

Herald of Holiness



Official Paper, Church of the Nazarene

VOL. XIII, NO. 16

KANSAS CITY, MO., JULY 16, 1924

WHOLE NO. 640

Being Fair With the Bible

THERE is a great work for scholarship in connection with the Bible and Christianity which no other human accomplishment or endowment can do. Like every human thing, scholarship, as a thing within itself, is neutral—neither good nor bad; but according to the use to which it is put it may become virtuous or vicious. In the very nature of things, Christian scholars do not receive the notoriety that those of no greater standing who throw their influence on the side of doubt obtain. This may be explained by the fact that learning has all along been considered the “hand maid of religion.” Such learning as the world had during the Middle Ages was kept alive by teaching priests in schools which were not distinguishable from the Church, Luther, Knox, and Wesley seemed always to think of education as a duty of the Church, and the foundations of present day education in every Christian land were laid by preachers and churches. The great schools and universities of the Colonial and succeeding periods of American history were founded by devout men for the special purpose of training men to be preachers and teachers of Christianity. So now when a man who has had the advantages of the education which Christian civilization offers him turns back and denies the truth of the things that are most fundamental in that “religion of the fathers” to which he owes his opportunities for study and education, his position is so novel and incongruous that his expressed doubts are advertised much beyond their deserts.

The philosophies of men like Rousseau, Voltaire, Paine, Ingersoll, Darwin, Hume, Huxley, Spencer and of the very best in the “schools of doubt” today are by no means formidable, usually they are not even difficult when approached from the angle of true faith in God and the “faith once delivered to the saints.” But these philosophies are so novel and revolutionary that their very boldness wins the first skirmish for them. Take a modern teacher of evolution and higher criticism and ask him to address an old-fashioned campmeeting crowd and he would stand about as much chance of “making an impression” as a snow ball would stand of quenching a volcano. But surround this man with the prestige of a professorship or the power of the pulpit and let him “create his atmosphere” and he becomes a dangerous force for the destruction of the immature faith of untutored youth.

But when it is all said, do not forget that doubters are over advertised and that their numbers and importance are exaggerated. Bad as the situation in the school and in the churches is, in every case where a real fair test has been made it is found that the number and strength of those who are not carried away by the slush and foam of “modern scholarship” is superior to those of the “opposing” school. There are thousands of humble men and women in all the walks of life who are so fixed and settled in the glorious

facts of Christian doctrine, experience and life that all these amazing announcements of skeptical teachers and preachers do not in the least disturb them. There are thousands of well educated men and women in the various professions who make no loud profession of scholarship or ability, though they are in no sense inferior to the “others,” whose confidence in God and the Bible is unshaken by every storm. And although we do not like to lay ourselves liable to the charges of egotism or unfounded optimism, truth forces us to say that “scholarship is still on the side of faith in God, faith in the Bible and faith in the old-fashioned truths of old-fashioned Christianity.” If you doubt this, get a list of “men who know” and of “who is who” in the affairs of the world and let them speak for themselves.

Critics have sometimes charged that orthodox Christians are afraid to have the foundations of their faith examined. They have contended that in their search for truth we have said to them, “Keep out of the precincts of religion, this is true, even if you can prove that it is not.” This is not a true statement of the affair. The Bible will stand investigation, it is its obliteration to which we object.

A pastor in Nebraska sent me the following clipping:

Those who think that by an “infallible” Bible is meant that there are not mistakes or errors in it must have found difficulty in the study of some of these Old Testament lessons lately.

In 2 Kings 8:18 we are told that Athalia was the daughter of Ahab; in the 26th verse of the same chapter we are told that she was the daughter of Omri. In 2 Chron. 21:20 we read that Jehoram was forty years old when he died and in the 22nd chapter and second verse we read that his son Ahaziah was forty-two years old when he took his father's throne immediately after his father's death. Yet the “infallible” soul saving truth is to be found in the Bible in spite of the errors and blunders that men have made in writing it, just as we find diamonds in the debris of the earth.

He explains that it is taken from a religious paper and was written by one who has taken upon himself to give some “seeming scripture contradictions.” The writer is evidently fixed in the notion that the Bible is not “The Word of God,” but that it “Contains the Word of God.” So he proposes that we must go into a mass of errors and debris and search for the truth that will save. His attitude at once defines him as a “Higher Critic.” If he were a critic of the commendable type he could with great ease say:

There is not a single error in translation or otherwise in the Old or New Testaments that in any sense changes or affects the vital truths of the Bible in such a way as to alter or even blur the plan of salvation through the atonement of Jesus Christ. The errors are all insignificant and the most of them are not difficult to explain.

If this man were a diligent and sincere scholar, he could so easily say that since Omri was Ahab's father, the custom of speaking of one's ancestor, even though he be a grand-

Herald of Holiness

Official paper, Church of the Nazarene
Published every Wednesday by the Nazarene Publishing
House, 2109 Troost Ave., Kansas City, Mo.
J. B. CHAPMAN, D. D., Editor

Subscription price—\$1.50 per year, in advance. In
change of address, name the Postoffice and State to which
the paper has been sent, and the Postoffice and State to
which you wish it sent.

Entered as second-class matter at the postoffice at
Kansas City, Mo. Acceptance for mailing at special rate
of postage provided for in Sec. 1108, Act of Oct. 3, 1917,
authorized July 19, 1918.

father or even a great-grandfather removed by several generations was common among the Israelites and other ancient people and was by no means misleading.

If he were a sympathetic reader of the Bible he would acknowledge that the parallel of 2 Chronicles 21:20 is found in 2 Kings 8:26 where Ahaziah is said to be two and *twenty* years of age when he came to the throne, which reading removes the difficulty. And if he really were distressed about the reading in Chronicles, many a good, high standing Hebraist would tell him that the Hebrew letter *mem* which stood for forty was very much like *caph* which stood for twenty and that so slight an error as that is easily charged to early copists.

But the unfairness of the Higher Critic consists of the fact that he does not approach the Bible as the "Infallible Word of God" with a willingness to accept reasonable explanations of the minor difficulties that appear in it; but he approaches it with his judgment already formed and the conviction that the Bible is a mass of contradictions and debris in the midst of which there are some diamonds which must be discovered by the *infallible* intellect (his intellect) of man and he sets in to show that the Bible is that kind of a book.

DESTROYING THE CHURCH'S OPPORTUNITY

BETWEEN pleasure and trade, the Christian Sabbath is threatened with destruction. There is still a sort of a general sub-conscious notion in every one that there are some things that ought not to be done on Sunday. But workers argue that they have so little time for recreation during week that the most appropriate way for them to use the Lord's day is to go for pleasure rides and for outings. And "necessary" business bulks so heavy in modern life that it is almost difficult to find any calling or occupation that does not require more or less of Sunday work.

And besides the regular worldly pleasure seekers and the forced and willing Sunday toilers, there is a tendency toward Sunday visiting and Sunday feasting even among religious people. This is really the most inexcusable of all—and the most hurtful.

Some religious denominations oppose any sort of legislation on the Sabbath and in some states there are no regulating laws on the statute books. And in states where there are good laws, enforcement is frequently unknown.

Now, without offering any other argument on the subject, the Church has a message that it must get to the world and the Sabbath presents the one greatest opportunity for delivering this message. In fact, thoughtful persons have said that with the Sabbath destroyed and forgotten, the Church would not endure; for its opportunity for evangelization would be too meager.

Naturally there will be some diversity in reference to the theory and practice of Sabbath keeping, but every one should be as sincere as possible in his interpretation of the broad, but well established Scriptural rule that only "works of necessity and works of mercy are to be done on the Sabbath." The Sabbath is the day in the seven which is to be devoted exclusively to the worship of God and to the doing of good works. Holiday diversions, patronizing Sunday newspapers and Sunday trains, visiting the postoffice or any place where things are sold, and, visiting, except within the limits where sickness, filial duty or opportunity for spiritual work require, should certainly be among the personal prohibitions of every thoughtful Christian. Then careful and punctual attendance upon religious services, reading the Bible and prayer will be found to be Sunday occupations which bring joy and add no sorrow or regret.

DO WE QUIT TOO QUICK?

A STRAIGHT holiness preacher, a pastor in another denomination, writes the editor as follows: "I have been enjoying the spiritual feast offered weekly in the HERALD OF HOLINESS. Your editorials have given me the inspiration for several sermons. The reports of pastors and evangelists have a wonderful appeal to me. But for two years the conviction has been growing on me that there is a decided weakness in one vital department of the work. I have before me a copy of the HERALD OF HOLINESS for June 4th. Roughly estimating the reports, there were over five hundred professions of conversion, sanctification and healing. But the reports show only one hundred received into the church and this includes the new classes at Marysville, Calif., and Lyman, Okla. It also includes twenty-two who *intend* to join the church—eleven at Houston and eleven at Port Arthur, Texas. I noticed particularly the report of the meeting at _____ which reported two hundred professions but said nothing about additions. Have you not done a soul an injury after leading him into Gospel light and liberty to turn him loose to drift into darkness? It seems to me that the joy, necessity and dignity of church membership should be emphasized. Your ministry has nothing to apologize for in the tenets of your church, in its history or in its leadership."

Now there is no doubt but that the campaign for mere numbers has been too strenuous in many churches during the last few years, and further, there is not much doubt but that we have gone somewhat to the other extreme in our protest against this hurtful

practice. Then, again, when religious people make any kind of a proposition to worldly people they so commonly ask them to "join" something, that we have drifted into the opposite fault of not giving proper heed to the effort to get suitable people into the church and into the permanent service of God.

In some of our meetings, almost nothing is said about church membership and the meeting closes with so little emphasis on this that the converts go away thinking we but half believe in them or in church joining. Some evangelists come and hold meetings in our churches and purposely avoid urging the people to join the church, such evangelists should also be avoided.

Of course, there is one factor that must not be overlooked: most of families these days are of some certain *persuasion*, and when their members come and get saved in our meetings, they go on and join the *family* church. But when all possible explanations have been made, the fact still remains that our revivals are not notable for the abundance of their permanent fruitage. It would probably be embarrassing for us to admit that we are pretty *liberal* in reporting seekers and professions, and we likely get some pleasure out of discounting the number of *joiners* that some other churches report, so about the most charitable thing I can say is that we "quit too quick," thinking that there is but little more for us to do after one has made a profession in our meetings. So if we were awakened on this point and if we should organize locally with the purpose of securing proper persons for membership in our church, we could probably line up a great many more than we do.

It seems to me that in preparing for the revival, the pastor should appoint some of his very best people to assist the membership committee and these special members should be instructed to interview every person who professes at our altars and to attempt to help them to prepare for and accept the joys and duties of church membership.

A JOYFUL TESTIMONY

Christ does not destroy the law, He furnishes grace for keeping the law. He does not rob His people of worldly pleasures and leave them orphan and pining; He gives them something so much better than the world had to offer that they can sing, "There's no thirsting for life's pleasures and adorning rich and gay, for I've found a richer treasure, one that fadeth not away."

Jesus Christ can make good His promise made to the woman at the well of Sychar, "Whosoever drinketh of the water that I shall give him shall never thirst." There is a peace and joy and rest in Christ that fully satisfies. Riches, poverty, health, sickness, prosperity, adversity, popularity, persecution, everything is incidental; for the best are insufficient of themselves and the worst do not and cannot prevent Jesus Christ from blessing and satisfying those who put their trust fully in Him.

HELPS AND HINDRANCES TO THE REVIVAL

By OSCAR HUDSON

Well Known and Successful Evangelist

THE condition of the church is, to an extent, the cause of the condition of the world. The salvation of the latter rests largely upon the former. Hence but little of the Bible is addressed to the Pagan and the Heathen. God's message is to the church. He intends that His people shall be His "epistles read and known of all men." His plan is that the church shall be the "salt of the earth."

Dr. Carradine, upon being asked why he spent so much of his time preaching to the church, replied: "Put a flock of sheep where there is little grass and polluted water, so that the sheep grow thin and their wool shaggy and dirty, the goats will view the situation through the fence, sniff the air and go on their way as much as to say, 'I had just as soon have my briar patch as that pasture.' On the other hand, if you will put the sheep on a clover field, accessible to clear, running water, where the sheep grow fat and fluff their shiny wool as they scamper in the sunshine, an ordinary goat will climb a ten-rail fence to get inside such pasture."

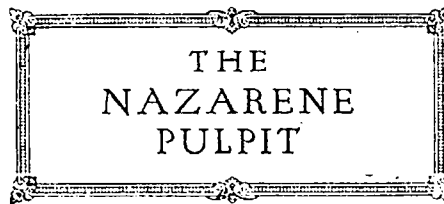
In Matthew 16:19, we read this startling statement: "I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven."

The Pentecostal church is a revival church. Her mission is to keep the heavens open on a lost world. Building up an organization or any part of an ecclesiasticism is not her goal, but it is to get the glory down. The key to the situation has been placed in the hands of the church, which, if we do not use to produce this result, will, we believe, make her responsible for locking up the storehouse of grace.

If we discard the Roman Catholic claim of Apostolic Succession, or an unbroken line from St. Peter to the present occupant of the Vatican, of personal depositary of authority to forgive sin or to exclude from the benefits of the atonement, then we are forced, in our effort to locate this "key" which Jesus deposited with His church, to look for something more practical and real. Among many other things which help or hinder the revival spirit, we would mention first, the relation of the heart to God.

Innocency opens the heavens: guilt chokes the avenues of divine glory. When Relation's key turns the bolt of spiritual forces into the niche of innocency, supernal powers will be loosened and begin to flow: but when the opposite relation to God obtains, committing the spiritual nature to the clutch of guilt, revival efforts result in fruitlessness and the lost, like the prisoners which they are, continue the dolorous march of, the damned.

Israel, in the high day of her glory, enjoying the inspiration of innocency, successfully forded the swollen Jordan and captured the fortified city of Jericho. When they faced the inferior forces defending Ai they were sorely defeated. What made the difference? God was with them at the Jordan and at Jericho. The powers of heaven were loosed



at those places, but the army was bound at Ai. Service was hard and there was no liberty, no victory. Between the crumbling walls of Jericho and the assault on Ai, innocency had been replaced by guilt, locking up the whole situation.

David, the shepherd boy, clothed in innocency and armed only with a sling and stones, accomplished that which the King's trained army, clothed in a coat of mail could not do. If King Saul had erected a mourner's bench and led the way to it himself, humbly confessing and repenting of his sins, instead of Israel suffering reproach, the Philistian army would have trembled at the first approach of the army of the Lord, and melted like wax in a torrid sun. Hear the word of God!

"Beloved, if our hearts condemn us not, then have we confidence toward God. And whatsoever we ask, we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight" (1 John 3:21, 22). This comprehensive statement needs no comment. We turn, for the reverse of this to Isa. 59:1-3: "Behold, the Lord's hand is not shortened, that it cannot save; neither is His ear heavy, that it cannot hear: But your iniquities have separated between you and your God, and your sins have hid His face from you, that He will not hear." "If I regard iniquity in my heart, the Lord will not hear me."

Again the operation of the Holy Spirit in the salvation of the lost is helped or hindered by the contents of the heart of those upon whom rests the responsibility of the work. If there is love abounding, there will be freedom, light and salvation; if hatred fills the heart, darkness will prevail and any sort of religious service will be tight. It is a task to sing, hard to preach and still more difficult to pray, where the hearts of those who represent the church are harboring grudges, entertaining jealousies and filled with hatred.

Love will find a way. "Love never faileth." This is a key that will loosen the exercises of divine worship and bring the glory down, liberating souls who will be loosed in heaven. If hatred abounds, it will lock up the hour of worship. We were engaged in revival services near Little Rock, Ark. The fight was hard and no one could be moved. A prominent citizen, holding official position in the church, whose heart was harboring grudges against some who he felt had treated him wrongfully, awoke to the fact that "He that hateth his brother is a murderer, and ye know that no murderer hath eternal life abiding in him." With a contrite spirit, he began making confessions and begging forgiveness of those involved, and while engaged in this, the heavens opened on him, and upon the congregation assembled. Strong men broke down and made their way to the altar. The hardest sinners in the community

were saved and the people for miles around were wrought upon by the Holy Spirit, sweeping scores into the fountain.

That man held the key to the whole situation. He was blocking the revival and causing the damnation of many souls. O, beloved! Is there frost in your affections toward an individual anywhere? If there is, your religion is vain, and you may be hindering the efforts of others as they labor to carry forward the revival. Your services and evangelistic activities are unacceptable. Running through all your service is a stream of uncleanness which defiles and corrupts, until the Holy Spirit is grieved and forced to withdraw. "If I regard iniquity in my heart, the Lord will not hear me." If you would help instead of hinder the work of soul-saving, ask the Lord to help you wipe from your thought all malice and hatred for what you feel to be wrongs committed against you by others.

Love is the greatest thing in the world. If "knowledge is power," love is super-power. The power of knowledge may, like the mad steed or insane mentality, leave destruction and death in its wake, but love never does. Dr. John Timothy Stone says, "Knowledge without love enshrines reason and banishes faith." "Alexander, Cæsar, Charlemagne and myself," says Napoleon, "founded great empires; but upon what did the creation of our genius depend? Upon force. Jesus Christ, alone, founded His empire upon love, and to this very day, millions are ready to die for Him." William Penn, who lived for many years in the midst of six warring Indian tribes in harmony and peace, assured his dusky brethren of the forest, "The God of heaven has written His law of love upon our hearts, by which we are taught and commanded to love, to help and to do good to each other; and today we meet you in the broad pathway of love and good will, hoping no advantage may be taken on either side." While other colonists spent time and money building forts and supplying themselves with arms and ammunition, involving themselves in war and trouble, the flowers of peace and prosperity blossomed in the foot prints of William Penn.

Another thing that will help or hinder the revival is the condition of the heart. Humility tends to freedom; egotism to bondage. A humble heart operates to open the heavens upon the lost; a proud heart to choke the flow of blessings. Happy the evangelist who is called to labor in a church characterized by humility! Gabriel, himself, could not have a revival where egotism reigns.

In announcing the fundamental principles of success in His kingdom, Jesus said, "Blessed are the poor in spirit for theirs is the kingdom of heaven." In our relation to God, all are paupers, and to those who have come fully to a realization of that fact, He says, "The kingdom of heaven is yours. All of its resources are at your command. You are vested with authority to walk into its boundless storehouse and dispense its riches."

But this is a rare grace. Possibly few realize their real nothingness. It is sometimes said of certain individuals, "If I could buy him at what he is really worth and sell him for what he thinks he is worth, I would make a fortune." We fear there are few on

whom no profit could be made. Paul, that mental giant, princely saint, and peer of apostles, seems to have had a vision of himself at one time, and cried out, "I am *less than the least* of all saints." O, reader, if that was the size of his personal caliber, what about some of the rest of us? What minute atoms we must be! Were it not for our blunders and egotistical blotches, no doubt the records would have to be scanned quite closely to find us at all.

Two men met together at Mercy's shrine. One said, "God, I thank Thee that I am not as other men are, extortioners, unjust, adulterers, or even as this Publican. I fast twice in the week, I give tithes of all that I possess." This fellow precipitated no glory. He locked up the avenues to heaven with his prayers. The other fellow would not so much as lift up his eyes to heaven, but smote upon his breast and said, "God, be merciful to me a sinner;" and the showers of grace broke upon the scene. What made the difference? Did God love the Publican better than He did the Pharisee? No! The Publican prayed through. Awakening to the fact that he possessed naught of merit and filled with the shame of his poverty, he abdicated Egotism's throne, entered the lowly room of Humility and found it to be the vestibule to the treasure house of Heaven.

O, Humility, jewel of priceless value! How shall we compass thee? When self becomes conscious of thy presence and desires to revel in thy power, for shame thou art gone. To be self-conscious is to be self-advertised, driving thee to thy hiding. Excessive humility becomes pride; pretended humility ceases to be humility. Humility grows nowhere only on the grave of pride. St. Augustine was asked what was the greatest Christian grace, and answered, "Humility." "What is the second greatest Christian grace," he was asked, and replied, "Humility." "What is the third," "Humility."

Again, the controlling *purpose* of the heart is a great factor in determining the results of our efforts at soul saving. Sacrifice opens the heavens, selfishness locks the storehouse of God. Self-denial means to renounce all that competes with love or service to Christ. Every great revival has been characterized by extreme sacrifice. When Solomon dedicated the temple and they witnessed the unusual manifestation of God's glory which filled the temple and consumed the offering, they sacrificed 22,000 oxen and 120,000 sheep. The stingy croaker who said "big collections killed the meeting," surely had not read about this offering and the consequent revival. Placing the extremely low value of \$10.00 per head for oxen and \$1.00 per head for sheep, Solomon and his congregation sacrificed \$340,000 in one service.

Our people have not yet reached the Pentecostal standard of liberality. It may be, as some maintain, that we have "drawn on them too heavily for money." As a church, we are but a babe, hobbling about learning to walk; we may have made our mistakes, but it is not the amount of money we have raised that has hurt us. If we see Pentecost repeated, we must press on to that type of sacrifice which characterized the Pentecostians. Our mission is to unlock the storeroom of

God to the perishing millions of earth. Extreme sacrifice, unbounded liberality must flow through all our activities if we fulfil it. It is not ours to build and finance organizations and to make a material showing, but to kindle revival fires throughout the world. Whatever hinders this one purpose must be dispensed with. To retrench in our sacrificing and giving, to permit any procedure that will tend to dry up the liberality of our people, may mean to turn the bolt in the wrong direction and drive out the revival spirit which has made us what we are; and set us about the building of a legalistic machine which operates a starvation soup-counter when God intended we should be a banqueting house. If we have "assessed" the people until it has become a burden, thus choking liberality, if we have put our hands to the ark in an effort to direct the revenue into those channels which seemed to us to be more necessary, without due regard to other interests ordered of the Lord, we should meet the issue in that manner which pleases the Lord, increasing rather than decreasing the spirit of sacrifice and liberality.

The Gifts of the Church

*The dearest friends that life has known
In any time or place
Were made before the wondrous throne
Of mercy and of grace.
The bonds of brotherhood were wrought
In high communion there
Where we have walked with God in thought,
And bowed in common prayer.*

*The sweetest memories of the years,
The joys most keen and true,
The kindest words that blessed our ears
The sanctuary knew.
The highest peaks our hearts have scaled,
The fairest roads we trod,
The hours by which all others paled
Were in the house of God.*

CLARENCE E. FLYNN in
The Congregationalist.

Covetousness, which is described by Paul as idolatry, is one of the most defiant sins of the present age. It has robbed evangelists of their power, hindered the prayers of the saints, wrecked souls, blighted homes, corrupted churches, engulfed statesmen, destroyed nations, and bathed extensive battlefields in human blood. An Arabian ruler, at the sack of his city, locked himself in his treasure house, where he starved to death, surrounded by his glittering gold. Multitudes have starved to death, spiritually, locked up in confines of covetousness, grasping insanely after that which is not (spiritual) bread and for that which satisfieth not.

In Luke's gospel we read of a fellow whose farms yielded bountifully until his barns were filled to overflowing. What an opportunity he had to invest in eternal securities! Another crop was maturing for the harvest and he had nowhere to store it. What was he to do? Being an Israelite he had doubtless paid his tithes, and soothed his conscience to sleep with this fact, while piling up his goods, as he thought, for himself. If he had been liberal and aggressive along evangelistic lines his barns would not have overflowed, no matter how bountifully his farms yielded. He would have become a channel of blessing to priceless souls, unlocking the treasure house of God to starving multitudes; but he piled

up for himself that which God intended should be used for the extension of His kingdom on earth, and Jesus said: "Thou fool, this night thy soul shall be required of thee, then whose shall these things be which thou hast provided?" He lost his soul and left the fruit of his labor for the corruption of others, blocking the progress of the kingdom of God on earth.

That familiar passage in Mal. 3:10, 11, tells us clearly that by bringing "all the tithes into the storehouse" we can "open the windows of heaven," precipitating a downpour of blessing that there shall not be room enough to receive. What does it mean to have windows of heaven opened upon us? The New Jerusalem that John saw coming down out of heaven was fifteen-hundred miles each way and the same in height. This is so large that one corner would set on Maine, one on North Dakota, one on Texas and one on Florida. A window that would fit a building of that size would necessarily be as big as a section of land, and the Lord said He would open more than one on us. Glory to God!

The "master key" to Heaven's storehouse is *intercession*. Indifference, its opposite, shuts out God's blessings more subtly and surely than almost anything else. When the heart-life of God's people is intercession, revivals are inevitable; while a listless, prayerless church is a spawning ground for worldliness, infidelity and soul-destroying vices.

Prayerlessness is one of the leading curses of the age in which we are living. Soul travail—prevailing faith is the cable over which the currents of divine energy flow from a fountain of love to a lost world. "Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession" (Psa. 2:8). The inference is that *asking* must precede acquisition.

We doubt if there has ever been a genuine revival of Holy Ghost religion that someone did not first wrestle with God in prayer and prevail. No one ever wrestled with God and prevailed in prayer that He did not answer. Sometimes the answer may seem to be delayed, but He will not forget. This is taught in the parable of the widow and the unjust judge. Prominent among the many beautiful thoughts in this passage is the great necessity of the church constantly "troubling the Throne." Though this judge feared not God nor regarded men, yet because this widow "troubleth me," he said, "I will avenge her." But, after assuring us that God will avenge His own which *cry day and night* unto Him, there is what sounds like a plaintive wail: "Nevertheless, when the Son of Man cometh shall He find faith on the earth."

We read, again, in Isa. 59:16: "And He saw that there was no man, and wondered that there was no intercessor." Jesus purchased salvation for the entire human race. His store of grace is inexhaustible. A few have found the wondrous treasures, and to them He has given the key to intercession which opens the storehouse to others. After recording the fact in case we do not labor to use the key and thus loose those that are bound, that they will be bound in heaven,

the writer expresses astonishment that there are so few intercessors.

Two little boys strayed from home late in the afternoon. When a hurried search of the neighborhood did not reveal their whereabouts, the police were notified and a search of the city continued all night without success. Supper had been prepared but remained on the table untouched, while the mother walked the floor, and wrung her hands moaning, "My boys are lost! My boys are lost!" As the dreary hours of the night dragged by, friends tried in vain to put her to bed. She would not retire. The morning, cold and gray in its dawning found her still refusing to take nourishment or sleep. Restlessly she paced the floor moaning, "My boys are lost!" Workmen, returning to an unfinished building, found the boys locked in a closet, which had been finished with an outside latch. Going inside, the door had blown shut and they were helplessly imprisoned. When the news was given out, whistles blew, bells rang, men wept and the mother collapsed. What caused the excitement? Two boys had been lost, and were found.

O, beloved, there are lost boys and girls in every city, town and hamlet. They are to be found in every city block and in almost every home; but I do not see many mothers walking the floor and crying over the situation. Not many communities are excited. There are not many untouched meals; not many are shedding tears because of lost souls. How we need a revival that will make the mudsills of perdition tremble! (I speak figuratively.) But it must begin at the pulpit, the choir, the proverbial amen corner. Before sinners groan, the church must groan. The church must see the condition of lost souls and become alarmed before the lost see it and become alarmed.

"Did Christ o'er sinners weep,
And shall *our* cheeks be dry?
Let floods of penitential grief
Burst forth from *every* eye."

"For as soon as Zion travailed, she brought forth her children" (Isa. 66:8). There are a few of us who have witnessed that awful scene as the mother has gone down to the border land of death to bring back life. O, what pain! What agony! What lingering! Will it never end? Life is dependent upon the labor of the mother. Faithfulness and endurance on her part will save the life of herself as well as the child. This, the text teaches is the key to success in salvation work. This is the greatest need of the American church today. We have able evangelists, beautiful singers excellent buildings, but where are the intercessors?

"I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it: but I found none" (Ezek. 22:30).

I once longed for the statesmanship of Moses. I craved a legal mind such as his, that I might be able to do something for the Lord. But I noticed, one day, that there were great legal minds on every side who were leading no one out of bondage and getting none into Canaan. This put me to studying and in my imagination I walked down through the Hebrew camp as they were on

their journey to the Promised Land. Passing by one tent I heard a moan inside. I suppose it was a breach of courtesy, but I pulled aside the curtain and peered inside. Moses was on his knees, with hands uplifted and face bathed in tears, between his moans I heard him say, "If thou wilt forgive their sin—; and if not, blot me, I pray Thee, out of Thy book." I awoke to the fact that it was not his legal mind, altogether, that blest the world, but intelligence coupled with intercession. He was in soul travail, which must succeed in delivering those about him from destructive bondage, or his own life was unbearable.

John Knox stirred all Scotland and blest multitudes of souls; but it was not through intellectual powers alone. Hear him pray! "Give me Scotland or I die." The burden of a lost world was breaking his heart. He felt he could not live unless the Lord saved the people. He had entered the spirit of inter-

cession—soul travail—which David knew when he wrote, "I had fainted unless I had believed to see the goodness of the Lord in the land of the living."

A minister met one of his members on the street one cold, wet morning. She was without wraps, umbrella or hat. Oblivious to the weather and her exposed condition, the pastor at first thought she had suddenly lost her mind. He soon found that her little child had become separated from her and was somewhere on the street which was congested with the heavy traffic. She was awake to its danger, and this vision had caused her to forget some of her own comforts. Others passed by casually. Some listened listlessly to her inquiry and went their way carelessly. They were not possessed of the vision which was gripping the mother. She was alarmed. God grant us a fresh awakening all along the line, and a vision of the lost and their danger!

RACINE, WIS.

How the Scientists Know (?) We Evolved From the Ape

By REV. L. L. GAINES

IT IS a most unfortunate state of affairs that prevails in almost all high schools, colleges and universities today. Early in the average High School course the youth begins to hear his faith in the Biblical account of the creation of man assailed, and this assault usually becomes more severe as he continues his course through College. Teachers and professors look wise and proceed with their harangue about Pithecanthropus, Heidelbergensis, the Neanderthal Man and Eanthropus dawsoni. In some instances they speak with as much certainty about these men as if there had been great quantities of entire skeletons found, and in a good state of preservation. Too frequently they leave the impression on the minds of their students that no other human fossils are so old as those which we have mentioned. It is upon these discoveries that the greater part of their argument for the evolution of man is based. It is our purpose in this article to take notice of these various discoveries mentioned, and then to give an account of a few other discoveries.

The first which we mention is Pithecanthropus, meaning an ape-man. This discovery was made by Prof. Dubois near Trinil, Java, in the years of 1891 and 1892. It consists of the upper part of the skull, a fragment of the lower jaw, three teeth and a left thigh bone. A distance of forty-six feet intervened between the skull and thigh bone found, and the whole discovery was made in a soil which had been formed by river deposits. It has been questioned by some scientists who have examined these fossils as to whether the thigh bone could be properly associated with the skull as there seems to be such a vast difference in the two.

The Heidelberg Man was found near Heidelberg, Germany in 1908 beneath a seventy foot deposit of the Rhine River. This discovery consists of a single lower jaw bone. The bone is very large and greatly resembles the jaw of an orang-utan.

The Neanderthal man was discovered near Neanderthal, Germany in 1856. It is possible

that this man was buried as the remains were found in a cave. No part of the face or lower jaw was preserved. The skull is of considerable capacity, very thick and receding, while the limb bones are unusually large.

The last of these which we mention is the Eanthropus dawsoni. This discovery was made by a Mr. Dawson and Dr. Woodward near Piltdown, England, and consists of three pieces of fossilized, or petrified, skullcap of unusual thickness, part of a lower jaw bone, a canine tooth, part of a nasal bone, and one bone from the nasal cavity. There is such a difference between the skull and jaw bone that some scientists have questioned as to whether they could possibly belong together.

There are the most conclusive points in the argument which is offered to refute the Genesis account of the creation of man, and to prove that he evolved from the brute. If no other human remains had been found which approximated in age these which we have mentioned we might be justified in asking why the difference between the man of that age and the present; but fortunately through the industry of paleontologists we are not left in such a predicament. They have brought to light human remains of the modern type that seem to be of equal age with the oldest of these abnormal remains.

We shall now mention a few of the discoveries of the modern type, but in mentioning these let us bear in mind that no human remains have yet been found in any earlier geological period than the late Pliocene; also that Pithecanthropus was assigned to the Pliocene period, while the Heidelberg, the Neanderthal and Eanthropus dawsoni were all assigned to the Pleistocene period, which is later than the Pliocene.

At Bury St. Edmonds, England, more than forty years ago fragments of a human skullcap were found, and a reconstruction of the skull of which the fragments are a part, has been achieved by Dr. Keith. The reconstruction shows a skull of modern type. By some authorities this skull has been assigned to the Pleistocene period.

At Dartford, England, a skull was found in a gravel pit by Mr. Newton. It is of modern type. It has been referred to the Pleistocene period by Dr. Keith.

At Maulin Quignon, France, a lower jaw bone of modern type has been found. This was assigned to the early Pleistocene period by M. Boucher de Perthes.

At Castendola, Italy, the remains were found of four individuals from strata of undoubted Pliocene antiquity. The Italian anthropologist, Segri contends that they are of that period. The same contention is made by the French anthropologist, De Quatrefages. They are all of modern type.

At Olmo, Tuscany, a skull of modern type was found in a railroad cutting fifty feet below the surface. The associated fossil animals indicate a Pliocene antiquity.

With such evidence as the foregoing before us, we cannot do better than to adhere to the Genesis account of the origin of man: "So God created man in his own image, in the image of God created he him, male and female created he them."

ALBUQUERQUE, N. M.

Has the Standard Been Lowered?

By MRS. FANNIE ERB

HAVE we lost sight of the old landmarks? Does consecration to the whole will of God mean less now than it did twenty, sixty or two thousand years ago?

One brother complained that he was tired of cold tongue and cold shoulder, but when he made his consecration and was sanctified wholly, did he say, "Lord, I will take a limited amount of cold shoulder and cold tongue, the rest you must restrain." No, if he got sanctified, he promised God that he would go any where, be any thing, do any thing, bear any thing, go through any thing and go all the way with Jesus with no limitations for time or eternity.

What's the use of making all this ado, if there is nothing to bear, nothing to endure? Why die out so hard, if there is nothing to die to? If the sanctified life promises nothing but a feast of fine things, with no cross, no trials, no persecutions, no suffering of any kind, why make so many promises of unlimited zeal, loyalty, and service? Jesus said the storms would come whether the man built on the sand, or on the rock; the only and great difference was, that the house on the rock would stand. He said that persecutions would come, but while the seed sown among thorns would succumb and be choked out, the seed sown in good ground would grow. Thank God for a real bedrock experience, not feelings, not manifestations, not visions, not even a high standing in the church. It is a deep, broad heart of love, a living unconquerable faith, and a heart undivided in loyalty and devotion to God, that does not expect to go to heaven on flowery beds of ease, but is only too glad to take its place in the ranks of God's warriors, any place, any time, having on the whole armor of God, that withstands men and devils, principalities and powers, and can stand in the evil day.

When Jesus told the man with the withered hand to stretch it forth, he did not say, "I'll try."

"The Gospel of the Coming," and Other "Gospels"

By J. N. HAMPE

III. THE GOSPEL OF THE KINGDOM IN PARABLES

THE parable of the Sower (Matt. 13:3-23). The "seed" was "the word of (or concerning) the Kingdom:" i. e., the proclamation of its having drawn nigh, as in chapter 3:2, and 4:17. (See Matt. 13:19.)

The first sowing was "by" the wayside. This must have been the proclamation by John the Baptist (Matt. 3; Mark 1:1-8; Luke 3:1-18; John 1:6-36). This was "by the wayside," and the opposition of the evil one is shown in the birds of evil omen, as was the case in the parable of the mustard tree (vs. 31, 32), and the seed was "devoured" and the word was "not understood" (vs. 4, 19).

The second sowing was by Christ Himself (Matt. 4:17), the Twelve (Matt. 10:7), and the Seventy (Luke 10:1-20). This sowing was on stony ground, and was received "with joy" (Matt. 13:20; and Luke 4:22), but was unfruitful (Mark 4:16, 17).

The Third Sowing was by Peter and the Twelve, and "by them that heard" the Son, (Heb. 2:3) during the Dispensation of the Acts. It was "among the thorns." Peter proclaimed the Kingdom, and called Israel to national repentance, the one remaining condition of national blessing (Acts 3:18-26). But the seed was choked. The "thousands of Jews" who at first "received the word" continued "all zealous of the law" (Acts 21:20; Gal. 3:1-5; 5:1-4). This sowing came to a crisis in Acts 28, when the Kingdom was rejected, and has since been in abeyance (see especially vs. 23-29).

The Fourth Sowing is in the future. It will be the final proclamation of "the Gospel of the Kingdom" immediately preceding and during the Tribulation (Matt. 24:14). Blindness has "happened to Israel," but it is only "in part" (Rom. 11:25). This sowing will be of short duration only, as were the other three, and numbered by "days" (Dan. 12:13; Matt. 24:22; Luke 17:26). There will be a special manifestation of the presence and power of the Lord (Matt. 28:20), at the end (sunteleia) of this age; and when this sowing is over, the end (telos) will come (Matt. 24:13, 14), concerning which the disciples had enquired in v. 3.

2. The Parable of the Marriage Feast, (Matt. 22:1-14).

The servants first sent forth were John the Baptist, the Twelve, and the Seventy, and these were sent to those who had been previously bidden. But "they would not come."

The "other servants" who were next sent were Peter, the Twelve, and "them that heard Him" (Heb. 2:3, 4), during the dispensation of the Acts, as foreshown in v. 4.

They proclaimed that "all things were ready." Nothing now was wanting. The "sufferings" had been fulfilled and the glory was ready to be revealed (Luke 24:26; Acts 3:18, etc.). Therefore, "Repent ye," (Israel).

But instead of repenting, as a nation, they "took his servants, and entreated them spitefully, and slew them" (Matt. 22:5, 6). Some they imprisoned; one they stoned; another they "killed with the sword" (Acts 12:2). "But the king was wroth, and sent his armies, and destroyed those murderers, and burned up their city" (Matt. 22:7). The Temple was burned, and the nation was dispersed.

The last servants sent will go "into the highways" of the world. Here we have, again, a reference to the yet future proclamation of "the Gospel of the Kingdom."

Now this marriage-feast is postponed. Its future fulfillment is yet to take place. This is referred to in Matt. 24:14, and is proved by Rev. 19:6-9, where we have the same word in v. 9 as in Matt. 22:2.

3. "The Great Supper" (Luke 14:15-24).

You will notice this was spoken in immediate connection with the blessedness of eating bread in the Kingdom of God.

Here we have again the Four Ministries, as in the above parables.

The supper was made by "a certain man," and many were bidden. This bidding was the ministry of John the Baptist. It is set forth as a simple statement of a past and accomplished fact. This was the first ministry (Luke 16:16).

The second invitation was sent to those who had been already bidden by John. It was sent by

"His Servant," Who was none other than the Lord Jesus Himself. His Ministry is expressed in one sentence: "Come; for all things are now ready" (v. 17). He was sent "at supper time," according to Eastern custom, but they all with one consent began to make excuse vs. 18-20).

The third invitation was sent, not to those who had been already bidden, but to another class altogether. It was sent by "The Master of the House," He sent "quickly," i. e., very soon after the return of the second servant; "into the streets and lanes of the city." This was the ministry of the Twelve and of Paul.

The fourth invitation is yet future, as shown above in the other two parables. It will be sent forth by "the Lord" (v. 23). This will be a ministry of compulsion, carried out in the "highways and hedges" of the world; and it will be effectual like the last in the preceding cases. All, in turn, received the call, but it is the last who "hear and understand" (Matt. 13:23); who "hear and receive" (Mark. 4:20); who "hear and keep" (Luke 8:15); and who "bring forth fruit."

Thus the present dispensation (since the destruction of Jerusalem and dispersion of Israel, which took place shortly after Acts 28) has nothing to do with the Kingdom, and the proclamation of the good news connected with it is postponed and in abeyance, while during this dispensation we have: "THE GOSPEL (or Good News) OF GOD."

No Hellism

By H. O. FANNING

THAT this diabolical delusion is rampant in religious circles; that it is proclaimed by incumbents of prominent pulpits, by occupants of theological chairs and by the deluded everywhere, no informed person will deny.

This is an age of delusions, and the way is being paved for the manifestations of the Antichrist, the man of sin, the son of perdition, when the world will be flooded with delusions. "For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that wicked be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming: even him, whose coming is after the working of Satan with all signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness" (2 Thess. 2:7-12). Let every honest hearted soul bear this in mind and make haste to believe the truth, and to get under the blood. It is safe to walk in the old paths, and only there in these days of satanic ingenuity and deceit.

That the Bible teaches that there is a hell, no right thinking person will question for a moment. That Jesus Christ believed and taught that there is a hell is beyond the pale of successful contradiction. He said to the perverters of the truth of His day, "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" Concerning their propaganda, He said, "Ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves." A son of Gehenna, one worthy of hell fire.

But some one may say, "I don't like this hell talk." The Bible says clearly and unequivocally that there is a hell. The Bible is of God. This being so, and no one can successfully deny it, then no-hell talk is not the talk of the Bible. It is not of God. The first opposer of the Word of God was the Devil. God said to man in the beginning, "In the day that thou eatest thereof, thou shalt surely die." The Devil said, "Ye shall not surely die." From this it is safe to infer that no-hell talk is still of the Devil. If it can be ascribed to any other source, what is the other source? Certainly it is from some one who is diametrically opposed to God.

But one says, "I do not like a God who sends people to hell." The God of the Bible is not seeking to send you to hell. He has done, and is doing, all in His power to keep you from going there. He gave His only begotten Son to die for your sins, and to be your Savior. He is doing all that He

can do to turn you from the road that leads to hell, the broad road that leads to destruction, the hell that is at the end of a Christless life. If you follow his way to the bitter end, you will do so despite all that God can do to save you from self-imposed damnation. You will go to hell in spite of all that God can do to keep you from going there.

"But I do not like these preachers that are always talking about hell!" They are the best friends you have. They know your danger, and are seeking to save you from it. They warn you of hell, not because they want you to go there, but because they do not want you to. They are not trying to scare you, they are telling you the truth, and are seeking to save you. Such preachers are workers together with God in seeking the accomplishment of your salvation. Your own better judgment will tell you who the no-hell preachers are working with,—many of them unconsciously and unintentionally,—and what they are seeking to accomplish. We are not saying that many of them are not honest, but they are deceived. In so far as this is true, they are worthy of the best efforts for their salvation on the part of those who know the truth. Let us labor earnestly for the salvation of all who are caught in this snare of the Devil, and of the deluded everywhere.

In view of the fact that there is a hell, God is true to you only as He warns you of your danger, and seeks to save you from it. This He is constantly doing. The preacher, as a worker together with God, is true to you only as he warns you and seeks your salvation. The man who sees your danger and warns you of it, is not your enemy, but your friend. The man who is blind to your danger is not a safe counsellor for you. The man who fails to warn you of your danger is your enemy, and not your friend. The true preacher wants you to go to heaven, where God wants you to go. They want you to walk with God in the road to heaven, and not with the Devil in the road to hell.

The Devil's no-death talk in the Garden of Eden did not save Adam and Eve and their descendants from death. It accomplished the very purpose for which he designed it. It led them directly to sin and death. The Devil's no-hell propaganda of today will save no one from eternal burnings. It will accomplish the very purpose for which he designs it. It will lead his dupes directly into hell, and to irrevocable ruin.

Questions Answered

No questions will be answered unless the name and address of the one asking the question appears in the correspondence.

Q. I believe that women should preach, but how do you explain 1 Tim. 2:12, "I suffer not a woman to teach," etc.?

A. Verses 11-15 of this chapter have to do with domestic organization, primarily. However, this domestic order suggests also, that men have certain natural qualifications as teachers of religious truth that women do not possess. The Apostle calls attention to the credulousness of the first woman and, indirectly, to women in general. And the history of religious movements, I think, will show that women have been the founders and leaders of more fads and fancies than of orthodox and useful movements. Christian Science, Theosophy, Spiritism and other movements which are based upon subtle forms of error, adapted to the deception of the credulous were founded by women. Women preachers are usually much better adapted to evangelistic work and to exhortation than to the study and propagation of doctrine—the teacher's work. The question of the right of women to preach seems to me to be well established both by the New Testament and by experience, but it also seems to me that both these sources intimate to us that "As a rule God calls men to preach the Gospel, as an exception to the rule, He calls women."

Q. Please explain John 9:39; "And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind."

A. The Bible recognized two kinds of blindness: (1) the blindness of ignorance which elicits pity and mercy; (2) the blindness of willful disobedience which deserves censure and judgment. The first kind of blindness Jesus came to remove by the light of His glorious teaching mission. The second was necessarily produced when those who knew their Lord's will refused to do it.

Q. Please explain Hebrews 6:1 and then again verses 4-7 of the same chapter.

A. I will do this by offering a paraphrase of the passage, omitting the parenthetical verses. Please compare this paraphrase with your own text and think of the paraphrase as a comment and explanation. "Therefore let us not omit to insist on the first principles of Christian doctrine, but let us go on to the more difficult conceptions. Let us not go back again to Judaism to revive and live in those things from which we have come, for it is impos-

sible for one who has come into the light of Christ's atonement, especially into the experiences of genuine, personal, pentecostal salvation to find any safety in the old offerings which have been superseded by Christ. So that the apostate from Christ is like the field which in spite of careful cultivation and rain from heaven, brings no fruit and is accounted worthy of rejection and judgment." There is but slight and inferential reference here to ordinary backsliding, but the reference is to apostasy from Christ to Judaism.

For All the Family

Conducted by Mrs. J. T. Benson

Dear Boys and Girls:

There is a certain scholar, author and scientist in this country who has an international reputation.

Some months ago, while visiting in a Northern City, it chanced that I was in the same room with him, and had a good look at the noted man. A lady sat by me who knew him quite well, and related some facts about him which I believe will interest you.

First, she told me that he is in his seventy-third year. This was hard to realize, for he looks to be a man between fifty and sixty. He is erect, active, has clear, bright eyes and a healthy complexion. And his mind is just as well preserved as his body, for he is still a leader in his profession. Scientific men of all countries take heed when he speaks or writes. They do not say "O, well; he is becoming antiquated, and it doesn't matter, what he thinks." For you see it does matter. He is an authority in his line.

What sort of life has he led which has left him young and vigorous and in the fore-front at an age when most men are laid aside? This is what his friend told me. As a lad he gave his heart to the Lord, and was truly converted. Reading his Bible, he saw that God had made his body to be a temple for the Holy Spirit to dwell in. He also found that he was commanded to present his body to the Lord, a living sacrifice; that it must be holy, and kept subject to the laws of God, and not to those of a wicked, sinful world. He obeyed the Scripture, and gave his body, with all of its powers, over into the hands of God, to be kept, and used as He saw fit. One result was that his body has never been injured by sin. His blood is pure; his strength has not been wasted by bad habits, nor his mind dulled because of the effects of dissipation. Of course, he was tempted: no one escapes that. But when he was tempted to break the laws of God as other young men did, he said: "How can I commit this sin against my God, and defile the temple in which He is pleased to dwell?" What a wonderful truth for a young man to grasp and live by.

But that wasn't all he learned about his body. The Lord opened his eyes to other truths and He came to see that this human temple was the crowning piece of God's creative work, a thing so beautiful and so wonderful, that it ought to have the most intelligent care. This is the way he reasoned about it. "When a man owns a good watch, and really values it, he is careful to keep the smallest particle of foreign matter out of it," he said. "The wheels and coils and springs are so fine and strong that they will often run for a lifetime keeping faithful count of every moment that passes, yet they are so delicate, and so closely fitted together, that one tiny grain of sand will throw them out of balance and cripple their usefulness. My body is a much more perfect and beautiful piece of machinery than the finest chronometer man has ever made. Ought I not then give it as good care as I do my watch?"

Thus it was that he decided to put nothing into his body which did not belong there; such things could only work harm, he believed. So he did not poison it with alcohol or tobacco, or stimulate it with coffee and tea. His stomach had no struggle to make with rich, highly seasoned foods. The delicate lining was not stung by pepper, nor dried by use of too much salt, nor bitten by vinegar, and

he was careful not to overload it. He obeyed literally the scripture which told him to be temperate in all things.

"But because he eats simply and with moderation, you must not think he is one of those cranks who consider it a sign of weakness to enjoy eating," said the lady. "On the contrary he has the natural unspoiled appetite of a healthy child. And who ever saw a healthy youngster, eager to satisfy his hunger, stop long enough to shake salt over his food until it is like brine, then add a liberal dressing of pepper, with perhaps some mustard or vinegar? A child wouldn't do that. Such treatment would spoil food for his simple taste. So with my friend, the scientist. He eats that which is good for him, with unaffected pleasure, and is a most genial and delightful companion at the table. But he is that at all times, for he is a great lover of his fellow creatures, and likes to be with them. He is particularly interested in young people and has helped a large number of young men and women through college who could not have gone without his assistance.

"He is a lover of nature, too," his friend went on to say. "He delights in long walks, and his quick interested eye takes in the beauty of things about him. It is a rare privilege to be his companion at such a time, and hear him talk about some tree, or flower, or bird or insect he has noticed."

The lady stopped and laughed. "I ought to say that it is a privilege if you can keep up. He steps along pretty briskly, breathing deeply and thinks nothing of going for miles. Then there are his special exercises, which he takes as soon as he rises. He goes through them in ten minutes, but he says they keep his muscles supple and his joints well oiled. I should think they would. One of them consists in throwing his head back quickly, and his foot out behind and upward, so that the two meet together in a smart little rap. In another he raises first one hand, then the other, as high as he can hold it, then swings his foot upward and touches his finger tips with his toes." She laughed again. "My two nephews, college boys, both of them, were quite humiliated a few months ago in my home, when they were not able to follow the pace set by this seventy-three year old man in some of the physical culture stunts he does daily. The doctors say he is absolutely sound, having no heart weakness, no stomach or kidney trouble, no rheumatism."

This made me think of the bodies of the people we meet daily. Most of them have been pretty badly abused. Stomachs have been clogged by improper food, and too much of it; lungs are smoked up by inhaling tobacco fumes; hearts are strained by the use of stimulants, and very often the blood is hopelessly poisoned by indulging in sin. But here was a man who had given his body a square deal, as you boys would say, a chance to show what it could do if allowed to operate cleanly and sanely under the laws of God made for it. This had made it possible for it to give him in return the best possible service, and after seventy years continuous work, to be still in the most excellent order, running like a piece of well kept, well-oiled machinery, with no painful jars or squeaks.

What do you think of this man, boys? Doesn't he rather make you think it pays to live like God wants us to, in old age we can still be young and vigorous in mind, soul and body?

Nazarene Young People's Society

"Let No Man Despise Thy Youth"

NEBRASKA DISTRICT N. Y. P. S.

At the twelfth annual District Assembly of the Nebraska District of the Church of the Nazarene held at Beatrice, a suggestion was made on the floor of the Assembly that a District N. Y. P. S. be organized. Informal arrangements were accordingly made, with the approval of Dr. H. F. Reynolds, for a meeting of the representatives of local Societies for this purpose. On Saturday afternoon the representatives met and elected the following officers: President, Rev. R. L. Majors, Beatrice; Vice President, Rev. C. B. Johnson, Kenesaw; Secretary, Miss Phoebe Laeger, Fairbury; Asst. Sec., Miss Minnie Pretzer, Lincoln; Treasurer, Miss Pauline Good, Grand Island.

For the evening young people's service we had a get-together time. Rev. Majors gave us a talk on "The Plans for our District," and Rev. V. W. Littrell showed us "The Young People's Relation to the Church." Several musical numbers were well rendered and a roll call was taken. Our young folks are looking upward and pressing onward.

A group of Societies in the southeastern part of our state have successfully held three conventions. We feel that these few have been a blessing and an encouragement. We are planning a District convention to help us in a larger way. We ask your prayers that God may keep these live wires in touch with the heavenly current.

PHOEBE LAEGER, *District Secretary,*

N. Y. P. S. TOPIC DISCUSSION FOR JULY 20TH

By DONNELL J. SMITH

Forerunners.—Matt. 3:1-12.

CHOSSEN to prepare the way, to serve simply as the herald, never permitted to join the ranks of those who should be known as the followers of the Christ and thus become His messengers to the world, John the Baptist, the Forerunner of Jesus, fills a place in God's program for man's redemption that has won but little applause, however, receiving from His Lord the highest honour of all the prophets. Jesus declared he was the greatest prophet born of woman.

John was called to represent the old order, to prepare it for the new. Preceding Jesus by only about six months he must need labour while the harbingers of the Coming One like those of the rising sun, were filling the earth with His glory. The moon, compelled in her course to make her way athwart the course of the king of the day, loses much of her queenly beauty and charm, paling oftentimes to only a small fleecy cloud. The evening star so glorious when darkness begins to gather over earth and sea becomes invisible when brought in its course to near a line with the sun. So much of the greatness of John the Baptist is lost to view. While each of the evangelists write of him in their respective gospels, still to stay their glad story that they may extol the life and deeds of the Forerunner would hardly be proper. The dead must bury the dead. When his voice that brought to the multitude the glad news of the Coming One, their Savior and Deliverer, was stilled none could turn back to lament, he must be cared for only by such as had failed to join themselves to the Lord of Glory. No truer nor deeper expression of his place and lot could be made than that recorded, "He must increase, but I must decrease." (John 3:26-30.)

Let us think not that there is no longer place for the forerunner. His is no mission accomplished but once in the history of the world. His is an ever recurring one. Not many are called to fill the places of greatness. "There is always room at the top" we have all heard, but it would be a distressed earth if all should gain a place at the top. "Hitch your wagon to a star" said America's greatest philosopher. We would not chill the ardor of any person, nor seek to put out the fires of rightful and legitimate ambition. We would only seek to rightly compute the value of the different places and stations that we might fill in this world. A rather quaint but nevertheless truthful saying is, "I would rather be a big frog in a little puddle, than a little frog in a big puddle." Too many would sooner be seen and heard than accomplish some worth while thing in life. Thomas Gray in his "Eulogy Written in a

Country Churchyard" has said, respecting those who fill the humbler places in life:

"Let not Ambition mock their useful toil,
Their homely joys, and destiny obscure;
Nor Grandeur hear with a disdainful smile
The short and simple annals of the poor."

The boast of heraldry, the pomp of power,
And all that beauty, all that wealth e'er gave,
Await alike the inevitable hour:
The paths of glory lead but to the grave.

(The thoughtless world to majesty may bow,
Exalt the brave, and idolize success;
But more to innocence their safety owe,
Than power and genius e'er conspired to bless.)

Call them Forerunners or call them by some other name, success in the work of the Church of Jesus Christ, the work of evangelizing this world for our Lord, depends upon laborers of that character as well as those whose place is one of great honour and esteem. Few are there of the spirit of Paul who want to labour in the "regions beyond," to sow their own seed and wait for the grain to ripen that they may harvest. Most reapers would sooner harvest where others have sown. Let us ever remember that one harvesting crew can reap the grain that many have laboured to sow.

Not many of the thousands who make up the societies of N. Y. P. S. will be called to fill the larger places in life. We trust there shall be some, but a few will be enough. What we must have is a multitude of forerunners. The daily press tells us that the Progressive Wing of the Republican Party will endeavor to send forth a million men and women to street corners and cross roads of our land to awaken the people to the need of progressive legislation. Shall we not answer the call of our Lord to go to every creature with the glorious message of salvation. When no hands prepare the way, no voice breaks the stillness of sin's night, no soul offers himself up to be forgotten if only the Savior will be remembered, no heart is satisfied with the joy that comes to others, no one counts his reward sufficient unless he be personally honoured, then it is that the Church of the living God comes to a standstill, beats time, if it does not actually retreat. No higher nor more important place could a N. Y. P. S. fill in any church than that of a Forerunner. Praying, labouring, living, never weary in well doing that the Church may be successful in its high and holy mission.

1. Mark the splendid, outstanding qualities of the Forerunner, John the Baptist.
2. Mark with what holy contentment he fills his place and station in life.
3. Lacking a call to the active ministry, or prevented from answering at this time such a call, let us seek out a place where we may serve as a forerunner. Recently we met one who was rejoicing in that God had asked him to labour in the encouragement of the discouraged. And while employed with other things his life was made radiant with the joy that came from obeying God in this manner.
4. Mark how Jesus at the last supper fills the place of a forerunner (John 13:1-17).
5. Let us dedicate our lives anew to the humble places in life. Gladly offering ourselves up for the places and tasks that others seek not. If possible conclude the service about an altar where in prayer and the singing of such a song as "I'll Go Where You Want Me To Go," you seek only the place that will glorify your Savior and King.

MY SHARE

AS the members of the Izaak Walton Club were packing for their three weeks' outing among the lakes of a Northern State, word came that one of the members had sprained his ankle and could not go. The time was short, and the possibility of getting some congenial substitute to fill out the number and share the expense worried the members. Many of them wished to include a new comer in town, a likable young fellow who was rather lonely because he knew so few people. But the objection was that he might not play the game and so make trouble. Finally one young man

who had been out on an errand returned in time to take a hand, and his testimony settled the question.

"Well, boys, I don't know much about young Felbers," he said, tossing his contribution to the heap of luggage and sitting down to wipe his wet face, "but there's this about him, he always wants to pay his share. He belongs to the young people's society in the church where I belong, and there's never a thing, that he doesn't insist on paying his part and doing it promptly."

On the strength of that information the lonely Felbers was soon working like a beaver to get started, and never by word or sign did he show any disinclination to work and to contribute his share of the fun, the entertainment, and the cost of the undertaking. "What is my share?" was always his question spoken or implied by his actions, and there were no regrets that his name had been included in the list.

Wouldn't this be a delightful world if everyone conscientiously desired to find out what his share is, and then set about accomplishing it. In many places the workers are overloaded with duties while the shirkers calmly refuse to lend a hand. A visitor in a charitable institution inquired why a woman was in bed, and the matron said she was there simply because she liked to be waited upon. As far as the doctor and those about her could find out she was able-bodied, though she was continually groaning about one pain or another, and kept to her bed. Think of the keen joy, the abounding health, the pleasure of working, and all the joys she missed simply because she refused to do her share.

Occasionally one hears young men and women say loftily that they will not dabble in dirty politics, that the work of civic housecleaning does not appeal to them. The people who take the chance to have ridicule and abuse heaped upon them to make the world better may do so if they wish, but for their part they will not mix into things that do not concern them. It makes one wish their blinded eyes might see. But then, on the other hand, there are young folks who are looking upon community, state, and national problems as things in which they have a share and are doing their best to accomplish all that lies in their path of duty. A young man bravely and faithfully working to make his town a safer place for the boys and girls was ridiculed by some of his mates in the office where they worked, but he answered at once that while the whole moral reform job was not his, there was some part that was his share, and he intended to do it to the best of his ability.

The brave, consecrated young men and women who are going to lonely mission posts know of a surety that there is but a small part of the heathen world they can ever hope to touch with the knowledge of the Savior, but that does not worry them. "What is my share?" they are saying, and the Holy Spirit points out the small task or the great task they are fitted to do. To the great world outside it seems foolish and useless to light one little candle in the vast darkness of Africa or other mission fields, but it is somebody's task to keep that one little candle burning. Surely it is an inspiration to watch the glow on the faces of those who brave homesickness, loneliness, danger, and isolation to carry the good news to those in heathen darkness.

To those of us who have never been called to cross the seas with the gospel message there comes the serious question, "Am I doing my share?" It is a profitable question, if a searching one. It brings up the routine work in the home circle, the Sunday school, the young people's society, the church, the social life, the business world, and wherever there is contact with other human beings. It means paying, praying, working, planning, studying, helping, and living fairly, honestly, and helpfully every moment of life. It means playing the game wherever there is any game to be played, and that means wherever you live and so long as ever you live. The young person who honestly tries to find out what his share is and then do it will find in the doing the keenest delight any mortal can experience short of heaven, for that is the normal, healthful privilege of every being in this good old world in the purpose of God for the happiness and well-being of his children.—HILDA RICHMOND in *Young People*.

The Sunday School Lesson, July 27

By M. EMILY ELLYSON

SUBJECT: The Temptation of Jesus.

LESSON TEXT: Matthew 4:1-11.

GOLDEN TEXT: *For in that he himself hath suffered being tempted, he is able to succor them that are tempted.*—Heb. 2:18.

ALL through the minority of Jesus we read, "He grew in favor with God and man." At the close of His minority, which brings Him to the age of thirty, He lays aside His carpenter tools, bids farewell to the shop, and wends His way to the scene of John's ministry, where, by the rite of baptism and the coming of the Holy Ghost upon Him, He is properly set apart and qualified to enter at once upon the work for which He came into the world. What a sudden transition this, from the calm and quiet domestic life to enter upon a career of storm and tempest, for, immediately following the divine announcement, "Thou art my beloved Son in thee I am well pleased," we are told "He was led by the Spirit into the desert to be tempted by the Devil."

Mark says, "At once the Spirit impelled him to go into the desert, where he remained for forty days, tempted by Satan; and he was among the wild beasts, but angels waited upon him" (Weymouth). For forty days this angelic ministry continued. He seems not to have suffered the pangs of hunger during the forty days. Doubtless the whole period was one of moral and spiritual strain.

We do not know just the nature of the struggle, nothing is recorded until the close of the forty days, but from the record of the three Evangelists we know they were days of intense conflict. Mark calls attention to Him being among the wild beasts, but angels were there; they were also with Daniel. And may we not claim the same ministrations in days of trial and temptation? (Heb. 1:14.) Luke speaks expressly of total abstinence from food, "and in those days he did eat nothing" (Luke 4:2). Evidently the usual needs of the body paled into insignificance during this momentous and awful conflict. Victory for the whole human race hangs on this crisis hour. As soon as the announcement is made the battle is on. The fact of the defeat of the first Adam in the Eden conflict does not lessen at all the intensity of this terrific onslaught, rather it is increased in violence, for was He not the "Son of God"?—the voice of God had rent the heavens and so proclaimed Him to a sinful and sinning world. Thus the challenge had gone forth, and whether the struggle was spiritual or literal—it would seem from Heb. 4:15 to be both—one thing is sure, it was powerful, personal and fearfully real. He for our sakes met and conquered the tempter's utmost strength; thus making it possible for us to overcome. Our salvation, then, in the hour of temptation, rests in our being translated out of Adam the first into Adam the second.

Some, with a desire to honor the Lord, claim for Him not only sinlessness but a nature which made sin impossible. Was this conflict then a mere deception? If so what profit do we derive from the narration of this incident? If we have to fight our battles with the enemy with no armor but the free will, what comfort is it to us if our Captain, though He fought victoriously, fought without danger, what help is there for us in that He was uninjured if there was no possibility of His receiving a wound? Would not this rob us of a living Christ who was very man as well as very God? It is recorded of Him that "though he were a son, yet learned he obedience by the things which he suffered" (Heb. 5:8), and again, "being tempted in all points like as we are, yet without sin" (Heb. 4:15). Let us be careful lest we contradict the teaching of Scripture relative to this narrative by a supposition that He was not liable to real temptation. The very purity of His nature made temptation all the sorer, and "in that he himself hath suffered, being tempted, he is able to succor them that are tempted" (Heb. 2:18).

Yes, our Captain knew all the agonies, all the excruciating pain and suffering possible to a tried and tempted soul, but He foils the tempter at every point. He entered the arena "full of the Holy Spirit," He leaves it in "the power of the Spirit." Satan met his match out there in the desert wilds. The scene of conflict offers a sharp contrast to the Edenic surroundings

where the enemy met and conquered our federal head. Victory is not a matter of environment even a gloomy wilderness may resound with shouts of triumph while a beautiful garden with its flower bordered walks and fruit laden trees may echo the sobs and heartrending cries of defeat and a remorseful soul. It is not then in the place where we meet temptation, but it is in the spirit with which we meet it, that victory lies. He who met it in the power of a sinless humanity stands ready to impart to us His divine nature, and being thus made partakers of His nature we may freely wield the sword of the Spirit in every onslaught of the foe and victory will be ours. No amount of temptation can ever necessitate a sin, for the way of escape has been provided.

During no period of our Lord's earthly life was He free from temptation, otherwise His life would not have been a truly human one. Luke says of this wilderness struggle that the "Devil" departed from him for a season," or until a new opportunity presented itself. Doubtless the desert and the Gethsemane trials were the two most dreadful times, and we may believe that when He triumphed in the wilderness all subsequent temptations—until the last terrible assaults in the garden and on the cross—passed over His sinless soul like fitting shadows.

The first of the wilderness temptations is an appeal to the appetite exhausted and weak from long fasting, an ordeal not usual with Jesus for He was not an ascetic but lived as a man among men. "He came eating and drinking," not practicing abstinence but temperance in all things. The fast had acted powerfully on the frame of Jesus, He was hungry. 'Twas then the Enemy came and thus he speaks, "If thou be the Son of God make loaves out of these stones." This same temptation resolves itself into a taunt when He was hanging on the cross; but the Master was not there nor here to defend His deity but to win a victory for the whole human race. While answering Satan He, is teaching us a great lesson, a much needed lesson today, that men are not to be controlled by their lower natures, there is a higher nature to be fed and nourished. Man lives by the word of God, not by bread alone. He who thinks bread is the first consideration will make bread his aim in life. Oh how many of us fail and utterly break down at this point.

He next appeals to the possibility of spiritual pride. The pinnacle may be a high one, a dangerous one, but one is safe on the giddy height if there is divine order and not self-sought. Let there be no presumption and we are safe. Daily let us pray the prayer of God's servant of old. "Keep back thy servant also from presumptuous sins, let them not have dominion over him."

Foiled in these two appeals Satan now stakes all on a final splendid cast, "the kingdoms of the world and the glory of them." We quote here from Bishop Andrews: "There are some that will say we are never tempted with kingdoms. It may well be, for it need not be, when less will serve. In Christ lay a heroic mind that could not be reached by small matter. We set our wares at a very easy price; he may buy us even dagger-cheap. He need never carry us so high as the mount. The pinnacle is high enough: yea, the lowest steeple in the town would serve the turn. Of let him but carry us to the leads and gutters of our own houses; nay, let us but stand in our windows or our doors, if he will give us so much as we can there see, he will tempt us thoroughly; we will accept it and thank him. . . . A matter of a half crown, or ten groats, a pair of shoes, or some such trifle, will bring us on our knees to the Devil."

But there have been those who have said, "My soul for the kingdoms of the world." Alexander, called the Great, said it; the Roman Caesars said it; Napoleon said it. But He who came to win the world by the pathway of suffering taught us the lesson, "What shall it profit a man if he gain the whole world and lose his own soul?" He said, "Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."

Victorious? Yes, but through self-renunciation. Even so, Lord Jesus, make us to be victorious by the mighty power of Thy imparted life.

OUR EDUCATIONAL PROBLEM WITH THE CHILDREN

By E. P. ELLYSON, D. D., *Editor Sunday School Publications*

III. WHAT IS THE CHURCH DOING?

Whether or not it should be does not so largely concern us now, only the facts as they exist are germane to our present consideration, and we have already found the fact to be that the church is at present almost entirely responsible for the religious education of the children. It is evident that the gravity of this situation has not, to any sufficient degree at least, dawned upon the church, and as a consequence the world is the sufferer. There is no phase of the church work that should have more serious consideration.

We are now ready to ask, What is the church doing for the religious education of the children? Something, thank God; but only a little, to our shame. Nearly every church has its Sunday school. But these have been so poorly conducted in the past as to give rise to the saying, "When is a school not a school? When it is a Sunday school." It is indeed very gratifying that in the last few years there has come some awakening and more interest is being manifested and better methods are being employed by many Sunday schools, but yet the work is very inadequate, and meagerly equipped. And statistics show that "there are millions of American children and youth, (over 27,000,000 of them nominally Protestant) unreached by the educational program of the church." "Approximately 66 per cent of the children of the United States are not receiving any regular religious instruction." A few churches are conducting a Vacation Bible School for from three to six weeks' during the summer which is a valuable addition. A few towns have a week-day Bible school, one hour each week during the school year loosely connected with the public school. As to the practicability and success of this we are not sure. But with all that is now being undertaken the church is making but a faint start to meet her responsibility. A few comparisons may be helpful in revealing conditions and awakening greater interest.

First, we may make a comparison as to the amount of time employed. The Sunday school meets but one day each week and the public school for five days. The entire Sunday school session occupies from one hour to one hour and a half. Of this time only about thirty minutes are given to actual class work with the child, or twenty-six hours during the year. The public school continues for thirty-six weeks or one hundred and eighty days each year and the teacher devotes on an average of not less than three hours per day, sometimes five, directly with the child in directed study or recitation. This means that at least 540 hours per year are devoted to secular education against twenty-six to religious education. Also against this twenty-six hours given by the Protestant church for the religious training of their children we have the fact that the Jewish synagogues provide three hundred and thirty-five hours of instruction annually, and the Catholic churches provide two hundred hours annually for religious instruction. To make it yet clearer let us put this comparison in the form of a diagram.

Secular—at least 540 hours

Jewish—335 hours

Catholic—200 hours

Protestant—26 hours

Second, the financial comparison is still more startling. The state pays annually \$93.00 for the secular education of each child while the church pays \$1.04 per year for the religious education of each child. Let us see how this will look in a diagram.

Am't. spent for secular education.

Am't. spent for religious education.

Uncle Buddie's Good Samaritan Chats

Beloved Samaritans:

I left you last week at the close up of the great campmeeting at Cincinnati, Ohio. From there I made a trip across the country to Knightstown, Ind., and there Bro. Harry Carter met me and took me to Stringtown where he has a lovely church and a fine people. We had people from all parts of the country, and a great service. The day following Bro. Carter and his family drove me sixty miles across the country to Winchester. Here Bro. Jess Townson is the pastor, and he and Harry Carter are brothers-in-law, and as fine old boys as can be found on the face of the earth. We had a great crowd at Winchester, and Bro. Jess Townson took me across country some forty miles to Bluffton. Here we had such a crowd that the trustees of the First M. E. church offered us their large church. So we moved over, after we had already opened our services. We had a great service, almost packed the large M. E. church. We have a fine people at Bluffton and have a splendid pastor. From Bluffton we made our way across the country to Huntington; here we had another packed house and a great service. Bro. Rich is our pastor here, and he is doing wonders. From Huntington we made our way across the country to Marion. Here we have a fine pastor, Bro. Belew, and he is doing well. We had folks here to peddle and a great service. From Marion we ran up to the great convention at Upland and had a fine day. Bro. Joseph Owen brought a fine message in the morning and this old soldier came on in the afternoon. We had a most delightful day at Upland. Brother Paul and Brother E. O. Rice are building up a great school at Upland. We met many fine men at the convention, and spent one day most delightfully. From Upland we made our way across the country to Elwood. We had one great night at Elwood. The Nazarene pastor, the Pilgrim Holiness pastor and the Wesleyan Methodist pastor all went in together and put up a large tent and called

Bro. Charles Slater to do the preaching, and Bro. Geo. and Effie Moore to have charge of the music, and they had folks out that night by the hundreds. I just sorter preached at them as they filled the tent and then stood back for almost a block, but we had a great service. A number were at the altar, and some fine cases beautifully saved. After preaching, we got into a car, drove to Muncie and got a good room in a nice hotel, and had a fine night's rest. On Sunday morning at ten o'clock, I preached in our church to a packed house and we had a most beautiful service. After dinner, we made our way across the country to Anderson, and there we had a packed house and a beautiful service. At Muncie we have a fine pastor in the person of Bro. Davis. And at Anderson we have a great old boy, our beloved Brother Alby. And after a fine service, we made our way across the country to Newcastle. Here we have a beautiful church and a fine pastor and people. One reason why the pastor is such a fine man is that his name is Robinson, and of course, it would never do for a man by the name of Robinson to fail. But sorry to say our beloved brother was away on his summer's vacation. But we had a packed house and a fine service.

In every service during the week, in which I preached nine times, many people stood as long as two and one-half hours. After preaching three times on Sunday, I had only about three hours' rest and at 2:17 in the morning I boarded the train for Cincinnati. There I had to lay over from six in the morning until eight, then I boarded the old L. & N. for Jacksonville, Fla., reaching there Tuesday morning at 11:15. I laid over there until 9:15 at night and then boarded the East Coast Fla. line for Ft. Lauderdale. The trip through this country is always beautiful. We reached Ft. Lauderdale on Wednesday at 11:16 and had a fine, lovely time there.

In love,
UNCLE BUDDIE.

The long line represents the amount spent for secular education and the short one the amount spent by Protestants for religious education.

Third, go with me to one of the public school buildings. Note first its outside appearance. Now come within and observe the well lighted rooms, the desks, the blackboards, the maps, the charts, the blocks, the library and laboratory. Now we will go to the church. It has been built with no thought of the Sunday school. Preaching and the revival, but no educational work was thought of. There are no suitable rooms for the different classes and little, if any equipment.

Fourth, we may compare the methods. In the secular schools we have trained officers and teachers with the best known forms of organization and methods of administration. In the Sunday school there is too often great neglect of preparation both for administration and teaching with no carefulness as to organization.

This four-fold comparison is not at all favorable to the Sunday school and to Protestant religious education, and it would be most alarming were it not for the fact that there has come some awakening to these interests within the last few years. It is quite alarming even as it is. We are not speaking disrespectfully of Jews or Catholics, but we believe they are wrong and that Protestantism is the truth and should be defended and propagated. But the present outlook as thus revealed in the work with children is anything but flattering for Protestantism. Catholicism depends largely upon its work with children and builds a strong and loyal organization. Protestantism gives a liberal general education and neglects the religious training of the children and makes liberalists, rationalists and infidels; they are not Catholics, neither are they true Protestants. It is high time we were awaking from our slumber. We must save the children if we save the state and the church.

A liberalist recently said he was allowing his children to grow up unprejudiced as to their religious beliefs, giving them the chance to form

their own opinions on this important subject. He said he felt that this was their right. Poor, foolish man. Does he suppose his children can grow up without discovering and being influenced by his religious beliefs, and by that of others. We can no more escape responsibility for the religious training of children than could Pilate shift responsibility for his decision relative to the crucifixion of Jesus. If religion is an important subject why should children not be instructed in this as well as other things? It would seem to us that the subject of greatest importance should have the most care. Protestantism shirks this responsibility and neglects this work at her peril.

In this comparison we have used Protestantism as a whole. What do you think would be the result if we were to single out the Church of the Nazarene? It is evident the case would then be made worse. A few of our churches are awakening but as a whole we are several years behind most of the other churches in this work. Sometimes a fear of aping after what we have called "worldly churches" has kept us from launching out and employing some of the better methods. Little place has been given this department in any of the District or General Assemblies. But the memorials coming up from many of the Districts to the last General Assembly show that there is much awakening and the response to the memorials by the General Assembly is bringing this department into its own. There is a deep and peculiar responsibility resting upon us along with those who stand for the "fundamentals" as against the "liberal" tendencies of our times. We must forge ahead with all our might in the interest of the "old paths," the orthodox gospel.

Moderation is enjoyment; temperance is the true delight; self-control is real power. Nothing is done by violence, overreaching, exaggeration; everything that is worth accomplishing can be accomplished by moderation of desire and by moderation of action.

—JOSEPH PARKER.

LATE INTERESTING NEWS AND NOTES REV. C. E. CORNELL

The Republican national convention at Cleveland nominated President Coolidge for the presidency by an overwhelming vote. There was only one ballot and he received 1,065 votes. Senator La Follette of Wisconsin received thirty-four and Senator Johnson of California, ten.

The Republican party platform stands for law enforcement. "We must have respect for law. We must have observance of law. We must have enforcement of law. The very existence of the government depends upon this. The substitution of private will for public law is only another name for oppression, disorder, anarchy and the mob rule. Every government depends upon the loyalty and respect of its citizens. Violations of the law weaken and threaten the government itself. No honest government can condone such actions on the part of its citizens."

Bishop Homer Clyde Stuntz, a leading Bishop of the Methodist Episcopal Church, died at Omaha, Neb., June 3, 1924. He was a good American, a good Methodist and a great missionary. Bishop Titus Lowe said of him: "Homer C. Stuntz has never had a superior on the Methodist platform in the marshalling of facts and the dramatic presentation of the same. He was sympathetic and human, magnetic and powerful, at the same time possessing a rich and racy humor which was a joy to all his audiences."

The Methodist General Conference through the Episcopal Address gave forth some strong, sound doctrine. Note this on personal experience: "And as to personal salvation we as firmly believe as ever in the necessity of repentance for sin, in justification by faith, in regeneration by the Holy Spirit, in the sanctification of the believing heart, and in the witness of the Spirit to these miracles of grace wrought in the human soul."

The Honorable Josephus Daniels, Ex-Secretary of the Navy, was one of the speakers at the Commencement of Asbury College, Wilmore, Ky. Dr. Morrison says of him: "His message gripped the people. He is a man of vision, of broad sympathy, of faith in God and of deep concern for the peace of the world, the welfare and happiness of humanity everywhere. His message was timely and well received. We have had no one among us at Asbury College who has made a profounder impression and would be more heartily welcomed by students and faculty than Mr. Daniels."

Rev. A. G. Crockett who has made such a notable success of the Church of the Nazarene at Denver, Colo., has received and accepted a call to the great new church at Long Beach, Calif. Rev. J. I. Hill of that church having been elected District Superintendent to succeed Rev. J. E. Bates, Missionary Superintendent to China and Japan. We sincerely hope that Crockett may have a greater time at Long Beach than he did at Denver. If he does, it will be going some.

John D. Rockefeller, Jr., has recently given \$1,000,000 for the Rheims Cathedral to reconstruct the roof, repair the fountains and park, etc. This Cathedral is called the "Crowning glory of Christianity." The gift is highly appreciated by the French nation.

The Presbyterians are to raise \$15,000,000 as the foundation of a clergy pension fund. This fund is to care for the old and worn out ministers and will furnish a liberal living-sum for those who have reached the age of 65 years. The Church of the Nazarene should begin soon to establish such a fund, that her old, faithful ministers may have something to keep soul and body together in their declining years. My Nazarene preacher friend think on this.

Germany produced more new books in 1922 than any other nation according to Swiss statisticians. Germany is credited with 35,800 new editions, Great Britain 10,600, France 9,400 and the United States 8,600.

Swimming is considered a very healthful exercise. But there are some sane and important rules that ought to be followed. Don't swim immediately after eating—wait about two hours. Don't swim while overheated; you may get cramps. Stop swimming before you are completely exhausted. If you are going to dive be sure that the water is deep enough, or you might dive into a concrete bottom and injure your skull. Keep away from the swimming pool if you are sick. Communicable diseases are frequently spread in swimming pools like typhoid fever, colds, pink eye, and skin, ear and throat affections. Insist upon having a clean

bathing suit and towel. Don't stay in the water too long. Learn how to revive a drowning person.

F. W. Woolworth's widow, Mrs. Jessie C. Woolworth died recently at her home at Glen Cove, New York. She was 60 years old. Though she made no will she left an estate valued at \$57,000,000. The Woolworth building, the highest office building in the world, was sold before her death. What good this woman might have done with her money if she had only had the disposition and vision.

The Ford plant at Detroit recently turned out its 10,000,000th car. The last million were made in just 132 working days. Ford proposes to grow his own rubber and has bought 1000 acres in Florida for which it is said he paid \$1,000,000.

Women—some of them—have an inventive genius. The patent office announces that over 5000 patents have been issued to women in this country. Their inventions are all the way from hair pins to war bombs.

Women are quite generally employed. Nearly 9,000,000 women work for pay. There are 1,000,000 women in the professional class, 21,800 in the public service, 1,500,000 in clerical occupations, 2,000,000 in manufacturing pursuits, 2,200,000 in domestic service, 1,000,000 in farming occupations, 5,300 bankers and brokers and 1,400 insurance agents and real estate sellers.

The latest invention is to send moving pictures by radio. Soon it will be so that anyone can remain at home and watch a presidential inauguration or some other important event. Startling as this may seem, the transmission of photographs and writings by wireless is an accomplished fact. Pictures of all kinds are being sent over short distances. Not long ago a photograph was broadcast from Washington to Philadelphia, a distance of 135 miles, and reproduced there in three minutes. How wonderful is our age and how wonderful its inventive genius!

When a nation forgets God, desecrates the Sabbath, violates all laws with impunity, forsakes the Bible and the church, is insanely set toward amusements, and will not hear the prophetic warning; that nation is on the toboggan slide to certain destruction. Let our beloved America beware.

The Christian religion furnishes the most superlative satisfaction, the fulness of joy, the inspiration of holy living, the most intense desire to help others and a bright hope of immortality. It was made for men and women and will fit any character who is willing to forsake all sin. There is nothing so delightful and grand in the whole universe of God. Try it.

The late William A. Pinkerton, internationally known as a noted detective, left his two daughters an estate valued at \$2,000,000 according to papers filed in the Chicago probate court.

Scofflaws are those who violate the Eighteenth Amendment. Nearly 67,000 of these were fined for violating the prohibition laws during 1923. They paid fines of \$5,100,000, so reports Prohibition Commissioner Haynes.

MISSOURI DISTRICT

God has blessed in a wonderful way since my last report to the HERALD. The meeting at St. Louis with the Edwards Evangelistic Party was blessed by about forty professions (genuine praying through). Brother J. W. Roach at Flower Memorial church has had a wonderful meeting at his church, himself doing the preaching and the Lowman's in charge of the singing. About sixty prayed through and a nice class was added to the church. Bro. Seals with the Childers have had a wonderful meeting at Webb City. A number of professions and the church revived generally. Bro. Seals was called as pastor for the remainder of the Assembly year. Bro. Dodson has just closed a meeting at Monette, with a number in the fountain. Brother A. L. Roach and T. W. Barnett had a wonderful campaign at Pyle and are beginning at Greenville for another battle and expecting victory there.

The meeting at Lodi was a great success, thirteen praying through to definite victory and fourteen were added to the church. God is wonderfully blessing the people at Piedmont. Our little church at Townley which was organized last year with sixteen members is having great services and has one of the best Sunday schools in the district. They have a good attendance all the time and have reached 186, and considering that this is just a country church, this is remarkable. At their Children's Day exercise they raised a nice little sum for the second budget. Brother Smith is planning to begin

a meeting at Sikeston July 11th, pray that this may be a great revival and we hope to secure a strong organization from this meeting. Rev. John Duncan, pastor at Bell City, is now in a revival with Rev. Miss Walker and Miss Wilkerson, with Miss Nellie Hill as singer.

The Edwards's Evangelistic Party are on a vacation at this time, but will be in the battle again soon. Anyone reading this who needs a revival in their community, I will do the very best I can to furnish the necessary workers. We are trusting God for greater things yet before the Assembly. Let's pray and work as never before and expect victory.

I am glad to tell you that God is giving me victory in my soul and I am looking ahead for greater things. Pray that I may be at my best for Him.

E. C. DEES, Dist. Supt.

NORTH PACIFIC DISTRICT

Since the District Assembly things have been shaping up for aggressive campaign work during the summer months. God gave us a good day at Salem, June 22nd with good congregations and several seekers at night. The new pastor at Salem, Rev. C. H. Hopkins, will be on the field the first of July. The first of the week we went to Eugene, Oregon, prospecting for a tent meeting to be put on in that city soon. Then on to Cottage Grove where Rev. Aaron Wells, Rev. and Mrs. T. P. Bissell and Miss May Bonat are in a tent meeting, having good success. There were more than sixty-five present Monday night, three seekers at the altar and the blessing of the Lord on the service. At Millington out from Marshfield, Rev. J. E. Hutcheson and Mrs. H. C. Douglas are engaged in a tent campaign. Both of these cities are new places for our church.

The Nazarene campmeeting is in progress in Everett, Wash., with Rev. A. O. Henricks as evangelist. I was privileged to spend a short time with them. God is making this camp a great blessing to the north end of the District. Am now opening a tent campaign at Globe, Ore., on the Columbia with good prospects for our church in this new territory. Much land ahead, but we are pressing on.

E. J. LORD, District Superintendent.

PASADENA COLLEGE

Pasadena, California.

May the 28th marked the closing of another school year for Pasadena College, formerly known as Pasadena University. The total enrollment for the year was 495 with a list of graduates numbering over one hundred representing the various departments as follows:

College of Divinity 4, College of Liberal Arts 29, Bible College 6, Academy 26, Eighth Grade 29, Certificates in Education 10, Certificates in Expression 3, Certificates in Music 3, Certificates in Nursing 10.

The Commencement address was given by Prof. Paul R. Helsel of the Free Methodist Seminary and our hearts were stirred as he addressed the large audience gathered in the First Church of the Nazarene.

The year has been one of blessing and victory. Harmony and unity have prevailed and practically all of the members of the Faculty are remaining for the coming year.

From among the graduates of this year some are going out as missionaries, others as preachers while some will pursue the teaching profession, but all to live a Christian life.

The names of those receiving degrees are as follows:

College of Divinity: Henry Head Talbot, Takeshi Ban, James Henry Walsh, William Aaron Mine-singer.

College of Liberal Arts: Eula Vivian Ward, Phoebe A. Sanders, Shigeru G. Nagata, Carl I. Irwin, Bethyl Sylvia Levi, Stella Avis Thomas, Myra M. Vernon, Clara Sylvester Porterfield, Frank A. Neufeld, Alice Theo Floyd, Noble L. Ketchum, Emma Whittington, Mabel Jeanne Bruce, Mava Averill, Lulu V. Prince, Fay H. Prince, William Fred Floyd, Henry Head Talbot, Clifford V. Oje Leo T. Borbe, Bessie V. Richardson, John Samuel Adam Gunn, Bessie Elene Graham, Shigeki Doi, Osamu Saiki, Takeshi Ban, Mary Lester, Hilda R. Standing, W. Faith Levi.

The enrollment for the College of Liberal Arts exceeded that of any previous year the total being 147.

The outlook for the coming year is encouraging. Students from more than fifteen different Colleges plan to come to Pasadena College for the coming year. The new catalogs are ready for distribution. Beginning with the month of September the school will publish a monthly paper in the interests of Pasadena College and all former students and friends of the school are requested to send in their names and addresses if they desire a copy of the paper. Pray for Pasadena College.

C. B. WIDMEYER, President.

TENT CAMPAIGN OF CHICAGO CENTRAL DISTRICT

We are now closing the first month of our aggressive summer campaign on the Chicago Central District. We have had souls in all of our meetings. We have preached the Gospel to many thousands of people, scattered holiness literature, and brought the message to many cities that have never heard it in its fulness. We have had everything that goes along with aggressive gospel work in its pioneer stages, from a small country place up to large and important cities, and have had hard pulls. We have had as high as fifty at the altar at one service. We have had tents to blow down, and have had tents to blow to pieces. We have had workers leave us, tents have been in the wrong location and have had to be moved. In other words all the perplexities and details that go along with the work, we have had in our work, but in spite of it all God has been giving us souls. At this present writing and during the month of July we have on a meeting at Eldorado, Ill., with Evangelist H. T. Hieronimus in charge. Rev. M. F. Grose is in a good meeting at Lawrenceville, Ill. Rev. C. P. Ellis and L. J. Rice are holding forth at Granite City, Ill., in a second campaign. Rev. J. L. Cox is holding a meeting at Clinton, Ill., under a tent. Evangelist W. R. Gilley is assisting pastor I. G. Young at Murphysboro, Ill. Evangelist W. O. Nease is assisting Rev. Jesse Brown in our new place at Joliet, Ill. Evangelists Theo. and Minnie Ludwig are putting on a campaign, with the assistance of our Chicago pastors and people, in North Chicago, where we hope to get a good church. Rev. Ralph Bauerle has a good campaign under way with prospects of a good organization at Elgin, Ill. We have a fine opening for a new church and for a campaign at Edgerton, Wisconsin. Rev. James Miller, is putting on a Home Missionary campaign under a tent at Rock Island, Ill. Rev. Oscar Hudson and Prof. Lowman are now in the midst of a good meeting at Milwaukee, Wis. Rev. B. T. Flanery and P. A. Dean have lately organized a good church at St. Croix Falls, Wis. Rev. J. Y. Jones organized last Sunday at Pontiac with a fine following. Just a few days ago I organized a good church at West Frankfort, Ill. Rev. R. L. Morgan is closing a good campaign at Pana, Ill., where we are building a tabernacle and organizing a good church. Rev. L. G. Milby recently closed a good meeting at Morora, Ill. Evangelist W. O. Nease closed a good meeting at Peoria with a number of souls. We are having campaigns also at Harvey and Eau Claire, and shall soon start at Benton and Herrell, Ill. The most encouraging thing of it all is that in all these places God is giving us souls. We mean to press the battle for God and a lost world.

E. O. CLEMENT, District Superintendent.

REVIVAL AND CHURCH NEWS

"THE FLOWER MEMORIAL CHURCH ST. LOUIS, MO., is glad to report a good revival with sixty souls praying through to victory in the old-fashioned way. The pastor, Rev. J. W. Roach was assisted by Prof. J. Warren Lowman and wife of Chicago, as singers and workers. Rev. Roach is not only a pastor, but his stirring messages during the revival campaign also showed his ability as an evangelist. The revival began Sunday, June 8. After a song by the Lowmans the pastor gave a short message, the saints gathered for prayer and the glory began to fall. The saints were blessed and sinners were stirred, and by the night service conviction had seized them and when the altar call was given several came forward and gave their hearts to God. There are no dry services when the Lowmans have charge of the singing. It has been said that 'he sings you up to the gates ajar and down to a place of prayer,' which is true. We have received several into the church and quite a few are expecting to join later."—J. B. Ramsey, reporter.

"POTEAU, OKLA., CHURCH just closed the greatest revival in its history. Mrs. Agnes Diffie of Durant and Mrs. Eupha D. Beasley of Hugo, evangelists. The church gave them a unanimous call for another meeting. Church is in good spiritual condition."—S. B. Damron, pastor.

AT FLINT, MICH., the work of Pastor C. L. Bradley is being blessed of God, though handicapped because of the smallness of their place of worship. Reporter J. B. Wordsworth says: "Truly we do thank God that Bro. Bradley has been called again as pastor for the ensuing year, because we need some one who can direct, organize and build up a good, loyal band of people who will work and pray to-

gether for a new church. Many people are turning to us and souls are being saved and sanctified at our altars, yet because our place of worship is so small it would be almost folly to put on special campaigns. Pray that God will help us to build."

EVANGELIST THEO. ELSNER has recently been engaged in a meeting at Endicott, N. Y., with Rev. Henry F. Bailey, pastor of the Reformed Methodist church. A spirit of harmony and co-operation was characteristic of the meetings. An all day service was held Friday, June 27th in connection with the Broome Co. Holiness Association. During the meeting which closed June 28th there were between ninety and one hundred seekers for justification and sanctification, and nearly all found victory. Bro. Bailey terminates his pastorate in September to become Dean of the Greensboro Bible and Literary School at Greensboro, N. C.

MRS. CLARA ANGELIN, KERENS, TEX., writes, "I am in the sanitarium at Corsicana. Seven weeks ago I fell and broke one of my limbs and last Friday fell and broke it again. I fully realize that most of my past life has been a failure, but I am saved now and am seeking sanctification. Please pray for me that I may understand the things of God and live in His love."

PASTOR F. L. McDONALD, KOKOMO, IND., says, "We are coming on line here. Took in nine good members last Sunday. Had one saved this week. We have a fine Young People's Society."

PASTOR J. L. BASHORE, AUBURN, IND., says, "We begin a tent meeting July 1 to run until the twentieth with the Werkhauser Evangelistic Party of Chicago. We are expecting God to give us an old-fashioned revival. We ask the prayers of the HERALD family for this meeting."

"GRAND ISLAND, NEB., closed a four weeks' meeting, perhaps one of the most successful meetings ever held in the Grand Island church, on June 29. The engaged workers were Rev. R. R. Still of Sioux City, Ia., a very successful evangelist, and Mrs. Esther Williamson of University Park, Ia., song leader. There is no better song leader in our movement than Sister Williamson. The last week of the meeting, we were blessed with the presence and ministry of our much loved friend Charles H. Stalker. It is hardly necessary for me to say that no person or church can ever be the same after hearing that mighty man of God. The Sunday services were indescribable, nearly the whole church was at the altar, with others that had never been at the altar before. The night service closed with a pentecostal swing. To God be all the glory!—F. K. Smith, pastor.

EVANGELIST ROY L. HOLLENBACK writing from Bluffton, Ind., says: "On June 13th, in co-operation

with the Winchester church and its pastor, Brother Towns, we opened a tent meeting at Portland, Indiana. The meeting was supposed to continue about three weeks; but after we had run for eleven days a severe storm tore the tent into shreds, forcing an abrupt closing. The crowds were quite good when the weather was permissible, and the interest was increasing and conviction was seizing upon the people; but we were unable to secure a tent immediately, and had to stop. Brother Morris M. Himler, knowing that our meeting was thus hindered, seized upon the opportunity to put on a four days' convention in his church at Bluffton, which we are now bringing to a close. It has been a very profitable time of blessing to the church, we believe. The services have been splendid. Mrs. Hollenback was with me in the Portland meeting, and rendered most efficient assistance in the music and special singing. From here we go to Economy, Indiana, for a seventeen days' tent meeting. Praise the Lord for His wonderful dealings and for His abiding presence!"

EVANGELISTS THEO. AND MINNIE LUDWIG report as follows: "We closed a very good meeting in the Mission at Chadron, Neb., superintended by Mrs. Maude Farnsworth. A goodly number of souls found their way to the altar and prayed through to victory. This is a very needy place for a definite holiness church, as the people of the little city are starving for the Bread of Life. Bro. Chambers, the newly elected District Superintendent of Nebraska was with us over the last Sunday and organized a Church of the Nazarene with seventeen good members. If the resolute few will walk with God and keep the blessing on their souls, God will give us a good church in this needy field of northwest Nebraska. We go next to Chicago in a Home Mission campaign for a new church on the north side. We covet the prayers of the saints for this needy field in that large city where we should have fifty live Churches of the Nazarene."

THE BLUFFTON, IND., church enjoyed a great service on June 11th with Bud Robinson as preacher. Bro. Morris M. Himler, pastor, says, "We placed about one hundred chairs in different parts of the church, the aisles were all filled and several hundred people were on the outside trying to get a glimpse of 'Uncle Buddie.' The M. E. church people saw our condition and came to our rescue, offering us their large church building which we were glad to get. The large crowd filled that building also. During the last six months we have taken twenty new members into the church, all adults. We are thanking God for the new faces we see in our service nearly every Sunday. Pray for us."

"OUR MEETING AT LODI, Mo., was one of victory, thirteen praying through to definite victory either for pardon or purity, and we took into the church a class of fourteen good members. Rev. F. W. Barnett, the evangelist, did some fine preaching and God gave the victory. From Lodi we came to Kyles and have been here for two weeks. More than twenty have found the Lord for pardon or holiness and two out of that number have a definite call to preach. We organized a holiness band of seventeen and expect to organize a church in the near future. Pray for us."—A. L. Roach.

"BELLFLOWER, CAL., MISSION starts off well. Since our last report we have moved back to Bellflower, a fast growing little town on the Santa Ana Pacific Electric car line, fifteen miles from Los Angeles, with a population of 8500. For four years we have been looking forward to a time when we might have a place in which to preach holiness in this town. We have built us a little home and opened our doors for cottage prayermeetings which the Lord owned and blessed. We now have a mission hall and started our Sunday school with fifteen present the first Sunday. The next Sunday the attendance more than doubled. There are no Nazarenes here except wife and myself. When you are in reach of this needy field, run over and give us a lift."—John D. Cart.

PASTOR ELMER D. RUSSELL, KANSAS CITY, KANSAS, says: "We have just closed two very fine revivals, one with the Quindaro Blvd. Church of the Nazarene and the other the Rosedale church, about thirty-five persons reclaimed, saved or sanctified in the Quindaro Blvd. church and several received

into the membership of the church. The first week of this meeting we had the Hymes Family Orchestra, of Ottawa, Kansas, with us and they are very fine. About ten persons prayed through in the Rosedale meeting which closed last Sunday night and two were received in the church. Ray Davis of Bethany-Peniel College at Bethany, Okla., and Kendall White of Central Nazarene College, Hamlin, Texas, were our evangelists. Both of them are very consecrated and devoted young men, full of life, vision and the Holy Spirit and they soon convinced the congregation that they believed what they were preaching and singing. Both of them are splendid preachers and Brother White is a very fine song leader. The work in both of these churches of which I am pastor until the Assembly meets is moving along very encouragingly. The people have a mind to work and will not give place to discouragement."

EVANGELISTS D. C. W. TETRICK and wife writing from Magna, Kas., say: "We closed a revival meeting at this place last night. The Lord led us to this oil field town. There was not a Christian in the town, but last night six persons testified to a definite experience of conversion and every man, woman and child in the house gave their hand for prayer. We were never treated better in our lives and they gave us a hearty invitation to come back. I will be seventy years old next birthday, but we still feel the fire burning in our hearts. We have been in the holiness movement thirty-seven years and still love the thick of the fight. If we could call back thirty years, how we would belt these oil fields. Pray for us. We love all of our people."

FROM NASHVILLE, TENN., Bro. J. T. Williams reports a revival just closed at a mission at 20th and Joe Johnson Sts., with eighteen souls born into the kingdom and a number sanctified. A tent meeting is now in progress at Main and McFerrin for which special prayer is asked.

PASTOR R. C. GUNSTREAM, ROSWELL, NEW MEXICO, who has been at that place about three months is rejoicing in the revival of the work at that place. He says: "Praise God from whom all blessings flow. We just closed our meeting, June 22nd, which resulted in the salvation of fifteen souls. We had with us Rev. L. L. Gaines who is out and out for God and preaches the old-fashioned gospel. While there were many things to combat, God was with us in blessing and power. When we came here to take the work we had no place of worship, no parsonage, and but seven members. We now have a nice place of worship, good living quarters and a membership of fourteen with more to come in later. We feel that the good Lord is smiling upon us. Our people are encouraged and we are marching on for Jesus. We are going to have the state camp here the last part of August. Pray for us."

PASTOR E. R. SMOOK OF OTTAWA, KAS., announces the arrival of a 9½ lb. baby girl at the parsonage

Have You Ever Read the Book?

FISHING AND HUNTING

By Evangelist W. W. Loveless.

A most interesting and unique book based on Jeremiah 16:16 and Mark 1:17. Nothing like it. One man gave the author \$5.00 for a copy saying that the first chapter was worth that to him. If not pleased with the book after reading money will be cheerfully refunded.

Cloth bound. Postpaid \$1.00.

Send all orders to

W. W. Loveless, London, Ohio.

"JOCKO-HOMO"

The Heaven-Bound King of the Zoo.

Humor, satire and logic are used very effectively in this booklet to disprove and confuse the hypothetical and unscriptural statements of evolutionists. Written in simple language so that you don't have to be a scholar to understand it. It will amuse you and furnish hundreds of unanswerable arguments with which to defend the Genesis account of creation. Get the book. 32 pages. Only 15c, prepaid.

NAZARENE PUBLISHING HOUSE
2109 Troost Ave., Kansas City, Mo.

"SECOND BLESSING" RECORDS ONLY \$1.00 EACH.

See Herald of Holiness of July 2 for full list.

34 sheet music songs \$3.00 including two 50c songs.

E. Arthur Lewis, 341 W. Marquette Road, Chicago, Ill.

CHORUS CHOIR CAROLS

In response to many urgent requests we have issued "CHORUS CHOIR CAROLS." A booklet of 32 pages of stirring New Gospel chorus numbers (Not Anthems). The range is easy and medium. Attractive covers. PER COPY 25c. PER DOZEN \$2.40. FIFTY COPIES \$9.00, POSTPAID. READY JULY 1.

RUNYAN'S SPECIAL NUMBERS

Numbers one and two. These books found in Sunburst covers contain only new Special Songs. Each 40c THE COPY, POSTPAID.

RUNYAN'S MUSIC FOR MEN

Book of attractive Male Quartets, all new. PRICE, 40c THE COPY.

LILLENAS PUBLISHING CO.
27 N. BRADLEY ST.
INDIANAPOLIS, IND.

on July 7th. She has been named Virginia Fern. Mother and baby doing well.

EVANGELIST J. H. CRAWFORD recently spent five days with the little band of Nazarenes at Tularosa, N. Mexico, and reports some blessed services with the saints there. He states that there are opportunities for our work in the nearby towns of Alamogordo and Cloudcroft and as the church at Tularosa, N. Mexico, is in need of a pastor a good opportunity is afforded the right man in this field. Bro. Crawford is now in Liberal, Kan., and expects a great meeting.

Rev. Wm. Fibbs who for a number of years has been one of the pastors on the Kentucky District was united in marriage recently to Mrs. Maude Laney of Covington, Ky., Rev. Clyde E. Green officiating.

"PARRISH, ALA., had a very successful meeting with Rev. C. J. Frost. Some prayed through to victory, the saints rejoiced while God blessed. In many ways it was one of the best meetings in the history of the church there. The preaching was the old-fashioned type of holiness. Brother Frost wins for God as he goes. At Oakman, Ala., we have just closed the best revival ever had there. Evangelist Rev. C. E. Toney and wife did real Bible preaching and it stirred the people, opened their eyes and many came to the altar; thirty-eight prayed through to pardon or purity. Miss Ruth Lanier was choir leader, her singing was great and caused many to be interested. The good that this band of workers has done here will tell in eternity."—L. M. Blackburn, pastor.

EVANGELIST HARRY B. BURKS writing from Lick Fork, W. Va., says: "We opened fire on the hosts of the enemy here on June 17th and had victory from the start. The people told us there had been no revival there for years and that we would be run out of town, but God gave us the victory. At the first altar call nineteen responded and all were gloriously saved. There were forty-two saved during the meeting and a class organized of twenty-three members, and a man gave a beautiful lot on which to build a good church where holiness can be preached. Five Italians who were formerly Catholics were converted and all came into the church. We enjoy working with Evangelist J. H. Cobb and wife and are expecting good things ahead. We give God all the glory."

The subscriptions continue to come from our workers. The Circulation Manager's note this week says, "Just received forty-six subscriptions from Rev. C. E. Roberts; twelve from Rev. E. W. Kiemel, just closing a meeting at Belleville, Kan.; five from Dist. Supt. Hooker of Alabama; six from Orville L. Maish, Selma, Ind."

WE WERE GLAD TO GREET REV. E. E. MARTIN AND WIFE at the Publishing House one day last week. Brother Martin who has been pastor on the Idaho-Oregon District was on his way to take a pastorate at Lowell, Mass.

EVANGELIST FRANK DANIEL writes: "We are in the midst of our meeting here in Texarkana, Texas, outlook is encouraging, Rev. C. C. Cluck, pastor, Johnnie Douglas, singer."

FROM BETHEL MISSION, NEW ALBANY, IND., Bro. J. D. James says: "Just closed a meeting with Rev. John T. Hatfield of Los Angeles, Cal. We did not keep a strict account, but something like fifty or sixty prayed through to victory, not sung through, thank the Lord. Pray for our work."

THE CHURCH AT HUTCHINSON, KAN., has just closed their first Vacation Bible School. The reports show this was a great success. The school was larger than anticipated and two extra teachers had to be secured. The enrollment was eighty-five with an average attendance of seventy. The school continued for three weeks, five days each week, beginning at 8:30 and closing at 11:30 a. m. The first twenty minutes were given to devotion, the pastor giving a short talk. Each department made a scrap book with wall paper covers, the pictures used illustrating their lessons. The Beginners used a number of short Bible stories, the Primaries the life of Joseph and the Juniors the life of Christ. Also the Primaries studied a child's catechism, and

facts about the Bible, committed to memory the books of the New Testament, the 23rd Psalm, the Beatitudes, and a number of memory verses. The Juniors also used the Bible atlas, made maps of Palestine, traced the life of Christ on the map, etc. Singing and learning new songs was also a part of the daily program. Mrs. Elizabeth Hodges, who was the Superintendent, in summing up the results says, "Quite a number of children who attend no Sunday school came and we are in hopes all will join our Sunday school. A number of parents were out to the closing program that never have been to our church before, and now we feel we have an avenue to their homes. All the children seemed to enjoy the school and worked hard on their lessons. A great deal was accomplished and we feel that the church will realize a benefit in the future."

(We would like to hear from other schools that have been held this summer.—S. S. Editor.)

"THE COUNCIL BLUFFS, IA., Church of the Nazarene and the Omaha Church of the Nazarene held a joint picnic the Fourth of July at Fairmont Park, Council Bluffs. About two hundred were present. Many games were played. Religious-patriotic addresses were made by the Rev. C. E. Ryder and Rev. Elizabeth Mead; both were born under English rule; Brother Ryder in England and Sister Mead in Canada. Both speakers really thrilled their hearers with their enthusiastic patriotism and fine speeches. Rev. Snook a returned missionary addressed the people for a few minutes. Bro. Kissell and Brother Gladman spoke for a few minutes in behalf of the Sunday schools represented. Miss Stella Shannon led the singing while Charles Ward, a young boy assisted with the cornet. Truly a wonderfully pleasant time was had. The eats were all home-cooked and everybody did justice at the table."—Dr. Ward.

SONG EVANGELISTS KENNETH AND EUNICE WELLS of Indianapolis have sent us a nice little card which says, "We thought you would like to know that Irma Jean arrived on July 2nd, weighing eight pounds."

MISS E. NAOMI RUTH, daughter of our beloved brother, Evangelist C. W. Ruth, for ten years a missionary in Java was married on June third to Prof. Wm. G. Shellabar of the Oriental Language department of Drew Seminary. Prof. Shellabar has also served on the mission field and the couple hope to return for further service there. The HERALD OF HOLINESS wishes them the highest happiness and usefulness.

REQUESTS FOR PRAYER

REQUESTS FOR PRAYER have been received as follows: Edith Logan of Murry, Ky., for healing; a friend in Philadelphia requests prayer for a Christian woman there who seems to be losing her mind through physical ailments; a reader requests prayer for the healing of her grandmother, who is very sick; Mrs. J. W. Tucker of Oklahoma City requests prayer for the reclamation of her husband and for the salvation of her children; Mrs. B. V. H. asks prayer that her husband may be reclaimed; a sister in Iowa asks prayer that her brother may be saved and that she may be healed of an affliction of many years.

"Pray that my eyes may be cured of the trouble so long affecting them, which the specialists can not seem to help."—M. L. G., Wash.

A sister at Avoca, Texas, requests prayer for the new church there and for herself that she may be healed.

A sister from Alabama desires prayer for the salvation and healing of her daughter, also the salvation of three other children, and for the healing of a friend.

"Please pray that my husband may come back to me and our little 15 year old daughter. He left us last November without any apparent reason."—A reader, Mo.

TELEGRAMS

HUTCHINSON, KAN.

Dr. London on the field. Great educational rally. Executive Board of B. B. C. just met with Dr. London and planned forward movement. All delighted with Business Manager's report and plan for lifting debt. Over the top we go. Let all the people of Kansas and Nebraska districts say "Amen."—F. H. Bugh, Chairman Board.

MILWAUKEE, WIS.

Great revival is upon us in the beer city, Milwaukee. Tent overflowing. Altars crowded. Many praying through into shouting victory. Plan to organize church.—The Lowmans and Oscar Hudson.

LANSING, MICH.

The meeting here with R. V. Starr going well. After splendid missionary address by Eckel Sunday afternoon we quickly raised one thousand and fifty dollars for missions.—John Matthews.

RICHMOND, VA.

In a great revival here. Geo. B. Kulp, Battle Creek, Mich., evangelist. Using school auditorium which seats over 500 people. Large crowds coming, thirty-six prayed through thus far. Meeting to continue another week. Pray for us.—Alfred L. Ford, pastor.

HOLINESS!

Are you rooted and grounded in the doctrine of Entire Sanctification? Do you understand the why and when and how of this experience which was stressed as essential by Wesley, Fletcher, our own Dr. Breese and other saints? If not any one of these books will help you.

If you are thoroughly indoctrinated yourself, what are you doing to "give the gospel to others in the same measure as you have received it?" Are you seeking to lead others into this blessed experience? One of these booklets supplemented by your personal testimony may lead a hungry believer into the experience of perfect love.

10c each; \$1.00 a dozen.
(We pay the postage)

ENTIRE SANCTIFICATION

By C. B. Jenikian. Contains several Bible readings on holiness. Remarkably clear, concise and convincing. About 50,000 copies already sold. 32 pages10

STANDING GRACE

Romans and Sanctification. By A. M. Hills, D. D. A most excellent treatise on the Book of Romans.10

THE SANCTIFIED HEART

By E. M. Isaac. What is it? How to obtain it. 31 pages10

THE FALSE GUIDE

or, A Pastor's Influence. By T. E. Verner. It pictures the sure and awful results of rejecting or opposing holiness. 32 pages10

HOW TO KEEP SANCTIFIED.

By Rev. J. O. McClurkin. Sound, practical, wholesome advice to all sanctified people. Anyone following the suggestions given in this booklet will never backslide and lose the blessing.10

15c each; \$1.50 a dozen.
(We pay the postage)

THE SECOND WORK OF GRACE

By C. W. Ruth. This is your opportunity to reach your unsanctified friends with something sane, scriptural, logical and convincing; yet at the same time, inexpensive. 28 pages.15

SANCTIFY THEM

By E. F. Walker, D. D. This writer's matchless presentation of the great theme of sanctification has blessed untold numbers all over our land. 90 pages. 15

PROBLEMS OF THE SANCTIFIED

One of the most practical and helpful books in print. The author has a way of analyzing the temptations and problems of the sanctified soul and of showing the way to continued victory.15

20c each; \$2.00 a dozen.
(We pay the postage)

SANCTIFICATION

By Adam Clarke. It will give the sanctified a clearer understanding of the subject and will furnish light to inquirers. 62 pages20

THE WAY OF HOLINESS

By Mrs. Phoebe Palmer. It is a practical, helpful book and will aid you to find and keep a vital connection with God. 61 pages.20

PLAIN ACCOUNT OF CHRISTIAN PERFECTION.

By John Wesley. Just what the title indicates. Good for inquirers. 62 pages.20

35c each; \$3.50 a dozen.
(We pay the postage)

WESLEY'S SERMONS

By John Wesley. Ten select sermons on holiness and kindred themes. 150 pages.35

A "CLOUD OF WITNESSES"

By L. M. Campbell. A series of Bible readings on the subject of holiness by well known authors. An excellent book for those who are seeking the way of holiness. 128 pages.35

NAZARENE PUBLISHING HOUSE
2109 Troost Ave., Kansas City, Mo.

ANNOUNCEMENTS

Mrs. Bessie Williams has resigned as pastor at Ft. Worth, Texas, and is again entering the evangelistic field. Her address is 1816 So. Main St., Ft. Worth, Texas.

Notice—Our revival meeting will begin July 20th with Bro. Balsmeier as evangelist and continue indefinitely. If any have friends here, drop them a card and invite them to the meeting, or send name and address to the writer. Your prayers are earnestly requested.—Birt W. Moore, pastor.

Notice—Rev. Bud Robinson and Dist. Supt. N. B. Herrell will be at the Toledo Church of the Nazarene, corner of Oliver and Harrison Sts., for a great six-day meeting and dedication July 18-23, dedication service, July 20. We invite the holiness people of Northern Ohio to attend this feast. Do not forget the date.—C. E. Herrell, pastor.

Notice—Any one in need of a singer and his wife, call or write J. R. Ware and wife, at Collinsville, Okla. They are good and will go anywhere, asking no questions.—F. C. Savage, pastor, Bartlesville, Okla.

Notice—If any of our institutions are in need of a good cook they will do well to write Brother Dan Hoff of Canon City, Colo. Brother Hoff has had much experience in cooking for large gatherings and can give good references. He is a Nazarene and a member of our Canon City church.—L. E. Grattan, Dist. Supt.

Notice—Having been elected to the office of Dist. Supt. of the Western Colorado-Utah District, I desire to hear from Nazarenes or lovers of holiness in or near the following places: Craig, Steamboat Springs, Meeker, Glenwood Springs, Gunnison, Silverton, Durango, Pagosa Springs. Any others that may be interested in other locations may be sure that I will be glad to hear from you. We should double the district this year.—L. E. Grattan, Dist. Supt., 501 S. 9th, Montrose, Colo.

Notice—On account of existing conditions, the Advisory Board has voted unanimously to change the place of meeting for our coming district assembly from Indianapolis to Alexandria (Campmeeting park). This place is well suited to our great gathering. Let all take notice of this change and be on hands Aug. 25-31. Dr. Williams will be with us and a host of workers.—J. W. Short, Dist. Supt., Indiana District.

Notice—Rev. D. M. Spell and daughter are entering the evangelistic work again and are open for calls after August 20. Rev. Spell is a well known evangelist and a very strong preacher and his daughter is a very fine pianist.—F. C. Savage, pastor, Bartlesville, Okla.

ANNOUNCEMENT—It was my privilege some few weeks ago, to be in a meeting with Rev. R. H. M. Watson, Dist. Supt. of our work in Miss. For many years he was Editor of the *Christian Standard*, the Church Organ of the Methodist Protestant Church. He made a wonderful fight on the Conference floor for the doctrine of entire sanctification. Bro. Watson came to our church just two or three years ago, and has now been appointed over our work in Miss. He tells me that there are scarcely two hundred members on his district. His work for many years has been confined to his home-state. I think our people should know of his strength as a preacher. His field should be enlarged. He will impress you as a very godly man. He is a deep thinker and an unusual Biblical preacher. He blesses the church with his ministry and carries a great anxiety over the salvation of the people. His type of preaching will not cause a great hurrah but it will make sensible people think and appreciate our church and the doctrine we so much love. He would make a wonderful pastor for some strong church and a sane evangelist for any church or campmeeting. His address is College Heights, Meridian, Miss.—A. S. London.

"Renew our subscription to the HERALD of HOLINESS, we do not want to miss a single copy, we miss it so much. It is the cleanest and best paper any one can find to read, I believe. It is one paper that is free from advertising worldly literature. It is the paper that all people should read and all Christian folks should have in their homes."—Mrs. Cassius Loy, Kentucky.

"I enjoy reading the HERALD of HOLINESS very much and gladly renew my subscription."—Eunice Anglemeyer, Illinois.

DIRECTORIES

GENERAL SUPERINTENDENTS

H. F. REYNOLDS.....Kansas City, Mo.
Residence, 2901 Troost Ave.
Office, 2905 Troost Ave., Kansas City, Mo.

FALL ASSEMBLIES

Iowa (Farmington, Iowa).....Sept. 3 to 7
Western Oklahoma (Hold, Okla.).....Oct. 1 to 5
Eastern Oklahoma (Collinsville, Okla.).....Oct. 8 to 12
San Antonio (Waco, Texas).....Oct. 15 to 19
Dallas (Bonham, Texas).....Oct. 22 to 26
Hamlin (Wichita Falls, Texas).....Oct. 29 to Nov. 2

J. W. GOODWIN.....Pasadena, Calif.
1850 N. Sierra Bonita Ave.
Office, 2905 Troost Ave., Kansas City, Mo.

FALL ASSEMBLIES

Kansas (Wichita, Kans.).....August 27 to 31
Missouri (Kansas City, Grace Church).....Sept. 10 to 14
Kentucky (California, Ky., Carthage Camp).....Sept. 17 to 21
Tennessee (Paris, Tenn.).....Sept. 24 to 28
Arkansas (North Little Rock, Ark.).....October 1 to 5
Mississippi.....October 8 to 12
Louisiana (Alexandria).....October 15 to 19

R. T. WILLIAMS.....Dallas, Texas
208 N. Rosemont Ave.
Office, 2905 Troost Ave., Kansas City, Mo.

FALL ASSEMBLIES

Minneapolis (Kimball, S. D.).....August 20 to 24
Indiana (Indianapolis).....August 26 to 31
Chicago-Central (Olivet, Ill.).....September 3 to 7
Michigan (Grand Rapids).....September 10 to 14
Alabama (Brewton).....October 3 to 12
Georgia.....October 15 to 19
Florida (Ft. Lauderdale).....October 22 to 26

CAMPMEETING CALENDAR

July 10-20. Allentown, Pa. The Annual District Campmeeting of the Pilgrim Holiness Church of the Pennsylvania and New Jersey District will be held at Beulah Park. Workers, Seth C. Rees and G. Arnold Hodgins as evangelists, with the workers of the District. You are invited to enjoy this feast with us. For further information write, W. J. Crider, Nelson Ave., Allentown, Pa., and S. J. McIntyre, 719 Center St., Bethlehem, Pa.

July 11-20. Beacon, New York. New York District Annual Camp Meeting. Workers, C. B. Jeruigan, D. S., J. A. Ward and Prof. L. C. Messer. For further information address Rev. Joseph Fletcher, 9712 221 St., Queens, L. I., New York.

July 11-20. Smith Mills Holiness Association Camp, Dartmouth, Mass. Workers, Rev. and Mrs. John Thomas and E. E. Angell, evangelists; Mable E. Manning, song leader; Gladys Beers, pianist. For further information address Abram Boomer, Jr., 70 Ocean St., New Bedford, Mass.

July 11-20. Annual Nazarene Camp at O'Leary, Prince Edwards Island, Can. Workers, Gen. Supt. Reynolds, Dist. Supt. Miller of New England, evangelists; E. Smith, song leader. For further information address Rev. J. W. Turpel, pastor, O'Leary, P. E.

Joliet, Ill. July 13-27. Wm. O. Nease, evangelist; Schurman-De Long, singers. Address J. W. Brown, pastor, 139 Abe St.

Dayton, Ohio. July 17-27. The Twelfth Annual Meeting of The Miami Valley Holiness Association will be conducted on the Gospel Tabernacle grounds on West Third Street in Dayton. Workers: W. R. Cox, T. P. Roberts, Charles Mourer, evangelists; and Rev. C. B. Ralsch, Rev. C. T. Moore, Rev. Atville Haines, Rev. Prince Riley, and other local talent will assist in the meeting. Address J. L. Kennett, 33 North Kilmer Street, Dayton, Ohio.

July 15-August 4. Gladwin, Mich. Workers, Rev. Patience Parsell, evangelist; John Loman, Rev. C. Greenman, Rev. Robt. Doverspike. Address the Secretary, Mrs. Warren Dassy, R. 1, Gladwin, Mich.

July 17-27. Alberta District Nazarene Camp, Red Deer, Alberta. For particulars of information write Chas. E. Thompson, Dist. Supt., Didsbury, Alberta.

July 18-28. Fiftieth Annual Camp Meeting at Douglas, Mass. Workers, C. H. Babcock, J. W. Goodwin and G. W. Hildout, evangelists; Prof. C. C. Rinebarger, song leader. For further information address Rev. H. N. Brown, Douglas, Mass.

July 17-27. State Holiness Association Camp, Blackwell, Oklahoma. Workers, Joseph Owen, Boaz, Ala., Martha Krah, Oklahoma City, evangelists; Kenneth and Eunice Wells, Indianapolis, singers. For further information address Mrs. A. L. Wright, 307 E. College St., Blackwell, Okla.

July 18-27. Aura Holiness Camp Meeting, Aura, N. J. Workers, John F. Owen and Rev. and Mrs. G. S. Pollock.—Rev. George Q. Hammell, President, Delanco, N. J.

July 24-August 3. Annual Camp of Oregon State Holiness Association, Beulah Park, Yamhill, Oregon. Workers, William Kirby, Jacob Moses Harris, Ida Ford Chaney. For further information address Mrs. Catherine L. Dickey, 293 E. 31th, Portland, Ore.

July 24 to Aug. 3. Columbus, Ohio. The Annual District Campmeeting of the Ohio District will be held at Oak Park in the southeast portion of the

Entire Bible on Holiness

A New Book

of inestimable value to ministers, Bible students, etc. It is of especial interest and value to those who wish to make a thorough study of what the Scripture says regarding Holiness, Entire Sanctification and The Baptism with the Holy Ghost.

The Book Described

There are seven pages of preface giving Dr. Adam Clarke's Theological Principles. Following this every verse in the Old Testament treating on Holiness is printed in full. The next division—246 pages—gives in full every verse in the New Testament on Holiness, Entire Sanctification, The Baptism with the Holy Ghost and Christian Perfection, following each verse with comments thereon by John Wesley and Adam Clarke.

The compiler, Rev. John C. Capehart has in reality given to the world a Bible encyclopedia of Holiness from the standpoint of Wesley and Clarke.

Our first thought on seeing this book was, "Why hasn't someone compiled such a book years ago?"

Get the book and study it yourself. Loan it to others. Recommend it to your friends. Every Bible student and sanctified person should have a copy. It will strengthen your position as a believer in and an exponent of Holiness as a second blessing "properly so called."

Send for a copy today. If the book does not measure up to your expectation return it and your money will be promptly refunded.

Prepaid price \$1.50

NAZARENE PUBLISHING HOUSE, 2109 TROOST AVE., KANSAS CITY, MO.

Capital city. Workers, Rev. J. B. Chapman, D. P. Rev. C. R. Chilton, Rev. Frank Watkin, song leader. Rev. C. W. Ruth, will be able to do with us as a worker for a part of the camp. For information write, Rev. L. N. Fogg, 146 King, Ave., Columbus, Ohio.

July 25-August 3. Park Lane Holiness Camp, Park Lane, Va. In the suburbs of Washington, D. C. Workers, J. B. McBride and wife, evangelists; R. W. and Mary C. Ives, missionaries from West Indies; Dr. N. B. Shade; Miss Mildred Anderson, singer. For further information write Rev. C. R. Mateer, Rosslyn, Va., R. 1, B. 51.

July 25-August 3. Ft. Jessup, La., twenty-fifth annual campmeeting. Workers, Lawrence and Eugenia Latham and daughters, Joy, Mary and Ruby; Miss Nettie Peabody, Bible Teacher. For further information write Mrs. W. S. Mitchell, Many, La.

July 25-August 3. Annual Nazarene Camp at Trenton, Nova Scotia. Workers, Gen. Supt. Reynolds and Dist. Supt. Miller of New England, evangelists; F. Smith, song leader. For further information address Fred G. Strickland, Trenton, Nova Scotia.

July 25-August 3. Ashtabula, Ohio. Workers, John Emling, evangelist, Clyde Green, song leader. For further information address W. P. Rigdon, 15 South St., Ashtabula, Ohio.

July 25-August 3. Reed, Okla., six miles south of Anders. Fine camp ground on National Highway. Workers, Rev. P. E. and Mrs. Toney of Mississippi. Fine singing.—Rev. P. E. Echols, R. 1, Soper, Okla.

July 30-August 10. Eighteenth Annual Session of Spring Park Camp Meeting, Racine, Wis. J. D. Tompkins, evangelist; Prof. J. Warren Lowman and wife, song leaders. Order tents early. For further information address Rev. A. C. Geedling, Secretary, or Rev. Oscar Hudson, Publicity Manager, Racine, Wis.

July 30-August 10. Arkansas State Nazarene Camp, North Little Rock, Ark. Workers, E. P. Ellyson and C. B. Jernigan, evangelists; Lawson Brown, singer. For further information address J. W. Oliver, Dist. Supt., 715 Magnolia St., North Little Rock, Ark.

August 1-16. Uba Springs (Hattlers camp ground) six miles north of Martin, Tenn., and ten miles south of Fulton, Ky. Annual camp of the West Tennessee and Kentucky Holiness Association. Workers, Rev. W. H. Crawford and Rev. S. M. McGowan. For further information, write Hugh Cannon, President, Union City, Tenn.

August 1-17. Oregon, Wis., Whole Bible Association campmeeting. Interdenominational. Full gospel. Oregon is located ten miles from Madison, Wis., on main line of Northwestern railroad. Workers, Bishop B. J. Brown, Edison Crosby (silver bell musician), Mrs. Cora Harriman, Rev. and Mrs. Jack Linn. For information address Rev. Jack Linn, Oregon, Wis.

August 3-17. Petersburg, Ind. Wesley Holiness Mission Camp. Workers, J. H. Whiteman, evangelist; J. T. Myers, song leader; Mrs. Pauline Willis, pianist. For further information write Mrs. Minnie Baker, Petersburg, Ind.

August 7-17. Northwest Kansas Holiness Association Camp, Alpin's Grove, south Pales, T. E. Maitland, evangelist, A. L. Crane, song leader. For information write R. A. Lee or A. T. Darnell, Pales, Kans.

August 7-17. Bowersville, Ohio. Workers, J. E. Roberts and B. T. Flanery evangelists; R. A. Robinson, song leader.—Rev. Q. F. Andrews, pres.

August 7-17. Fifty-third Annual Holiness Camp Meeting at Springfield, Ill. Camp ground eight miles north of Springfield, one mile north of Sherman. Workers, Rev. M. Vayhinger, Miss D. Willis Caffry, evangelists; Miss Ruth Harris, song leader. For further information address Mrs. Juffa Short Hayes, 2217 E. Capitol Ave., Springfield, Ill.

August 7-17. Lily Lake Camp, Chenango Forks (near Binghamton) N. Y. Workers, J. C. Long and C. C. Chatfield and wife. For further information address Rev. Geo. Morton, 309 Roosevelt Ave., Endicott, N. Y.

August 7-24. Elm Grove Interdenominational Camp, five miles east of Cement, Okla. Workers, Oscar B. Lyon and N. E. Wood, evangelists; Miss Bertha Pults, song leader; Mrs. J. G. Payton, pianist; Mrs. N. E. Wood and Mrs. Oscar B. Lyon, children's workers. For further information write Mrs. H. A. Bartlett, R. 3, Cement, Okla.

August 8-17. Wheeling Camp, Hazleton, Ind. Workers, C. C. Brown and James Miller, evangelists; Kirby Fields, song leader; Chas. B. Kolb, representative of Home Mission work. For further information address Miss Stella E. McRoberts, Hazleton, Ind.

August 8-18. Atlanta, Texas Holiness Camp. Workers, Stephen S. White, evangelist; Otis Spinks, song leader; local workers. For further information address Mrs. Mary Perdue, Atlanta, Texas.

August 8-18. Ithiel Falls Campmeeting, Johnson, Vt. Workers, Gen. Supt. H. F. Reynolds, Dist. Supt. H. V. Miller, Miss Mabel Manning will have charge of the music and singing. For information write Rev. G. M. Young, Waterville, Vt.

August 8-17. Leslie, Maryland. The Seventeenth Annual Holiness Camp of the Washington-Philadelphia District, Church of the Nazarene will be held at Osborn Park. Workers, Evangelist J. C.

Henson, District Superintendent J. N. Nielson and the pastors of the District. Write to D. E. Higgs, 800 Woodley St., Baltimore, Md., or W. D. Shelor, Lansdale, Pa. for information.

August 8-17. Glassboro, New Jersey. Holiness Campmeeting. Workers, Rev. Jack Thornton, Thornton, Indiana, Rev. G. L. Helsby, Denton, Md., Rev. R. W. Ives and wife, returned missionaries. Rev. John Hankins, Millville, N. J., Rev. Raymond Hankins and wife, Glassboro, N. J., and others of the District.—H. B. Marshall, Glassboro, N. J.

August 14-24. Idaho-Oregon District Camp Meeting at Weiser, Idaho. The grounds are beautifully shaded and equipped for the comfort of campers. Workers, Evang. J. A. Kring and Dr. H. Orton Wiley. For information about tents, etc., write E. A. Sanner, Dist. Supt., 422 14th Ave. S., Nampa, Idaho.

August 14-24. Wichita, Kansas. Thirty-fifth annual campmeeting of the Kansas State Holiness Association at Beulah Park. Workers, Rev. H. C. Morrison, Rev. Geo. B. Kulp, Rev. C. W. Ruth, Mrs. H. C. Morrison and Professor Kenneth Wells and wife.—W. R. Cain, secretary.

August 15-24. California, Ky. Carthage Camp Workers, B. T. Flanery and J. E. Redmon and wife.—Joseph Moore, president.

August 15-24. Main Springs, Ark. Workers, Lum Jones and Gussie Morris, evangelists; Oscar Galloway, singer.—Mrs. Lige Weaver, Emmet, Ark.

Aug. 15-24. Groveville Camp Meeting, Groveville, N. J. Workers, A. L. Whitcomb, Mrs. Eliza Comrie and Ruth Norberry.—Rev. George Q. Hammell, President, Delanco, N. J.

Aug. 15-25. Bonnie, Ill. Workers, Albie and Emma Erick, Elmer McKay, Missionary Etta Innis Shirley and Prof. John E. Moore. For further information address W. T. Lawson, Box 229, Benton, Ill.

August 15-31. Beebe, Ark. Workers, Chas. Robinson and Lawson Brown of North Little Rock.—E. O. Tapley, pastor, Beebe, Ark.

August 21-31. Sharon, Okla. Camp Meeting under the direction of the Woodward County Holiness Association. Workers, Miss Clara A. Meeker of Enid, Oklahoma as evangelist.—C. Grunewald.

Aug. 21-31. Thirtieth Annual Holiness Camp Meeting (Interdenominational) Hopkins, Mich. Workers, John Fleming, Chas. Slater, Bud Robinson, C. W. Butler, Mrs. Fred De Weerd, Chas. Maurer and Lillian Scott. For further information address Dr. L. E. Heasley, Holland, Mich., or Rev. A. Buege, Wayland, Mich.

Aug. 22-31. Mount of Praise, Circleville, Ohio. Annual Holiness Camp of the Churches of Christ in Christian Union. Workers, John Owen, John Hewson and J. L. Schell and wife. For further information address E. A. Keaton, 481 N. High St., Chillicothe, Ohio.

August 22-31. Normal, Illinois. Annual campmeeting of the Central Illinois Holiness Association Workers, Rev. J. B. McBride, Rev. Andrew Johnson evangelists; Rev. Frank Watkins, song leader Mrs. Della B. Stretch, children's leader.—Mrs. Bertha C. Ashbrook, Tallula, Ill.

August 22-31. Wister, Oklahoma Annual Camp. Workers, J. W. Baldwin, J. M. McDonald, A. M. Gilbert and I. D. Harrison. For further information address I. L. Harrison, Wister, Okla.

August 28 to September 7. Eldorado, Ill. Twenty-first Annual Campmeeting of the Beulah Park Holiness Association. Workers, Rev. Charles Hancock, Joseph Owen, R. A. Shank and wife, Rev. Mayo Bowles in charge of platform work. Address J. W. Keasler, Omaha, Ill. for information.

Aug. 20-Sept. 7. The Loyal Preachers' Camp, Delanco, N. J. Workers, Howard Sweeten and Paul W. Sparks.—Rev. George Q. Hammell, President, Delanco, N. J.

September 7-14. Calamine, Ark. 53rd annual campmeeting. Workers, S. B. Damron, Mrs. A. T. Beasley and Mrs. Agnes Dittie.—S. B. Damron, Potlaid, Okla.

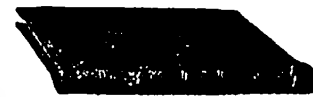
WANTS

(Under this heading will be printed announcements of a commercial nature that can be stated only as wants. For this advertising service we make a charge of 12/25 per line with a minimum charge of 50c.—Publishers.)

WANTED AT ONCE. Manufacturing company in the West, near one of our Holiness Schools, wants sanctified business man to manage business on commission basis. Must be all round man, able to take hold and do manual labor, keep books and handle sales force. Good money for the right man. Would like to have party take some interest in the business but this is not demanded.—Address Viteno Cereal Co., 105 Holly St., Nampa, Idaho.

Mr. Tait sent your paper to me for a few months, and though not a member of your society, I enjoy the paper and have already sent it to a number of friends and am herewith sending you eight names more. I am of the opinion that a good foundation for the establishing of a mission could be laid in a community by sending the HERALD of HOLINESS to a selected list of families. For a few months.—Dr. Manly, Saskatoon, Canada.

Unusual Values In High-Grade Bibles



GUARANTEED BINDING

The publishers give these Bibles an unequalled guarantee. If the binding breaks or fails to give proper service send the Bible back to us and a new copy will be sent immediately.

This series of Bibles we recommend enthusiastically, especially for ministers, Sunday school teachers and Bible students. The covers are of Genuine Morocco leather. Leather lined to edge, silk sewed and printed on India paper. The type is large and clear; proper names are self-pronouncing. All have complete references in the center column of each page.

Page size, 5 1/4 x 8 inches

There are three styles (1) Reference Edition, with no helps except the references and twelve maps with index. (2) Concordance Edition, which under one heading combines a regular Bible concordance, Subject Index and Pronouncing Dictionary of Scripture Proper Names. It also has the twelve maps with index. (3) Teachers' Edition, containing in addition to the combined Concordance, a Concise Bible Dictionary.

Specimen of type

The Philistines

I. SAMU

And they answered, Let the ark of B.C.C. the God of Is-ra-el be carried about: Ex. 7. unto Gath. And they carried the ark of the God of Is-ra-el about thither. Ex. 8. 9 And it was so, that, after they had carried it about, the hand of the LORD was against the city with a very great destruction: and the Ex. 9. ch. 7.

No. 480. Reference Edition. Only 11-16 of an inch thick. Genuine Morocco covers . . . \$8.00

Publisher's price, \$10.00

No. 485. Concordance Edition. Only 13-16 of an inch thick. Genuine Morocco covers . . . \$10.00

Publisher's price, \$11.00

No. 490. Teachers' Edition. Only 15-16 of an inch thick. Genuine Morocco covers . . . \$11.00

NAZARENE PUBLISHING HOUSE

2109 Troost Ave., Kansas City, Mo.

Third Quarter N. Y. P. S. TOPIC CARDS

Topics with suitable Scripture references for July, Aug., and Sept. We were not prepared for the demand for 1st Quarter cards, but were delighted with the manifest appreciation accorded these helps, by our N. Y. P. Societies.

Prices: A dozen. 15c; 100, for \$1.00 Prepaid

NAZARENE PUBLISHING HOUSE
2109 Troost Avenue, Kansas City, Mo.

Evangelists' Slates

Aeolian Quartet, 1754 Washington Blvd., Chicago, Ill.:

Dr. E. T. Adams, Wilmore, Ky.

Wack Anderson and wife, 519 E. 8th St., Hutchinson, Kansas:

V. W. Anglin, 747 N. 35th St., Seattle, Wash.:

Mrs. E. M. Arnold, 1379 Burrage St., Portland, Ore.:

H. W. Anderson and wife, singers, 904 E 4th St., Pittsburg, Kansas.

Willia F. Anderson, 472 Alvey Place, Pasadena, Calif.:

Jarrette and Dell Aycock, 2109 Troost Ave., Kansas City, Mo.:

G. F. Baldwin, 219 S. Cheyenne, Bartlesville, Okla.:

A. F. Balsmeier, 512 Taylor St., Topeka, Kansas:

Greenfield, Okla. July 12 to 27

Wellington, Kan. July 28 to August 10

Lula E. Barnard, Song Evangelist, 447 Fifth St., Lowell, Mass.:

T. E. Beebe, 333 Orange Ave., Long Beach, Calif.:

M. L. Baltzore, Box 0107, Milton, Ore.:

Henry Bell, Denison, Ia.:

James M. Belt, 3316 New Hampshire Ave., Washington, D. C.:

F. H. Benjamin, Song Evangelist, 228 S. 5th St., Vincennes, Ind.:

Belford, Ind. July 1 indefinitely

J. E. Brasher, Crestview, Fla.:

Zula and Myrtle Brewer, Singers, Box 51, Davenport, Okla.:

J. A. Broomfield, Bokhoma, Okla.:

Lawson and Irene Brown, 600 Cypress St., N. Little Rock, Ark.:

Elmer L. Buck, 229 1/2 East Garson St., Jackson, Mich.:

Mrs. Lois Wise Brenninger, 833 E. Center St., Marion, Ohio:

F. C. Brown, 211 Front St., Portsmouth, Ohio (tent 35x60):

Lyman Brough, Pottsville, Mich.:

C. C. Burton, Delmer, Ky.:

Jaeger, W. Va. July 16 to August 3

Harry B. Buiks, Barboursville, W. Va. July 11 to 27

Carlisle, W. Va. August 1 to 17

Windle, W. Va. August 22 to September 7

W. R. Cain, 515 South Vine St., Wichita, Kansas:

Klondyke, Texas. July 17 to 27

Peniel, Texas. July 31 to August 10

Wichita, Kas. August 14 to 24

H. C. Cagle, Buffalo Gap, Texas:

Edmund T. Campbell, The Dalles, Oregon:

James E. Campbell, Song Evangelist, 1535 S. Armstrong St.,

Kokomo, Ind.:

Roscoe C. Carrell, Pianist, Cedar Hill, Texas:

M. B. Case, 1708 Grove St., San Diego, Calif.:

C. C. and Flora Chatfield, 1218 Grand Blvd., Hamilton, Ohio:

Richmond, Ind. July 13 to August 3

Endicott, N. Y. (camp) August 7 to 17

O. L. Chatfield, 601 Jefferson St., Frankfort, Ind.:

C. C. Childers, 522 W. Central Ave., Ashland, Ky.:

Mrs. Mary T. Clink, 8701 12th Ave., N. W. Seattle, Wash.:

S. A. Collier and wife and Collier Band, Pilot Point, Texas:

Prof. C. C. Conley, 586 1/2 North Howard St., Akron, Ohio:

J. H. Crawford, Hooker, Okla.:

W. H. Crawford, 318 Elberta Ave., Nashville, Tenn.:

Water Valley, Ky. July 17 to 29

Martin, Tenn. August 3 to 17

Rutherford, Tenn. September 5 to 14

W. F. Cleghorn, Bethany, Okla.:

E. M. Cornelius, Princeton, Ind.:

Ernest Coryell, Box 105, Ogilvie, Minn.:

F. W. Cox, Box 441, Lisbon, Ohio:

Millsburg, Ohio. July 31 to August 10

Earl E. Curtis, 141 Dayan St., Louisville, N. Y.:

Willard and Edith Davis, Singers, Box 263, Enid, Okla.:

Ryan, Okla. July 13 to August 3

Waurika, Okla. August 19 to 31

Frank Daniel, 807 W. 41st St., Los Angeles, Calif.:

Pt. Smith, Ark. July 17 to August 3

Wickes, Ark. August 7 to 24

T. B. Dean, London, Tenn.:

Marion DeVoll, Disagonal, Iowa:

Johnnie J. Douglas, Singer, 824 Melba St., Dallas, Texas:

Jack Donovan, Thornton, Ind.:

Millville, N. J. July 2 to 23

Glasboro, N. J. August 2 to 17

Grace Edwards, Thompsonville, Ill.:

B. H. Edwards, 1808 E. Central, Wichita, Kansas:

C. P. Ellis, Box 34, Montrose, Colo.:

I. M. Ellis, Ontario, Calif.:

W. E. Ellis, Box 453, Ada, Okla.:

Dora, Ala. July 7-20

Calera, Ala. July 23 to August 3

Oakman, Ala., Grace Chapel. August 5 to 17

C. E. Ellsworth and wife, R. 9, Greenfield, Ind.:

Theo. Elser and wife, 214 Beach 145 St., Neponset, L. I., N. Y.:

Reading, Pa. (camp) July 17 to 28

Cleveland, Ohio. July 30 to August 10

Hollow Rock Camp, Toronto, Ohio. August 14 to 25

Geo. W. Erskine, Millfield, Ohio:

Henry C. Ethell, Springfield, Oregon:

Kirby Fields and wife, Song Evangelists, 2919 Monroe St.,

Anderson, Ind.:

Elsa Fischer, Millford, Nebr.:

B. T. Flanery, R. F. D. No. 2, Clam Falls, Wis.:

Crandon, Wis. July 10 to August 3

Bowersville, Ohio (camp) August 7 to 17

Bona Fleming, Ashland, Ky.:

Owensboro, Ky. (camp) July 25 to August 3

Hatney, Ind. (camp) August 8 to 15

John Fleming, 317 Holt St., Ashland, Ky.:

Ashtabula, Ohio (camp) July 25 to August 3

Hatney, Ind. (camp) August 8 to 18

J. E. Gaar, Olivet, Ill.:

Mansfield, Ark. July 17 to 27

Hollis, Okla. (camp) July 29 to August 10

Hastings, Neb. (camp) August 14 to 24

C. J. Garrett, 208 North Agate St., Paola, Kansas:

Elkhart, Kans. July 25 to August 10

J. P. Gardner, 724 36th St., Cairo, Ill.:

Mrs. Stella Gasaway, 1112 Seventh Ave., Terre Haute, Ind.:

W. R. Gilley, Olivet, Ill.:

Murphysboro, Ill. July 10 to 27

Buckhart, Mo. August 14 to 31

Rev. Dr. W. T. Givens, 120 Mason Ave., Bowie, Texas:

Lewis E. Hall, 723 9th Ave. S., Nampa, Idaho.

Ira E. Hammer, 719 Penn. Ave., S. Jamestown, N. D.:

Lee L. Hamric, Hamilton, Texas:

McAllen, Texas. July 17 to 28

G. M. Hammond, Wilmore, Ky.:

W. W. Hanks and wife, P. O. Box 306, Ashland, Ky.:

R. A. and Bessie Harris, Song Evangelists, Box 153, Bastrop, Tex.:

L. C. and Laura Hasley, Ferree, Oxford, Nova Scotia:

J. C. Hefley and wife, Collinsville, Okla.:

Kanawha, Okla. August 1 to 17

A. O. Henricks, D. D., 1430 Washington St., Pasadena, Calif.:

Seattle, Wash. July 11 to 20

Roswell, N. Mex. August 14 to 24

W. F. Herbig, Aberdeen, S. D.:

F. E. Hill, 1170 E. 43d St., Los Angeles, Calif.:

A. R. Hodges, 628 W. Broadway, Louisville, Ky.:

R. T. Hodges, Bethany, Okla.:

Edna Wells Hoke, 617 Barr St., Carterville, Ill.:

J. D. Hoffman, Box 47, Beech Grove, Ark.:

Wheeler Camp, Mobeetie, Texas. July 11-20

Roy Hollenback, Mansfield, Ill.:

Deepwater, Mo. (camp) July 25 to August 4

Albia, Mo. (camp) August 8 to 18

A. Columbia, Hudson, Groverville Park, Beacon, N. Y.:

Nettie Hudson, 3304 Washington Ave., Racine, Wis.:

J. E. Hughes, Kingswood, Ky.:

J. W. Hunt, No. 4, Nampa, Idaho:

J. R. Hunter, 1308-H St., Modesto, Calif.:

J. E. Hutcheson, 3008 Rockefeller Street, Everett, Wash.:

Arthur F. Ingler, Lock Box 165, Nampa, Idaho.

Allie and Emma Irick, Pilot Point, Texas:

Goldard, Ky. (Mt. Hope Camp) July 17 to 27

Childe, Texas (Eula camp) August 1 to 10

Bonnie, Ill. (camp) August 15 to 25

Rev. G. F. Jacobs, University Park, Iowa:

W. P. Jay, 301 Holley St., Nampa, Idaho:

A. H. Johnston and wife, Song Evangelists, 800 Princeton St.,

Akron, Ohio: July 24 to August 3

Warsaw, Ohio. August 7 to 13

Findlay, Ohio. August 14 to 24

Lum Jones, Ada, Okla.:

A. B. Jones, 1107 W. Sycamore, Duncan, Okla.:

Bessie L. Kester, 230 Pershing, Liberal, Kansas:

R. J. Kiefer, 1515 Cleveland Ave., Columbus, Ohio:

E. W. Kiemei, Sylria, Kansas:

W. D. Killingsworth, Tuscaloosa, Ala.:

J. A. Kirkham, 691 East 48th St., Los Angeles, Calif.:

R. J. Kirkland, Ellis, La.:

Mrs. Annabel Latimer Lane, 609 S. Main St., Temple, Texas:

D. R. Lee, 513 E. Seams St., Denison, Texas:

D. R. Lee and Daughter, 1018 W. Noble Ave., Guthrie, Okla.:

E. Arthur Lewis, 341 W. Marquette Road, Chicago, Ill.:

Connersville, Ind. July 18 to August 3

M. F. Lienard, 1306 New Hampshire, Lawrence, Kansas:

Jack Linn and wife, Oregon, Wis. August 1 to 17

Oregon, Wis. (camp) August 1 to 17

W. V. and Marguerite Littrell, 425 N. Summer St., Beatrice, Neb.:

Lomax, Ill. July 1 to 20

Carthage, Mo. July 24 to August 10

J. Warren and Maybelle Lowman, Singers and Preachers, 7122

Indiana Ave., Chicago, Ill. July 13 to 27

Farmington, Iowa. July 13 to 27

Barline, Wis. (camp) July 31 to August 9

W. W. Loveliss, London, Ohio:

Corydon, Pa. July 3-20

Warren, Pa. July 22 to August 10

Theo. and Minnie E. Ludwig, 772 N. Euclid Ave., St. Louis, Mo.:

Chicago, Ill. (tent) July 13 to 27

Indianapolis, Ind. (tent) August 1 to 17

E. E. Lytle, Troy, Ohio.

Tolu, Ky. August 21 to September 1

Mrs. Mabel R. Manning, Song Evangelist, Nahant, Mass.:

Elisa Martin, Worthington, Ind.:

Alger, Ky. July 2 to 30

John Matthews, 7642 Brooklyn Ave., Kansas City, Mo.:

Chas. Maxson, 814 Newell St., Walla Walla, Wash.:

J. B. McBride and wife, 112 Arlington Drive, Pasadena, Calif.:

Cooperdale, Ohio. July 9 to 23

Rosslyn, Va. (Park Lane Camp) July 25 to August 4

Findlay, Ohio (camp) August 8 to 17

Grace McLemore, Singing Evangelist, Olivet, Ill.:

J. R. McLendon, Richland, Fla.:

R. A. McCann, The Ardmore, Indianapolis, Ind.:

W. T. Means, 1802 Park St., Keokuk, Iowa:

I. B. Medler, Brewton, Ala. July 6 to 20

Robertdale, Ala. July 6 to 20

Edward W. and Selma W. Miller, Troy, Idaho:

C. O. Miller, 4007 Naomi Ave., Los Angeles, Calif.:

James Miller, 1249 N. Holmes, Indianapolis, Ind.:

Chicago, Ill., 11155 Wasternaw, Ave. July 1-20

Vassar, Mich. July 22 to August 3

Miss Lena Montgomery, 518 Santa Fe St., Alva, Okla.:

George and Effie Moore, 1204 Conner Ave., Indianapolis, Ind.:

J. E. L. Moore, 242 N. Wilcott St., Indianapolis, Ind.:

John E. Moor, Song Evangelist, 558 Wall St., Los Angeles, Calif.:

Oklahoma City, Okla. August 1 to 10

Bonnie, Ill. August 15 to 24

J. Lloyd Moore, Song Evangelist, 132 N. Euclid Ave., Ontario,

Calif.:

A. M. and Minnie Morris Moorehead, Paulding, Ohio:

F. H. Morgan, 712 West 9th St., Ada, Okla.:

R. L. Morgan, 2208 Central Ave., Anderson, Ind.:

Quincy, Ill. July 1 to 27

Esie Morris, Song Evangelist, 124 Oak St., Springfield, Tenn.:

Greengraber, Tenn. July 18-24

Vincent Springer, Tenn. (camp) August 14 to 24

Herschel Murphy, Jewett, Texas:

Klondike, Texas. July 11 to 27

Collinsville, Texas. August 1 to 17

Wm. O. Nease, Olivet, Ill.:

B. F. Neely, Bethany, Okla.:

G. F. and Byrdie Owen, 1415 W. Pikes Peak Ave., Colorado

Spring, Colo. July 13 to 27

Arlington, Texas. July 13 to 27

J. R. Patrick, Fairview, Mont.:

Mrs. Fannie Payne, Beulah Bounds, Singers, 1021 W. Reno St.,

Oklahoma City, Okla.:

L. M. Payne, Bethany, Okla.:

Holdenville, Okla. July 8 to 27

Clarksville, Texas. August 1 to 10

C. R. Pearson, Box 23, Greensboro, Ind.:

Greencastle, Ind.