Walla Walla church by his pastor he loved so much. His many friends filled the church and paid their last respects by literally covering the altar and casket with beautiful flowers. —Rev. M. G. Jobe, Pastor.

MACLEOD—Thursday morning, May 3, James P. MacLeod, son of John and Margaret MacLeod of Saugus went sweeping through the gates of glory, a brand plucked from the burnings. For several months he lay a victim of that dreaded disease, tuberculosis, but during his sickness he turned his heart to seek salvation, and witnessed one of the most remarkable experiences of salvation the writer has ever seen. It was a means of grace to all who visited him to hear him tell of Jesus and his new found joy. Though 34 years of age, he had never been converted, but mother's prayers had followed him to the very gates of death and without question he became one of the few who really find Christ on the death bed. James was one of our boys who heard his country's call during the war, and was in active service for 18 months in this country and overseas. His dying moments were beautiful. He was conscious until the last, and gathered his loved ones around him and exhorted them all to meet him in heaven. Amidst shouting and praising God he slipped out to be with Jesus, leaving his wife, Annie, two small children, a father and mother, two brothers and three sisters. The funeral was held on Saturday, May 5, and was conducted by the writer, assisted by Rev. I. E. Miller of Lynn, who had visited him several times during his sickness. At the sound of "taps" his body was laid away in the American Legion lot in the Saugus Cemetery to rest until the resurrection. "Let me do the death of the righteous, and let my last end be like his" (Num. 23:10). —L. J. Alley.

MILSTEAD—Mr. V. Milstead was born at Pisgah, Md., June 24, 1870, and went to rest from his labors on April 17, 1928, at eight fifteen in the evening. He was saved about nine years ago under the preaching of Dr. R. T. Williams. He also joined the Church of the Nazarene soon after it was introduced to the southern part of Maryland. He was loyal to the local work and also to the work at large, with a desire to see the work progress. He later moved to Indian Head where he was in business for a number of years. Dec. 17, 1893,

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Brother Milstead was married to Miss Catherine Bowle. To this union were born three sons and six daughters, of whom three sons and four daughters together with their mother remain to mourn their loss. He also left a large number of friends both in his business and in the church. The funeral service was conducted from the Indian Head church. He was laid away in the Pisgah Nazarene Cemetery to await the resurrection day.—Pastor H. E. Heckert.

CAMPMEETING CALENDAR

June 7 to 17, Bethel Campmeeting, Coshocton, Ohio, Sixteenth Annual Session, interdenominational. To be held on a newly purchased thirteen acre tract about one mile from the court house on the bank of the Muskingum river. Auto route No. 16. Workers: Dr. C. H. Babcock and William G. Heslop, evangelists; Anna E. McGhie, young people's and children's evangelist; A. H. Johnston and wife, singers. For further information write the secretary, R. K. Gannetsfelder, 239 North 8th Street, Coshocton, Ohio.

June 11 to July 1, Annual Campmeeting of Elmdale Circuit Church of the Nazarene, Richland County, Montana. Fourteen miles south of Brockton, Montana. Workers: Ernest Coryell, R. E. Swim, and others. For information write William King, Poplar, Montana, or R. E. Swim, Poplar, Mont.—R. E. Swim.

June 15 to 24, Sixteenth annual encampment of Northwest Nebraska Campmeeting Association, Gordon, Nebr. Evangelists: Roy L. Hollenback, Richmond Hill, N. Y.; Robert A. Young, Torrance, Calif.; Prof. and Mrs. A. S. London, Hutchinson, Kansas, in charge of music. Write John Hedges, Chadron, Nebr.

June 24 to July 8, Manville Holiness Camp, Manville, Ill. Workers: Mr. and Mrs. J. Warren Lowman, A. A. Moore, Mrs. Ruth Moore, Rev. H. B. Jensen. New dormitory erected this year. Lodging free. Bring bedding. Pastors and evangelists in the work entertained free. For further information write Wilder Hoobler, Secretary, Manville, Ill.

June 29 to July 7, North Reading, Mass., Eighth Annual Campmeeting of the New England District, Church of the Nazarene. Workers: Rev. H. V. Millor, District Superintendent, in charge. Rev. T. M. Anderson and Rev. B. H. Haynie, evangelists. Prof. B. D. Sutton and wife in charge of the music. For rooms write Miss Rose Wright, 1076 Middlesex St., Lowell, Mass. Other information, Rev. E. T. French, 466 Main St., South Manchester, Conn.

July 3 to 15, Fourth Annual Camp of the Whetstone Valley Interdenominational Holiness Association, Wilmet, S. D. Workers: Rev. Frank E. Arthur and Rev. and Mrs. H. T. Nyhus.—James Cameron, Secretary.

July 12 to 22, Alberta District Campmeeting, Red Deer, Alta. Workers: Jarrette and Dell Aycock and daughter. For information write Rev. James Spittal, pastor Red Deer.—Charles E. Thomson.

July 19 to 29, Ohio District Campmeeting, North of Columbus on Moore's Road, between Cleveland Avenue and the "C. C." highway. Workers: C. A. Gibson, Raymond Browning, T. M. Anderson, F. M. Messenger, Rev. and Mrs. B. D. Sutton, The Vaughan Radio Quartet. For information address Rev. W. R. Gilley, Secretary, 2104 Revere Ave., Dayton, Ohio.

July 19 to 29, Annual Campmeeting, Long Island Holiness Campmeeting Association, Prince Ave., Freeport, L. I., N. Y. Workers: J. F. Knapp, Howard Sweeten, D. F. Brooks, Miss Florence

A. Fairbanks, Woodford Taylor. For information write H. J. Cornell, Corresponding Secretary, 46-14 Burling St., Flushing, L. I.—John A. Duryea, President.

July 26 to August 5, Arkansas District Campmeeting, near North Little Rock, Ark. Workers: Dr. A. O. Henricks, Andrew Johnson, and Miss Ruth Harris. For information write Mrs. Anna L. Oliver, District Secretary, 621 Olive St., North Little Rock, Ark.—John W. Oliver, District Superintendent.

July 26 to Aug. 5, Sixteenth Annual campmeeting, Warsaw, Ohio. Evangelists: Rev. W. W. Loveless, London, Ohio; Rev. W. H. McLaughlin, Canton, Singsers: Ernest B. Marsh, Virgil Siberal. The association has no tents, but you are welcome to bring your tent and to camp the entire time. For information, write Adah Shepard, Secretary, Warsaw, Ohio.

August 2 to 12, Annual Campmeeting of the First Illinois Holiness Association, Sherman, Ill. Workers: Rev. Frank E. Arther, Rev. J. W. Dikken, Della B. Stretch. For information write Mrs. Julia Short Hayes, Secretary, 2217 E. Capitol Ave., Springfield, Ill.

August 3 to 19, Oregon, Wisconsin, Hallelujah Camp. Workers: Rev. Theo. Ludwig and wife and other splendid people. Address Rev. Jack Linn, Secretary, Oregon, Wisconsin.

August 3 to 12, Annual Campmeeting of Michigan District Pilgrim Holiness church, Seminary Park, Owosso, Mich. Workers: George R. Kulp, E. E. Shelhamer, Julia A. Shelhamer, Charles L. Slater.—Rev. B. O. Shattuck, District Superintendent.

August 9 to 19, Wisconsin Wesleyan Methodist Campmeeting Association annual camp at Burr Camp Ground, seven miles west of Hillsboro, Wisconsin. Workers: Rev. Preston Kennedy, Dr. Peter Wiseman, Rev. Raymond Lewis,

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Aug. 9 to 15, Ozark, Ark. Twenty-eighth Annual meeting. Workers: Rev. J. S. Wallace, Rev. Euland Simpson and wife. For information, write Maggie Knox, Secretary, Ozark, Ark.

August 16 to 26, Thirty-ninth Annual Campmeeting of the Kansas State Holiness Association, Beulah Park, Wichita, Kansas. Workers: Rev. C. W. Ruth, Rev. C. M. Dunaway, Rev. Homer L. Cox, Mrs. W. D. Bartlett, Mrs. C. J. Meyers, Professor and Mrs. B. D. Sutton. For information address Rev. W. R. Cain, 616 S. Vine St., Wichita, Kans.

Aug. 16 to 26, Portage, Ohio, Fiftieth Annual meeting. Evangelists: Howard W. Sweeten, Rev. Edna Banning. Song leader, Rev. Dwight M. Peffley. Missionary day, Aug. 23rd with Rev. M. G. Standley in charge. Entertainment very reasonable. No gate fee. Address H. J. Ickes, President, Helena, Ohio, or Rev. E. L. Day, Secretary, 74 Oakwood Ave., Newark, Ohio.

August 17 to 26, the Forty-Second Annual Camp of the Central Illinois

Holiness Association, Normal, Ill. Workers: Rev. A. L. Whitcomb, Rev. Harry Morrow, Clay Milby, Miss C. B. Cooley. For information write Mrs. Bertha C. Ashbrook, Secretary, 451 W. Allen St., Springfield, Ill.

August 24 to September 2, Mount of Praise Annual Campmeeting, Circleville, Ohio. Workers: Dr. Joseph Owen, Dr. Andrew L. Johnson, Rev. Charles L. Slater. For information write Rev. E. A. Keaton, 451 N. High St., Chillicothe, Ohio, Secretary.

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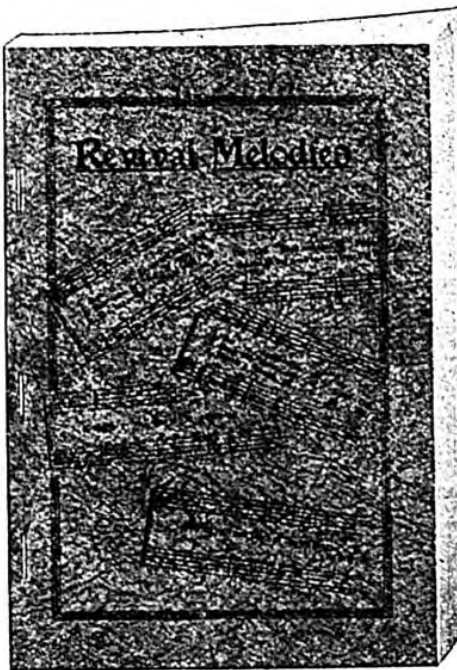
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 Moores, N. Y., Aug. 3 to 12
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 Columbus, Ohio, June 12 to 24
C. H. BAUCKOCK
 Coeborton, Ohio, June 0 to 19
 Mt. Lake Park, Md., June 20 to July 7
 Douglas, Mass., July 12 to 22
 Pleasant Hill, La., July 20 to Aug. 6
 Indian Springs, Ga., Aug. 0 to 19
 Birdville, Ga., Aug. 23 to 31
 Burr Oak, Kans., Sept. 7 to 17
 Thomas, Okla., Sept. 20 to 30
 Jamestown, N. Dak., Oct. 7 to 21

P. P. BELEV
 Auburn, Ill. (Gen. Del.) May 27 to June 10
 Columbus, Ohio, June 18 to 21
 Iowa City, Iowa (Gen. Del.) July 9 to 29
W. G. BENNETT
 Detroit Holiness Tabernacle (2014 W. Hancock St.) June to Sept.
 Romeo, Mich. (Camp) Aug. 3 to 12
FRED BOUSE
 Indiana Harbor, Ind., June 24 to July 15
 Collett, Ind. (Tent, care Rev. P. W. Parker, Portland, Ind.) July 15 to 29
RAYMOND BROWNING
 Nashville, Tenn. (Trevecca College) May 28 to June 10
 Columbus, Ohio (General Assembly) June 13 to 19
 Shady Side, Ohio (Camp) June 20 to July 1
 Bellaire, Mich., July 5 to 15
 Columbus, Ohio, July 19 to 29
 Toronto, Ohio, Aug. 2 to 12
 Kearney, Nebr., Aug. 10 to 26
 Huntington, W. Va., Sept. 2 to 16
 Sale City, Ga., Sept. 20 to 30
 Cincinnati, Ohio, Oct. 7 to 21
C. C. HURTON
 Whiting, Ind., June 3 to 21
M. M. BUSSEY
 Columbus, Ohio (General Assembly) June 13
 Tacoma, Wash. (Camp, care S. H. Hammer, 5219 Union Ave.) June 28 to July 5
JACK AND RUBY CARTER
 Lamesa, Texas, July 13 to 29
 Bowie, Texas, Aug. 3 to 19
 Waurika, Okla., Aug. 20 to Sept. 2
ROSCOE C. CARRELL
 Columbus, Ohio, June 13 to 26
 Lyman, Okla., July 1 to 15
 Idabel, Okla., July 20 to Aug. 5
 Pawhuska, Okla., Aug. 25 to Sept. 10
F. P. CASSIDY
 Bluffton, Ind., June 3 to 24
 Monroeville, Ind., July 8 to 29
 Highway, Ky., Aug. 5 to 19
C. C. AND FLORA CHATFIELD
 Middleport, Ohio, May 27 to June 10
 Columbus, Ohio, June 12 to 21
 Decatur, Ind., July 1 to 29
 Augusta, Ky. (Fisher Tabernacle) Aug. 5 to 19
 Radcliff, Ohio (Camp) Aug. 20 to Sept. 9
 Columbus, Ohio (Third St. Mission) Sept. 10 to 23
 Lincoln, Neb., Sept. 30 to Oct. 14
 Billings, Mont., Oct. 21 to Nov. 11
 Fergus Falls, Minn., Nov. 11 to Dec. 2
CLEOPHORN EVANGELISTIC PARTY
 Burkburnett, Texas, June 25 to July 8
 Abilene, Texas, June 8 to 24
 Howe, Texas, July 27 to Aug. 6
 Buffalo Gap, Texas, Aug. 3 to 12
 Cisco, Texas, Aug. 15 to 28
C. T. CORRETT
 Columbus, Ohio, June 12 to 17
 Viborg, S. Dak., June 20 to July 8
ERNEST CORYELL
 Poplar, Montana, June 13 to July 1
 Elkhart, N. Dak., July 1 to 29
C. C. AND MARGARET CRAMMOND
 Bradley, Mich., July 2 to 15
STELLA B. CROOKS
 Chicago, Ill., May 30 to June 10
 Jamestown, N. Dak. (Camp) June 28 to July 8
F. N. DEBOARD
 Yates Center, Kans., June 21 to July 15
 Sweetwater, Texas, July 20 to Aug. 6
 Bridgeport, Okla., Aug. 0 to 19
E. C. DEES
 Caro, Mich., June 28 to July 8
 Claymore, Ky., July 12 to 22
 Kirksey, Ky., July 23 to Aug. 5
 Star Lime Works, Ky., Aug. 7 to 10
 Holcomb, Mo., Aug. 21 to Sept. 2
M. E. AND MINA DE VOLL
 Meridian, Texas, June 10 to July 1
 Texas, July and August
H. M. DICKERSON
 Columbus, Ohio (General Assembly) June 13 to 23
 Ithaca, Mich., June 24 to July 8
 New Mexico District Camp, Aug. 17 to 26
 Marcus Hook, Pa., Sept. 30 to Oct. 14
JOHNNIE AND JACKIE DOUGLAS
 Lindsay, Calif. (Box 208) June 8 to July 8
 Wellington, Texas, Aug. 5 to 19
 Compton, Calif., Aug. 24 to Sept. 9
R. E. DUNHAM
 Harland, Kans., May 30 to June 17
 Fredonia, Kans., June 21 to July 8
 Lincoln, Kans., July 15 to 29
CHARLES DYE
 Goshen, Ind., June
EDWARD EVANGELISTIC LADIES' QUARTET
 Columbus, Ohio (General Assembly) June
 Iberia, Mo., June 20 to July 16
 Boulder, Colo., July 19 to Aug. 12
 Trinidad, Colo., Aug. 17 to Sept. 9

J. R. EDWARDS AND WIFE
 Delta, Ohio, June 10 to July 1
 Columbus, Ind., July 4 to 15
 Wellsville, Ohio, July 16 to 22
 Newell, W. Va., July 23 to Aug. 5
 Madison, Ind. (Bryantsburg Camp) Aug. 17 to 20
 Toledo, Ohio, Oct. 4 to 21
 Newell, W. Va., Oct. 23 to Nov. 11
F. M. ELLIS
 Frederick, Okla., May 29 to June 10
 Elk City, Okla., July 13 to 29
 Hamlin, Texas (Mt. Zion Church) Aug. 1 to 12
 Post, Texas (Lynn Chapel Church) Aug. 15 to 26
 Pooker, Okla., Aug. 30 to Sept. 10
THEO. ELSNER AND WIFE
 Columbus, Ohio, June 13 to 20
 Auburn, Pa. (Camp) June 23 to July 1
 Neponset, L. I., N. Y., July 7 to 28
 East Wareham, Mass. (Camp) Aug. 10 to 19
 Delanco, N. J. (Camp) Aug. 25 to Sept. 3
 Owasso, Mich., Sept. 30 to Oct. 14
 Elkhart, Ind., Oct. 21 to Nov. 4
 Alliance, Ohio, Nov. 0 to 13
HONA FLEMING
 Pontiac, Ill., June 4 to 17
 Center Valley, Pa., July 0 to 15
 Reading, Pa., July 20 to 29
 Toronto, Canada, Aug. 3 to 12
 Bonile, Ill., August 17 to 28
JOHN FLEMING
 Rock Island, Ill., June 5 to 17
 Bartlett, Ohio, July 1 to 15
 Reading, Pa. (Camp) July 20 to 30
 Indianapolis, Ind., Aug. 1 to 15
 Beebe, Ark., Aug. 17 to 20
 Audover, Ohio, Sept. 2 to 18
C. B. FUGSTT
 Harper, Kans. (Camp) June 1 to 10
 Indianapolis, Ind. (First Church) July 3 to 15
 Halltown, Mo. (Camp) July 19 to 29
 Cape May, N. J. (Camp) Sept. 7 to 10
NANCY GALBREATH
 Glenfrock, Ky., August
J. E. GAAR
 Laconia, Iowa, May 27 to June 12
PAUL AND DORA GEIL
 Goshen, Ind. (Gen. Del.) June 1 to 24
 Frankfurt, Ind., July 23 to Aug. 14
 California, Ky. (Carthage Camp) Aug. 17 to 28
 Bloomsburg, Pa., Sept. 10 to 30
 Toledo, Ohio, Oct. 4 to 21
ARTHUR WILLIAM GOULD
 Kansas City, Mo., May 30 to June 10
 Columbus, Ohio, June 13 to 24
ELDON M. GRAVES AND WIFE
 Roseville, Calif., June 6 to 17
 Palo Alto, Calif., June 20 to July 1
RALPH C. GRAY
 Meridian, Texas (Kimball) June 25 to July 8
 Post, Texas (Grassland) July 27 to Aug. 12
 Goldthwaite, Texas, Aug. 18 to Sept. 2
 Merkel, Texas, Sept. 3 to 10
H. A. GREGORY AND WIFE
 Moody, Texas, July 0 to 15
 Abilene, Texas (Blitter Creek) July 19 to 29
 Bowie, Texas, Aug. 3 to 19
J. C. HAFLEY
 Lyman, Okla., June 28 to July 15
 Idabel, Okla., July 22 to Aug. 6
 Bartlesville, Okla., Aug. 10 to 20
 Pawhuska, Okla., Aug. 20 to Sept. 23
LEWIS F. HALL
 Fayette, Idaho, June 7 to July 1
 Salmon, Idaho, July 8 to 29
J. N. HAMPE
 Cleveland, Ohio, June 5 to 10
 Pittsburgh, Pa., June 18 to 21
 Schenectady, N. Y. (Victor Grove Camp) June 23 to July 3
 Syracuse, N. Y. (Camp) July 3 to 8
 Clinton, Pa. (Tri-State Camp) Aug. 7 to 12
 Smithers, Ohio, Aug. 10 to 28
 Pittsburgh, Pa. (Whiteside Memorial Bible School) Sept. 14 to 21
 Richmond, Va., Sept. 30 to Oct. 14
LEE L. HAMRICK
 Paris, Tenn., June 3 to 17
 Columbus, Ohio (Gen. Assem.) June 18 to 22
 Sulphur Springs, Texas, June 24 to July 15
 Stonewall, Okla., July 20 to Aug. 3
 Hedley, Texas, Aug. 5 to 19
 Bentonville, Ark. (Camp) Aug. 24 to Sept. 9
 Canadian, Texas, Sept. 18 to 23
H. H. HAYNIE
 Reading, Mass. (Camp) June 29 to July 8
 Milwaukee, Wis., July 16 to 29
N. J. HEPHURN
 Louisville, Kans., July 9 to Aug. 5
 Dymerville, Mo., Aug. 5 to Sept. 4
WILLIAM HESLOP AND WIFE
 Shelbyville, Ind., May 24 to June 10
 Coeborton, Ohio (Bethel Camp) June 11 to 17
 Columbus, Ohio, June 18 to 24

Cumberland, Md. June 26 to July 8	WILLIAM O. NEASE Columbus, Ohio May 27 to June 10	Ozark, Ark. (Camp) Aug. 9 to 19
N. Dartmouth, Mass. (Smith Mills Camp) July 13 to 22	AUG N. NILSON Rosholt, S. Dak. May 27 to June 10	Alma, Ark. (Camp) Aug. 20 to 21
Washington, D. C. (Park Lane Camp) July 27 to Aug. 5	Rosholt, Minn. June 14 to July 1	Hentonville, Ark. Aug. 27 to Sept. 9
LEE HILL Columbus, Ohio June 13 to 26	Rosholt, S. Dak. July 5 to 22	D. M. SPELL McKinney, Texas June 15 to July 1
Vtola, Ark. (Camp) July 20 to 29	JOHN NORRERRY Spartan, N. Y. (camp) June 28 to July 5	HURL SPARKS Manville, Ill. (Camp) June 24 to July 8
N. Y. P. S. Convention July 31 to Aug. 5	DWIGHT M. PEFFLEY Willow Brook, Ohio June 1 to 10	Reebs, Ark. (Camp) Aug. 11 to 21
Letona, Ark. (Plekins Chapel) Aug. 10 to 19	Columbus, Ohio (General Assembly) June 13 to 20	E. H. STILLION Audover, Ohio (Cherry Valley Church) Sept. 2 to 16
Prescott, Ark. (Cane) Aug. 24 to Sept. 2	Tulsa, Ohio June 21 to July 8	Grafton, W. Va. July 15 to 29
URAL T. HOLLENBACK Toledo, Ohio (1610 Nevada St.) May 25 to June 12	Indianapolis, Ind. (West Side church camp) July 22 to August 12	Homestead, Pa. Aug. 2 to 19
Columbus, Ohio June 13 to 18	Portage, Ohio (camp) Aug. 18 to 26	Wadsworth, Ohio Sept. 19 to Oct. 7
Cardington, Ohio June 26 to 29	Payne, Ohio Sept. 23 to Oct. 7	Washington, Pa. Oct. 10 to 24
J. E. HUGHES Cloverport, Ky. July 1 to 15	LAWRENCE REED Westport, Ont., Canada June 10 to 21	II. W. SWEETEN Columbus, Ohio June 16 to 20
HUFF-WHITE EVANGELISTIC PARTY Minnik, Ill. June 1 to 17	Williamington, N. Y. (camp) June 28 to July 8	Wallingford, Ky. June 21 to July 1
AARON HULSE Severy, Kans. June 17 to July 5	Schering, Ohio (camp) July 13 to 22	Freeport, N. Y. (Camp Roosevelt) July 19 to 29
J. ROSS HURST Britton, Okla. June 24 to July 8	Colores, N. Y. (Seven Oaks Camp) July 29 to Aug. 12	Toronto, O. (Hollow Rock Camp) Aug. 2 to 12
Red, Okla. July 12 to 29	J. E. AND ADA REDMON Indianapolis, Ind. (1231 N. Holmes) May 25 to June 10	Alexandria, Ind. Aug. 13 to 16
Mangum, Okla. July 30 to Aug. 19	Columbus, Ohio June 13 to 20	Portage, Ohio Aug. 16 to 26
ALLIE AND EMMA HICK Columbus, Ohio (General Assembly) June 13 to 25	Richland Center, Wis. (Gen. Del.) June 29 to July 15	N. E. TYLER Elcamo, Texas June 3 to 17
Jasper, Ala. June 28 to July 6	Huntington, W. Va. (Gen. Del.) July 22 to Aug. 5	ELWOOD TAYLOR Whiting, Ind. (Tent meeting) June 3 to 21
Millport, Ala. July 12 to 23	California, Ky. (Carthage Holiness Campmeeting) Aug. 17 to 20	Charleston, W. Va. July 1 to 29
Temple, Okla. (Bethel Camp) July 26 to Aug. 6	LEWIS J. AND EDYTHE RICE Science Hill, Ky. May 27 to June 10	Williamson, W. Va. August 1 to 19
Altus, Okla. Aug. 6 to 10	Columbus, Ohio June 13 to 20	Calamine, Ark. (camp) Aug. 30 to Sept. 9
Kampsville, Ill. (Hillcrest Camp) Aug. 23 to Sept. 3	Diagonal, Iowa June 27 to July 15	Danville, Ky. Sept. 16 to Oct. 1
Erick, Okla. Sept. 5 to 17	Union City, Ind. July 18 to Aug. 5	FRED THOMAS Blomington, Ind. June 3 to 10
Hutchinson, Kans. Sept. 23 to Oct. 7	O. F. RING Marlington, W. Va. (Tent Meeting) June 3 to 21	Columbus, Ohio June 20 to 25
Sioux City, Iowa Oct. 14 to 28	J. A. RODGERS Richmond, Ind. June 3 to 17	Saenger, N. Dak. (Central Northwest District Camp) July 5 to 13
Sapulpa, Okla. Nov. 4 to 18	Corydon, Pa. June 24 to July 8	Springfield, Tenn. July 22 to Aug. 5
A. H. JOHNSTON AND WIFE Coshington, Ohio June 7 to 17	Warren, Ohio July 15 to 29	Monongahela, Pa. (Box 852) Sept. 6 to 16
Harrison, Ohio July 1 to 10	Cleveland, Ohio Sept. 8 to 23	Warren, Ohio (care Rev. D. D. Palmer) Oct. 15 to 25
St. Marys, Ohio July 12 to 22	Lowell, Mass. Sept. 30 to Oct. 14	JOHN THOMAS Washburn, N. D. June 7 to 17
ANDREW JOHNSON Ashland, Ky. June 10 to July 1	Reverly, Mass. Oct. 21 to Nov. 4	Mitchell, S. D. June 29 to July 8
LUM JONES Columbus, Ohio (Gen. Assem.) June 12 to 26	Cliffordale, Mass. Nov. 11 to 25	St. Marys, Ohio July 12 to 22
Pittsburgh, Pa. July 1 to 15	G. HOWARD ROWE Columbus, Ohio June 11 to 26	Eaton Rapids, Mich. July 27 to Aug. 2
Sulphur, Okla. July 19 to 20	Brooklyn, N. Y. July 13 to 24	Conneautville, Pa. Aug. 3 to 17
Peotell, Texas (Camp) Aug. 2 to 12	California, Ky. (camp) Aug. 17 to 26	Kearney, Nebr. Aug. 17 to 26
Duncan, Okla. Aug. 14 to 26	Bradford, Pa. Sept. 2 to 16	Clarksburg, Ont. Sept. 7 to 16
Canute, Okla. Aug. 31 to Sept. 19	Butler, Pa. Sept. 17 to 30	SAMUEL THOMAS AND MINNIE D. THOMAS Farmer City, Ill. (Tent Meeting) May 15 to June 15
CUFFOLD E. KEYS San Luis Obispo, Calif. June 10 to July 1	Linton, Ohio Oct. 22 to Nov. 4	I. N. TOOLE Escanaw, Mich. May 20 to June 10
Ventura, Calif. July 8 to 29	Marioning, W. Va. Nov. 11 to 25	Allentown, Pa. (Deulah Park camp) June 22 to July 1
Medlands, Calif. Sept. 30 to Oct. 14	MAR RUSSELL Ft. Smith, Ark. June 29 to July 15	Indianapolis (First church) July 6 to 22
Pomona, Calif. Oct. 17 to Nov. 4	Davenport, Okla. Aug. 10 to 31	Portsmouth, N. I. (camp) July 27 to Aug. 5
Holtville, Calif. Nov. 11 to 25	C. W. RUTH Buffalo Lake, Minn. (Camp) June 1 to 10	Indianapolis, Ind. (Westbrook church) August 19 to Sept. 1
FRANK AND HELEN LEHMAN Columbus, Ohio June 13 to 26	Columbus, Ohio June 13 to 24	N. E. TYLER Jacksonville, Texas (Route 5) July 5 to 15
Corydon, Pa. June 27 to July 10	Lincoln, Nebr. (Camp) June 29 to July 8	Pritchett, Texas (Route 1) July 19 to 29
Harrison, Ohio July 11 to 15	Sebring, Ohio (Camp) July 13 to 22	Mahl, Texas Aug. 3 to 11
Warren, Ohio July 16 to 30	Mt. Vernon, Va. (Camp) July 26 to Aug. 2	Mansfield, Ark. Aug. 17 to 26
Pittsburgh District Aug. 2 to 26	Minors, N. Y. (Camp) Aug. 3 to 12	JESSE UHLER Grinnell, Kans. June 3 to 21
V. W. AND MARGUERITE LITRELL Columbus, Ohio June 12 to 24	Wichita, Kans. (Camp) Aug. 16 to 20	N. D. VANHALL Clarksburg, Ont. June 3 to July 5
W. W. LOVELESS Columbus, Ohio (Gen. Del.) July 14 to 25	Wichita, Kans. (District Assembly) Aug. 28 to Sept. 2	Hentleyville, Pa. July 12 to 22
WARREN, Ohio (Gen. Del.) July 26 to Aug. 5	N. H. SHADE Blacksburg, S. C. June 4 to 12	Findlay, Ohio Aug. 9 to 19
THEODORE AND MINNIE E. LUDWIG Montevideo, Minn. (camp) June 1 to 10	Richmond, Va. June 13 to 24	Mt. Lookout, Ohio (Camp) Aug. 23 to Sept. 2
Columbus, Ohio (Gen. Assembly) June 13 to 24	Downing, Va. June 25 to July 10	VAUGHAN RADIO QUARTET Bacine, Wis. July 5 to 15
Youngstown, Ohio (tent) June 28 to July 15	Park Lane, Va. (Camp) July 29 to Aug. 10	Columbus, Ohio July 19 to 29
Webster City, Iowa (tent) July 18 to 29	G. H. SHAFER Farmland, Ind. June 24 to July 15	WATSON-FROST EVANGELISTIC PARTY Columbus, Ohio June 13 to 26
Oregon, Wis. (camp) Aug. 3 to 10	Yorktown, Ind. July 17 to Aug. 5	Grenada, Miss. July 1 to 15
Palco, Kans. (camp) Aug. 23 to Sept. 2	Ossloo, Ind. Aug. 8 to 28	Des Arc, Mo. (Camp) July 15 to 27
J. B. MCBRIDE Willow Lakes, S. Dak. (Camp) June 1 to 10	H. A. SPANK AND WIFE Columbus, Ohio June 13 to 25	Meridian, Miss. Aug. 2 to 19
Minot, N. Dak. June 12 to 27	Portsmouth, R. I. (Camp) July 27 to Aug. 5	Montgomery, Ala. Aug. 23 to Sept. 16
Columbus, Ohio July 1 to 15	Kampsville, Ill. (Camp) Aug. 24 to Sept. 2	Jackson, Miss. Sept. 19 to Oct. 7
Chickmatt, Ohio (Mt. Washington) July 19 to 30	W. O. SHELTON Tipton, Okla. Aug. 10 to 28	Biloxi, Miss. Oct. 11 to 29
Ramsey, Ind. (Campmeeting) Aug. 9 to 19	E. E. SHELTON Napoleon, Ohio (Camp) June 7 to 17	F. W. WELLS Childress, Texas May 21 to June 11
Yuma, Colo. (Campmeeting) Aug. 21 to Sept. 2	Peoria, Ill. (Camp) June 21 to July 1	Lufkin, Texas June 15 to July 1
Somersel, Ky. Sept. 9 to 30	Des Moines, Iowa (Camp) July 5 to 15	Report, Texas Aug. 5 to 19
E. C. MILBY Corbin, Ky. June 2 to 17	Merrill, Mich. (Camp) July 10 to 20	H. W. WELSH Tecumseh, Mich. May 27 to June 10
Brooklyn, Ky. June 17 to July 1	Umsso, Mich. (Camp) Aug. 3 to 12	Columbus, Ohio (Gen. Assembly) June 13 to 23
Mason City, Ill. (Tent Meeting) July 1 to 15	Springfield, Ohio (Camp) Aug. 17 to 23	EARL F. WILDE AND WIFE Anahelm, Calif. (Gen. Del.) June 1 to 10
Hiramont, Ky. July 16 to 29	Greer, S. C. (Camp) Aug. 24 to Sept. 2	EMMETT WRIGHT AND WIFE Willow Brook, Ohio June 1 to 10
Hinton, Ky. July 30 to Aug. 15	E. D. AND WINNIE SIMPSON Tennessee District April 18 to June 24	Bethel, Ohio July 1 to 10
Normal, Ill. (Camp) Aug. 10 to 20	Nashville, Tenn. (Northside Church) June 10 to 24	
Calamine, Ark. (Camp) Aug. 30 to Sept. 9	Sulphur Springs, Texas June 24 to July 15	
L. G. AND HEITHIA MILLS Irvin, Ky. May 30 to June 17	Dilvis, Texas (Camp) July 20 to 31	
Augusta, Ky. July 1 to 16		
Lacona, Iowa (Mason church) Aug. 1 to 19		
JAMES MILLER Columbus, Ohio (General Assembly) June 19 to 24		
W. H. MINOR Britton, Okla. June 24 to July 8		
Muskogee, Okla. July 15 to 29		
Woodward, Okla. (Interdenominational holiness camp) Aug. 3 to 12		

GENERAL ASSEMBLY

The Seventh General Assembly of the Church of the Nazarene will be held at Columbus, Ohio, beginning June 13, 1928.—E. J. Fleming, General Secretary.