

Herald of Holiness

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THE PERSONAL APPEAL

RELIGION is individual. People are saved only as individual persons. The response made to gospel appeals is always individual. The appeal may be made to a mass of people as in the congregation, but the response from those who turn to Christ is made by each person as an individual, as if he had been the only one addressed. This is a far more important point than might at first appear. Especially in this age of big movements, programs for the masses, there is danger of losing sight of the fact that people are not saved in masses or crowds, but strictly as individuals.

Our personal responsibility is race-wide. It is true with each of us, as John Wesley said it was with him, that "the world is my parish." We are to reach that world in units. It is easy to denounce the multitude for their sins. It requires no courage to impeach society as a whole for its worldliness or sensuality. It is easy to exhort the great congregation to repent of sin and turn to Christ. But to individualize the case is another matter. To go to the man who has sinned and talk to him of his acts which have shocked society, disgraced his family, sullied his own name and character, and sealed his own destiny for two worlds, if not repented of—this requires true courage. Done in the real spirit of Christ, it not only will show courage, but is far more likely to influence the sinning one toward better things, than any appeal made to a multitude of which he formed a member.

The habit of personal appeal also shows more faith in us and tends to increase our faith. A Japanese peasant lived in a small village and had been a Christian for many years. He was constantly engaged in personally appealing to his neighbors to be Christians, as he met them one by one. Asked on one occasion by a missionary, "Will the people of Japan become Christians?" he replied, "I don't know. But I know that the people in my little village will become Christians." His diligent personal work had developed his faith to intense degree. He had led many to Christ. He had learned larger wisdom and tact by his experience in his approach to men. And his success in winning souls had increased his faith, not only in the power to save, but in the possibility of reaching all men, however indifferent or however long they had lived in sin.

Let us resist the trend toward supposing that evangelism necessarily means a

program of broad dimensions, with complex organization and wide publicity. These have their place, but fall far short of meeting the needs of the situation. They can never take the place of the little revival conducted by the obscure pastor of the chapel in the woods, or the small church around the corner in the city: Neither can they take the place of the individual work expressed in the loving individual appeal, personally made by the multitudes of Christians, to the countless thousands of the lost, many of whom may never attend any of these public meetings.

Let us be faithful in all these respects. Use the monster movement, the revivals in the large and small churches, but fail not to use your personal influence by loving, individual remonstrance and appeal to lost men and women, as you meet them on their sad march to hopeless graves.

Failure of the Interchurch World Movement

THE failure of this movement is a most regrettable affair. Its collapse, however, was not unexpected, as voiced by *The Continent* in an editorial entitled, "The Interchurch Movement Has Failed." *The Continent* says:

It is hard to say that—enormously hard, considering the splendid loyalty to Christ that set the movement going, the wealth of eager service poured into it, the fervent hopes staked on it by vast companies of Christians.

It is harder still when one thinks of the reaction coming when this idea of failure reaches the popular mind—the sickening fall of courage in the church, the dismaying fall of church-respect outside.

Most of all it is repellent to characterize as a failure a consecrated effort which has in fact accomplished a mighty deal of good, both in stimulating energy and cultivating co-operation.

But there's no gain in dodging facts.

Months ahead of its climax it was evident that the movement was steadily working out its own defeat.

The matter of importance is to get a right view of the causes of this failure. Manifestly, the movement failed on account of its own blunders. The organization was defective, and the financial policy was simply wretched. It was organized on the most extravagant basis and exhibited bad judgment in its financiering. This is evidenced by the fact that at a meeting of the National Executive Committee some six weeks ago they found themselves in debt to certain New York banks to the amount of eleven million dollars, which involved an interest expense of over fifty thousand dollars a month. There is no answer to the charge of bad judgment and poor financiering in an institution without a dollar of capital, or endowment, deliberately creating a debt of this magnitude. Their only basis was a hope of raising a third of a billion dollars in their proposed campaign. We fear the affiliating churches, while in no sense to blame for this failure, will be seriously injured by their connection with it.

They have decided to reorganize on a much more economic basis and try to continue the movement. This is a doubtful undertaking. As an elect consecrated Nazarene woman said in our hearing, when discussing the failure, "I can not see how they can organize a success out of the ashes of the ruins of the movement." We fear this collapse will greatly shake the confidence of the affiliating churches, rendering it harder than ever to collect money from them, which constitute their only source of revenue.

The father of the movement is a Presbyterian pastor in Nashville, Tenn. He was present at the Presbyterian General Assembly and fought bravely to prevent the Presbyterian church from withdrawing from the movement. In his speeches he admitted prodigal extravagance in the conduct of its affairs by those in charge, and expressed the hope that the crisis into which this prodigality had thrust the movement would bring those responsible for it to their senses, and lead to snarer and safer methods. He is now co-operating with others in seeking such a reorganization as will save and perpetuate the movement. The colossal difficulties confronting an effort to continue the movement are patent to any reflecting mind.

It is just to add that another mistake of the movement from its inception was an undue emphasis and trust in bigness and bullion and business. The managers seemed to pro-

ceed upon the idea that the bigness of their aims would be compelling in character. There seemed also to be a kind of faith in money as omnipotent in its influence; and that with this bigness and bullion shrewdly managed in a businesslike, diplomatic way would certainly save the world. It was painful to witness the little attention given to spiritual forces. Conversion was not stressed. Saving souls was relegated to the rear. It was a stupendous business transaction in which they were engaged, which was bound to swing the world into loyalty and submission to Christ.

Once before we mentioned this fact. One of their speakers at a great gathering was exhorting all churches and religious bodies to unite with the movement. In his fervid appeal he said, "There is only one class of people in the world we do not want to join with us, and that is those people who say they have nothing to do but to save souls." This was a sad index of a totally defective and worldly spirit which could only have been offensive to God and was a reflection and a sneer at the devoutest people in all the churches and at the solitary mission which God has given the Church.

It is to be hoped that if the reorganized movement gets on foot that the new movement will not only be cured of prodigal extravagance, but will be characterized by more Christlike humility and a more spiritual purpose including positive conversion of souls.

Victories That Defeat Us

VICTORIES are sometimes sorely disappointing, indeed they are often—but the prelude to disastrous defeat. In an ancient war a great general after a wonderful victory, said, "Another victory, and I am lost." His losses had been so very heavy that had another battle occurred and ended in victory, it would have ruined his army, despite the victory. He could not have maintained the conquest. This is true in many lines of life. Many men have won political fame and reached high elevations officially, but found at last that they had paid too high a price and their success proved disastrous in the truest and highest sense. Often moral character has been sacrificed in such a pursuit. An approving conscience has often been given in exchange for votes. In all such bargains men are but selling their birthright for a mess of pottage. This is always true whether those making the fatal mistake wake up to the fact on this, or the other side of the river of death.

The real test of a true victory lies in the region of the conscience. If after the victory a man can feel no compunction, if he can look his wife and children square in the face without a tinge of inward rebuke or regret, if he can look into God's Word and say of a truth that he has maintained his integrity throughout the struggle, then he may enjoy his vic-

tory with feelings of safety and peace of mind.

Men struggle to lay up money in life and often succeed in acquiring a fortune but how often the price they pay is far too high. In the pursuit men often lose their health or their character. In the mad rush for money men sometimes become so absorbed that children are neglected and their training becomes the unfair burden of the wife alone, and the man wakes up on the eminence of success to find that he has two or three prodigal boys ready to waste his fortune in riotous living. What a price to pay for a fortune! How much better it is to place right as our goal instead of success. This will prevent the use of wrong methods in reaching goals. Naboth's vineyard was gained by Ahab but the means employed filled his soul with bitter memories.

There is something better and higher in life than success as measured by the world. Fidelity is life's highest and best aim. We are commanded to be faithful unto death. If we seek fidelity instead of victory we will not use improper means to reach it and our conscience will abide in peace and God can smile on us in sweet approval.

"Nothing but harmony, honesty, industry, and frugality are necessary to make us a great and happy nation."—G. WASHINGTON.

Haste Makes Waste

This is true in matters of Christian work as well as in worldly things. It never pays to exercise undue haste in the King's business. We can not hurry God. The declaration that the "King's business requireth haste" refers to the tendency to sloth and indolence of men. It does not mean that we are to do His business in a rush or in a spirit of reckless haste. God is in no hurry. He is deliberate and there must be deliberateness and painstaking and scrupulous care and patience on our part in His work. There must be faith and patience to let God do as seemeth best to Him. The *Sunday School Times* has this good word on the subject:

Short cuts lose time when God does not direct them. And the longest way is the shortest, if God says so. How often, in our very zeal for God, do we ignore this, losing His precious time and hindering His service. We see that some fellow-being is not saved, or if saved is not in God's will, and we decide to plunge right in and take matters into our own hands, and bring that one immediately into the right way. Our short cut accomplishes nothing except to drive the needy one farther away. Let us remember that "The truest economy of time and labor is to be found in prayer. The shortest way to any man's heart is round by heaven." If, remembering this, we keep our own hands off and in earnest prayer ask God to lay His hands on, we shall see wonderful things done, and not a moment of time will be lost. Then, if God directs us to say a word or to have any part in the matter beyond praying, we can do this in the power of the Holy Spirit, with all the blessing and miracle-results that God is eager to bring to pass. And we shall, watching God work, praise Him for the lesson that "he that believeth shall not make haste" (Isaiah 28:16).

The Crisis Has Come

The next two or three years will be the most momentous and critical in the long struggle for prohibition in this country. The opposition will pour out their money by the million, to elect a wine and beer congress. To prevent this catastrophe, every good citizen should bend all his energies. We can not afford to lose a minute of time or spare money or labor to elect a congress that will enforce the eighteenth amendment rigidly. There are great dangers surrounding us. The *Christian Advocate* (Nashville) calls attention to these in the following:

We fear that prohibition is to pass through a period of misfortune before it will be accepted with that seriousness which insures permanent stability for the cause. The state of Georgia passed a strong prohibition law, but repented and opened the way for the sale of beer. The result was so catastrophic that a stronger prohibition law than before was passed, and the state became bone dry in the strictest sense. It looks as if the nation will have the same experience. Our prohibition people have become careless. They are "at ease in Zion." More than ever before, since the two national conventions met, this "ease-in-Zion" spirit will be developed. The denunciatory mouthing of the "wets" has half-way intimidated and half-way persuaded our people that the "people should have their beer and wine." In the meantime the many millions that will be spent by the brewers to elect a beer-and-wine congress will talk most seductively and compellingly. In a day we may find that with a constitution embodying national prohibition the people will find themselves under a "mild" wine-and-beer act which will mean the sale and drinking of 95 per cent of intoxicants that we had before the eighteenth amendment was adopted. Then there will be inaugurated the old reign of the saloon terror. The dear people will abuse congress. They will abuse the brewers.

EDITORIAL SURVEY

They will abuse the politicians. But they themselves will be the ones to be abused. When this fact breaks in on their minds, then we will have a return to sure-enough prohibition. And it will stay. No longer will political conventions stand in terror of a formal expression on the subject.

The Right Solution

The weakness of the churches as they confront an era of the greatest indifference and callousness on the part of the public, is cause of great sorrow and most serious prayer and thought on the part of Christian writers. This situation has given fresh occasion for the attacks of skeptics and the evil-minded who seize every opportunity to assail the Church. The only solution for the problem is to be found in the baptism of the Holy Spirit. The Church must return to her only source of power which is the Holy Ghost sent down from heaven in answer to earnest prayer. We agree with the *Christian Witness*, which, under the head of "Appalling," says:

It is this: After three hundred years of Christianity in the United States half the population do not identify themselves with the Church. Eighty-five million of the people are not members of any church. It is a most serious matter. And what makes it more alarming is that no one seems to know how to get at the unchurched masses—how to reach them.

Some of the church editors who have taken the matter up confess that they do not know how these people are to be reached. Most of the converts of today come from the Sunday school. The outside world has no thought or care for the Church and the Church can not arrest their attention.

It seems to us that the only solution of this most serious problem is the outpouring of the Holy Spirit. Nothing else but divine power can move the ungodly all about us. We must examine as to what the causes were that led to the great awakenings of the past. We must try to discover why the Church no longer has the power to move men or attract them.

We still believe that the doctrine of holiness that John Wesley said was the basis of the Wesleyan revival is the only remedy and that nothing else will ever accomplish what it accomplished. We believe that the neglect of this God-honored gospel of full salvation is the cause of the condition in which we now are.

Turning Sorrow Into Service the Better Way

So many do not know anything better to do with sorrow than to nurse it and thus prolong its somber hues and its clutch at our heart-strings. Why not select the better way and try to turn it into service for others who are passing under the rod? All around us at all times there are hearts burdened as heavily as ours with bereavements or disappointments or other kinds of shadows who need some sympathetic touch of those who can feel for them. You, oh, sorrowing ones, are the very ones who are best qualified to render this timely service and in so doing you

will but lighten your own burden while you are lessening that of others. One bereaved mother caught this splendid idea as related by the *Acton Free Press*:

"You mean—" Catherine Macey asked slowly. "I mean," the doctor answered gravely, "that you had better send for some friend at once."

The girl lay very still for several minutes. The doctor's keen eyes, watching, saw the slow tears gather, but that was all. Presently she spoke: "It isn't dying. I have known that for some time. It is only that it seems so—lonesome. I haven't a relative in the world nearer than a cousin, and not a friend to whom I can send. It is very foolish of me"—with a small, brave, appealing smile—"to care for that now, isn't it?"

The doctor's hand closed over the thin one with stanch friendship in its firm touch. He had seen many young lives meet their sentence. He had never seen one meet it more bravely. "That is where you are wrong," he said. "You have three friends at least. I am one, and Miss Baker is another. The third one will come to you today."

The girl's eyes opened in wide astonishment. "A friend of mine—coming today? Who can it be? Why, there isn't anybody."

The doctor had risen now and stood smiling down upon her. "You will know more before night. Now, I want you to promise me you will call all that Miss Baker brings to you. Will you?"

"Yes," Catherine answered. There was a bright spot of excited color in each cheek. What would she not do for a friend to help her down the unknown way of these last weeks? She took what the nurse brought in and then lay quietly looking out at the great geranium hedge beyond her window. Presently she slept a little. She woke at the sound of a light knock and a low voice.

"May I come in, dear?"

"Please," the girl gasped. If she should be a disappointment—this unknown friend!

The door opened softly, and the two faced each other—the gray-haired woman with the brave, sweet, serene face, and the girl who had so little time to live.

The girl gave a little cry. "Oh, how did you know that I wanted you—when I never had seen you?"

The girl was taken home to Mrs. Dana's that afternoon. The next day she waited impatiently for the doctor.

"Who is she?" was her eager question. "Tell me all. How did she come to me? It is the most wonderful thing that ever happened in my life. It is so beautiful to have it—at the last!"

The doctor nodded; he had known how it would be. He told the story briefly—of the fight for the life of an only daughter, of the defeat at the end, of the love which immediately turned its own sorrow into service. For six years now this woman had been giving herself to other girls who were fighting their sad battle with the same foe. Each, until death or recovery put an end to the need, became her daughter, with full rights to all care and devotion.

The sick girl, who was no longer alone, murmured a few words.

"What did you say?" the doctor asked.

Catherine looked up at him, smiling. "It was just a bit out of one of the psalms," she said. "It made me think of Mrs. Dana. 'Who, passing through the valley of Baca, make it a well.'"

Danger Ahead

The prodigal extravagance of the age, the reckless craze for amusements, the vulgar display of the rich, the soaring cost of living, the seething caldron of discontent among the laboring classes, and the increasing sordidness and worldliness on all hands—these are preparing for a fearful day of reckoning not far ahead. *The Lutheran* says:

At present there is much sowing to the wind, and there will be nothing else in store but to reap the whirlwind if the present waste of money and energy continues. The ground is being prepared for the worst panic America has yet known.

An anarchist is a man who doesn't want any government that he is not personally conducting.—*Washington Star*.

God's Ambassadors

By WILLIAM M. IRWIN

THE most honorable vocation possible for man to fulfill is that of an ambassador for Christ. It is true that every person who is born into the kingdom is a representative of Christ in the world; but our purpose is to write especially of those who are divinely called to give their whole time to the gospel work.

How the hearts of the disciples must have burned within them when Jesus said, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Luke 16:15,16). Or, as Matthew states it, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world (Matt. 28:19, 20).

It is a sacred matter to be called of God to the holy ministry. A real call is more than a desire to do all the good possible. It is the voice of God whispering to the innermost part of one's being and saying, "Go ye." No person hears but the one spoken to. The voice may not be recognized as that of God at first, but He continues to speak until there is no question as to who is calling. Think of it. Called of God—the Creator and Sustainer of the world and all that is therein. Chosen from among men to carry a message of life and death from the Sovereign of the universe to all mankind.

The preacher is to get his message from the great heart of God and deliver it to the souls of men. It must come not from lip to ear, but from heart to heart. To do this he must keep close to God in prayer and study of the Word. And he must keep close to man by a life of sympathetic service. By his prayer life he represents man to God and intercedes in his behalf. By his teaching and manner of living he represents God to man. No sacrifice is too great if only people believe in Christ to the salvation of their souls.

God's ambassadors have an authoritative commission. It is good for a minister in this age of isms to have credentials from some church or organization that people may know his standing; but he needs a consciousness of the divine call to keep his soul in time of severe trial and temptation, and to cause the Devil to flee before him. Just as certainly as Jesus said, "Go ye" to the disciples does the Holy Spirit say "Go ye" to the divinely called preacher. When people seem to reject the message and all looks discouraging it is well for him to remember that God has sent him out. Many have given up the work of the ministry because churches or people have not used them right, when they would not have done so had they been rewarded by whom they were engaged to work. Why go back on God because people do not act right? There is no reason for a preacher quitting as long as there are souls to save and God gives ability to live and preach and pray. If one door closes another will open. And he need not make excuses or apologize for being in the work. Instead he should remember his high calling. A person thus honored of God should not care for the honor of men.

Jesus said, "Preach the gospel." This is not a ten-word message nor a fifty-word night letter. It includes the whole Bible. Brother preacher, have you read the message through? If not commence at once. A working knowledge of the Scripture is necessary. It is required of God that you "study to show yourself approved of God, a workman that needeth not to be ashamed, rightly dividing the word of truth." The success of our ministry depends largely upon our knowledge of the message, our faith in the message, and our ability to teach the message to those who hear us. To gain even a limited

knowledge of the Bible requires that much time and energy be spent in the study of its pages. The speaker who has the assurance that his message is founded upon the Word of God and that the Holy Spirit is guiding him need not worry about results. And when thus directed the message will be understood by those for whom it is intended by its Author.

The gospel message is of great importance. Human souls are at stake. "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." The preacher who realizes the responsibility that is upon him endeavors above all else to keep the Bible before his people. His best and most effective illustrations are found in the sacred Book. He gets many interesting stories from its pages.

We have heard people talk after listening to some great and deep preacher, as they called him, and relate story after story which he had given by way of illustration; and upon inquiring what teaching was presented we found that the truth had been crowded out of, rather than impressed upon, the mind by the stories told. When other than Bible illustrations are used they should be taken from life common to the hearers. Then the mind will be easily directed to the application. If the illustration imparts several new points of knowledge of a different nature the spiritual truth may be lost to the hearers. Unless the people get the message that God has given they can not believe, and if the fault is with the messenger their souls will be required at his hands.

God's Word is a powerful message. When faithfully delivered and accompanied by the Holy Spirit it brings results. Those who reject it go farther from God while those who receive it in faith believing draw nigh to Him. The faithful preacher is not held responsible for results after he has faithfully delivered God's message. But if he gives something of his own makeup the responsibility is his and the results will be bad. The teachings of men may stir the emotions, but it takes the Word of God to grapple the soul and produce lasting convictions.

The command is, "Go ye into all the world." This is a large field and one man can not cover it personally. The world to us is every child of Adam who lives upon earth while we live; but more especially those with whom we come in contact. We can pray for all living. We can pay to send those who go where we can not go and pray for their success. But for the salvation of those around us we can pay and preach and live and pray. Amen.

The field is as needy as it is large and the need is increasing daily. All that we see and hear and read bears this truth home to our hearts. People are growing more ungodly and the number obeying God's call to the work of ambassadors is not increasing to meet the demand. All denominations need more preachers, and the active laity seems to be a thing of the past in many places. No doubt many are being called who are not responding.

God's ambassadors always have an audience. The audience mentioned is "every creature," or any creature. The young and the old; the rich and the poor; the learned and the unlearned; the black and the white; the sickly and the healthy; the bad and the good—all need the gospel of Jesus Christ. Speak, brother, speak! It may be to the assembled multitude or to the lone traveler by the way. Why inquire concerning his nationality? What matter about his creed? Is he a son of Adam? Then give him the gospel. Is she a daughter of the human race? Then tell her of Jesus the mighty to save. Take the gospel to perishing souls any way, anywhere, and any time. Send it by every means possible, everywhere, and all the time.

[CONCLUDED BOTTOM NEXT PAGE]

THE "Fatherhood of God" and the "Brotherhood of Man" are terms which during recent years have come into wide usage in the realm of religious thought and work. They are perhaps the result, more or less, of the change in attitude by most religious leaders, occasioned by the reception and adoption of the evolutionary theory which has taken such a strange hold upon, and practically revolutionized the thought of, the religious world during these last decades.

Since these terms are so widely used, and since they occupy such a place of prominence in religious thought, it seems well that we should consider them carefully, having in our own minds a clear differentiation between what they do mean and what they do not mean, and then exercise proper caution, lest we use them indiscriminately and incorrectly. For the purpose of analysis, it may be well for us to consider first the term "Fatherhood of God," and then its Siamese twin, the "Brotherhood of Man."

The word *father* means creator, protector, helper. It is used sometimes of an elder as a mark of respect and frequently denotes, in common usage, a relationship wherein one has assumed superiority over another for one reason or another. It is perhaps in one of these senses that the term "Fatherhood of God" was originally used, for the Bible teaches that God is the Creator of all men; that in a certain sense He daily protects all; that He most surely provides for all and helps all, making the rain to fall and the sun to shine upon good and evil alike; that He also stands ready to help all, both in temporal and spiritual matters, perhaps in a larger sense when called upon for help; and for these reasons, as well as for the additional reason that He is the Elder of all, having bound us to Himself by His relationship to each of us, it is proper to speak of the "Fatherhood of God."

Let us notice, however, that this term does not occur in the Scriptures, and that no writer,

The Fatherhood of God and the Brotherhood of Man

By J. WARREN SLOTE

under divine inspiration, ever spoke of or referred to God as the universal Father. The Scriptures speak of God as being the Father only of those who believe in and accept His Son Jesus Christ. In a very general way God may be the Father of all by reason of creation, but the Scriptures speak specifically of His being the Father of those who are re-created, re-generated, re-born through Jesus Christ. Therefore, if in the biblical sense, which is the true sense, we wish to be the children of God, we must be born into His family. Thus Paul says, we are the children of God by faith in Christ Jesus; and again, that if we are children, then we are heirs, heirs of God and joint heirs with Christ; and being born into God's family, and become sons, God sends forth the Spirit of His Son into our hearts, whereby we cry "Abba Father," the same Spirit bearing witness with our spirits that we are the children of God, and also leading us in our affairs in this life—for as many as are led by the Spirit of God, they are the sons of God.

Therefore, when we use this term, the "Fatherhood of God," we must remember that in the correct sense the relationship applies only to those who have been converted, who have been re-generated through the power of the efficacious atonement of Jesus Christ.

As to the term, the "Brotherhood of Man," the word *brother* has several usages. In one place in Holy Writ, it is used to mean kinship—Abraham calling Lot, his nephew, "Broth-

er," and requesting that there be no strife between them. In another place the same term is used to signify nearness by community life or by business relation—Lot, entreating the godless Sodomites, whom he calls "brethren," to resist in the course of wickedness. Then again the same term is used to denote a relationship in office, Paul stating that the "brethren" are the messengers of the churches. These few examples are sufficient to show the general sense in which the term "Brotherhood" is frequently used; and following the same line of reasoning, it may be correct, so far as the etymological usage of the term is concerned, for us to speak of the universal "Brotherhood of Man," basing such relation upon the facts of one common Creator, a community of general interests, a similarity of physical needs, ambition, and destiny.

Here, however, we must also add that this is not the biblical and therefore not the absolutely correct use of the term. There is no such thing as a universal "Brotherhood of Man," at least not in the spiritual sense. There is a "Brotherhood" spoken of, especially in the New Testament, but it is an elect "Brotherhood"; it is of a higher order than relationship by blood, or by community of business or fraternal interest; it is an order, a "Brotherhood," composed of those who are the children of God, who have been born again, who have a spiritual family relationship with God, their Father. Jesus made this very clear, when, on one occasion, on account of the great press, His relatives could not get near to Him and He was notified of their presence. In response to this notification He remarked, "My mother and my brethren are those which hear the word of God and do it." John, perhaps, gives us a clearer statement of qualification for divine sonship when he said, "As many as received him to them gave he the power to become the sons of God," thereby saying that none are by nature the children of God, but that all may become such by accepting Jesus

"O spread the tidings 'round,
Wherever man is found,
Wherever human hearts and human woes abound;
Let every Christian tongue
Proclaim the joyful sound:

The Comforter has come!"

The writer will never forget when our sainted Dr. Bresee questioned him previous to ordination to the office of an Elder. One question that stands out in memory from the rest of the service is this, "Will you preach it from house to house?" Brethren, the command is to go to the people and not to wait for them to come to us, as some seem to think. Many who are not interested enough to come to service can be reached by taking the gospel to them in their homes.

The divinely called minister does not go alone. He has the Divine Partner, "and lo, I am with you alway." The work is too great, the message too important and souls too precious for him to go one step alone. He needs constant guidance and protection. He needs strength and encouragement all along the way. To go in the name of Jesus is not enough. The Holy Spirit must be enthroned within the temple of clay. God always accompanies His messengers.

"No, never alone; no, never alone;
He promised never to leave me,
Never to leave me alone."

God's ambassadors have a good salary offered. "Seek ye first the kingdom of God and his righteousness and all these things [necessities of life] shall be added" (Matt. 6:33). All spiritual needs are the natural outcome of seeking God first. And God's promise, which can not fail, is that all temporal needs shall be added. But how much more readily do we trust men for these things! To illustrate, a church board extends a call to a minister to become their pastor and promises, for the church, to give him \$150 a month and to pay transportation costs. The offer is accepted, goods are packed, and preparations made for the journey on the strength of the promise. But how different if no church calls and men promise nothing!

It may be asked what should a man do when so tried? He should remember that God has called him as His representative to tell a lost and dying world of the "Unsearchable riches in glory," and has taken him into sacred partnership with Himself; with the promise that every need shall be supplied, and that there is reserved in heaven for him, "an inheritance incorruptible and undefiled and that fadeth not away." The needy world is still before him. The message is still his and God will see that another door will open before long, if he stands the test.

KELLOGG, IDAHO

Christ, thus being born again not of blood, nor of the will of the flesh, nor of the will of man, but of God.

Therefore, let us be careful in the use of these terms, lest we be confused in our own minds and confuse those who hear us; also let us emphasize most emphatically on every occasion the biblical teaching that God is the Father only of those who believe and that the Brotherhood of Man," that high order assuring such high privilege and blessing is composed of those *only* who have accepted Jesus Christ as a personal Savior, and been born again. Let us then also urge upon all who have not by this method become members of the Christian brotherhood, the claims of the gospel and thus seek to persuade them to avail themselves at the earliest opportunity of the privilege afforded them to enter this "Brotherhood" and by so doing become partakers of its benefits.

The Horror of Hell

By REV. W. B. WALKER

Luke 16:25, "Son, remember that thou in thy lifetime receivest thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented."

DIVES was a man of high birth, no doubt being able to trace his ancestry to the purest of Hebrew blood. Not only of noble birth, but also wealthy, having money to use to his heart's content. His home was palatial, perhaps excelled by no other in those regions. From a worldly standpoint Dives had all heart could desire for his well being. But he dies. And in hell he lifted up his remorseful cries amid the flames of damnation.

On the other hand, Lazarus was born poor. Circumstances prevented his being self-supporting. He was an outcast from society, without friends and home. His only earthly comforters and associates were the dogs of Dives, who licked his sores while he sought a share of the crumbs falling from the rich man's table. He wandered the streets of Jerusalem in a sorry and pitiful condition, but no kind words, no cheering look was given him; nothing but sneers, cuffs, and buffets were received on every hand.

This man also died. His carcass, vile and torn, was thrown to the vultures to feed upon. But while the world thus cast his body from them in disgust, the angels with golden wines and shining countenances tenderly grasped his spirit, pure and white, and wafted it through distance into Abraham's bosom, there to be comforted for evermore.

This Scripture demonstrates that memory is eternal. Socrates, being asked what he desired most, said, "Oh, that I might forget!" Psychology teaches that mind, or memory, is incapable of forgetting anything. We know to know forever. We do, to remember eternally. All we do, see, or hear is stored away in the subconscious mind.

A French murderer shot himself, and, writhing and bleeding to death, was dragged to a cart. A woman sprang to his side, put her fist in his face and cried, "Thy death intoxicates me with joy! Villian, go down to hell with the curses of all wives and mothers!" Do you suppose he will ever forget the many men, women, and children he murdered?

Dives remembered his good things while on earth. He also remembered his lost opportunities. He will also remember his hypocritical life. And he will remember the warnings of God's law—and he will remember it forever.

Doubtless he had read many times, "The soul that sinneth shall die," and "Because I have called and ye have refused; I have stretched out my hand and no man regarded." Likely as he read these fearful warnings, he trembled under its influence, but at last was lost, because of rejecting it.

Dives had individuality in hell. For he recognized Abraham, and Lazarus in his bosom. He also retained four of the five senses—for he could see, hear, taste, and feel.

Death does not divorce one from life—for in hell a lost soul will hear mother's pleading prayers; and every good song that he ever heard; and the preacher that preached the message that brought conviction to his heart; and he will hear it forever.

Hell is a state for the Word says, "There is a great gulf fixed." The desires we build up here will go with us into eternity. When a soul is banished into the dark domains of the damned, there is no possibility of escape for another chance.

The best hell the sinner is promised is a world of ruins shrouded in night's blackest pall, where no one of the damned has a friend, where all ranks and sexes are herded in one promiscuous mob, with foulest demons; where every stinking cave is inhabited with fiends and gnashing ghosts, and on whose black crags the ravens of eternal despair sit and croak; where God's eternal Justice plies the burning whip and Remorse lays on his fiery thongs, the flashes of whip and thongs their only light, world without end.

Oh, reader are you sure of your relationship with God? If not, flee to the City of Refuge.

The Doctrine, Experience, and Behavior of Religion

By PAUL HILL

THE three words used for the caption of this article cover the whole course of religion in this world. The doctrine of religion is what a Christian believes; the experience of religion is what a Christian experiences as a Christian; and the behavior of religion is the conduct of a person who is a Christian. The Bible and the Church furnish the first, the operation of the Holy Ghost in the soul furnishes the second, and the third is the product of the other two.

Much can be said of the majesty of the doctrines of the Christian religion. No other religion reaches the glorious heights which is the common level of the blessed gospel. This wonderful doctrine of salvation by faith in the blood of Jesus continually uplifts the worshiper, and unlike all false religions, never leaves a contrary reaction in the heart. Of the many sacred truths in our holy religion we mention only one, and that in order to emphasize the experiential side of Christianity. The truth we have in mind is that the doctrines of the Bible are absolutely perfectly adjusted to the needs of the race of men.

There is not a condition, known or unknown; a need of the human heart, a burden great or small, a trouble of any kind but the way of escape is clearly taught in the revelation of God to man. Every possible need has been before considered by the Lord and a remedy simple and adequate provided.

This being the case, it is only right that we expect human experience to harmonize with the doctrines of the Book. And it is true that they do. Every human experience harmonizes with what the Book says. The troubled heart of the sinner with the restlessness of mind and unsatisfied condition is altogether in harmony with what God says in reference to the matter. And if God so faithfully portrays the condition of those who are not His children, can we not believe that what He says of His own is also true?

The experiences of the Christian are those experiences that he has because he is a Christian. A man who is not a Christian does not have them. They are exclusively the property of Christianity. We need not be dismayed because we are misunderstood. "The world knoweth us not, because it knew him not."

Experience is an event actually passed through. It is not a myth nor an idea, but an event in the life. And what people experience they know about. There could be no better way for the Lord to give us our salvation than in the way of an experience. We experience the Christian religion, bless God.

There are experiences which some Christians have that others know but little or nothing about, but they are not fundamental in the Christian religion. Other experiences are fundamental and are common to every real Christian. Every Christian has been, and is converted. Every one has the witness of the Spirit. Every one has the proper sense of humility. Every Christian has experienced deliverance from bondage, the fixing of the principles of righteousness in the soul, and a longing for holiness and all the fullness of God. These are experiences that unsaved people do not have. Every Christian has them all.

There is an experience known as "conviction" which always precedes conversion. Conviction is not a Christian experience, but it is an experience that every Christian has had. It is not a Christian experience because it comes to him in his pre-Christian condition. We are now speaking of the conviction for sins which precedes conversion, and not that conviction for holiness which the Christian has. Nor do we mean those many supernatural persuasions by which Christians are sometimes led. The conviction of which we speak is an awakening of the conscience, a deepened sense of the sinfulness of sin, a deep sorrow for past conduct, and a desire to flee from the wrath to come.

We are not in hearty sympathy with those people who profess to be Christians but who do not know when they were converted. Even a child, if old enough to be in the years of responsibility and in need of conversion, is old enough to remember it. We experience religion and know about it.

One eternal result of conviction for sin is the shifting of the responsibility for the salvation or damnation of the soul from the

shoulders of God to the shoulders of the man who is under conviction. This is a "call" from God. If there ever was a time when God would get a person to heaven unconditionally that time was before conviction brought accountability. Since conviction has come conditions of salvation must be met or the die be forever cast in the wrong way.

But to get back to the experiences of the Christian. One prominent experience in every true believer's heart is a desire for holiness. And this desire for holiness is accompanied with a sense of the need of it. One bit of logic in the form of a question has stopped the wrong reasoning of the writer more than once. This is it, Did you never feel the need of it? Where is the Christian, walking in the light, who in his unsanctified states does not feel the need of it? Reader, did you never feel the need of holiness?

Not only is there the desire and sense of need for holiness, but there is also the experience of being washed from all unholiness in the blood of Jesus. Many have experienced the cleansing of the tempers of their soul. This is holiness. This is a Christian experience, an event passed through, a knowable thing.

If a person believes the Christian's Book and experiences the Christian's experiences, he will be a Christian and will conduct himself as such. If he believes in heaven and is on his way there, he will act that way. If he believes that kindness is the way to live and feels kind himself, he will act that way. He will put the whole of his belief and experience into practice. That is just how it is. Every Christian is a combination of doctrine, experience, and conduct.

And these three great things in religion—doctrine, experience, conduct—stand or fall together. If a Christian is not careful to maintain good conduct he will lose his experience as a Christian; also the doctrines will get dim and he who was once a Christian will be carried away with divers and strange doctrines. Or, if a Christian turn aside to seducing spirits and be not careful to maintain sound doctrine he will lose his experience by which he is made a Christian and in nature will become un-Christian. Or still again, if while his conduct before men be blameless and his doctrine pure, yet if he commit sin the result will be the same—lost experience, dim and not clearly defined doctrines, and in the long run poor conduct. And on the other hand, a revival of the doctrines means a revival of Christian experience and Christian conduct. A revival of Christian experience means a revival of pure doctrine. The book of doctrine is under the rubbish of the temple. A revival of religion will find it.

"GO AND DO IT"

Lord Kitchener was once approached by a subordinate officer with an array of excuses for failure to obey orders. Kitchener patiently heard the man's recital, and then added, "Your reasons for not doing it are the best I ever heard; now go and do it." Most of us can think of plenty of reasons for not doing our obvious duty. We acquire the habit early in life. Any ordinary six-year-old child can flood the home market with apparently cogent reasons for doing other than as he is told. The habit is hard to outgrow. Excuses multiply the more we think about them. People grow fairly eloquent in defense of their shortcomings. Sometimes I think they half persuade themselves. But after they have justified their omissions of duty, God usually says, somewhere in the soul, "Now go and do it."—GEORGE CLARKE PECK.

Heart Talks With Pastors

Talk No. 10

By E. P. Ellyson, D. D.

THE pastoral office covers a very large field and the work is varied, as varied as are the spiritual needs of man. Some pastors fail to realize the largeness and variety of their work and seem not to have much to do or have much time to spare for other things. Herein is a secret of their failure to make any great success of their work. The pastor who has any true vision of his work, who attends faithfully to that work, who does the things that should be done by the pastor will be the busiest person in the community. To attend to but a small church properly will tax a man's powers and take up all of his time. When you find a pastor with time on his hands to spare, with plenty of time to stand around on the street and gossip, or to go fishing and hunting and such things you may know he has no vision for his work. As with all laborers he needs some time for recreation. An occasional day or week off will be helpful and should be taken, but these are the unusual, the vacation; the usual is a close application to the work. It takes this to carry on other business and it will take the same to succeed as a pastor.

I am much afraid that too few pastors have any broad and clear vision of their work and of its seriousness. They enter the work too easily and treat it too lightly. Without a largeness and clearness of vision, unless one realizes the responsibility of his work and sees the field he is to cover he can not succeed. We have already spoken somewhat of the pastor's responsibility and will now notice something of the scope of the pastor's work. There are four general lines of work which belong to the pastoral office. But as it is in the medical profession with its host of general doctors and its specialists for the different parts of the body or for different classes of diseases, so in the pastoral office we have the settled pastor who covers the entire field and the specialists as evangelists, teachers, and missionaries. All belong to the pastoral office and there is scriptural ground for some entering these special fields. But there is neither scriptural ground nor wisdom in the frequent shifting from one to another, in taking a pastoral charge for a few months and then giving it up for a few months, or holding a pastoral charge and going off frequently, leaving the church unprotected for to conduct revival meetings at other places. It is no wonder some churches are not built up, they can not build with such pastoral care as they are getting. May the Lord give to our preachers a conscience along this line. If you are going to be a pastor, be a pastor; but if you are going to be an evangelist, be a specialist. This does not mean that never should one pastor hold an evangelistic meeting for another pastor; such may be done occasionally, but only very occasionally, and then the church should be provided for during the time of the pastor's absence. Usually where the churches have real pastors who stay with the work the church is built up. No one can do his best who changes frequently from one line of work to another. You owe the church your best; find your place and stick to it.

That there is real need for the specialist—the evangelist, the missionary, the teacher—goes without question. To close down on these specialists is the church's ruin. But for all or for any proportionate large number, to become specialists is equally ruinous. There is no greater need than that of the settled pastor. I do not mean that the greatest need is for men who want to settle down for a time so as to be at home with their families, or just to get a support while they rest from other work; such would be an imposition on the church. But the need is for persons who will settle down to the real work of building up the church and make that their business. When men make it their business to build up the church as they do to build up their commercial interests, then we will see the church move forward. No man succeeds in business who is much away from that business. It takes attention to

business to succeed in business. So also the church will not run of itself. While God has promised His great power to accompany man, He has in some large degree made man responsible for the care and success of the church. We must have settled pastors who are faithful in the general work as well as the specialist. We can not survive on evangelism, on missions, on schools; we must have pastors who care for the local church. We are suffering, we are hindered by the lack of real pastors who have the work at heart, have a great vision and faithfully do the work.

I ask, please, that you do not misunderstand me and that you do not misquote me when I say that it is possible for us to become excessively evangelistic and excessively missionary and excessively educational; that is, we may be overbalanced and give more time to the work of the specialist than we should in proportion to the time given to the general work. I know places where they will hold two or three revivals each year and pay the evangelist from \$150 to \$250 each time, and will not pay the pastor the smaller amount for the entire year. This is a crime against the work of God; and the evangelist who encourages such conditions is unworthy of his place; and the pastor who submits to such arrangements is not true to his work. No such church ever succeeds. It can not succeed until the pastor and pastoral work are given their right place. Usually churches should not be organized until a proper pastoral arrangement is in sight. We have a tendency to overestimate evangelistic results. Why get men saved to let them drift and backslide? Why have children born just to die? Do not interpret this as objecting to evangelism. A thousand times, No. But it is a cry for pastors and pastoral work to care for the flock.

The evangelist is often better paid, the work is usually more stirring and exciting, and in some ways easier and more pleasant, and hence it becomes a real temptation to some men to give up the steady pull and grind of pastoral work and become evangelists. Well, if your call is to be an evangelist, that is the thing for you to do. The church needs you, there is a great field for you; so do not try to be a pastor. But we beg you to be careful and to be sure it is the Lord calling you and not your own desire to get away from the steady pull of building up the church into the more exciting work of evangelism. It is our fear that this may sometimes be the case. It is hard for some men to stay long with the steady pulling work, but if you have the gift of a pastor you should be very careful that you do not allow some human desire to get you away from your real work. On the other hand, if you are not called to pastoral work but to specialize, be careful how you accept a pastoral charge to neglect it and to bungle it up. Do not hold a pastoral charge and run away and leave it every little while for a revival meeting. Friends, let us become honest and conscientious and very careful along these lines for the church's sake. What we do, let us do and bring it on to success. The lack of proper pastoral care, the failure of some who are holding pastoral charges with no vision of the work, who are careless and who do not apply themselves to the work, is one cause for the slow growth and sometimes the decline of some churches. Oh, my brother in the ministry, let us not botch our work, but study to show ourselves workmen that need not be ashamed. If God has called us to this work it is now ours to do it.

The work of the settled pastor is the whole of Christian work—the general care of the church in all of its departments, the care of the entire flock relative to all of its spiritual needs. He can not specialize on any one line. He may be better along some lines than others, but he must be interested in all lines and be able to do somewhat of all that all the specialists do. He must be in general what all of the specialists are in particular and some things

Any true idea we may have of God comes from the Book in which He tells us about Himself. In that Book we find God at work. He believes in work, and He taught His people, the Jews, that industry was honest and honorable, that idleness was dishonest and disgraceful. This teaching was "ground into" the Jews, so to speak. They believed it and trained their children in the same belief.

There came a time when the rabbis passed a law which required every father, no matter how poor or how rich he might be, to teach his son some trade in which he must do physical labor.

"He that teaches not his son a trade does the same as if he taught him to be a thief," was one of the wise sayings of the Jews.

A man might be a college graduate, but he had also learned a trade by which he might support himself, if necessary, and he had also learned to respect labor and see a dignity in it.

Rabbi Hillel, one of the greatest of the Jewish doctors of the law, was a practical woodcutter.

Rabbi Shammī was a carpenter and Paul was a tentmaker.

Jesus, like other Jewish youths of His day, was taught a trade. He was a carpenter. That One who had created worlds and owned the wealth of the universe, that One before whom angels bowed in adoration, was not too proud to labor with His hands.

The Heathen View of Labor

How different the view of heathen nations has always been. They have looked upon work as degrading. The ancient Greeks and Romans declared that any sort of manual labor was beneath the dignity of freeborn citizens. It was fit only for slaves, or the very poor and ignorant. Their philosophers taught that it was dishonorable for a man to work with his hands.

The negroes of East Africa have a saying that "the white man works, the black man does not; therefore the white man is a common man, the black man is a gentleman."

They hold that manual labor lowers a man. It is all right for women, who are beasts of burdens.

A man who would be mortified for his fellow-men to see him at work would not be at all ashamed if they should see his wife plow, or dig, or lift heavy burdens while he sat at ease near by.

You can see then that the Christian religion doesn't fit in with the ideas of heathenism. No man who is truly religious can be lazy. No man who really follows Jesus can be content to stand by and see women do work which is too heavy for them.

Because of the false training they had had about labor we find Paul saying many things on this subject to his heathen converts.

"We beseech you that ye study to be quiet and to do your own business, and to work with your own hands, as we commanded you: that ye may walk honestly toward them that are without, and that you may have lack of nothing."

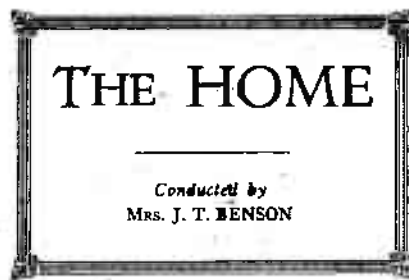
And again he writes, "We hear that there are some among you who are disorderly, not working at all, but are busybodies."

"Now we command and exhort such that with quietness they work and eat their own bread."

"Even when we were with you we commanded that if any would not work, neither should he eat."

"Ye know that ye ought to follow us: we behaved not ourselves disorderly among you, nor did we eat any man's bread for naught, but wrought with labor and travail night and day, that we might not be chargeable to any of you. Not that we had not power, but to make ourselves ensamples unto you to follow us."

Paul knew that his converts could never develop the sturdy virtues of Christian character and be idle. And because their ideas were all wrong he saw that the best thing he could do was to set them the example of honest industry. Thus the apostle preached and prayed and tra-



"My Father Worketh Hitherto, and I Work"

vailed for them and worked steadily at his trade by day, that they might get a picture of the Christian man, sober, quiet, not slothful in business, fervent in spirit, serving the Lord. Missionaries today meet with the same conditions.

"When the Lord moves in the hearts of our native Christian men," said a missionary, "showing them that they must work, and take many heavy burdens from their wives; when they see that women are not beasts and common carriers, but the weaker vessel physically to be cherished and cared for tenderly a path is opened up to them which is not easy to follow. Other men deride them, scorn them, and look upon them as poor, degraded fellows without spirit or pride. It really costs them something to walk in the earthly footsteps of Jesus, the Jewish carpenter, the Son of God."

How Do We Look Upon Work?

We have a truer view of the blessedness and worth of labor than the heathen. But we do not realize its importance, its absolute necessity in the building up of strong characters.

"The hardships and toil which were my lot as a boy were the making of me," said a man who held a high position, and wielded a large influence. "Yet I find myself wanting to shield my children from these things. Weak parental love cries out for easy places for them. I find I must constantly call upon God to help me so that I will be strong enough not to utterly take away from them their chance of making something of themselves."

"I have worked hard all my life," said a successful business man, "and I have made good. But I thank God that my children will never have to go through what I have."

"Yes, and your children will never have what you have, either in money or character," said a friend.

Work is not only necessary to the building of character, but it is one of the greatest factors in the world in keeping people out of mischief. Just suppose when Adam and Eve came out of the garden of Eden they had not had to work. And suppose that all their descendants, through all these long years, had found clothes and food and shelter always ready for them, so that there was nothing for them to do but talk and visit or sit in idleness, or seek their own pleasure. Men have been able to think up enough wickedness and to get into enough fights and wars even while they had to be working hard for the food they must have if they would live.

They have managed to pretty well fill the world with sin and bloodshed in between times. Have you ever tried to imagine what sort of place this earth would be if people had nothing to do but follow the workings of their minds?

The fact that the human race must work or starve has been one of its greatest blessings.

"Oh," you say, "I thought work was a curse sent on Adam because of his sin."

No, that is a great mistake—though you are not the only one who has made it. Elizabeth Barrett Browning was England's greatest poetess and a great scholar, studying Greek and Latin and science and philosophy, yet she made this same mistake. This is what she says:

"Dear work, art thou the curse of God? What must His blessing be?"

It seems strange that so learned a woman should not know better. But you see, Greek and science and literature do not teach us the Bible. We know what the Bible says by reading that Book itself.

So, although you may be just a grammar school boy or girl, if you will turn to Genesis and read the first three chapters carefully, you will know more about this question than some folks who have college degrees.

Have you read those chapters? There you found out that Adam worked before he sinned, worked when there was no curse. Why, the Lord put him in the garden "to dress it and keep it," and very delightful, interesting work it must have been.

The next thing you learned was that the ground was cursed because of man's sin, not labor.

Adam's punishment was not that he must keep on working after he was shut out of the garden. It was that he must labor and get his food from an earth which was changed and blighted, one whose soil would now bring forth thorns and thistles along with the good things.

And yet, in spite of the harder conditions, work has been an untold blessing to humanity.

Theodore Roosevelt says:

"Far and away the best prize that life offers is the chance to *work hard at work worth doing.*"

What a Fireman Accomplished by Working Hard at Work Which Was Worth While

A fireman on the New York Central was advanced to the position of engineer. He ran his engine during the day, and studied at night till he fitted himself for college. He entered Union College and attended what lectures and recitations he could, while all the time running an engine several hours daily. He kept up with the work of his class, and on the day of graduation he left his engine after his usual run, washed up, put on cap and gown, and delivered his thesis, and then after leaving at home his diploma and cap and gown, and putting on his working shirt, he mounted his engine and made another run. That man is Professor Morris, who is now at the head of the mechanical department of Cornell University.

Lowell writes:

"No man is born into the world whose work is not born with him; there is always work and tools to work withal, for those who will, And blessed are the horny hands of toil!"

To get the best out of your work, says a well-known writer, "you must love your work and not always be looking over the edge of it, wanting your play to begin."

Some young people starting out in the business world learn this lesson and succeed. Others do not and fail.

The Example of Jesus

All great men have been busy men. It remained for Jesus to truly sanctify toil. His early years were spent in a carpenter shop and all His life He identified Himself with those who worked with the busy, industrious man and woman. Dr. Henry VanDyke has beautifully expressed this: They who tread the path of labor follow where Christ's feet have trod,

They who work without complaining do the holy will of God.

Where the weary toil together there am I among my own,

Where the tired workman sleepeth there am I with him alone.

This is the gospel of labor—sing it, ye bells of the kirk,

The Lord of love came down from above to live with the men who work.

that no specialist can be. He must have a large and broad vision of the whole field and be interested somewhat in every line of activity. He at times needs the help of the specialist and when the specialist comes must be able to enter with sympathy and interest that field with him. The work of the pastor is greater and broader than that of any or of all specialists. It includes the whole sweep of the pastoral office.

41,926,854 CHURCH MEMBERS IN UNITED STATES

The Home Missions Council gives circulation to the following: There are 202 denominations in the United States. Thirty-one new denominations were born in ten years and seventeen died. Of all the people in the United States 41,926,854 are church members, an increase of 6,860,000 in ten years, or 20 per cent. There are 227,000 churches, an increase of 15,000. The value of church property is \$1,676,000,000, an increase of \$420,000,000 in ten years. There are 15,721,815 Roman Catholics. From this number should be deducted 15 per cent for infants and children, all of whom are included in the Roman Catholic statistics. Less than one-third of the church members in the United States are Roman Catholics. The Roman Catholic proportion in the total membership was 40½ per cent in 1906, in 1919 it was 37½ per cent. In ten years the Roman Catholics gained 103.5 per cent, while the Protestant churches gained 23.2-5 per cent. The Baptists gained 26.1-5 per cent; the Disciples, 24.4-5 per cent; the Presbyterians, 23.1-5 per cent; the Methodists and Episcopalians, 23.1-5 per cent; the Congregationalists and Lutherans, 13 per cent. The Universalists are losing, having today only 59,000 members. The Unitarians have only 82,000. The percentage of men in nearly all Protestant churches is increasing. It is now 43.9-10 per cent. The average ministerial salary among the Northern Methodists is \$1,223; among the Congregationalists, \$1,343; Northern Presbyterians, \$1,474; Episcopalians, \$1,632, and Unitarians, \$2,080.—*The Christian Advocate*.

Missionaries in Foreign Fields

At present there are in the non-Christian world 20,400 Protestant missionaries, American and European—one for each 55,000 inhabitants. China has one missionary for each 65,000 of population. India has one missionary for each 62,000. Japan has one missionary for each 52,000. Africa has one missionary for each 24,000.

In Japan there is a group of six national autonomous bodies with a membership of 107,460. Autonomous or semiautonomous churches in China have a strength of approximately 159,780 members.

Christianity is on the road to becoming indigenous when such a movement as the China for Christ movement is, by common consent, put under the leadership of Chinese ministers and laymen, and has a promise of receiving a considerable part of its support from the Chinese church.

The non-denominational Chinese Home Missionary movement, which has opened work in Yunnan, shows the vigor and life of the Chinese church and its ability to work unhampered by denominational lines.

India is supporting a significant native missionary society, which keeps thirty workers in the field. There is a strong Indian Christian Association. At one of the latest national meetings of this association not only Protestant Christians but Roman Catholics were in attendance.

UNOCCUPIED AREAS.

According to the most conservative estimate there are at least 160,000,000 people of the non-Christian world utterly untouched by missionary effort. This figure does not include the peoples of localities—and there are many such—where there are merely not enough missionaries to handle the work; it includes only the peoples living in areas where there are no missionaries at all.

There are still 480,000 square miles of territory in China proper with thirty-five million to forty million inhabitants utterly undclaimed by any missionary agency, and in Turkestan, Tibet, and Mongolia there are eleven or twelve million more forgotten non-Christians.

At least twenty-six million of the natives of Central Africa have no missions among them or near them. Of the remaining twelve million over one-half are practically untouched by the influence of the missions.

Afghanistan, with a population of 6,380,500; Nepal, with a population of 5,639,092, and Bhutan, with about 300,000 inhabitants, are all without missionaries.

In Central and Southeastern Asia, in the Near East, in Latin America, there are millions waiting to hear the Word of God.

With the exception of Afghanistan, Nepal, Bhutan, and Tibet, there is practically no country in the world where it is not legally permissible to preach the religion of Christ.

It is estimated that, given men and money, all China could be occupied by missionaries in the next five years. China is exceptionally well organized for missionary effort. There is the China Continuation Committee, which can act as a clearing house for boards wishing to open new missions. The large number of missionary societies makes it possible to draw on existing work for experienced leaders to go into new fields, while they are replaced with new workers from America.

Where are the men and money to come from? They must come from the United States. Europe has more than two and one-half times the number of Protestant communicants than the United States has; yet Europe is not alive as is the United States to the necessity for extending the boundaries of the kingdom of God. Europe, furthermore, will be crippled for years to come as a result of the war and will have many problems of her own to solve.

OUR QUOTA FOR FOREIGN MISSIONS

There are at present in the field 24,500 missionaries; 9,700 of these come from Europe, 10,700 from the United States. According to the budget of the Interchurch World Movement, America must furnish 3,434 new missionaries for 1920.

In 1919 Continental Europe contributed \$1,579,040 to foreign missions; the United States contributed \$29,242,527. The budget proposals of the Interchurch World Movement for 1920 ask for \$107,661,488, which includes a few five-year budget items.

Four dollars from every Protestant church member in the United States would pay the year's expenses of foreign missions. There are few of our twenty-six million Protestants who could not manage an annual contribution of four dollars. The majority could give much more.

Is it worth while to send to the non-Christian world 1,174 ministers to preach the gospel of Christ? Is it worth while to send 1,200 teachers to help lift the cloud of ignorance that obscures the truth? Is it worth while to send 655 doctors to spread Christian standards of health and sanitation among suffering millions? Is it worth while to give \$107,000,000 out of all our wealth that two-thirds of the human race may be offered a living, vital truth to live and work by in exchange for outworn creeds and cramping superstitions?

MINISTERS, ATTENTION!

Do you know that the Church of the Nazarene has a **MUTUAL BENEFIT SOCIETY** with a Class A membership *exclusively* for ministers?

Do you know that this Society has paid death benefits to the loved ones of *twenty-eight* deceased ministers?

Do you know that the Society has never paid a full \$1,000 benefit upon the death of any minister?

Do you know the reason why the Society can not pay to the widows and children of deceased ministers a full \$1,000 benefit?

Do you know that this Society *could* pay all ministers' beneficiaries a full \$1,000 benefit if the ministers who are not members would apply for membership within thirty days?

Do you know that all Elders and Licensed Ministers under 65 years of age may become members?

The reason we can not pay a full \$1,000 is because we have not 1,000 ministers in the Society.

Why not 1,000? Will you apply? Will you ask some other minister to apply? Write today. Write now. Ask for information and blanks.

Rev. E. J. FLEMING, Secretary, 2109 Troost Avenue, Kansas City, Mo.

LAYMEN, ATTENTION!

Do you know that the **MUTUAL BENEFIT SOCIETY** of the Church of the Nazarene has a Class B membership *exclusively* for laymen?

Do you know that the Society has paid death benefits upon the decease of *twenty-eight* laymen?

Do you know that this Society is now paying \$1,000 benefits to the beneficiaries of deceased members?

Do you know that about 1,600 laymen are being protected and their loved ones provided for by this Society?

Do you know that, if the membership were doubled, 3,400 Nazarenes and their loved ones would be protected and provided for?

Do you know that laymen between the ages of 10 and 60 may become members if in reasonably good health?

Why not have 1,200? Will you apply? Will you ask some other layman to apply? Write today. Do it now. Ask for bylaws and blanks.

Rev. E. J. FLEMING, Secretary, 2109 Troost Avenue, Kansas City, Mo.

ATTENTION, MINISTERS AND LAYMEN!

Do you know that the **MUTUAL BENEFIT SOCIETY** has a Class C membership designed to pay a funeral benefit of not to exceed \$250?

Do you know that we need at least 250 members to get this Class started?

Do you know that we ought to have 1,000 members in this Class by December 31st?

Do you know that ministers or laymen not members of Classes A or B, between the ages of 16 and 70 years, may become members of Class C?

Write today for information to Rev. E. J. FLEMING, Secretary, 2109 Troost Avenue, Kansas City, Mo.

MISSOURI HOLINESS COLLEGE

The many friends and prospective students of the Missouri Holiness College will be glad to know that the Lord has enabled us to secure a strong faculty, and that prospects are bright for a great school this coming school year. In addition to our regular Bible, Theological, and Literary courses we shall have strong departments of Music and Expression. We shall make a specialty of preparing our students for the work to which God has called them, either in the home or foreign fields, with particular emphasis upon the training of those of maturer years whom God has called into His service too late in life to secure a regular academic preparation for their work. With proper training these men and women may be numbered among our most effective workers and become eminent in the service of God and of their fellow-men. Pray much for the prosperity of the work of the Lord in this place.

H. O. FANNING.

DALLAS DISTRICT

The missionary campaign with Rev. Stella Crooks and Miss Rudolph was a spiritual uplift to this District. Souls were blessed at the altar and some received a definite call to the mission field. The offerings were liberal and beyond our expectation. Sister Crooks greatly endeared herself to the people of Texas and we hope to have her among us again.

The Peniel campmeeting which has just closed was a great one. A full report of this will be given by the campmeeting reporter.

Home Mission Evangelists Miller and Douglas have just closed a splendid meeting at Ash Grove and will begin this week at Culleoka.

Rev. L. M. Payne, together with Pastor Roether, are in a revival at Eaton. Evangelist Bessie Williams had a successful meeting at Milano. Pastor R. B. Gilmore reports the church work in fine condition at Texarkana; he and Brother Matlock are in a meeting at Collinsville this week. Rev. J. C. Williams reports three good meetings at Souls Chapel, Mt. Gilead and Johnson's Chapel in Upshur county. Revs. C. W. Johnson and E. H. Matlock were his coworkers.

The Houston church is still forging ahead. Pastor McGraw reports salvation services nearly every week and the Sunday school on the increase. Port Arthur continues to enjoy a steady tide of salvation services and additions to the church. Brother Bost and his family are being greatly used of God as pastor and workers in that aggressive church.

Rev. E. G. Theus has had a good meeting with his church at Valdosta, also at his Cedar Hill church, with Rev. J. B. Chapman, evangelist. Brother Thom

Brother Bud's Good Samaritan Fund



To the Beloved Samaritans: We greet you this week from the camp grounds at Eldorado, Ill. Here we are in a beautiful camp, large crowds of people, and some precious souls getting to God; not a large gathering, but some good fruit, thank the Lord.

The preaching is done by the Rev. George Ridout, of Philadelphia, Pa., Rev. John Owen, of Boaz, Ala., and the writer of this corner. The music is in charge of Professor Kenneth Wells and wife, and to say that they are doing good singing is only merely hinting at the fact. It seems to me they are doing the most beautiful singing they ever did in their lives.

This is a large camp, thousands of people have been on the grounds. Last night as I gave my hospital experience they were here simply by the thousands, and God blessed and owned the Word and made it a blessing to every heart that was under this tabernacle.

In this letter I send a request to the Good Samaritans to join me in prayer for my next camp, which is to be in eastern Colorado in the town of Kirk. I will need your prayers and your love and sympathy. We want to begin now to plan and make the last week of August and the first week of September two great weeks. We want to send in some offerings to the Publishing House for the Good Samaritan's Fund, and we want to have several days of prayer, praying especially for the jails, penitentiaries, Orphans' Homes, Rescue Homes, hospitals, Y. M. C. A.'s, Y. W. C. A.'s, W. C. T. U.'s, army camps, and navy yards, and schools of correction. These are the institutions that God has put on my heart. And how badly the dear people that are lying on their backs in the hospitals need our prayers and love and sympathy! And the dear boys that have lost their way and been picked up by the enemy and lodged behind the bars! Their precious hearts are sad, they have been beaten by the Devil and clubbed by him until many of them are about ready to give up

hope. But let no precious boy give up hope, for "Where there is a will there is a way," and Jesus has said, "Wilt thou be made whole?" and just remember—Jesus can blot out every sin and pardon every guilty soul and wash your heart and make it white, and put you out into the world, and make you a blessing to the world.

One of the greatest soul-winners that I know of in the United States was deceived and beaten of the Devil until he spent eight years behind the walls of a state institution. But bless God, he came out to make good, and there is no man in any city who is better loved and more highly respected than this Christian gentleman. In another city one of the most beautiful pastors of the city at one time was supposed to be an outlaw and desperado, spent many months in jails, and finally was lodged in a state prison. He served his time like a man and came out and gave his heart to Jesus, has been beautifully sanctified and called to preach, and today he has the respect of the entire city.

And let no little girl that has been deceived by the Devil and led into the snares of vice until she has lost her way and maybe at this time is in some home where she is being loved and cared for by the Lord's own children. She will have many temptations from the Devil to go on into a life of sin, but let her remember that Jesus loves her with an everlasting love; that He can touch her heart and make it clean; he can touch her little body and make it so very sacred and beautiful that even the Holy Ghost will be glad to come and live in her heart and life until darkness will disappear, sins all blotted out, Jesus on the throne with His everlasting arms beneath her, His loving face out before her, and with His love continually burning on the altar of her heart and life.

And let the precious old soldier that may read the Good Samaritan's Corner remember that as he has been a soldier for the country he can be a soldier of the cross; that Jesus can touch his heart and make it as white as the white locks on his precious old head. And let no man or woman that has been beaten and clubbed by the Devil imagine for one moment that Jesus doesn't love them with an everlasting love, bless His holy name! He is ours and we are His, and we will live for Him forever and ever. **UNCLE BUDIE.**

This will be a regular state school, free to all scholastics living in the Peniel independent school district and open to those anywhere outside the district who desire to attend and pay the prevailing high school prices. If you have children to educate and want the best there is in grade and high school work, in a community where spirituality is paramount, move to Peniel or board may be obtained in private homes at reasonable rates.

OSCAR HUDSON.

NEBRASKA DISTRICT

We closed a gracious campmeeting and Assembly August 15th. God was with us and gave blessed victory. It was a year of blessings and victory in many respects. The District had an increase of almost 100 members. Some very good revivals were reported, which added members to the churches; three new churches were organized; Foreign and Home Missions more than doubled. For all we give God the glory. We had decided to again enter the evangelistic field, but contrary to our plan and desire and our request to the Assembly to be relieved of the District Superintendency, they unanimously voted the Superintendency upon us again for another year. We reluctantly accepted, feeling we could not go against the wish of the Assembly and their unanimous expression of confidence and conviction that we should remain in the District. We greatly appreciate the confidence of the brethren and sisters and do earnestly pray that God may help us to be worthy of such confidence. In His name and by His help and grace we will go forward for another year to do our very best for God and souls, the Church of the Nazarene, and holiness.

May the blessing of God rest upon every pastor and his church in an abundant measure. Let every pastor be determined by the grace of God to make it a more fruitful year in soul-winning than the past. Let each one settle it to do more real pastoral work, house-to-house visiting, talking salvation, and praying in the homes of the people and inviting them out to your services in order to accomplish their salvation. God will own this kind of faithful pastoral labors. We must be pastors as well as preachers.

I also want to encourage and earnestly request each pastor to place his local expense into the budget system and arrange at once to cover the budget for the year with weekly pledges. If each pastor will do this it will greatly assist him all through the year, and the benevolent offerings taken will not interfere with the local needs.

The advisory board has planned to put the benevolences into a budget and make a tour over the District representing the various causes and take pledges for all on the budget plan to be paid during the Assembly year. The following representatives will likely make up the party to tour the District: C. E. Roberts, Sister Crooks, Oscar Hudson, District Superintendent, and a special singer. The schedule of dates for the churches are as follows:

Beatrice	September 7
Fairbury	September 8
Kearney	September 9
Atlanta	September 10
Hartington	September 11-12
Farmington (Lone Star)	September 13
Maxwell and P. V.	September 14
Alliance	September 15-16
Hemingford	September 17
New Hope	September 14
Table	September 16
Arnold	September 16
Pleasant Hill	September 17
Kearney	September 18-19
Grand Island	September 20-21
Newman Grove	September 22-23
York	September 24
Lincoln	September 25-26

Let every pastor watch his date. Special bills will be sent you by Brother Haas for advertising the meetings. Have it well announced in the papers and every way. Get all the church members, friends, and strangers interested to attend that you possibly can. We are praying God to make it a great spiritual power and uplift to the churches. In God we trust and go forward in His name.

THEODORE LUDWIG, Supt.

TENNESSEE DISTRICT

We have put in much of our time on the District in home mission work and have held and planned for others to hold a number of revivals in new fields where we have organized some four new churches. We have several more prospective places which we hope to develop in the future, the Lord willing.

Have dedicated four churches; have two more paid out ready for dedication and five more that will soon be paid out ready for dedication; one more new parsonage built and paid for with the exception of about \$10 and two more bought and each half paid for.

Am now in the mission field under the tent of T. M. Patterson, pastor of Bellwood Mission. God is blessing. There were five at the altar last night,

join Brother Russell for a revival at Bonham next week. Rev. D. J. Waggoner with Pastor F. G. Walsh had a good meeting at the Lufkin Land Mills. Rev. Lee Akin, assisted by Pastor W. A. Carter, had a fruitful meeting at Alba recently.

Rev. C. C. Chuck has conducted revival meetings with his churches at Oakland and Shilo with good results. He is now in a meeting in west Texas. Rev. Bertha Lillenas, pastor of Peniel church, went down from Peniel camp to join Sisters Bartlett and Peniel in the Bivins campmeeting.

We are now in the last quarter of our Assembly year; the weeks will soon slip by and the Assembly will be here. Let us do our best to have all appointments up in full before we leave our homes for this annual feast. The churches throughout the District have done better than usual so far this year and we have reason to expect the best reports we have ever had. Why not? We are expected to grow in grace.

Present indications give us hope that there will be but few changes in pastoral arrangements this year. This is as it should be, especially when we have pastors who are succeeding in their work.

P. L. PIERCE, Superintendent.

CHICAGO CENTRAL DISTRICT

God is blessing on the Chicago Central District. The spirit of revival is on and has been throughout the year. Six new churches this year to date and at least another one plainly in sight before the Assembly.

We are looking forward to a great District campmeeting at Olivet, and are praying that our soon coming Assembly will be a session of holy fire.

We are now holding the annual meetings, rounding up the business of our beloved Zion for the year. Reports are good and the work in the most

part is on the upgrade. We are busy, but delighted to go on. God is with us and is sustaining.

We have certainly had a splendid corps of home mission workers for the work this summer. They were Brothers H. J. Elliott, Ed Gallup, C. A. Gibson, R. E. Bauerle, C. F. and Byrdie Owen, Misses Pellum and Radebaugh. Of the four special home mission drives put on this summer to date three churches have sprung up. The campaign at Canton, Ill., is now in progress out of which we are looking for a church and believe that before this is in print it will be on the map. To God be all the glory.

CHARLES A. BROWN, Superintendent.

PENIEL HIGH SCHOOL

The General Orphanage Board, having purchased the property of Peniel College, Peniel, Texas, is preparing to launch an accredited vocational high school. Plans are laid to have a high school of the second rank recognized this year which will be advanced next year to first rank with vocational features.

Rev. L. T. Corlett, A.B., formerly president of Arkansas Seminary, Vilonia, Ark., has been secured as principal. Mr. Corlett is a graduate of Peniel College and a zealous Christian worker. His administration insures a high moral tone, backed by deep spirituality. A corps of Spirit-filled assistants are being secured.

Dr. D. S. Arnold and his two daughters, Mrs. Gertrude Northcutt, and Mrs. Edith Arnold, whose music made Peniel famous, have been secured as permanent directors of our Conservatory of Music. This offers the musically inclined the best advantages to be had in instruction in instrumental music.

Mrs. E. J. Sheeks will be in charge of Domestic Science. The voice and expression departments have not been provided for as yet, but arrangements will be completed soon to preserve the high ideals along these lines maintained by Peniel College.

two professing, one of whom was postmaster of the town and a great sinner. Deep conviction is on many.

The campmeeting was one of the best. Because of the unusual interest it was continued overtime. Many prayed through to God. Five hundred dollars was raised for Miss May Tidwell; paid for the camp grounds in full, which amounted to about \$400; \$500 for workers and \$5,000 for education. Amen!

B. L. PATTERSON, Superintendent.

LITTLE ROCK DISTRICT

God is putting His signal blessing on the work over the District. Many of the churches have had good revivals, and others are in the midst of a meeting now.

A new church was organized at Danville with fourteen charter members. Other new churches are in sight. We have had an increase of 125 members on the District.

We have three tents going. The campaign is on at Ft. Smith and we are expecting a great meeting and a Church of the Nazarene in that city, the second largest in the state. Let all join in prayer for the campaign there. Most of our folks are catching the vision and seem to be encouraged.

Rev. B. H. Haynie is in a campaign in East Little Rock and we hope to have a second church in that city in the near future. Liberty church is in a revival with Rev. John F. White; Bells Chapel with Rev. A. M. Gilbert.

The Main Springs camp will begin August 20th with the District Superintendent and Rev. B. H. Haynie in charge. We are expecting a great camp and many souls in the fountain. We are looking up and going on to greater things for God and the church.

A. F. DANIEL, Superintendent.

KENTUCKY DISTRICT

Since our last report we have completed our visitation of the churches. We found Pastor Fibbs of the Delmer circuit making full proof of his ministry in revival work with his churches.

We found a revival tide on at Naomi, at which place we preached twice. There were thirteen seekers at the two services and had two bright professions. From this circuit we went to Ashland for two services, holding the annual church meeting for the pastor, Rev. P. P. Belew. We preached morning and evening on the 8th, receiving one member at the evening service.

We joined Brother C. F. Pegram at Williamson, W. Va., in a campaign and found things in readiness and entered the battle with all our might. Interest is growing and conviction deepening all the while. We assisted Rev. I. T. Stovall in a meeting at Creelsboro and then went to the Assembly. We are closing the year of eleven months with victory and a feeling that we have done what we could.

C. R. POLLARD, Superintendent.

NAZARENE BIBLE SCHOOL AND ACADEMY

I have just completed a canvass of the Nebraska District in the interest of our school. Every church on the District with the exception of two were visited and the campaign closed with a rousing school service at the campmeeting at Hastings.

We feel greatly indebted to our pastors and people for the cordial reception given and for the hearty interest shown in the welfare of the school. We know we can count on the full co-operation and support of the pastors and loyal Nazarenes of this growing District in the work of building up and maintaining the spiritual life and excellence of the character of the instruction given in our school.

Without exception the public services held in this campaign were spiritual and enthusiastic and it was evident by the generous response given in cash and pledges for the school that Nebraska Nazarenes are realizing that this is their school also, thus being in a special sense on their hearts and backed by their prayers.

Personally I greatly enjoyed and was much blessed by my trip over the District. The kindness and hospitality of these good people will not be forgotten.

The campaign was made possible and successful by the kind arrangements of District Superintendent Ludwig and the ready response of the various pastors.

H. M. CRAMERS, President.

NORTH PACIFIC DISTRICT

August 8th will ever be a red letter day in the history of the Church of the Nazarene in Vancouver,

NAZARENE YOUNG PEOPLE'S SOCIETY

Conducted by DONNELL J. SMITH

Leadership

ONLY a small percentage of our young people will ever enter the regular work of the ministry or go abroad as missionaries. Like him out of whom Jesus cast the legion of demons the large majority will be compelled to live and give their testimony for the Lord at home. It is therefore of great importance that the church not only consider such means as are needful for the training and education of those who are called to devote their entire time to the work of the Lord, but that it also set about to accomplish the instruction and training of those who must give much of their time to the honest pursuance of some vocation, which has no direct bearing upon the promulgation of the gospel of Christ. In a word, we must seek to have a spiritual and trained lay membership as well as a spiritual and trained ministry. True to the old figure of speech the church is an army, and in the army the training of the private is as important as the training of the officer.

In a previous article we sought to emphasize the possibilities of the Young People's Society in systematic instruction in the great truths and doctrines of the Bible. We believe it difficult to overstate the appalling need, even among our young people, along this line. However, there are other opportunities which the Young People's Society offers, and which we have indicated before, that are just as vital to the welfare of the local church and the church at large. We refer especially to training in leadership.

In every form of organized effort the problem of leadership is of major consideration. As essential as capital and skilled labor are in great industrial expansion of our day, the paramount need is leadership. The need of the hour as stated by John Willys, one of America's greatest manufacturers, is for men who can direct and handle other men, and to these, he declares, are paid the highest salaries. What is true in the industrial world is true in the church. We believe the minister is God's chosen bishop or overseer in the work of the church, but how often is this chosen man of God prevented from fulfilling his divine mission through being compelled to order and care for departments and activities of the church which more or less conflict with "prayer and the ministry of the word." We must have laymen in the local church and church general who, like Stephen and Philip, were able to take the responsibility and direction of such activities of the church.

The Young People's Society offers tremen-

dous possibilities along this line, and to realize them we will offer some suggestions. In a large society it would be well to consider the election of officers every six months in order that every capable young man and woman be given opportunity to serve in that capacity. We would urge that societies guard against the re-election again and again for the same person for president in view of seeming superior ability or past record. We recall in one of the great conventions of the Interchurch World Movement an afternoon was given to the special theme of "How to enroll young men and women in the work of the Lord." A president of a certain theological seminary suggested that every pastor be on the alert for the likely young man and woman of his congregation and that he speak to them concerning such a life work. In the discussion following a brother minister suggested that it may be well for the pastor to keep on the alert for the unlikely young man and woman as well, since many who were now the leaders were such when they began.

There are but few of our churches so located that the young people can not undertake some special line of work. While we would question the wisdom of turning either of the Sunday services over to the Young People's Society we would urge that they do engage in real religious work. Services in jails, relief homes, hospitals, reformatories, missions, and special evangelistic campaigns; tract distribution in hospitals, and like needy places together with permanently placed tract boxes, street work (especially Saturday nights) and co-operation with the pastor and church board in some systematic plan of advertising the regular services of the church are all practical ways for such training. There should be constant effort to develop for the glory of God and the advance of His kingdom every talent which our young people possess. We have observed the way in which great corporations seek to turn every by-product into profit, to waste nothing. Why should not the Young People's Society study to develop and use every talent which God has endowed His children with, that nothing be wasted, but all be concentrated in our effort to evangelize a nation and a world to God. This will not only increase interest and greatly strengthen the young people's work, but it will develop those who shall be leaders in our church of tomorrow. Could we not have as a motto for our young people's work, "Every man in his place—every man trained for his place?"

Wash. On that day the church was organized with a charter membership of forty-nine and will be over fifty before the charter closes.

For more than three years Rev. Philander Arnold and his good wife, Rev. E. M. Arnold, had conducted a mission in the city, around which had gathered the nucleus of what is now the largest new class ever organized in the northwest country.

About three weeks ago Brother Arnold called Rev. J. T. Little, who is home mission secretary for the northwest zone, to assist in holding a tent meeting in the city. July 18th Brother and Sister Arnold and Brother Little opened the campaign against sin and the Devil. God wonderfully blessed, and the battle waxed hotter and hotter until some "lewd people of the baser sort" called the police to stop the noise, which they claimed was disturbing their rest. This was no doubt true, but it was their carnal rest. The chief of police, a man of rude, coarse, ungovernable character, came and ordered them to close the meeting or stop the noise. Brother Little told him he couldn't stop the noise and wouldn't close the meeting, but said, "You may stop the noise if you can." This was on Thursday; on Saturday evening, when the District Superintendent was present prepared to organize the church the following day, a few folks got concerned about salvation and prayed earnestly for deliverance from sin and its thralldom. In the midst of the altar service in walked the burly policeman. He placed Brother Arnold under arrest and ordered him to appear at the police court Monday at 9 a. m.

Sunday was a great day. God was present from

early morning until the last benediction at night. We are sure the angels rejoiced as that large class formed in a circle and sang, "I'm glad that I can say I'm one of them," and "Blest be the tie that binds." Brother Arnold and Brother Little, also the District Superintendent, gave them the right hand of fellowship, welcoming them into the church.

Brother Arnold was called to the pastorate of the church at a salary of \$80 a month. A vacant Baptist church well located was rented at \$25 a month. In a few minutes the first month's rent was raised and the new congregation will worship there until other arrangements can be made.

Sunday evening Brother Little again brought the message, from the text, "Ephraim is joined to his idols, let him alone." Eight presented themselves at the altar as seekers of pardon or purity and the meeting closed with victory. Glory!

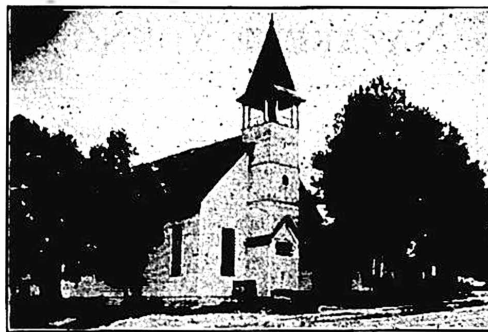
Monday morning nearly twenty-five of Brother Arnold's friends gathered at the police station to see what was to become of their pastor. The prosecuting attorney called Brother Arnold into his office and, after asking a few questions, informed him there were no charges against him and dismissed the case without costs. Well, hallelujah! We are glad we are connected with something that has life enough to make a stir. The pastor of the First M. F. Church was on hand and said, "There is so little shouting over religion these days that he thought it ought to be encouraged." Brother and Sister Arnold were formerly of the Friends' church and we gladly welcome them to our church.

G. S. HUNT, Superintendent.

GETTING AHEAD IN DENISON, TEXAS

These cuts picture the building and the pastor and wife of the Church of the Nazarene at Denison, Texas. The building is the result of a desire on the part of the congregation to have a more commodious place for worship than the store building in which the loyal band of Nazarenes had been worshipping for some years. Accordingly these good people purchased the church building and parsonage for \$2,500, and to date have paid \$1,500 of the purchase price, and are now endeavoring to free the property from all indebtedness by securing the needed \$1,000 to accomplish this end. The property is well located in this thriving railroad center of northern Texas, which affords a splendid field for Christian endeavor. We feel that Dallas District offers no better opportunity for building up His kingdom than is found in Grace Church of the Nazarene, Denison, Texas.

G. M. and INA LEE AKIN, Pastors.



CHURCH OF THE NAZARENE, DENISON, TEXAS



G. M. AKIN



INA LEE AKIN

MEXICAN NAZARENE CHURCH

We returned from the New Mexico District Assembly and found our church walking in the fear of God and in the comfort of the Holy Spirit.

In the Young People's meeting last Tuesday evening Brother Ismael Delgado and I gave report of the Assembly meetings and the glorious times at Deming. At the conclusion of Brother Delgado's report and testimony the Spirit of God came in overwhelming power on a young woman and she suddenly sprang to her feet, and with great liberty and unction related her experience. Her face literally shone with the glory of God and with uplifted hands told us how timid she had been in testimony, but that the Lord had made her free and she was ready to pray, sing, or testify in public, and was ready and willing to go where the Lord should send her. Her testimony brought conviction on those present and a young man arose and with trembling voice asked for prayer. He was soon wonderfully converted to God. Praise the Lord!

At the prayermeeting last Thursday evening one of our young men was blessedly sanctified by the Holy Ghost. He is one of the most earnest converts and is going to be a real soul winner for Christ.

Now that the situation in Mexico seems peaceful, will you not pray that God will help us reap a great harvest of souls during the coming months?

S. D. ATHANS.

AMONG THE CHURCHES

DURANT, OKLA.

—The recent revival closed in good victory. Brother Lum Jones, evangelist, preached the eternal truths of God. The Devil fought hard, but our people prayed, and cried, and held on to God until

the victory came. Eighty-seven seekers prayed through, either for pardon or purity, and seventeen united with the church, with others to follow. We paid the evangelist \$200 and raised something over \$400 for all purposes.—W. H. Minor, Pastor.

SHILOH, TENN.

—Our revival closed with a sweep of victory. Shouts were heard all over the building. Brother J. M. Rye did the singing, assisted by Rev. N. E. Cannon. Mrs. E. W. Sloan, Mrs. Lily Baggett, and Sister Sugg were used mightily of the Lord in this meeting. We are profoundly grateful to the Lord for ever sending these workers this way. There were thirty-three seekers definitely saved, reclaimed, or sanctified in this revival and the church greatly strengthened and encouraged. The Clarksville church, desiring to be made a station, had unanimously called Brother Parrott for full time so he resigned the pastorate here in order to give Clarksville full time. We dislike to see him go, but the Lord is good and sent Rev. S. W. McGowan to us for next year. We are thanking the Lord for His goodness toward us, and expect to go through.—L. W. Nesbitt.

MCLOUD, OKLA.

—A two weeks' meeting recently closed with a landslide. A number of seekers were saved and sanctified during the meeting. One old brother really saved when eleven years of age, began to preach at twenty-two (now seventy-eight) was gloriously sanctified. Brother Butcher, of Nampa, Idaho, was the evangelist. Brother J. H. King and wife led the song service. Sister Hendrix, of Pawnee, worked throughout the meeting.—Ella C. Moony, Reporter.

TRICKHAM, TEXAS

—A great meeting has just closed. Assisted by Rev. J. M. Messer and Rev. Vernon Atteberry. God gave us about four souls in the fountain. We raised \$300 for Foreign Missions, \$51 for orphanage, paid the evangelist \$197, and the pastor is being cared for. Are preparing to double the pastor's time another year.—E. R. Gentry, Pastor.

BONHAM, TEXAS

—Rev. Lum Jones closed a two weeks' revival yesterday, August 15th, at Prairie Point, eight and a half miles southeast of Bonham. God wonderfully blessed His work, and in spite of the many difficulties they had to meet with, several were saved and a few sanctified. Brother Jones preached the Word and hewed to the line and we expect to receive strength and benefit for the church here as one of the results of the meeting.—E. D. Russell, Pastor.

FIRST CHURCH, PASADENA

—We are enjoying delightful services during the summer months. Attendance large, Sunday school over 300, church full, and salvation. Professor Reed preached the two Sabbaths the pastor was absent as one of the workers of the Oregon State Holiness Association. Professor Reed is a clean, clear-cut preacher and brings things to pass. Five at the altar

Sunday week and seven last Sunday. He is now in a revival meeting at Long Beach. We have recently purchased a lot for a new church for \$5,000. On a recent Sabbath we raised \$5,600. The outlook for a great revival campaign for this fall and winter is encouraging. Our prayermeetings nearly fill the large auditorium. Every department of the church in full swing, but with hopes of larger things. We rejoice and thank God.—C. E. Cornell, Pastor.

LAWSON, MO.

—The place of the Lawson campmeeting, recently held, was ideal. The large tent was well seated with church pews and was properly lighted; plenty of shade and good water. The singing was fine and the praying was marked with unction and power. The preaching was the very best that the Lord could furnish through two backwoods preachers, but somehow the people were drawn. The crowds were very large at times, ranging from two to ten and twelve hundred, according to the estimation of the people. Much prejudice against holiness held penitents back but in spite of all there were ten saved and sanctified during the meeting, four at the altar last night. About \$300 was raised to meet expenses of the camp. They are planning for a much larger camp next year.—Jerry Clevenger.

CLARENCE, MO.

—We have been without a pastor for the past six weeks, and our pulpit has been supplied by the instructor in Bible in our Missouri Holiness College. Interest in the services has been well sustained, and the attendance is increasing. We have conducted open air services at the bandstand every Saturday evening this summer, with much blessing upon the work. The meetings have been well attended, the interest has been good, and the citizens of Clarence and vicinity have been hearty in their co-operation in the work. The Lord is bringing us up to the campmeeting, Assembly, and opening of school in fine shape, with prospects for a prosperous school this coming year.—H. O. Fanning.

GARFIELD, WASH.

—We have closed a three weeks' campmeeting with our District Superintendent as evangelist, and Rev. Arthur Ingler, song leader. The attendance was fine with splendid interest. Several were sanctified and healed. Sunday morning a class of four were received into the church and two baptized. Others are looking our way. We wish to thank our neighboring pastors, Brothers Hess, Maddox, Anglin, Walters, and Irwin, for their splendid help and good messages. The closing night of the camp, the tent was filled to overflowing, some of the churches dismissing their services to attend. Much prejudice has been broken down and much lasting good accomplished. We intend to keep the revival spirit on, the glory down, and go in for another siege the first of the year.—Mrs. Mae Budd, Pastor.

LANSING, MICH.

—The Church of the Nazarene in this city has enjoyed some spiritual feasts in the last six months.

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Pasadena, California

Dr. Reynolds, Rev. L. S. Tracy, of India, and Rev. R. S. Anderson, of Central America, stirred us with missionary fervor. It seemed there had been no chance to "cool off" when Rev. William H. Hafer, of Troy, Ohio, gave us two weeks of Spirit-filled messages, closing with the Easter service. Early in June, Rev. Gilley conducted a two weeks' campaign in gospel tent meetings on the east side of the city. Rev. Arthur H. Johnston led the singing. In July, Rev. W. R. Cain preached for us in the tent meetings on the southwest side of the city. Though no definite count has been made, there have been at least three hundred souls saved or sanctified at our altars during the last twelve months. And the spiritual life of the members has been greatly strengthened. The regular routine of the church services shows a vigor and zeal manifested that causes us to thank God for His presence in the person, and power of the Holy Spirit.—Ione Gould, Reporter.

OROVILLE, CALIF.

—After many hindrances God is giving gracious victory in this new field. Because of certain conditions we first had to gain the confidence of the people, most of whom never heard of our Nazarene work. A number have sought God, and many others were helped who did not present themselves as definite seekers. Our District Superintendent, Rev. Charles A. Gibson, preached the opening sermon and helped us much. Rev. L. R. Briggs gave freely of his time and means in getting the tent and equipment ready. Rev. Donnell Smith brought us two helpful messages this week. Frank A. Cooper and wife have charge of the music and they have won their way into the hearts of the people. One young man, who was blessed at the altar, declared "God has called me to preach and, bless God, I will do it." We are hoping and praying that he will go to Pasadena University this fall. Brother Cooper has offered him assistance if he will consider it. Thank God for some victory and we are expecting more victories over this closing Sabbath.—O. F. Goettel, Pastor.

BUFFALO GAP, TEXAS

—Just closed a successful meeting with Rev. C. C. Cluck and wife, evangelists. A goodly number were saved and sanctified; conviction was deep on the hearts of many others. Had good crowds throughout the entire meeting. An offering of \$211 was given the evangelist, with an extra collection for the pastor. We believe the results will linger long after the evangelists have gone. The meeting closed with great victory and seekers at the altar.—Pastor.

EULA, TEXAS

—God has given us great victory in our meeting with Rev. J. Walter Hall, evangelist. The presence of God was manifested in every service. Brother Redwine had charge of the singing and his service was a wonderful aid to our revival. A number found their way to God; thirteen additions to the church. Seeds were sown that eternity alone can reveal and we are greatly encouraged. Hearts were touched and they responded with an offering of \$335 for evangelist and workers. Rev. 12:14.—E. H. Green and Wife, Pastors.

"JUST BETWEEN US"

Week-to-Week Visits With "Our Folks" on Matters of Mutual Interest

"We are debtors to every man to give him the gospel in the same measure as we have received it."
—P. F. BRISSE.

The more we study these words of our sainted leader the greater depths of meaning and truth we find therein. The writer was pondering this message recently while sitting in the Pullman speeding toward Chicago. We were almost overwhelmed with the thought of world needs and our responsibility as a church and as individuals. Of course we could not escape the connection between the thought contained in the message and the possibilities for reaching men and women by means of the printed page.

"We are debtors." What tremendous responsibilities are upon us! Our very life is not our own. It is a sacred trust and we must give account for every deed and every idle word. From earliest infancy we have been cared for through the sacrifices of others and our obligation increases with the years. There is no conflict between this thought and the scriptural injunction to "Owe no man anything but to love one another." The debt we owe is a debt of love. Love constrained the Son of God to assume our sin and to pay the penalty. The price of our redemption has been paid and we are bought with a price not of silver or gold. Love-slaves to Jesus and servants of all.

"To all men." The world is our parish. Our prayers and ministry reach out unto the uttermost parts of the earth. Men and women of every creed and color are encompassed in our plan of world evangelization. Paul said, "I am debtor both to the Greeks, and to the Barbarians; both to the wise and to the unwise" (Romans 1:14).

"To give them the gospel." What a sacred obligation! Divine commission, this. Carrying the glad tidings of a full salvation to the ends of the earth. Preaching complete deliverance to those who are in captivity. The best part of it all is that this work is not confined to the pastor and evangelist. Many souls have been won through the personal testimony. Especially in more recent years has the gospel been carried to hungry souls in the homeland and to the far corners of the earth by means of the printed page. May the good work go on and on.

"In the same measure as we have received it." We want others to share the joys that are ours. Speaking of measure or degree in connection with the gospel—our peculiar calling is seen here. Our mission is to preach a full gospel that saves from the guilt and pollution of sin. May God help us to keep the banner of holiness flung to the breeze.

If this full gospel is to be adequately presented we must plan for increased activities in putting forth the printed page. With the co-operation of our people we can cover the globe with the printed message so that he who runs may read and have the opportunity to learn the way of life. The printed page can be sent broadcast into remote corners of the earth with a minimum of effort and expense.

Publishing Headquarters has made plans for increased activities and an enlarged field of service. New machinery has been ordered, some of which is now on the way. Plans for new buildings and larger quarters are now under way. We are depending upon our people to come to our aid with loans and annuities. We want you to invest your money with us, not to give it. It is a safe, sane, and scriptural transaction. We can use any amount, large or small. Pray about this need. Perhaps God would have you take part in this work of giving a full gospel to the whole world by means of the printed page. We will gladly give further information to any one who is interested.

NAZARENE PUBLISHING HOUSE.

CARDONIA, IND.

Just closed a revival in this mining town and found many hungry hearts. Fifteen bowed at the altar for pardon, reclamation, or sanctification. We have no Nazarene work here but hope soon to organize a class.—H. H. Dickey, Evangelist.

LA PLATA, MD.

—The seventeenth annual campmeeting closed with victory last Sunday. It was a blessed time of refreshing. The messages were heart-searching, and soul-stirring. There were twenty-one who knelt for prayer. Rev. L. B. Williams and Sister Hattie E. Goodrich, both of our Washington, D. C., church, led the singing, and were a blessing. A sweet spirit of fellowship prevailed throughout the meetings, and the most blessed assurance that God was with us.

We had many manifestations of His divine favor.—J. H. Penn, Reporter.

AMARILLO, TEXAS

—We have a large tabernacle in the heart of the city for a three weeks' campaign. Crowds are increasing constantly. Professor London and wife, with Mr. Freeland, have charge of the music; Rev. J. A. Ludlam, evangelist. Salvation to some and much interest in meeting. All friends near are urged to attend. Attention of the city is turned toward us.—Mrs. C. L. Garwood, Reporter.

VAN ALSTYNE, TEXAS

—Closed a good meeting four miles east of this place August 12th. A number were saved, some sanctified and reclaimed and the country for miles around was much stirred.—J. L. McKinney, Evangelist.

SHAWNEE, OKLA.

—The Lord gave us a good meeting here. Nearly two score of souls prayed through to real victory; conviction was deep and profound. We had to stay with seekers like watching by the dead. It truly was an old-time, Holy Ghost revival.—Lee L. Hamric, Evangelist.

ELDORADO, KAS.

—We recently closed a very gracious meeting with the Butler County Holiness Association. The attendance was good and many people prayed through.

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Our coworker was P. F. Elliot, of Lansing, Mich.—Haldor Lillemas.

DAVENPORT, IOWA

—We had a gracious tent revival, July 9-25 with Rev. W. E. Shepard, evangelist, in which the church realized a wonderful uplift and a goodly number were reclaimed, saved, or sanctified. Mrs. C. T. Williams, of University Park, led the singing, assisted by Miss Pearl Risser and Miss Helen Tefft. They also had charge of the children's meetings. We have an option on the lots where we held the meetings, also upon the building which we are renting for church services. Join us in prayer that God will open up the way that we may purchase the lots and build a permanent church as there is a great field of endeavor here.—Mrs. F. G. Norman, Reporter.

PENIEL, TEXAS

—The Peniel camp, which has just closed, was a time of refreshing. A large number sought and found God; fifty were at the altar the last night of the meeting. The preachers were Rev. W. E. Shepard and Bertha Mae Lillemas, the music being under the direction of the writer. The work at Peniel is being much blessed of the Lord notwithstanding the fact that many are moving elsewhere since the removal of Peniel College. Since coming here we have received over fifty members, had a large number of seekers and happy finders; the finances have come easily, and, by the help of the Lord, we have met practically all appointments and gone over the top for missions, with offerings and pledges amounting to about \$3,000. Most of our people take the *HERALD of HOLINESS* and *The Other Sheep*.—Haldor Lillemas, Pastor.

Mr. Hope, Ky.

—With Rev. W. W. Hanks, of Ashland, Ky., evangelist, assisted by the pastor, the writer, and

wife, a fine meeting was held at this place in which seekers sought the Lord in the old-fashioned way, crying, confessing their sins, and begging forgiveness. From the happy faces, the leaps and shouts of joy, we know He forgives if conditions are fully met and that real, old-time revivals can be prayed down yet. Bless His name! At the present time services are being held in a tabernacle but a good house is anticipated in the near future.—C. C. Childers, and Wife.

SCIENCE HILL, KY.

—We are glad to report that the Lord gave a gracious revival here with Rev. J. A. Phillips, evangelist, of Kingswood, Ky., and C. C. Childers and wife, song evangelists, of Ashland, Ky., assisted by the pastor, Rev. Mrs. Helen Bruner. The church caught the vision, got under the burden for the lost, and many were the shouts of joy and victory. The church has a good building, clear of debt, and is pushing ahead for greater victories for the Lord.—C. C. Childers and Wife.

LUFKIN, TEXAS

—Just closed a good meeting which ran through three Sundays. A number prayed through for pardon or purity; the last seeker prayed through for sanctification at 11:30 the last night of the meeting. Brother D. J. Waggoner did the preaching and so stirred the Devil with his messages that carnally minded church folks threatened to burn the brush arbor in which we were holding the meetings. But we kept on. Amen.—F. G. Welch, Pastor.

SARAGOSSA, ALA.

—Great victory marked our revival here. Brother P. C. Ramsey's messages were an inspiration to the church and broke down much prejudice. Twenty-five prayed through, eleven united with the church, seven new subscribers were secured for the *HERALD of HOLINESS* and five to *The Other Sheep*.—A. D. Frazier, Pastor.

LOS ANGELES, CALIF.

—Emmanuel Church of the Nazarene is greatly encouraged, the glory is down, and the revival spirit on. A nice class of fifteen were received into the church yesterday, making thirty since July 1st. Our attendance has more than doubled; during the month twenty-one were at the altar and nearly all proved happy finders. The school, generally known as Emmanuel Private School, will soon open as a branch of our Pasadena University, under the leadership of Sister Bowers. The outlook is good for a strong, graded school, which is so much needed.—W. C. Fraier, Pastor.

TELEGRAMS

HERALD of HOLINESS: Oskaloosa, Iowa.
Iowa Assembly just closed was one of the best ever held. Reports from pastors and evangelists were full of encouragement and inspiration. Plans for ensuing year give promise of real success and victory. D. W. Dobson elected District Superintendent. Seventy-five hundred dollars pledged for Home Missions and \$7,500 for Foreign Missions. E. G. Anderson was present representing Foreign Missions, L. Milton Williams represented Home Missions, DeLance Wallace the Publishing Interests, and Joseph Speakes Church Extension. J. W. Goodwin proved a great blessing to the Assembly, both as presiding officer and in his preaching.

E. A. CLARK.

HERALD of HOLINESS: Red Deer, Alta., Can.
Meeting here with Mrs. DeLance Wallace starts with good crowds and a real battle; church overcrowded the first Sunday night. Meetings continue through September 5th. Pray much.

A. C. METCALF.

HERALD of HOLINESS: Denison, Texas.
At church meeting for pastors, Rev. G. M. Akin and wife unanimously elected for another year. Special meeting begins Sunday with W. O. Nease, evangelist. G. M. Akin to lead singing.

W. J. TRUESDALE.

HERALD of HOLINESS: Garden City, Kas.
High day for Garden City church. Field Secretary Stella D. Crooks, Misses Bursch and Williams with us. Great missionary service and salvation; \$2,500 in offering. The end is not yet, praise the Lord.

N. S. HORST.

Concerning Contributions for Publication

We have recently received in the Editorial Department a communication signed, "Member of Nazarene Church, also subscriber to the *HERALD*." We can not reproduce or publish any unsigned articles whatsoever. We respect the desire of the author to withhold his name, but only on the article as printed. We must have a record of the author of every communication sent, either for publication, or for private perusal. All our correspondents please bear this in mind.

This article was also written on both sides of the paper, requiring it to be transcribed before going to the printer. We trust our correspondents will bear in mind the printing rule to furnish copy in typewritten form, written on one side of the paper only, and double spaced.

CHARLES A. KINDER,
Managing Editor.

WHEN THE OLD MAN DIED
AND THE VERY GOD OF PEACE SANCTIFY
YOU WHOLLY
I'M IN SWEET BEULAH LAND
HELL WILL BE AWFUL
KEEP ME ON THE FIRING LINE
IN OUR HEARTS THE BELLS OF HEAVEN
MOTHER, NOW YOUR SAVIOR IS MY SAVIOR.
TOO
(Old Tune: Make Me a Child Again)
LORD JESUS KNOWS THE WAY I TAKE
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I AM LOOKING DAILY FOR MY SAVIOR
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A NEW Song Book

For some time we have realized the need of a new song book especially adapted to church and Sunday school services. Arrangements have just been completed by which we are to publish an unusually fine collection of songs under the title of

Full Salvation Songs

This book has been compiled and edited by Rev. HALDOR LILLEMAS. Many of the songs are his own composition. Brother LILLEMAS needs no introduction to our people. A song book that carries his name as editor is sure to have more than ordinary merit.

The publishing of this new book will be commenced at once and we hope to have the first edition completed within three weeks. Plan to order a supply for your church or Sunday school. This first edition will be bound in durable manilla covers and printed on a good quality of paper. Prices will be 35 cents a single copy and \$35 a hundred.

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NAZARENE PUBLISHING HOUSE

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NOTES AND PERSONALS

Brother C. C. Cluck, writing from Telephone, Texas, reports a good attendance at the Buffalo Gap camp with many professions and ready financial response for expenses.

A personal note from Rev. Jerry Clevenger, Rayville, Mo., informs us that he is "once more ready for the battle and ready to answer calls for revival work."

In a recent letter Rev. George Sharpe, Superintendent of the British Isles District, writes as follows: "The efforts to clear off the debt on Parkhead Church is making good. We lack just \$350 to complete the same, and this we will do by November 1st. Praise the Lord!" To which we join our praise and respond with a hearty Amen!

We are in receipt of a copy of "Through the Golden Gate," a booklet telling of the life and triumphant death of Brenton Lehman, son of Rev. and Mrs. Samuel Lehman, formerly our pastor in Sioux City, Iowa, but now in Berkeley, Calif., where Brenton passed away. The proceeds of the sale of this booklet go to the cause of missions, in which, though but eight years of age, little Brenton was greatly interested. "Through the Golden Gate" is compiled and written by Rev. F. M. Lehman, Brenton's uncle, which insures it to be interesting and readable.

ANNOUNCEMENTS

NOTICE

To New Mexico District

This will give notice that Rev. Charles W. Davis has been appointed and, according to your action, duly elected as District Superintendent of the New Mexico District in our church. He will soon be upon the field ready to receive calls for evangelism among the churches, also to open up new fields as the way may open. I urge all the pastors and churches to at once take steps to raise the money pledged for his support at the District Assembly. I bespeak for the New Mexico District the greatest year in the history of our work in New Mexico.

Rev. J. W. GOODWIN,
General Superintendent.

Notice—The Kentucky District Assembly will be held with our Lexington church, located at 501 East Seventh street, September 15-19. Dr. Reynolds presiding. A committee will meet all trains. Free entertainment to delegates and representatives of the departments in connection with our church.—C. R. Pollard, District Superintendent.

Notice—A. McNaughton, 1260 North Sierra Bonita avenue, Pasadena, Calif., is the colporteur of the Southern California District. Books and Bibles can be secured from him. He is already on the job visiting the churches.—C. E. Cornell.

Notice—"I am here for a few days with my wife, hoping the few days' change will hasten, or help to hasten her recovery. She has been quite sick since August 1st. We think she is improving as well as might be expected, having been here only two days.—H. F. Reynolds, General Superintendent."

WANTS

WANTED—A trained nurse who wishes to pay her way through college by teaching. Also two assistant firemen who have had some experience. Address Olivet University, Olivet, Ill.

WANTED—Purchaser for a large and good modern residence in Olivet, Ill. Garage, shop, and equipment in connection. Might consider other property. For further information, write H. S. Hester, Lock Box 413, Auburn, Ill.

CAMPMEETING ANNOUNCEMENTS

NEAR WATERLOO, VA.—On main road, midway between Waterloo and Amisville, Va., near "Mission Church," campmeeting August 25-September 5. Workers: Rev. L. B. Williams, Rev. J. H. Penn, Rev. J. T. Maybury, and a band of Christian workers and singers.

CASPER, WYO.—Wyoming State Holiness Campmeeting, September 12-26. Mrs. DeLance Wallace, of Walla Walla, Wash., in charge. For particulars, address R. Loeb, P. O. box 542.

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BEULAH HEIGHTS, ALA.—Campmeeting two miles west of Millport, Ala., August 27-September 5. Rev. A. G. Jeffries, of Poniel, Texas, evangelist, in charge. The schoolhouse and other quarters will be thrown open for campers.—W. F. Farmer, Pastor.

PILOT POINT, TEXAS—Annual Campmeeting, August 26-September 5. Workers: Revs. Albie and Emma Irick, preachers; Rev. Haidor Lillenas, song leader. Free camping grounds; plenty wood, pasture, and water. Write J. P. Roberts, Pilot Point, Texas.

MT. PLEASANT, MICH.—September 1-12. Workers: Frank Arthur, Fred and Myrtle Sharp. Address Rev. A. E. Ford, Mt. Pleasant, Mich.

BLACKWELL, OKLA.—State Holiness Association, August 26-September 5. Workers: Rev. C. W. Ruth and Rev. J. E. Williams; Prof. John E. Moore, song leader. For information address Rev. C. A. Strickland, secretary, Blackwell, Okla.

SLOAN, IOWA—15th annual campmeeting, Apostolic Holiness Union, August 27-September 5. Workers: Rev. Bona Fleming and wife. Sloan is on the Northwestern railroad, near Sioux City. For particulars write L. W. Strong, superintendent, Hornick, Iowa.

SPRINGINGTON, ILL.—Annual holiness campmeeting, September 2-12. Workers: Rev. I. G. Martin, Rev. Mattie Wines and Miss Mertie E. Hooker. For information, write Mrs. John H. Chapman, Box 445, Frankfort Heights, Ill.

CALAMINS, ARK.—September 3-13. Workers: L. L. Hume and Rev. J. B. Moore.

ENSA, N. J.—Annual campmeeting of the Cape May Holiness Association September 10-19. Workers: Rev. Fred De Weerd, of Fairmount, Ind.; Rev. John Nelson, of Darby, Pa., and Sister Moore, of Philadelphia. Pray and plan to be with us the entire ten days. Write Eldredge Hawk, Secretary, R. 1, Box 45, Cape May, N. J.

PIONEER, IOWA—August 26-September 12, ninth annual holiness camp of Pioneer, Guthrie county, Iowa, four miles west of Redfield. Workers: Rev. Fogg and others. Write George Dunbar, Redfield, Iowa.

JESTER, OKLA.—September 2-12, in Plainview schoolhouse. Workers: Rev. I. M. Ellis, evangelist, and Rev. Verge McCanlies and wife in charge of music. If you feel led to help in new field come and camp. Pray much. Write Edgar R. Eagan, Jester, Okla.

CANTON, ILL.—Tent meeting, August 18-29, Maples' Mill Church of the Nazarene, eight miles south of Canton, Ill. Workers: Rev. J. D. Rouch, evangelist, Rev. and Mrs. Ed Gallup in charge of the music.—J. D. Rouch, Pastor, Route 6, Canton, Ill.

DIRECTORIES

GENERAL SUPERINTENDENTS

H. F. REYNOLDS, Kansas City, Mo.

Office 2109 Troost Ave.

Residence: 10 Summit Ave., Haverhill, Mass. I am here for a few days with my wife, hoping the few days' change will hasten, or help to hasten, her recovery. She has been quite sick since August 1st. We think she is improving as well as might be expected, having been here only two days.—H. F. Reynolds, General Superintendent.

Missouri (Clarence).....September 1-5
Tennessee (Nashville).....September 3-12
Kentucky (Lexington).....September 15-29
Opens 1 p. m. instead of 9 a. m.

Florida (Miami).....September 29-October 3
Georgia (Macon).....October 13-17
Mississippi (Darling).....October 20-24
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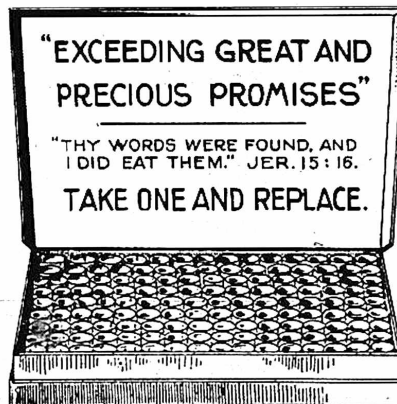
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