

HERALD of HOLINESS

"How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things"

Vol. 11. No. 1. Whole No., 521
Kansas City, Mo., April 5, 1922

Entered as second-class matter at the postoffice at Kansas City, Mo. Acceptance for mailing at special rate of postage provided for in Sec. 1103, Act of Oct. 3, 1917, authorized July 19, 1918.

Dr. Haynes Retires as Editor

DR. HAYNES was elected Editor of the HERALD OF HOLINESS when the paper was founded ten years ago and he has held that position ever since. He has given untiring service and has won and held the highest esteem of our people and friends everywhere. He has long been considered one of the strongest editorial writers in the whole field of holiness journalism.

The condition of Dr. Haynes' health has become such that his physician and closest friends insist that he should be relieved of the mental and physical strain which the editorship requires. The Board of Publication has yielded to this demand and has relieved Dr. Haynes. His relation as Editor ceased with the last issue of the paper, which was the last number of the tenth editorial year. This is the first issue of the HERALD OF HOLINESS to go to press of which Dr. Haynes was not the Editor; therefore, we pause to say that the Church of the Nazarene and the holiness movement generally owe a debt to this "hero of the tripod" that can never be repaid.

Dr. Haynes never sounded an uncertain note on any thing. He was always as clear as the notes of a bugle in every utterance on the great doctrine of holiness and was a defender of whom all could justly be proud.

Dr. Haynes may be assured that the prayers of thousands of readers will go up to God for him to the end that his health may be completely recovered and that he may yet be greatly used for the furtherance of the glorious gospel of full salvation to which he has given the best and ripest years of his life.

Every reader should immediately order a copy of Dr. Haynes' Autobiography, and ask for a list of his published books. There are mines of yellow gold in these publications that none of us can afford to lose.

The succeeding Editor can not justly ask, or expect that his readers will give to him the respect and confidence which they have given his venerable predecessor; but he does earnestly ask an interest in their prayers and a large place in the domain of their patience and charity.

J. B. Chapman

EDITOR.

THE OLD LAND MARKS

WITH this issue, the HERALD OF HOLINESS begins its eleventh volume. It is a pleasure for us to re-affirm the doctrines taught by the founders of the paper and to subscribe again to their purposes. The name of the paper announces that holiness is its most prominent doctrine and asserts the purpose to herald this glorious truth far and wide.

The Church of the Nazarene can afford to be undefined on many subjects, it can not afford to be dogmatic on any subject that is not absolutely fundamental, but we will in no wise forget that holiness as a work of grace wrought in the hearts of believers after they are regenerated is our distinguishing doctrine. Others may content themselves in merely tolerating this truth, or they may seek to promote it in a secondary fashion, but we must and will make the promotion of Scriptural holiness our principal care.

Our organization was elementary ten years ago when the HERALD OF HOLINESS was founded and the growth of our ecclesiasticism has been wonderful; but our organization is but the frame work—really it is not much more than the scaffolding—and we must spend no more time with it than is absolutely necessary: we must go on with our main task. We must get men saved and sanctified and enlist them in the regular work of leading others to God. Every thing is incidental except the promotion of the Kingdom of God.

But we are not called to simply give a smattering of holiness teaching to uncertain gatherings of people; we are called to conserve as well as to propagate the work of holiness. Campmeetings and conventions are useful institutions, but they will not accomplish all that we are sent out to do. We must have holiness Sunday schools, holiness mid-week prayermeetings, holiness pastors, holiness meetings the whole year through. The worst slander that any one could possibly utter against the Church of the Nazarene would be to say that it makes uncertain pronouncement upon second blessing holiness. Better far that they should report that we are hobbyists on holiness. Any way, we are content to go on in the paths of our fathers. The old land marks must not be removed.

LOOKING TOWARD THE GENERAL ASSEMBLY

IT is now but little over a year until time for the meeting of the General Assembly. It has been found almost impossible to successfully change any of the policies adopted by the last General Assembly during the quadrennium. But, no doubt, there are some changes in plans and policies that experience has shown us should be made. There is a general feeling that a better financial plan should be adopted. There is a feeling that the work of our General Boards



might be conducted in a more economical manner by means of some consolidations. There is some talk that slight changes should be made in our polity.

Now, if you have ever tried to spring something suddenly and carry it through in a Nazarene Assembly within the last few years, you will bear me witness that it can not be done. Even the rules of order which had been so carefully worked out and had been approved by the General Superintendents required two days to pass, even in a revised form. We used to do things in haste and then repent at leisure for our folly; but the Church of the Nazarene has learned a few things by experience and no one man can think for the Church any more. We must have agitation and education before any law can be passed or any practice can be adopted, and this agitation and education should be largely done by the time the General Assembly meets. So, from now on the pages of the HERALD OF HOLINESS will be open to those who have plans and suggestions that they want to offer for the consideration of the Church, looking forward to the General Assembly. I need but to remind the brethren that it will be necessary to use care not to reflect on our present plans and policies so as to hinder their efficiency from now until the General Assembly convenes. Also, I will only mention the fact that we have a great deal more material than we can possibly get into the paper, and, therefore, brevity will be appreciated. But discussion is invited and will be given all possible consideration in the columns of the paper.

RELIGION AND STOCK GAMBLING

IT ought not to be necessary to pass stringent legislation to protect religious, especially sanctified, people from the evils of "get rich quick" schemes. In the first place, it ought to be said of us as the Pope's legate said of Luther, "The fool does not love gold." There is something wrong with that man's affections who is "too easy a mark" for the stock promoter. A man who is full of the Holy Ghost is not usually found among "those who desire to be rich and purchase for themselves many sorrows." If any of us find a too strong desire for money existing in our hearts, even though we do claim that we desire it only that we may the better promote the kingdom of God, will do well to spend a few days in fasting and prayer and in the full examination of our motives; for you know the human heart is very deceitful.

Then, all things considered, a sanctified man should have saner judgment than other

people, and we all know that there is usually just one man who makes money in stock promotion deals, and that man is the salesman; and we ought not to be so easy to be convinced that this particular scheme is an exception to the general rule. Most people who invest in wild-cat oil, mining, refinery, and manufacturing stock, and in patent right propositions lose whatever they have invested, and a man of sound judgment and good religion ought to scruple to gamble with the Lord's money.

It was remarkable how many people offered to give a portion of the income from stocks of various "get rich quick" holdings in return for the prayers of the people that the schemes would succeed—Yes, I am thinking of the great missionary offering at the last General Assembly at Kansas City. I do not know how much income the Missionary Treasury has realized from the stocks, but whatever it is, I do not claim any credit, for I have not prayed much for the success of these schemes. In fact, I was surprised to find out that our people possessed so much "Wealth." If all the money that Nazarenes have gambled away in worthless stock promotion schemes within the last five years were available now, we could provide for our Foreign Missionary work for all of this year.

If a man attaches a religious significance to his proposition, I am more careful to leave it alone than ever. If he has prayed "and got the leadings of the Lord" to undertake a scheme "just for the Lord's people," please don't send him to my place; for he compels me to doubt either his sincerity or his sanity and I would rather be spared this necessity. When just an ordinary stock promotion or patent right scheme falls through, the investors go off and say, "Well I have learned a lesson and I ought to have had better sense"; but when a scheme that has a religious attachment fails, the faith and confidence of the investors are tested and hurt. When these semi-religious schemes do succeed (but whenever did one of them succeed), the majority of the investors are of such shallow, though it may be genuine, piety that they do not keep their vows to God and their very success sends their souls to hell.

It is a saying among honest, hard-fisted business men that "no man ever laid the foundation of a permanent fortune with money won in a bet." I will offer it as a religious maxim that "No man has ever yet done actual soul saving work with money won in a get-rich-quick stock or patent right scheme."

Brother, if you are going to sell stock and promote stock, real estate, and patent right schemes, please don't prostitute your religious standing to help you out. The fair thing would be to go to people who do not know your religious standing. Of course, it is too bad not to "give your friends a chance," but still as time wears on, they will very likely forgive you for overlooking them. On the other hand, if you are going to "accept the

opportunity" of making a small investment "That will make you independent within a few years," then don't listen to any one's claims about what he has found out about this proposition through "the leadings of the Lord," and don't pay any attention to the opinion of some one just because you have known him to be successful in the promotion of church work. And don't go whining around claiming that you were deceived into the matter. If you feel that God will bless you in taking the chance, go ahead; and take your losses or gains in the game spirit of the professional gambler; don't blame any one for your failure, and don't feel especially obliged to any one for your success. Really, the man who sold to you was thinking more about the good he will be able to do with his income from the remarkable project in hand than he was about the crown you are to wear at last because of the wonderful deeds that your money will enable you to do. So don't blame him much and don't credit him much; you have a little sense and judgment of your own, you know.

Of course, what I have said has no reference to bonds and stocks which pertain to the Government or to legitimate and established business enterprises. I am speaking of just such schemes as are intended to be covered by the proposed "Blue Sky Laws" in many states, and I am saying that Nazarenes and sanctified people generally ought not to need much such legislation; their religion and their common sense ought to save them.

PREACHERS FOR THE CAMPMEETING

HE was telling me of his campmeeting plans and said that he hoped to secure Bud Robinson, Chas. Babcock, General Superintendent Williams and Will Huff to do the preaching. Knowing something of what the demands of the camp would be, I felt that he would at least have an ample supply of preachers. But as I thought more about what the brother had said, I began to realize that he was the victim of a rather common error regarding the proper number of preachers required for the obtaining of the best results.

Of course, there may be exceptions, but I do not think that the average preacher can be at his best in a meeting unless he preaches at least once a day; and unless the attendance is extraordinarily good, the majority of preachers will do better to preach twice a day in a short meeting like a campmeeting. There are not more than a half dozen holiness campmeetings in the United States but that would be better off to have two preachers rather than more.

This is the preacher's side of the matter. But the people's side is no better. It is a shame for so serious a thing as a campmeeting to be turned into a preaching match; but I think I have seen this done. People soon began to "pick their preacher" just as turf-

men "pick their horse" on the race course, and this does not help the revival.

Then there is the matter of expense. When so many preachers are called either the preachers are poorly paid or else the money raising proposition is one of the big cares of the occasion, and neither of these alternatives is desirable in a campmeeting.

Of course, it is a serious thing if a mistake is made in the selection of a preacher for the campmeeting; so that the most earnest care is justifiable in this matter. But, like most other things, in the long run the best preacher is the cheapest. Get the preacher that seems most likely to fill the particular demands at your place, but don't call too many preachers. And don't let the revival pass into an entertainment of good music and great preaching. We must have revivals, or the campmeetings are failures.

PAYING THE SONG EVANGELIST

CONSIDERING the fact that it takes a great deal of training and constant application to business to make a good song evangelist, even when you have good material to start with; and considering the fact that the singer is frequently a greater "drawing card" to get the people out to the meeting than the preacher is; and considering the fact that the song evangelist has to pay full fare on the railroad; and considering the fact that a good, spiritual song evangelist is more help in a meeting than a second preacher; the song evangelist is not, as a usual thing, properly paid for his services.

Sometimes the preacher is paid two hundred dollars and the singer fifty, or similar proportions. There are few church boards and campmeeting committees that seem to have a good true sense of justice concerning the support of the song evangelist. Because of the great discrimination made in the matter of remuneration, many a good singer has turned out to be a very ordinary preacher; and many a useful leader of song has had to turn to secular employment to get a living, and so is not available when calls for meetings come.

My experience with singers compels me to say I have found them very humble brethren when it comes to their estimates of their own value, and that they are usually easily satisfied as to their pay; but this does not change the fact that they must have a support if they continue in this good work. It would certainly be a good step in the right direction if our pastors and campmeeting committees would make their plans from now on to include proper remuneration for the song evangelist. We need these consecrated workers, and so we should provide for them. We need a larger number of good song evangelists and we should give the work an acknowledgment that would make it appeal to young men who may feel called to undertake it.

Questions Answered

Herald of Holiness readers are invited to send in such questions as they may desire to have answered in this department.

Q: Should Nazarene preachers patronize picture shows in order to obtain material for their sermons or lectures? J. C. H., Okla.

Ans. No. For, in the first place, there are so few who go to the picture shows for this purpose that a man who claims he does is subjecting his veracity to a greater strain in the estimation of others than a good sensible man should be willing to risk. In the second place, there is no real necessity for one to go there for his material. The shows do not present any thing that can not also be obtained in books and from lectures; and if the thought is that he goes there to obtain material for lectures against the picture show, then this is also unnecessary. A doctor does not take all his poisonous drugs just to be able to talk of their effects. I do not care to hear a man preach on the evils of a picture show who went to the show for his material, for his example would do so much harm that his words would be unable to off-set it.

Q. Who is my neighbor? J. E. S., Ala.

Ans. Any one that is in need and whom you have the ability to help (Luke 10:25-37).

Q. Is the book of Revelation yet to come true? J. E. S., Ala.

Ans. There are three theories of interpretation for the book of Revelation: (a) The Preterist System according to which the statements of Revelation apply chiefly to the Jewish nation and to pagan Rome down to the close of the life of St. John. (b) The Historical System, which probably includes the largest number of commentators, according to which the events of Revelation are interpreted chronologically. (c) The Futurist System which applies the events of Revelation, with the exception of the second and third chapters, to the times immediately connected with the Second Coming of Christ. Adherents of this system usually interpret literally and, since their applications are future, there can be but little criticism of the accuracy of their results. (d) The Spiritual System which considers the Book of Revelation as a description, actual and prophetic, "of the leading forces which make their appearance in the conflict between Christ and the enemy." It would be presumptuous for me to just state which of these systems is "correct;" and an exhibition of the strong and weak points in all of them would require too much space; so, about all I can do is to say that I am a student of the Futurist School, with no leaning at all toward the Preterist System, small sympathy for the Historical, but with considerable tendency for and some actual breaking over into the Spiritual System.

Introducing the Preacher



Evangelist R. L. Hollenback was reared at Greenfield, Indiana by holiness parents. He was converted at the age of eight and was baptized in the "Old Swimming Hole" of James Whitcomb Riley's fame. He attended school at

Bethel Holiness Bible School, Carlinville, Illinois at which place he was sanctified wholly. Later he attended Central Holiness University, Oskaloosa, Iowa. He was licensed to preach at the age of sixteen and was ordained at twenty. He has spent two years in the pastorate and six years in the evangelistic work. He is available for evangelistic engagements for the coming year. His address is Clarence, Missouri. We are glad to present one of Brother Hollenback's sermons in abbreviated form as the first of the weekly series, "The Nazarene Pulpit."—Editor.

The True Christian

By ROY L. HOLLENBACK

"Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?"

"He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil;

"He shall dwell on high; his place of defence shall be the munitions of rocks; bread shall be given him; his waters shall be sure.

"Thine eyes shall see the king in his beauty: they shall behold the land that is very far off." Isa. 33:14-17.

THIS chapter opens with a description of the judgments of God which were about to be poured out upon the enemies of Israel. This struck terror to hypocrites and sinners which were in Zion. They reasoned that if the heathen nations who knew not God were to suffer such terrible punishments, they themselves would be the objects of even greater punishments. "If a mighty host of Assyrians (Ch. 37:36) was slain with God's devouring fires, what about us who are guilty of greater sin?" "Who among us shall dwell with devouring fire? Who among us shall dwell with everlasting burnings?"

It is bad enough to have sinners on the outside, and their punishment will be awful; but it is a more dreadful calamity when they get in "Zion." If there is such a thing as a reserved seat in hell, it will be for the hypocrites and sinners in Zion.

God's picture of a righteous man begins in the fifteenth verse of the chapter, and it starts with his feet:

THE NAZARENE PULPIT

"He Walketh Righteously"

To be a righteous man is to be a saved man; for no man is truly righteous who is not made so by the grace of God. But such a man has lived, else God would not describe one. There are some who would say that a righteous life is only possible in heaven, but let us see what God's oaths about it in other places. In Titus 2:11, it says, "The grace of God which bringeth salvation hath appeared unto all men, teaching us that denying ungodliness, and worldly lusts we should live soberly, and righteously, and godly in this present world." Then in Luke 1:74, we have an account of God's oaths to Abraham, in which He says, He will "grant unto us that we, being delivered out of the hands of our enemies, might serve Him without fear in holiness and righteousness, before Him all the days of our life." This takes in Monday, and all of the days of the week. It also takes in election days and all holidays. The righteous man has no extra suit (religiously) for Sunday. He is not a turn-coat. You find him the same at home as at church; the same in secret as in public.

Then He describes the Christian man's tongue:

"He Speaketh Uprightly"

Jesus says, "Out of the abundance of the heart the mouth speaketh." Suppose all of our table-talks, and conversations should be displayed publicly. Would we hide our faces in shame? Suppose all our business transactions of the past month were revealed to our friends. Would we like them exposed? How many times have you shaded the truth, in order to allow another to cheat himself in a business deal? God says, "All liars shall have their part in the lake of fire!" Would you like to have those corrupt, smutty stories that you took part in with your unsaved neighbors rehearsed before the public?

Add to these the many words that are classed as "idle words." Those foolish conversations, that jesting, and joking, which Paul says, "Are not convenient." We are nearly all guilty; and we are to that degree failing to speak uprightly. The Scripture is plain in condemnation of these things, but we seem slow to learn to "order our conversation aright." But Jesus says, "For every idle word (idle, mind you, not sinful) that men shall speak, they shall give account thereof in the day of Judgment."

The next characteristic of the righteous man is:

"He Despiseth the Gain of Oppressions"

In this respect, at least, the righteous man,

as God pictures him, is different from the common spirit of the age.

Those business thieves! How many combinations there are purely for the purpose of oppression. Merchants that charge extortionate prices; those who take advantage because they see a chance to oppress—they shall all alike be damned in hell! It is a common sin today to tie men up into treacherous mortgages, from which poor victims can find no way to get out. There will be some awful things revealed in the Judgment on this line. And do not you deceive yourself into believing that God will allow both the oppressor and the oppressed, the deceiver and the deceived to go to the same heaven. There must be some restitutions made or sad will be the fate of those who have thrived upon such blood-money!

Then, if possible, there is a worse class of oppressors, and that is composed of church thieves—those who use institutions dedicated to God as means of personal gain. God only knows the one-man institutions that are veritable sinkholes of blood-money, through which honest men and women pour hard-earned dollars into the lap of a greedy man or woman. This will all come out one day to the sorrow of the guilty.

Again God says,

"He shaketh his hands from the holding of bribes"

It is a good comfort in this day to find a few men here and there that are not for sale. The most of them are up for the highest bidder. Some yield their principle to the offer of pleasure; some, like Esau, sell themselves for a morsel of meat; some crucify their Christian policies upon the cross of gold. But the greatest need of the hour is a class of people in, and out of the pulpit that dare to defy the charm of Mammon and popularity, and declare the unvarnished truth of God. Of course, wisdom is needed; but any wisdom that pulls the teeth out of your message against sin is not true wisdom. God says, "Cry aloud and spare not; lift up thy voice like a trumpet; show my people their transgressions." This is no pleasant task; but he only is faithful who dares to do it. Personally, I think that to every "don't" needed in advice to young preachers, there is need of a dozen "do's." I like to hear of men adding to as well as taking from the points of their sermons. It seems that some people's thought of wisdom is simply to dull all the points of a message until it is agreeably accepted by all—saints, sinners, and hypocrites. Is God unwise in commanding, "Cry aloud and spare not"? God give us some Elijahs and Nathans!

Then, the righteous man,

"Stoppeth his ears from hearing of blood"

A truly righteous man can take no delight in the shedding of blood. The fightings, and murders of which the papers are so full almost make him ashamed to be a citizen of such a world. Think of the thousands of

victims of murder, slain for a mere trifle! The Devil would dump so much of his filth into our ears that our minds would become dazed if we allow him. But let us not lend our ears to the Devil. One has almost to literally put his fingers into his ears to keep out the roar of a sea of blood!

The wars and jealousies of nations are foreign to the saints of God. When God fills our hearts with His love, the Negroes cease to be "coons"; the Italians are not "honkeys"; and the Germans are not "huns." We will find ourselves wanting to get away from the noise of strife and bloodshed as fast as possible. The man who is mentioned in our text wants peace, prays for it, and works for it. "War is as honest as stealing, as fraternal as despotism; as civil as piracy; as liberating as the covered grave; as safeguarding of good as the Devil's war in heaven; and no more so."

Finally, we notice that the righteous man,

"Shuteth his eyes from seeing evil"

He is careful where he turns his head; and what his eyes see. There are many cases in the Bible where the look of the eyes led to sin. We remember how David cast his eyes in the wrong place, and for so doing, he was compelled to utter the awful prayer: "Deliver me from blood-guiltiness." We remember, also, the fate of Eve and of Lot's wife;

whose look of the eyes led to calamity. It does not pay us to look at all the Devil's bill-boards. Some are suggestive of evil. To such we must shut our eyes; for often the eyes serve as windows to let in sin.

Having seen God's picture of the man himself, we will turn to enquire where he lives; and the answer is given: "*He shall dwell on high.*" His home is on the top of the mountains. Praise the Lord! The man of our text lives above the swamps of sin,—far above the stagnation and filth of wickedness. He lives where the air is light and pure; where the fragrance of mountain flowers pervades the air. No malaria here.

His dwelling is safe, for his defense "shall be the munitions of rocks." Glory! No hot winds can reach him! The fiery darts of Satan can not pierce that fort behind which he hides. He is safe! The Rock of Ages is his protection.

And having shut his eyes from the world, and refused to look at evil, he turns his gaze toward heaven, and "his eyes shall see the King in His beauty!" Glory to God forever! The things of time seem so small. He is clear above the clouds where he can see into heaven. The sentiment of his soul is:

"Back to the old world I will not go;
For I've had a glimpse of Jesus."

CLARENCE, MO.

The Peace Maker

By REV. E. A. GIRVIN

BLESSED, cleansed, filled, and equipped, as are all those who are pure in heart, we will be peace-makers. We will not be partisans. We will not take a narrow view of things. We will not be one-sided. We will so love and so cherish our brethren, and so enter into their trials, sufferings, conflicts and temptations, that we will make full allowance for all their faults, and duly appraise and appreciate all their virtues and merits. We will so love them and pray for them, that we will see them more as God sees them; to a very great extent, we will understand their limitations, and will comprehend their motives. God will give us their view-points, and, although they may be radically different from our own, we will disagree with them agreeably. When thus divinely blessed and helped, we will live and walk so near the middle of the spiritual road, that as brethren differ and have disputes, we can not and will not take sides, but will take a calm, sweet dispassionate view of the matter, and will try to bring them into harmony and unison. Those who are most spiritual will call us the children of God.

PERSECUTED, YET REJOICING

But many will misunderstand us. They will say that we are compromisers; that we are disloyal; that we are covering up sin; that we are incapable of real friendship; that we lack in discernment; that we are blind to

many things that they see; that we are cowards, and are cravenly dodging the issue; that we shirk from the battle; that, if we really understood as they understood, the awful depravity of those with whom they contended, we would be constrained to acknowledge that they were not false brethren, but the very emissaries of Satan. In these and many other ways we will be persecuted. Not only will all men not speak well of us, but many will revile us, and persecute us, and say all manner of evil against us falsely. But it will be for Jesus' sake.

When we have reached this point, we are to rejoice and be exceedingly glad. We are on the prophetic line. We are real prophets, and we belong to that great company of prophets who lived before us, and were so terribly persecuted, but of whom the world was not worthy. Yes, when we reached this point, we have the assurance of Jesus, not only that we will get to heaven, but that our reward will be great when we get there. When we have reached this point, we will be the salt of the earth, and the light of the world. Our enemies will try to hide us. Those who hate us will try to relegate us to obscurity. Those who are jealous of us will try to make of us the very off-scouring of the earth. Those who misunderstand us and misconstrue our motives will discount and depreciate us in a variety of ways; but no man can set upon us to hurt us; the Devil can not touch us;

and God will so help us to stand on His holy hill that we can not be hid.

PURITY OF HEART

It means so much to be pure in heart. We often speak too lightly of this precious, heavenly experience. Let us be sure that we enjoy it now; that the blood of Jesus this very moment flows over our hearts, cleansing us in spirit, soul and body from every stain and vestige of sin, from every lust, from the very shadow of resentment, from every motive that is unworthy and in any degree un-Christlike, from all self-seeking and selfishness, from self-pity and self-praise, from every tendency to use carnal weapons in our warfare against Satan, from evil suspicions, from harsh surmises or conjectures, from sharp criticism of our brethren, from ingratitude to God and man. Thus gloriously and completely cleansed, we will enjoy the beatific vision. We will see God. We will see Him in our own spirit, soul, mind, and body. We will see Him in our brethren. We will see Him in all the affairs of life. We will see Him in history. We will see Him in the Bible. Our spiritual eyesight will be so keen and strong that we will see the great spiritual verities and realities in us, about us, around us, and above us. We will see the things that are unseen. We will see Him who is invisible, and thus seeing we shall endure, as Moses did in his day.

Christian Life Series

THE WORLD

By REV. W. R. GILLEY

JESUS said of His disciples: "They are in the world but not of the world." Paul said: "One must needs go out of the world if he would entirely escape association with the world." So while the Christian life is to be lived in the world, yet in a very positive sense it is not of (or like) the world.

How to be in the world, but not of the world; how to have no fellowship with the unfruitful works of darkness, but rather reprove them; how to be a friend to God and live in a gainsaying, Christ-rejecting world; how to save souls out of the world and yet not come to friendly terms of peace and compromise with the spirit of the world, constitute real problems of the Christian life. Christians are called, "Strangers and pilgrims upon earth," "A royal priesthood, a holy nation, a peculiar people." As sons of God we are told the "world knoweth us not because it knew Him not." So one of the first things the Christian must learn is to promptly follow this principle of separation. Any hesitancy here is fatal. Any effort to blur the line of demarcation, or soften the marks of distinction always proves disastrous both to the effort to save souls and to the Christian life. Resolute determination to be different from the world in the Bible *must be* strictly adhered to.

The question may be asked; "In what sense are Christians different from the world?" Chiefly, Christians are different in affection, spiritual and moral desire, worship, general deportment and purpose of life. The extent and manner in which in these they differ will best be determined by a careful study of the Bible.

The Christian must be willing to be misunderstood by the world, which often includes some best friends and relatives: All effort to explain your position and relation to things of the world, except on the ground that you are living a Christian life, will be a failure. Any attempt to be enough like the world in conversation, dress, worship, and spiritual desires, to not be thought strange, odd or different will be a boomerang fatal to Christian life and usefulness.

Another rule is always to have a friendly spirit, a spirit of pity and love toward the people in the world, while at the same time hating their deeds. Jude puts it like this: "Pulling them out of the fire, hating the garments spotted by the flesh." Maintaining this spirit by a life of private devotion and prayer will lead to the adoption of another vital rule, viz: the not waiting to be enticed away from Christ by the world, but to seek first and always to convert the world to Christ. This rule will often solve the problem of associates and friends.

Still another important rule is to remember that there are many *pseudo* Christians in the world, i. e., many who are Christians in name only. These must be recognized and counted as the world. The fact that there are thousands of church members who are as worldly minded as people outside the church, constitutes no small danger. We do not mean the Christian has to judge all such in the sense of passing sentence upon them, but we do mean he must know them by their fruits and be willing to be separate from them, and misunderstood by them in the same sense that he is misunderstood by the world outside of the church. A great help to the Christian life in this respect is to have a church home and fellowship in a deeply spiritual church that as nearly harmonizes in doctrine and practice with scriptural holiness, as is possible to find.

LANSING, MICH.

Knotty Bible Problems

By W. E. SHEPARD

LOOKING UNTO THE HILLS

"I will lift up mine eyes unto the hills, from whence cometh my help" (Psalm 121:1).

THIS text has furnished the foundation for many a sermon, testimony and prayer. Looking unto the hills,—that upward look, something so solid and everlasting in them, so grand and inspiring! Yes, great sermons have been preached from this text.

Will it surprise the reader if I say that the meaning is exactly opposite from the

common acceptance of the text? But I will say that very thing.

A glance at the margin will show that the translators have given another rendering of the original. The whole text is re-translated here in the margin. It reads as follows: "Shall I lift up mine eyes to the hills? Whence should my help come?" It is very evident that the marginal translation is the proper one and should have been in the place of the other. With this marginal question asked, it becomes very appropriate to answer it in the language of the second verse: "My help cometh from the Lord, which made heaven and earth." What then is the thought of the psalmist? He asks the question, "Shall I lift up mine eyes to the hills? Whence should my help come? My help cometh from the Lord, which made heaven and earth." In other words, I will not lift up mine eyes to the hills, but rather to the Lord for help, for he made the heaven and the earth, hills and all. I will not look to something which He had made, to furnish me help, but to Him who made all things; He alone can give the help.

Further light is thrown upon this passage from the marginal reference, which cites us to Jer. 3:23: "Truly in vain is salvation hoped for from the hills, and from the multitude of mountains: truly in the Lord our God is the salvation of Israel." Thus we see that there is no help from the hills at all; salvation must come from God.

But why is there any mention whatever of the hills? What do the hills have to do with the problem? Much in those days of idolatry. It was in the hills where the groves were planted, and among those groves was carried on the idolatrous worship. Israel had seen much wandering from God and had become like the nations around, and many were the groves in the hills where they had looked for their help. The psalmist, seeing the futility of all such worship, puts the proposition straight before them, and gives them to understand that he will not look at all in the direction of the hills, in the direction of idolatrous grove worship, but will look directly to God himself for his help and salvation. Amen!

LOS ANGELES, CALIF.

EVANGELIST I. C. MARTIN'S FLORIDA LETTER

Miami, Florida

Dear Brother Chapman:

I am spending a little time here where "it is always June." However, the climate has no especial attraction for me, as I live where the birds sing and the flowers bloom all the year—"Where December is as pleasant as May." I am placed somewhat in the same position as Mark Twain was at a banquet given in his honor in Boston. His literary friends were discussing the subject of the existence of heaven and hell, and they all agreed that there was no such place as hell. Finally they asked Mark for his opinion. He said that he did not care to say any thing as he had friends in both places.

One thing they have here that we do not have in Pasadena, is William Jennings Bryan's Bible Class which is held in Royal Palm Park each Sunday morning. The fact is, no church in Miami would begin to hold the crowds that gather to hear him. The throng that gather would remind you of some of our great Sunday campmeeting crowds. It is

refreshing to see people gather by the thousands to hear the Bible read and expounded. He is truly a great Christian Statesman. He is to this country what Gladstone was to England. He stands uncompromisingly by the Book. His arguments against Darwinism are unanswerable. And what he lends force and power to what he says. His sincerity is unquestioned. Here where he lives, there is no building large enough to hold the crowds that gather, when he is announced to speak. It is not alone what he says, but it is the great soul back of what he says, that grips and holds his congregation. He reminds you of the third class of speakers you have heard about. The first class were those you could not listen to, try ever so hard. The second class were those you could listen to if you tried real hard. The third class were those you could not help listening to if you tried.

Mr. Bryan arrests your attention, and he holds it. He has a look of compassion, or something akin to it, in his eyes, that reminds me so much of the expression that I used to see in the face of Dr. Breese, when his great heart was stirred within him. The more I come in touch with the men we call great in these days, the more I am persuaded that Dr. Breese was one of our great men—great in heart, mind and soul—and in real statesmanship.

Another thing they have here that we do not have in Pasadena, is the Southern Bible Conference. Dr. G. Campbell Morgan is one of the speakers. "He is English, you know." He deals mostly in "Greek roots and Hebrew phrases." He tells us many things we never knew before. He deals a great deal in technicalities. He puts the "cookies" so high that small folk can hardly reach them at all, but those who can reach them, say they are very fine. We hear such expressions as "wonderful," "sublime," "profound," and one brother who failed to get any "cookies" said to me as we were leaving the church today, "He is a mighty good talker ain't he?" He is a kind of walking Biblical Encyclopedia. One would not come to him, as they did the Master, for help and comfort, but for information and to get the true rendering of a controverted passage of Scripture, or to know how to mark his Bible.

It was my privilege to sit beside him on the platform, because of the great crowds. I found myself wondering if he, like John Wesley and others of the great English divines of whom I had read, wore a wig, but when he arose to speak I forgot all about what was on his head and began to marvel at what was in his head. Dr. Morgan is doubtless one of the foremost Bible scholars in the world. As a preacher he has few equals.

You ask me, "Was any one converted in the Bible Conference?" If so I heard nothing about it. They adhere strictly to the printed program, and no provision was made on the program for an altar service. The Holy Ghost seems to be almost ignored and there can be no real work of grace without His presence and power. And when the Holy Ghost comes, you can not always run a Conference by the printed program. When He comes you can not print on Saturday what is going to take place on Sunday.

Before I close this letter I want to refer to one thing I heard Dr. William Evans say today. He said, referring to the coming of the Lord, "If prominence is the law of emphasis, this subject ought to have a very prominent place in our preaching and teaching." I spoke to him at the close of the service and asked him to repeat his statement, which he did. I felt almost constrained to ask why then is the most prominent, yea, the very central and fundamental doctrine of the Bible, the doctrine of Bible holiness, never mentioned in this Bible Conference? Why not, if prominence is the law of emphasis? Why should the Conference devote the greater part of the time to emphasizing the coming of the Lord and fail to mention the necessary preparation for His coming—that is "Holiness without which no man shall see the Lord?"

Yours in His service,

I. C. MARTIN.

"I do not have the money at this time to renew for the HERALD OF HOLINESS, but please send it right on, for I can not do without it. It is the best paper in the world. Thank the Lord for the HERALD OF HOLINESS. I ask the prayers of the HERALD Family for my wife who is an invalid.—I. P. Thompson Ga.

"I can not do without our paper. It comes next to my Bible, and I sometimes think the editorials are worth the price of the paper. The Lord bless our Editors and our paper, the Publishing House and every institution of the Nazarene Church throughout the land.—Mrs. E. A. Pepper, Calif.

"I am a member of the Church of the Nazarene, and take the HERALD OF HOLINESS. I scarcely see how I could do without it. I am praying for a World-Wide Revival.—Mrs. E. J. Millspaugh, Okla.

"The dear old HERALD is a feast to my soul each week. Hope to never be without it and want to help to send it into as many other homes as I can.—Mrs. Rosa Rodabough, Miss.

A SOLDIER OF TRUTH

BOBBY was seated on the lower step of the side porch. He had been there for, at least ten minutes staring dully at the pavement in front of him. Ten minutes was a long time for nine-year-old Bobby to keep still.

"I might just as well sit here until she calls me," he muttered. "She saw me do it,—and then she heard me tell a story about it. I wonder what she will do with me?"

She was Bobby's new mother, (he had only had her a few months) and a mighty nice mother she was, the little boy thought. She wasn't nervous and fretful like poor Cousin Ellen who had kept house for the child and his father ever since his own mother had died five years ago. It worried Cousin Ellen if he made the least bit of noise about the house. And she thought his collection of rocks, and mosses and dead bugs and beetles was a dreadful mess which ought to be thrown out of the window. His new mother was very different. She acted like she was really interested when he showed her these things, and asked him a lot of questions about them. Not long afterward she found an old cabinet in the garret that had a number of shallow drawers in it, and helped him to clean and polish it, and arrange his specimens in it. He was very proud of the cabinet, and of the labels which she printed so neatly for him in red ink. Then there was the matter of whistling. Bobby loved to whistle, but Cousin Ellen always stopped him; she said it made her ears hurt. His new mother didn't seem to mind it a bit. Only that morning she had said:

"That is a very nice tune you are whistling, Bobby. But then I like to hear a boy whistle. I have an idea that he is well and happy and has a pretty clear conscience when he feels like whistling."

Well, he didn't feel like it now, and he certainly didn't have a clear conscience. Just at that moment some one behind him said, "Bobby." It was his new mother, and she came over and sat down on the step beside him. Her voice was kind, but her face was grave. He had not seen it look that way before. May be she was dreadfully angry. Perhaps she was going to tell his father that night that he was a very wicked boy, and must have a good whipping. That was what Cousin Ellen always did. He guessed that was what cousins,—and mothers and all women did when boys told stories.

"Bobby," said his new mother quietly, "I was sitting at the window upstairs when you threw a stone and broke the glass in Mr. Freeman's green house. And I heard you tell him you didn't do it. Of course you know that, for you looked up a moment later, and saw me. I am sorry that you broke the glass; still, that can be easily mended. I am much sorer that you told an untruth about it. That will be a harder matter to get fixed up right. I wish you would be perfectly frank with me, my boy, and tell me what made you do it?"

She waited for him to answer. Bobby was too surprised to speak at first. Cousin Ellen had always thought it her duty to talk and talk to him about the awfulness of the sin of lying. She would talk on and on until his legs fidgeted, and his bones ached all over him. It was about as bad as the whipping and it lasted a good deal longer. He had supposed of course that his new mother would do the same thing, but here she was sitting perfectly quiet after saying a few words, waiting for him to talk. When he did not answer, she said gently:

"The straightest and shortest road out of any trouble is to tell the whole truth, and nothing but the truth about it,—even when it is a falsehood we must tell the truth about."

That was rather an astonishing thought to Bobby. It had not occurred to him that the easiest way to get rid of a falsehood was to tell the truth about it. He did not believe Cousin Ellen had ever thought of it either. At any rate she had never suggested it to him. But he could see that it was a very plain and simple way out.

THE HOME

Conducted by MRS. J. T. BENSON

Anybody could take it that had a mind to. Well, he could and he would. So he raised his eyes to his new mother's face.

"I had just finished making a sling shot and I wanted to try it and see if the rubbers on it were right," he said. "It was wrong for me to try it in the yard, for father had told me not to do that, because I might break a window somewhere. But I was in too big a hurry to go down to the vacant lot back of our yard. So I thought I would shoot just one time, and use only a little piece of gravel. I didn't mean to shoot towards Mr. Freeman's, but I guess that the rubbers were not the same length or else the crotch stick was crooked. Anyhow, it seemed to turn in my hand and that bit of gravel flew right over the fence and broke a glass in the green house."

"It scared me like everything, for old Mr. Freeman is as cross as he can be. He is sick most of the time, and then has never had any children of his own. He thinks they are all bad, and a nuisance; boys especially. So when he stuck his head out of the green house door so quick and asked me if I had thrown a stone over there, that 'No' slipped out of my mouth almost before I knew it."

Bobby's mother nodded her head thoughtfully, "Yes," she said, "I know from experience that temptations like that get the best of us sometimes just by coming so suddenly."

Bobby was surprised.

"Do you ever have temptations to tell stories?" he asked.

"Do I? Oh, my dear, some of the hardest battles I have to fight is over this question of truthfulness. It is easy enough to be truthful about some things; perhaps a good many of them. But to be absolutely truthful about every single thing which touches my life, anywhere, at all times, under all circumstances, that is not easy. It means that I must not tell a falsehood as you did this morning. But it also means that I must never act one. I must not say insincere things, or things which I do not truly mean. If I am to be a really truthful person in the sight of God, I must always speak the truth from my heart. But when one wants to measure up to a standard like that, he must work hard at the job, and watch and pray every day of his life."

"Do you have to do that?" asked the boy.

"Yes indeed. You see I determined some years ago by the grace of God that I was going to be truthful: truthful as He sees it, you know. It has meant fighting, fighting against my own weak nature, and my enemy, the Devil who lays very clever traps for me. But I have come to rather like the battle. You feel so good when you pass through a temptation and come out victor, with your heart and lips still clean and free from any least shadow of deceit even, so that you are not ashamed for your heavenly Father to look clear through you."

"I never thought about truthfulness that way, as something to fight for," said Bobby.

They were both silent for a little while, and then he said in a low tone:

"Cousin Ellen always had father whip me when she caught me in a story. Are you going to do that?"

"No. I had not thought of doing that. A whipping would punish you for your untruthfulness this morning, but I don't know that it would make you any more truthful next time. And that is what I want, Bobby. I want to see you a truthful boy, who hates a lie and fights against every temptation to tell one. Do you know what would make me very happy, son?"

"First, for you to do the brave, true thing and straighten the matter up as far as you can."

"I will," cried the boy eagerly. "And I know what it will take. I will have to go to Mr. Freeman and confess to him and pay him for the glass out of my savings bank money. And tonight I will tell father all about it, and ask him to forgive me. If he thinks I ought to have a whipping, it will be all right."

"What about God, my boy? You have wronged Him more than you have your father or your neighbor. It is His law, not theirs, which you have broken."

Bobby hung his head. "I will ask Him to forgive me too," he said.

"Having done these things, there is one more step I would love to see you take. It is that you join me in a compact to fight against every form of falsehood or double-dealing or deceit, as they may threaten to touch our lives. We might call ourselves 'Soldiers of Truth.'"

"I would like that," cried Bobby.

Bobby is a grown man now. A Christian man, known and respected for his high sense of honor, his integrity as a business man,—and his love of the truth. He often says that his feet were turned in that direction the day that his mother induced him,—a nine-year-old boy,—to enlist as a "Soldier of truth."

TRANSFORMED BY THE POWER OF JESUS

In a remote country village south of Santiago, Chile, there is a little church that is seldom visited by a pastor. It owes its existence to the efforts of Senor Riffo, who was formerly very dissipated. "I used to live in Puren, where I was the recognized leader of a band of gay young fellows," he told an agent of the Bible Society. "We lived what we called *una buena vida*—that is, we ate, drank, gambled and fought to pass our spare time. I was well known in the town as a hopeless drunkard and a dangerous person. I have passed whole nights lying in the street, completely intoxicated."

Then, on one never-to-be-forgotten day, a man selling books knocked at my door. 'I do not want any,' I told him rather gruffly, 'unless by chance, you have the *Vida de Jesus*.' 'I have the very thing you require,' replied the colporteur, handing me a copy of *El Nuevo Testamento*.

I bought the book, shut the door of my cabin, and began to read. I read on and on, hour after hour. It grew dark: I lit a candle and went on reading. I did not rise from my seat until dawn of day. Then the Sun of Righteousness had dawned in my soul. I seemed to see a great light; my limbs shook with a trembling which I could not restrain, I was filled with joy unspeakable.

Since then I have become a converted man, and have won the victory over the drink-fiend and other besetting sins.

God has used me, too, in the conversion of my bad companions, and we all united in fellowship with the Evangelical Church in Puren.

Later, when I removed to this place several of these friends accompanied me, and together we started this little work which God has so richly blessed."

A WISE ANSWER

"One night," said a follower of Mohammed, "my father awoke as I was engaged in my devotions. 'Behold' I said to him, 'thy other children are lost in slumber, giving no thought to God, while I alone wake to praise him.' 'Son of my soul,' said he, 'it is better to sleep than to wake to mark the faults of thy brothers.'"

All souls that struggle and aspire,
All hearts of prayer by Thee are lit,
And dim or clear, Thy tongues of fire
On dusky tribes and twilight countries sit.
—WHITTIER.

All that a true soldier wants to know is that he understands his orders.—HENRY WARD BEECHER.

OUR PUBLISHING B

Encouraging Reports Continue to Come

VICTORY IN CALIFORNIA

The reports from California are full of encouragement. The indications are that the total receipts from Southern California will be \$15,000. Of this amount several thousand dollars has already been paid. We wish to express our sincere appreciation to our pastors and people in Southern California for their prompt action in this great emergency.

GREAT DAY IN NASHVILLE

General Superintendent R. T. Williams had a great day in Nashville Sunday, March 26th. The offering amounted to \$3500. This bespeaks victory for the entire Tennessee District. May God bless them for their prompt response to our urgent appeals.

EASTERN OKLAHOMA DISTRICT CO-OPERATING

A letter from District Superintendent Mark Whitney, of the Eastern Oklahoma District, states they are ready to co-operate in every way possible. We are planning some conventions for this District in the near future.

INDIVIDUALS RESPONDING

We are already getting letters from our friends throughout the United States, with contributions for the Publishing House. May we urge our readers to send an offering? If you are located where you can get to one of our churches, or it may be you are not a member of our church but you want to help us, to such we say your contribution will be appreciated. If sent direct to the office proper credit will be given. We desire, however, that our members pay their contributions through their regular church, if possible.

VICTORY

\$100,000.00

\$90,000.00

\$80,000.00

\$70,000.00

\$60,000.00

\$50,000.00

\$40,000.00

\$30,000.00

\$20,000.00

\$10,000.00

HOW TO REMIT

We will gladly receive checks, money orders or Liberty Bonds as contributions to our Publishing House. Checks and money orders should be made payable to E. G. ANDERSON, Treasurer, and addressed to 2905 Troost Avenue, Kansas City, Mo. We are praying that God will lay it on the hearts of some to give us contributions of a thousand dollars each and then some for five hundred and smaller amounts. It will require great sacrifice on the part of our friends if we secure the \$100,000, but we are believing God for victory.

NOTICE THE THERMOMETER

We are glad to register \$10,000 raised. This represents the cash and pledges made in Southern California and Nashville, Tenn. This is a splendid start,—one-tenth of the needed amount. Praise the Lord! Keep on praying and believing.

OUR REORGANIZATION SALE

Did you see the announcement in the HERALD OF HOLINESS for March 29th? This is undoubtedly one of the best opportunities ever offered our people to buy books at cost prices. Look the list over carefully and order a good supply. The books will bless you and it will greatly help us.

SUBSCRIPTIONS WANTED

Another way to help the Publishing House is to get your friends to subscribe to the HERALD OF HOLINESS. The price is \$1.50 a year. Many, many of our readers can get one or more subscriptions and it will be of untold help to us at this time; or you might send the paper to some friend. Send your subscriptions direct to the Nazarene Publishing House, 2109 Troost Avenue, Kansas City, Mo.

FAITH — PRAYER — WORKS

"What shall we then say to these things? If God be for us who can be against us? He that spared not his own Son but delivered him up for us all, how shall he not with him also freely give us all things? Romans 8:31, 32.

HELP US CLIMB THIS VICTORY LADDER

MUCH PRAYER WILL BE NEEDED

WE would not dare to undertake the great campaign for the Publishing House unless we knew our people everywhere would make it a subject of much prayer. We feel that our friends will do their best and many will sacrifice to the very limit in order to help us save our Publishing House, but over and above all of this we feel that the final victory can only be won through prayer.

During the past months we have had so many wonderful illustrations of the possibilities of the prayer life that we are fully persuaded that though conditions everywhere might be an argument against an-

other effort to raise so much money, yet we are fully persuaded that with a united people, praying daily for this great enterprise, God will hear and answer prayer and surprise us from time to time with gifts that we had never thought possible.

We call upon the members of our World Wide Prayer League to make this a subject of special prayer and we urge our pastors and people to pray daily. It is a tremendous task, but our God is equal to every emergency. Bless His Name!

E. G. ANDERSON, Treasurer.

NESS RE-ORGANIZED

What About the Future of our Publishing House?



F. M. MESSENGER



J. T. BENSON



E. G. ANDERSON

THE RE-ORGANIZATION COMMITTEE

SINCE the first announcement regarding our plan to save our Publishing House the question has been asked repeatedly, "How about the future of our Publishing House? Will \$100,000.00 pay the debt and assure us of success in the future, or will it be necessary to put on a campaign once in a while to pay our debts?" This is a fair question and one that no doubt many are asking, though possibly they are not writing us about it. This is a matter that has been given some consideration by our Re-Organization Committee and no doubt will be given much more thorough consideration in subsequent meetings.

It is the opinion of those with whom we have conferred, that our Publishing House can not only be saved if the \$100,000.00 is secured, but the future can be fully assured without the necessity of any strenuous campaigns in the future. For the benefit of any who may not be familiar with the tremendous struggle of our Publishing House, we might say that from the very beginning we have endeavored to conduct a large business on practically no capital. Some very fine business men with whom we have conferred have expressed their surprise that we have been able to do what has been done with such little financial support. We have stated a number of times that it could never have been accomplished had not the work been of the Lord.

We do not mean to infer that there are two business standards; one that would govern a purely secular enterprise and one to govern what might be called religious business. But no doubt we will all agree that in the latter we may expect more fully the blessing and the help of the Lord than in a purely secular enterprise. Therefore we believe that what we have lacked in capital has been supplied through the moral support that has naturally come to our institution, due to the fact that it is a religious institution; and also we have been able to accomplish things with less money than would otherwise be possible, due to the fact that God has blessed the little that has been given until it has multiplied, and where ordinarily it would only supply a few needs, it has supplied many needs. But in considering the future we must study it both from a business standpoint, as well as a religious standpoint and I state that it

is the opinion, not only of the Committee on Re-Organization, but others who are acquainted with the work, that if \$100,000.00 is actually received we will be able to pay the debts that have accumulated during the past ten years of our history and with the careful re-organization plans now under consideration we will be able to conduct our business in the future so that it will be practically self supporting. This does not mean that some of our publications may not be published at a deficit. Under existing conditions the HERALD OF HOLINESS will probably continue to be published at a loss, but the assurance that we will soon reach a more normal condition in the business world we have every reason to believe that our other departments, such as our Sunday school literature department and our sales department will be not only profitable, but will help to some degree, at least, to wipe out the deficit sustained in publishing the HERALD OF HOLINESS; and it is our opinion that as soon as we get fully organized and our plans are actually put into effect, the Publishing House as a whole will not only be able to sustain itself, but we believe the day is not distant when it will show a profit and it will therefore be unnecessary to call on our people for help.

We might state in this connection that it may be necessary and advisable for a few years to ask for a very small amount in the budget of the various Districts to help us pay the deficit in publishing the HERALD OF HOLINESS. However, we hope that this will not be necessary, but mention it so there will be no misunderstanding later on when we come to consider this matter.

We wish to assure our friends that the Committee on Re-Organization is giving most thorough and careful, as well as prayerful consideration to this great enterprise and we fully believe that under the blessing of God we will not only be able to assist the Board of Publication in properly re-organizing and financing our Publishing House, but we will also be able to set in action plans that will assure us of success and stability in the future.

E. G. ANDERSON, *Treasurer.*

ON THE USE OF "REVEREND"

The Word "Reverend" is used in the Bible only once (Psa. 111:9) and is there applied to God. None of the ancient prophets, none of the apostles, not even Christ Himself ever applied this title to themselves. John the Baptist said of himself, "I am a voice."

I suppose I am the oldest elder in the district to which I belong (I am 72 years of age) but I never approve of any one's addressing me as "Rev." How much more inconsistent for one to sign his own name thus! George Mueller, John Wesley, Martin Luther, and D. L. Moody were never known as Reverend. Would not God be pleased if the whole Nazarene ministry would drop the practice of attaching this title to their name?

C. L. EDDY.

Boulder, Colo.

DEALING WITH SEEKERS AT THE ALTAR

Be careful about boisterous methods. Elijah prayed with his head between his knees and his face on the ground, and he prayed a rain storm out of the skies, upon the land that had been dry over three years. It may be all right to chuck a seeker under the chin and tell him to look up, yet it is better to be very careful along this line.

See that there is plenty of praying during the time the seekers are at the altar; and do not talk to the seeker during the prayer. The seeker will listen to the prayer that is being offered in his behalf, and will say amen in his soul. It is always safe to say as little as possible to the seeker at any time while he is at the altar.

It is sad to see a seeker hurried through into "believing." James says "devils believe and tremble." There are two kinds of faith—historical and experimental. Almost every sinner believes that Jesus lived and died—that is historical. "With the heart man believeth unto righteousness" (Romans 10:10). That is experimental faith, and the only faith that saves and sanctifies. When the seeker gets that kind of faith, he will not have to be told he believes.

If a seeker can be made to sing "I surrender all" or some similar song of consecration, it will do more good than a dozen people buzzing into his ear. If he is too bashful or timid to pray aloud or to lift his hands toward God and look up, he will no doubt do it when all present at the altar take part.

We spend years in college learning how to preach, but how much time is spent teaching the best methods to use with seekers at the altar?

HENRY BELL.

Syracuse, N. Y.

WHY SOME NAZARENES EXPRESS THEIR EXPERIENCES IN HAZY TERMS

I can not tell you how many times I went to the altar,—not to yield unreservedly to what I knew was God's demands, but to try to argue Him into giving me the blessing on my terms. I thought out these reasons when by myself alone, and several times prayed and argued myself into a belief that at last I had made God see that what He asked was for me an utter impossibility, and so, of course, I told the people I was sanctified wholly. About the time the neighbors learned my mistake I too would see that I was still in the "It is no more I that do it, but sin that dwelleth in me" experience. Then in desperation I gave up and said to God, "Never again," and I was on believing ground and it was no trouble to believe I had what I sought, and since then that blessed assurance has been daily growing stronger. God knew that when I said never I meant never, that the thing was settled for all time.

One man told me that while he supposed the old man was dead, it was only in the sense that we must reckon him dead; because, as a matter of fact, it was a constant fight, or we would find ourselves exhibiting to the world the same tempers we had before we were sanctified. If he was thinking of St. Paul forgetting the things that are behind or keeping his body under, he had a very hazy way of expressing his thoughts.

The world bases its hopes of happiness more upon money, and the power it will bring, than upon any other thing, but upon our knees in consecration we promised God that whatever our income might be He should have the tenth and that we



would hold the rest in trust for Him to be used to the last dollar as He should demand.

E. A. FOX.

Lansing, Mich.

MY TWO LAYMEN

Layman Number One met me at the train when I first arrived, gave me a hearty hand shake and said: "You are an older man than I expected to see." At the dinner table he assured me that the church never could get over the departure of their former pastor, who had just left for another field.

After the first service, he said: "Our former pastor once preached from that text. I wish you could have heard him. Say, he could give you some points on that subject, and, by the way, you don't sing loud enough for any one to hear you. Brother C. was a wonderful singer, and could lead better than any one in the church."

When the offering was taken, Number One refused to even give the basket a friendly look, but was assiduously thumbing his song book. One day in a moment of forgetfulness, he told me that the people "seem to love you." Then immediately added, "Strange, as it may seem."

When I took a special offering for missions, he gave twenty-five cents and said: "You are always tormenting us for money. Brother C. would not have done that."

Layman Number One never was happy over anything. He found fault with everybody and everything. When he died and the last spade full of dirt was thrown on his grave, there was a deep un-audible amen, from all who were present.

Layman Number Two, was at the church when I first entered it. "Well, well," he said, "I have often heard of you, and now my eyes behold you. Welcome, pastor, welcome. I am so glad to see you."

After service he said: "We loved our former pastor, and we love you. I have often heard sermons preached from the text you used this morning, but Brother, you seemed to get more out of that Scripture to feed my soul, than any preacher I ever heard." He said: "You seem to enjoy the singing, we must have you give us a good solo soon. We know you can do it."

When the offering was taken, Layman Number Two, smiled and gave a little nod to the usher as he passed by. He put in the basket, a fat envelope and some green paper money along with it as an offering.

When I announced one day, that I would take a special offering, he jumped up and shouted Amen! I had struck his shouting nerve.

When I said, "Who will start this subscription with ten dollars?" He shouted out, "I will start it with twenty dollars."

You could find him praying with the sick and doing the Master's work "in season and out of season." I do not remember of even going to his house but what I found him reading his Bible. I saw him at a distance yesterday, he waved his hand and said: "Hallelujah, Brother Wines, I am happy on the way."

J. M. WINES.

Connersville, Ind.

NEGLECT OF HOLINESS

"How shall we escape, if we neglect so great salvation?"

The Epistles are written to the churches. Scripture wrested from its bearing can not be accompanied so fully by the ministry of the Spirit. The Hebrew letter, like all others, was written to believers, for their holiness. The writer calls their attention to the neglect of this divine law; if it is neglected how shall they escape the judgment of God? A farmer that neglects his farm and allows the weeds to grow, brings forth no fruit to perfection, neglecting the farm, the weeds take the crop.

If the believer neglects to go on unto holiness, he can not escape a crop of weeds. The writer refers to Israel's neglect to go "forward into Canaan"

because of unbelief. Then he says: "Let us therefore labour, i. e., hasten at once—to enter into that rest, lest any man fall after the same example of unbelief."

We are not to neglect holiness. This is the great neglect of the church today. Every plant which my father hath not planted shall be uprooted. "For this purpose the Son of God was manifested, that He might destroy the works of the Devil."

Pasadena, Calif.

S. B. RHODES.

HOW TO MAKE THE PRAYERMEETING INTERESTING AND HELPFUL

1. Praise the Lord in song. (Psa. 101:1).
2. Pray without wrath or doubting. (1 Tim. 2:8).
3. Pray from the heart. (James 5:16).
4. The unction of the Holy Ghost with the word of our testimony. (Acts 10:42, 43). (Heb. 12:1).
5. (Rev. 12:11).

The most of us are coming short of the knowledge of the Word of God. We should hide the Word in our hearts. (Psa. 119:11. Jer. 20:9). Yea, let us return to the old paths. The Word is a lamp unto my feet and a light unto my pathway. Let us study to show ourselves approved workmen of God. (2 Tim. 2:15). Let us search the Scriptures. (John 5:39).

D. D. DICKEY.

UNCLE BUDDIE'S WIT AND WISDOM

In his great address, "The Bible and Its Critics," delivered by William Jennings Bryan at Olivet University during its Commencement, the distinguished orator assailed, among various enemies and perverters of the Holy writings, those "freaks, fads, and fakes" that masquerade under the names of religion or science. After hearing him, Brother Bud Robinson remarked, in effect, as follows: "The discourse suggested to me this thought: Evolution says that we came from nothing; Christian Science says that we are nothing; and Russellism says that we go to nothing."

South Bend, Ind.

E. WAYNE STAHL.

DRESS

Fine clothes, extravagant food, and worldly amusements can not satisfy the human heart and it is vain to expect them to do so. It would be better if our women would spend more time with their Bibles and less with the fashion plates. Scriptures enjoining modesty (Deut. 22:5), and forbidding extravagance in dress (1 Tim. 2:9; 1 Peter 3:3) are ignored. High heeled shoes and other such cruel and hurtful styles are an abomination in the sight of God. The willingness with which people pay the most extravagant prices is indicative of the fact that they think more of being in style than they do of obeying God.

Crossett, Ark.

J. H. GALLOWAY.

AN UNREFORMABLE ANARCHIST

Suppose some morning on awakening from sleep you should find that during the night a rattlesnake had crawled into your house and through all the rooms and over all the shelves and finally was lying quietly in a spot that it had chosen as its future abode?

Or suppose some day at noon it should be found that a mad-dog had come to your house, was on the front porch and walking around leisurely as if in undisputed possession of the whole house?

Or suppose some afternoon it should be discovered that a tiger had come upon your lawn and was running around the house at will and apparently feeling as much at home as if it was still in the jungles of Africa?

What would be the proper thing to do with these dangerous, death-dealing creatures? There is but one answer.

There is in the uncleansed heart a living creature which is more dangerous than a rattlesnake in the house, or a mad-dog on the porch, or a tiger on the lawn. In the Bible this creature is called by a number of different names but names do not affect its untamable nature. It is a being that "is not subject to the law of God neither indeed can be."

What is the sane thing to do with this enemy within? The question implies the answer. "For this purpose the Son of God was manifested that he might destroy the works of the devil."

ROBERT L. SELLY.

Oklahoma City, Okla.

PITTSBURGH DISTRICT

The revival fires have been brightly burning in many sections of the District, as the sequence of the World-Wide Revival campaign, when many were born into the Kingdom, and the results have been most excellent and gratifying.

The East Liverpool meeting which has been reported stirred the city and brought our work before the people as never before, although we have a new church built about a year ago, it is too small to accommodate the people, and Pastor Benedum is contemplating building a large tabernacle.

It was my privilege to drop in and help Mrs. Sloan in the closing days of the Akron meeting, it was the kind you can not describe on paper, it had the sweep and swing of a genuine revival, and the manifestations and demonstrations that belong to the same, which gripped the hearts of the people, and whole families were saved. The formalist and church member came and witnessed the scenes and were convinced it was something more than a protracted effort, or a church joining affair. During the three weeks of meeting over 200 were at the altar; 32 joined the church and a number of others gave their names. Rev. Macrory, the pastor was formerly one of the leaders in the Christian Endeavor movement across the country but is now moving that great business center for God and holiness.

Newell, W. Va. had a fine meeting with telling results, they are moving up the line and have plans on foot to enlarge their church to accommodate their rapidly increasing Sunday school and enlarged membership.

Mannington, W. Va. reports a good meeting with Theodore Elsner and wife, and Rev. Russell, of Grafton is rejoicing over the excellent meeting with W. W. Hanks and wife. Our Warren church was fortunate in securing Dr. Goodwin our General Superintendent, for a short meeting, they were delighted with his able and unctuous ministry, and the visible results were not a few.

The new work at New Castle, Pa., is getting nicely started, we have rented a large room centrally located. Mrs. Sloan and I held them a week's meeting, the outcome was the hall filled, a goodly number of seekers at the altar, and the crowd who said it could not be done, convinced that God still answers prayer. From New Castle we went to Stockdale, Pa., where we organized a church last November and selected a lot on which to build. Rev. Strickler of California, Pa., an adjoining town, consented to look after the building of the church, and Mr. Smith a son of one of the leading members undertook the job, when we arrived they had a nice neat church about 30 x 50 finished with furnace, seats, electric lights, and piano ready for the campaign, we dedicated the church last Thursday night; they said it was no time to raise money as the people had been out of work for a year; but we raised the entire indebtedness in cash and subscriptions, and went \$200 over the top, and closed the meeting Sabbath night with the church packed to the doors, and 22 at the altar.

Our Cleveland church is forging right to the front; the pastor, Rev. Warren Jones is just beginning a meeting with Jarrette and Dell Aycock. This church has had a remarkable growth; 18 months ago we did not have a member in the city, today we have a church with over 100 members and over 200 in Sunday school. From Oct. 1, 1920 to Oct. 1, 1921, the first year, they were organized they gave for all purposes \$16,500; \$9,000, of which was paid on their Tabernacle and they paid their pastor the largest salary on the District. It only cost the Home Mission Board \$275 for the campaign to organize this church. Does Home Missions pay?

Evangelist W. R. Cain is holding a meeting for Rev. Fitch in our East Palestine church and I predict for them a gracious victory.

The work at Tarentum is doing nicely Rev. Schlosser is on the job every minute caring for the home field and also supplying the work at Clay-tonia. He reports a successful windup for the January meeting.

J. HOWARD SLOAN, Dist. Supt.

SOME NEW BOOKS

Rev. J. H. Jowett, M. A., D. D., formerly minister of the Fifth Avenue Presbyterian Church, New York, later minister at Westminster Chapel, London, from which position he has just recently resigned, is one of the most scholarly, most assuring, most uplifting writers of the present day. Many of our ministers have been greatly blessed by reading his book, "The Preacher" and are prepared to welcome his two new books, both copyrighted in 1922. One is called "The Eagle Life" and is a study of forty-eight Old Testament texts. The other is called "The Friend on the Road" and is composed of fifty-nine chapters of spiritual counsel based on as many texts drawn from the four Gospels. The title in each case is the same as that of one of the chapters in the book. The books are

both of high devotional and inspirational value. They are published by George H. Doran Company, New York and sell for \$1.50 net.

"A Book of Family Worship" is the title of a book of collections of Scripture passages and prayers for every day in the year. There are seven distinguished contributing authors of which Dr. Jowett is one. The book is valuable for the suggestions that it contains for the conduct of family worship and its prayers will serve as a means of promoting reverence. Published by George H. Doran Company, New York. Price \$1.75 net.

Basil Matthews, Editor of the missionary and travel magazine, "Outward Bound" is the author of "The Book of Missionary Heroes" which tell the thrilling adventures of the great heroes who have braved every danger of land and sea to carry the message of life to those who had not heard it. The stories are historically true, are accurate in detail, and are adapted to both young and old. This book is highly valuable as a means of missionary education. Published by George H. Doran Company, New York. Price \$1.50 net.

"Peking: a Social Survey," by Sidney D. Gamble answers all the important questions concerning the Chinese and should be in every minister's library, in every missionary library, and in every theological library. It's a big book of over 600 pages and sells for \$5.00. Same publisher as above.

"Are Protestants Right?" by George R. MacFaul, M. A., pastor of the French Baptist Church, Ottawa, Canada, is a timely book on the Catholic question. Of course, we all think we are opposed to Catholicism, but there are many of us who could not intelligently tell why. Catholics have commonly classed all non-Catholics as protestants, including all unbelievers in the list. The introduction to the present volume gives a splendid summary of the positive tenets of protestantism, and is worth the price of the book. The book itself consists of six lectures answering the questions, "Are Protestants right: (1) In refusing to accept the Pope as the head of the Church? (2) In refusing to confess their sins to a priest? (3) In rejecting the Roman Catholic doctrine of the mass? (4) In rejecting the Roman Catholic doctrine of Purgatory? (5) In refusing to pray to Mary and the saints? (6) In refusing to accept the Roman Catholic Church as the infallible interpreter of the Holy Scriptures? It is the best and strongest presentation of the question I have ever seen. Every person who is interested in the Catholic question should secure this book.

Published by H. P. Morgan, Springfield, Mass. Price \$1.00.

Rev. D. Grant Christman of New York is the author of a topical text book of one hundred and six subjects called "Best Things in the Bible." Brother Christman is an orthodox Nazarene and his arrangement of topics, as well as his treatment of them, will meet the approval of our people. The book is of convenient size for carrying with one's Bible and will be a help to all Bible students and especially to those who are called upon to give Bible readings upon short notice. The time saved by the use of this little book is a consideration with a busy worker.

Nazarene Publishing House, 2109 Troost Ave., Kansas City, Mo. Price 40c.

Evangelists' Reports

Holdenville and Konawa, Oklahoma

On with the battle against sin and the Devil in the name of God and Bible Holiness. From Feb. 9 to 26 we held a revival at Holdenville, Okla., in the First Methodist Church South, with our Nazarene pastor, Rev. J. C. Hafley. Brother Hafley is a young man in the work of the pastorate but he is wide awake, and will push the work with all his might. We are just beginning to get our feet down there and we are looking for a great church there. The meeting was not all that we desired it to be but the people stood by nobly and were greatly encouraged to push on to greater victory.

We are now at Konawa, Okla., in a revival with Rev. W. D. Killingsworth as pastor of the newly organized church. We commenced here March 3d. Up to the present there have been about fifty saved or sanctified. Brother Johnnie J. Douglas and wife as singers, and Prof. Roscoe Carrell as pianist have been with me for the last two meetings and have been rendering very efficient service. At this place we are looking for a nice class of members to be received. Some eight or ten have given their names for membership and others are to follow. The crowds are larger than we can accommodate in the largest auditorium in town.

On with the battle is our aim.

LUM JONES.

Laclede, Missouri

Have been in a meeting for two weeks with Rev.

Edward R. Kelley, pastor of M. E. Church at Laclede, Missouri. Among the 260 members of this church, we found several who really knew the Lord, and a few sanctified ones. Brother Kelley is a pastor indeed, filled with the Spirit, and definite for the doctrine and experience of holiness. We greatly enjoyed laboring with him. We have had a blessed meeting. The afternoon services, which were given mostly to holiness, were signally blessed of God, and several sought for the "double cure." The pastor had faithfully indoctrinated them before we came; and many hungered, and some obtained it.

We are entering the evangelistic field feeling a greater passion for the lost than we have ever known before. Our slate is mostly filled for the summer, but we have two open dates during the summer season. Any one who wants them may address us at Clarence, Missouri.

ROY L. HOLLENBACK.

Tilden, Illinois

Just closed a remarkable revival in the M. E. Church at Tilden, Ill., with the pastor, Rev. J. W. Britton, in which between sixty and seventy seekers came to the altar; most of whom received a definite experience.

The crowds increased from the start, and on the closing night the house was full by 7 o'clock and many who came could not get in.

Some of the remarkable features of the meeting were that one professing infidel was converted, one man who had been a murderer and one Catholic family.

Tilden is a town of about 1400 people, and the principal industry is coal mining. On one night alone, which we designated as "Miners' Night," there were over 100 miners present, and before the meeting closed we rejoiced to see a number of them converted. Special music was an added feature of the meeting which was provided by a most excellent orchestra under the direction of the pastor's son, Prof. Waldo V. Britton.

Will the readers pray that the good work may continue. We go next to Elston, Mo.

HOWARD W. SWEETEN.

Ballinger and Brownwood, Texas

From February 17th to 26th we spent with our church at Ballinger, Texas, where Rev. E. D. Messer is the efficient and much loved pastor. He has had a very steady growth in membership since taking the work there at the beginning of this Assembly year. Brother Messer is not only a good preacher and pastor, but is full of good business methods, and runs the work on successful, tried business principles.

It was my very great delight to be associated in this meeting with my old-time friend Rev. E. W. Wells of Austin, whom I had not seen for many years. Brother Wells is very greatly loved and appreciated by the pastors on the San Antonio District, where he served as District Superintendent for a number of years. At the last Assembly, having given up the District he is giving himself to evangelistic work entirely, and it is easy to see that he will be kept busy in this work, to which he is so well adapted.

We are together at this writing at Brownwood, in a campaign of some weeks. The beginning here is very promising. Brownwood offers a hopeful field for our work and with the vision and effort put into it as is being done in this campaign by Brother Wells, should become one of the strongest points in this territory.

We go from here to Goldthwaite, Texas, April 16 to 30th.

I have one or two open dates in May and June, which if any of the boys need, they may reach me at my home address, 430 Euclid Ave., Abilene, Texas.

Pray for the work at Brownwood.

C. V. SPELL.

Rockbridge, Ohio

Just closed a gracious meeting at Rockbridge, Ohio in the United Brethren Church. This was a delightful meeting from beginning to end. Every service was crowned with victory. The church was really burdened, consequently preaching, praying and singing were easy and God heard and answered their cries. Something like 75 knelt at the altar for pardon or purity. About 30 pledged to erect family altars and possibly that many joined the tithe's league and about 25 young men and women dedicated themselves to special Christian service.

J. E. WILLIAMS.

In the Field Again

After months of confinement in our home, because of sickness, we are again in the field. Mrs. Nease has been sick since May, and we were compelled to leave the field in October when our precious wife was called very near to death's door, for weeks she hung in the balances. God in His

love answered the prayer of faith, and she is very much improved and we trust on her way to health and ruggedness. We began to arrange to return to the field of evangelism when our son Byron took sick, and lingered between life and death for two weeks. Again we had the opportunity to prove the Lord faithful. In mercy the Lord dealt with us and gave us back our son. To His name be all the glory. We do thank Him and thank all of the dear saints who helped us pray the prevailing prayer in behalf of our loved ones. God bless you and richly reward you.

We are again in the battle at North Head, New Brunswick, Canada. We began the meeting Wednesday, March 1st, running over March 14th. God is giving us souls. The revival is truly on. Praise Him. Help us pray.

WM. O. NEASE.

Hillsboro, Texas

Great revival on. Five happy finders last night. God's people are fasting and praying. A beautiful spirit of unity prevails among the holiness people. Rev. Peltz and King are both fine men. I go to Mineral Wells from here.

B. M. KILGORE.

Blakeney, Texas

We closed our meeting at Blakeney, Texas, Sunday night, March 12th, with souls in the altar. We hardly had a barren service during the entire meeting, and in every way this was a fine meeting; men, and women threw away their snuff and tobacco, as God put conviction upon their hearts, under the simple, forceful preaching of Rev. I. D. Farmer, my coworker. We lost count of professions at twenty-five, and they prayed through out in the barns and fields and woods.

On the last afternoon of the meeting we organized a Church with fifteen charter members, and called R. T. Smith of Broken Bow, Okla., to fill their pulpit every fourth Sunday. We also organized a Sunday school and they are starting in to do things for God. Glory!

I have an excellent coworker in the person of Rev. I. D. Farmer of Hugo, Okla. He preaches the gospel in old-fashioned way and God greatly blesses. Praise God. We are marching on under the leadership of the blessed Holy Ghost, and are expecting great things from our God.

A. L. CRANE,
I. D. FARMER.

Anaheim, California

Our last meeting was a home missionary campaign with the Southern California District, held in the Grand theater, Anaheim, Calif. The people came to this meeting better than any home missionary campaign that I have conducted in the west. There was a deep interest manifested from the first service and a number of people sought and found the Lord. Rev. A. E. Clark former District Superintendent of the Iowa District was the manager of the campaign, and he was good at the job and makes a fine yokefellow. The District Superintendent, Rev. J. E. Bates was in the meeting several times and was always a great inspiration. The following pastors and their churches took part in the campaign, and stood loyally by: Revs. Humphrey, Santa Ana; Weir, Anaheim; Griffen, Whittier; Galloway, Venice; Hill, Long Beach, and Rev. Corlett.

Prof. James E. Campbell and wife and Miss Anabell Latimer rendered efficient service in music and song. Miss Latimer was a great asset with her ability as reporter to the daily papers, which liberally opened their columns to us.

At the close of the campaign we spent Monday night at Fifth Street Mission, Los Angeles, and preached to a packed house. Several of our pastors of the city were present. We then came by home and spent one week, had another minor operation on my right eye. We are now in a campaign with pastor Ralph C. Gray at Colorado Springs, Colo. Prof. Kenneth Wells and wife have charge of the music and song. We will report this meeting later. When you think of us pray for us.

U. E. HARDING.

Rural and Greensfork, Indiana

Since last reporting, I have held two meetings, the first one was held at Rural, Ind., in the Friends' Church, Rev. Elwood Hinshaw, pastor. This is a small church, but has some fine people as members, the crowds were large, the size of the place considered; about fifty-five were saved or sanctified and eleven healed.

The second meeting was held at Greensfork, Ind., in the Methodist Church, Rev. Frank C. Knowles is the Spirit-filled pastor. There were about ninety seekers at the altar, of whom about sixty-five were saved or sanctified, these were not people who had sought the blessing before but were nearly all new

material, and were the best people of the town. The Neff Quartet were all at the altar the same night, seeking sanctification as a second work of grace, and received it. They would grace any camp-meeting platform in the world. Sixteen came to the altar at the first call.

CARL TUCKER.

Among the Churches

BATH, MAINE

—We are in the midst of a revival with about thirty seekers to date. Sunday was the greatest day in the history of this church, with thirteen new seekers at the night service; seven of these were young men, and then an old man of fifty. Miss Mabel Manning assisted the pastor, Rev. Geo. D. Riley, for two weeks, and won many hearts for Jesus by her singing and preaching. Five young ladies were taken into the church, in full membership, Sunday evening, and more are coming. Our church was too small to accommodate the crowds, and our Adventist friends kindly offered their church which was filled to its capacity both Friday and Sunday nights. We are now planning to continue the campaign with Brother Domina, of Haverhill, Mass. Sister Manning had to leave to fill her appointment for a meeting with Brother French, of Lynn.—Ruth E. Riley.

ORANGE, TEXAS

—We are now in a revival of old-time religion with Rev. J. L. McLendon, of Peniel. Brother McLendon is a Spirit-filled man and is doing some excellent preaching for us. God has given us some souls in the fountain, and we are expecting great blessings this week. God came on us in such mighty power the first Saturday night and Sunday morning of the services; I do not think I ever saw such rejoicing and shouts of victory in my life. We feel sure that God has some great things in store for us. Pray for us that God may bless the fiery messages from time to time and give us many souls in the fountain of cleansing.—W. A. Carter, Pastor.

ALBANY, OKLA.

—Brother Minor, of Durant, organized a church for us here at Albany, Nov. 27th, with sixteen charter members, and two more were received at the night service. Brother Mark Whitney, our District Superintendent, was with us March 4th, and approved the organization, and preached twice for us. God greatly blessed the people, and gave us seekers at the altar. Pray for us at our new location.—A. H. Johnson, Pastor.

SPRINGBORO, PA.

—God brought us to Springboro one year ago in April, to serve the little flock here. We had a twelve days' meeting in July with Rev. W. W. Hanks and wife, of Ashland, Ky. Sin was uncovered, the Devil was stirred and God was working. Some old prejudices were broken down. Glory to God. Brother and Sister Hanks were at their best for God and rendered excellent service, both in preaching and singing. That meeting laid the foundation for the revival God has just blessed us with, which closed March 12th, with Rev. and Mrs. Geo. W. Andrews, of Stockdale, Pa., as evangelists. God owned and richly blessed their messages in sermon and song. Over thirty bowed at our altar; twenty-nine were saved and sixteen sanctified, and the saints built up in the most holy faith. We are told this is the greatest revival Springboro has had for years. We received seven new members into the church the last Sunday at the Communion service. Others have promised to unite with us. Meeting closed with five seekers at the altar. The spiritual tide is running high, and we are praising God for victory.—C. J. Reiff, Pastor.

VANBUREN, ARK.

—Our congregations are increasing; new people are coming to our mission services. The Spiritual tide is steadily rising, and souls are praying through to victory. God is answering prayer, in giving us money to pay our bills. Our prayer hour is seven o'clock a. m., each morning. Please remember us.—J. W. Irwin.

YUMA, COLO.

—We are glad to report the blessing of the Lord is still on the work at Yuma. In spite of many hindering things there is a steady, even, though small growth along all lines. The visit of the National Association team was a real blessing to us. We enjoyed the fellowship and ministry of these brethren. Sickness and bad weather hindered but much real good was done. We have now moved from the little tabernacle where the work has been carried on for two years, into a larger, better church building, that has been moved in from the country and fixed up nicely for our work, and in this new building and a new location we are expecting to

see even greater things done in the future. The last meeting in the tabernacle was quite a touching time, as one after another told of the blessing and joy that had come to their hearts through the services there. We truly felt that the sacrifice and labor necessary to carry on the work there had been well worth while. The little class had been more than doubled in numbers; whole families had been blessed and saved, and it was found that practically as many souls had been saved as there were dollars put into the tabernacle. Much prejudice had been broken down, and an influence for good had gone out throughout the entire community. There were some who were fearful lest, in moving into the new church, we would lose some of the glory and sweetness of the services in the old tabernacle, but at the close of our first day in the new church all felt that of a truth the Lord was with us as in the other days, and we are expecting great days of blessing and salvation just ahead. We are now located just north of the tracks on Main Street, one short block from the business section of town and right in the center of the population. You will hear from us on down the line.—M. R. Dutton, Pastor.

CLEVELAND, OHIO

—The Lord has been blessing in the work since my last report. Evangelists Jarrette and Dell Aycock came to us for 10 days the first of March. They endeared themselves to the people and God smiled upon every effort that was put forth. We can not say too much for the workers and intend to have them again. There were 50 seekers the last day and the pastor had the privilege of taking in a class of 25 new members. Brother Aycock knows how to pull for the pastor and the church. They secured 25 subscriptions to the HERALD of HOLINESS. Last Sunday God blessed pastor and people and gave us nine seekers and unusual victory at the altar. Our workers are busy and the Sunday school is growing, having made a gain of 50 per cent during the present quarter. Dr. Goodwin will be with us the last week in April and help close up the work of the Assembly year.—C. Warren Jones, Pastor.

MAPLEWOOD, MO.

—The Maplewood church is moving on slowly but surely. Our revival with Rev. J. E. Gaar as evangelist was in many respects a success. Sickness in the community caused the crowds to be very small, but in spite of the odds that were against us, God made bare His arm in our behalf. Only about 30 professed to be definitely blessed and only a few united with the church, but the saints got a vision that will be worth much in the future. Brother Gaar is a strong preacher of the Word and knows the secret of prayer. His unctuous messages stirred the church as it had not been stirred for some time. All who were privileged to hear all his sermons can never be the same again. Our Sunday school is on the up-grade and we have good reason to believe that God is blessing every department of the Maplewood church. Please pray for us.—C. I. Deboard, Pastor.

EVERETT, WASH.

—These are great days for us. As a church we are marching on with victory. It has been a real joy to our hearts to labor with our precious people at Everett. From all reports, it has seemed that in past years, this has appeared to be a hard and discouraging field, but the writer is rejoicing from the depths of his heart, that our God still lives and reigns on the Throne, and still answers by fire. It is truly wonderful to meet with the saints in our Tuesday night cottage prayermeeting, also our church prayermeeting on Thursday nights. We have a number of the choicest people of God's saints here at Everett, and shall remember in years to come their kindness and love shown to us since our coming among them on Nov. 21, 1920. On Saturday, March 4th, as we were in our study preparing for the services of the Lord's day our attention was arrested by a number of voices of a company marching up the street singing, "We're marching to Zion." When the precious wife went to the door, in walked a fine group of the saints and their friends, loaded down with groceries, which were laid on the dining and kitchen table, then a real liberal cash offering was laid on the library table. Truly it all came as a great surprise. We spent the evening in singing, praying, praising, testimony, and a few brief speeches. The following day, Sunday, we began the day with the largest Sunday school it has been our privilege to see gathered, with over 90 present, and a missionary offering of \$10.00. Miss Rosie Springhetti, who was elected as Superintendent at our last annual election, has proved to be well equipped and qualified for the place, and is leading the work on with rapid progress. The morning worship proved to be owned and blessed of God. A most encouraging audience was present, and seven new members were received

into the fellowship of the church. As we gathered around the Lord's table how the Lord did bless, and the glory rested upon His people. The shouts of the saints were shouts of real victory. We invite the HERALD readers and our precious Nazarene family to rejoice and praise God with us for answered prayers in behalf of the Everett Church. Praise God for Blood bought victory, just now, with the abiding presence of the Comforter, and an unwavering faith in the God of Daniel who delivers from the lion's den. —Our God whom we serve is able to deliver. Amen!—Ernest L. Powlesland, Pastor.

SCIENCE HILL and WILSON'S CHAPEL, KY.

—We participated in the World-Wide Revival and launched our revival Jan. 1st, with Rev. Alpha Cochran of Denver, Colo. The crowd was large and many were turned away. Conversions were not as numerous as we expected, but in many ways the revival was far-reaching, people who were very indifferent, received the gospel messages and were aroused. Thirty or more knelt at the altar and almost the entire number were either saved or sanctified. Two additions to the church, and more to follow. To God be all the glory. Wilson's Chapel is a small church out in the country, on the Science Hill Circuit. We opened our campaign there with Rev. F. V. Taylor, of Delmer, Ky. At first we had a pull, but Brother Taylor preached untiringly and we prayed, and trusted Elijah's God, and the break came. The Holy Ghost seemed to hover around the place; the pentecostal showers were great. Men, women, boys and girls wept and prayed until God came into their life and made them new creatures. The altar was filled a number of times, and not a few were saved, sanctified, or reclaimed. Three additions to the church, and the church took on new life and re-organized a Sunday school. Brother Taylor is a good man, filled with the Holy Ghost. He is a live wire with a message from God. He preaches a good gospel, and has good revivals. May the blessing of God ever be upon the HERALD of HOLINESS.—J. A. Phillips, Pastor.

PANGBURN, ARK.

—A revival closed Sunday, Feb. 26th, which was held four miles from Pangburn. Brother W. M. Lusk from Vilonia, as evangelist. Brother Lusk did some fine preaching. The meeting did not accomplish what we had hoped for, but God blessed the saints and six were gloriously sanctified. There are a few real holiness people in that community, and we hope to establish a Church of the Nazarene there. We ask the prayers of the HERALD Family for this work.—Mrs. E. Whitehurst, Reporter.

PENSACOLA, FLA.

—Since accepting the pastorate of the Pensacola, Pine Forest and Lattie churches, we have been busily engaged in a revival meeting here. Souls are praying through to victory, and our crowds are increasing all the time. Two of our Nazarene sisters did some personal work before our meeting started, and a neighbor was gloriously converted, and when our meeting commenced she was a good candidate for holiness, and prayed through and was gloriously sanctified in her own family altar. A man who has been a backslider for some time, and for whom many prayers had been offered by loved ones and friends, was blessedly saved last night. Two young ladies were saved at our altar and testified last night to the saving power of the precious blood. We are blessed here with real good local workers in our meeting, among them Rev. Henry Cook, and Rev. Bud Cornelison. Pray for us that many souls may be saved and sanctified. We are going to push the HERALD of HOLINESS.—W. O. Self, Pastor.

INDIANAPOLIS, IND., NORTH SIDE CHURCH

—As a result of a tent meeting, conducted by Rev. James Miller and Burl Sparks as evangelists, our District Superintendent, Rev. J. W. Short was called to organize the work on August 28th. This church

ARE THERE GOOD REASONS WHY THE CHURCH OF THE NAZARENE SHOULD EXIST?

In the form of a sixteen-page pamphlet, we have prepared an article written by Rev. Henry C. Ethell, entitled "A Plea for Liberty of Choice in Church Relations."

This pamphlet in an interesting and forceful manner presents irrefutable arguments for the existence of the Church of the Nazarene as an organized denomination. It seems that every Nazarene pastor, after reading the pamphlet—which is to realize its value—would determine to scatter it by the hundreds.

Send a pair of two-cent postage stamps in your next letter for a sample copy. PRICES: 3 copies for 10c; 12 for 35c; 100 for \$2.40. Order from the Nazarene Publishing House, 2109 Troost Avenue, Kansas City, Mo.—(ADV.)

was organized with the largest charter membership of any church on the District, the total being 56. They were nearly all new converts, most of whom had never been church-going people, but under the straight, clearing preaching of Brother Miller, these people got the real thing. This Spirit-filled crowd at once began to lay plans for a church building, and soon two beautiful lots were purchased, and a large basement has been erected. It is nicely seated with chairs, and its capacity is over 300. The District Superintendent and Rev. P. P. Belew conducted the World-Wide Revival, and a number sought and found this wonderful salvation. As the church was without a pastor at this time, Brother Short transferred Rev. E. E. and Ora J. Turner, from the Muncie Church. They began their work as pastors on Feb. 19th. The finances are now being taken care of through the Duplex Envelope system; by this plan, our local current expense, and District Budget is turned in regularly, and it is wonderful how the offerings have increased over the first two Sundays. The Sunday school has more than doubled in attendance, and our Cradle Roll, which is only two weeks old, has over thirty babies enrolled, and our slogan is set for 150 in the Sunday school and 100 babies on the Cradle Roll, before Assembly. At present we have a cottage prayer-meeting on Tuesday night, and regular prayer-meeting on Thursday. These meetings are wonderful times of victory and salvation. We will soon have our basement filled with hungry unsaved people anxious to hear the good news of full salvation. The church is well pleased with their pastors, and God is using them as they go from house to house praying, singing and preaching deliverance to captive souls; in this way the masses are being reached that the other churches do not reach. A spring revival will begin April 10th. Rev. Orla Montgomery, pastor of First Church, Indianapolis, will preach the first week, and the revival will continue for two weeks. "And the end is not yet, praise the Lord." Herald Small.

DAYTON, WASHINGTON

—March 5th, was the closing day of one of the greatest battles the writer ever had the privilege of being in. We commenced with a week of prayer between Christmas and New Years day, and then with Sister Mae Budd as evangelist, we continued for nine weeks almost day and night laboring with seekers and praying with the sick; many wonderful cases of souls finding God, and the sick healed, were witnessed. Five young men and their wives were called into the ministry. Two young girls feel the call as missionaries to the foreign field. One hundred twenty-nine bowed at the altar, twenty-three have joined the church, and another nice class will come at the first opportunity. This is the greatest revival that Dayton has ever enjoyed. Sister Budd is one of the best evangelists I ever labored with. Brother Budd also was a great help in many ways. We feel greatly encouraged, and expect to keep the Devil on the run in Dayton.—B. L. Simmon, Pastor.

DARBY, PA.

—We held a five days' Holiness Convention, beginning March 7th for our pastor, Rev. W. G. Prouse, just below Pennsgrove, N. J., called Deep-water. This is a new work, hardly two years old, yet God has worked wonders in this place. Our Brother Prouse, under God has broken through, and established a good loyal Nazarene church. Next summer they plan on building, which will mean much for our work there. During the convention, the saints were strengthened, and some got settled in grace. About fifty or sixty dollars was raised to help this church along. God is wonderfully blessing in the Darby church, leading on to sure victory. At a Sunday morning service recently, the glory of God was poured out upon the congregation while the writer was preaching. Of course, we stopped preaching, and let the Holy Spirit have His way. We are down at Jesus feet praying and planning for a great Assembly. Let the whole District say: "Amen."—J. A. Ward, Pastor.

HARMON, OKLA.

—God certainly blesses our hearts when we meet together. Brother Claud Cliff, our pastor is letting his light shine for God, and living the life every day. While we are few in numbers, we are trusting a great God, who is able to increase, according to His divine mercy. We are all looking forward to having Brother Walter Hall with us in April. Pray that God may bless in a mighty way and that many may be brought to know God.—Mrs. Lizzie Smith, Reporter.

PITTSBURG, KAS.

—We have had the same as two months of revival meetings here in the First Nazarene church. Rev. Oscar Hudson came the first of January and held a two weeks' revival, during which time over a hundred were saved or sanctified, a number of whom have come into the church since then. After that, our own pastor, Rev. L. A. Windsor has kept

the revival fires burning, by his forceful preaching in our regular weekly services. A Tithing Band was organized which is a great financial help. Rev. B. H. Edwards came to Pittsburg, Feb. 21st, on business, and remained here for a six-days' revival. Brother A. C. Tunnell was here one night. He is a wonderful man and we are always glad to see him. Brother and Sister Bivens, of Jacksonville were here also, and were a great blessing. We had a regular feast of good things from above, and many came to the altar and prayed through to victory. How we do praise Him for all the blessings He has bestowed upon us.—Mrs. W. S. Hayes, Reporter.

DETROIT, MICH.

—We came to this great city in September just after the District Assembly and found a loyal class of Nazarenes. We came to them as an evangelist to put on, in our usual way, a protracted evangelistic campaign, and we are glad to say that the Lord has blessed our every effort. We held a two weeks' meeting in January, closing for a sister Association which was slated for the same date. God gave us good results and the church was encouraged. On Feb. 5th, we resumed our efforts with Rev. M. E. Borders as special evangelist and the Aeolian quartet as singers. The campaign had been well planned and much praying was done, and from the very first service, God gave us sweeping victory. Brother Borders did excellent preaching, and the quartet sang with special unction and splendid harmony prevailed through the entire campaign, and I should judge that at least two hundred souls sought God at the altar and the revival spirit still continues. We started the campaign by faith and trusted God for every cent, for there was not a dollar in the treasury, and we are glad to say that He gave us over seventeen hundred dollars, and the most of it in cash. It came easily, and always does if we trust Him for it. Bless His name forever. We have purchased a large tabernacle that will accommodate at least one thousand, and we contemplate a series of campaigns, beginning on or about April 2d. Please pray for us. There will be an opening for some good evangelistic pastor in the near future, as we will continue our campaign work as soon as it is

IMPORTANT NOTICE TO MINISTERS AND AGENTS

After April 1st, 1922, no discounts will be given to our ministers and agents, on books not of our own publication. Conditions under which we are obliged to operate have made this policy imperative.

The Publishing House has insufficient capital with which to purchase books, in large quantities, from other publishers. Consequently the small discounts which we do receive hardly permit us, in turn, to allow discounts. In many cases after we have given a discount to an agent, the transaction has resulted in a loss to us.

Another consideration is that the work entailed in figuring these discounts, means a considerable addition to the burden of office expense which we MUST REDUCE TO A MINIMUM.

There is no intention of discontinuing our service of supplying books of other publishers. These will be furnished promptly, at regular retail prices. We solicit inquiries concerning any book or article not listed in our catalog.

To all who realize the need for the distribution of FULL-GOSPEL LITERATURE as a powerful agency in supplementing the preached word, we wish to emphasize the fitness of the many books and pamphlets of our own publications.

We want our people—ministers and laity—to co-operate with us in giving the FULL GOSPEL TO THE WHOLE WORLD BY MEANS OF THE PRINTED PAGE. If you are interested write for a price list of our own publications.

Nazarene Publishing House
2109-15 Troost Ave.,
Kansas City, Mo.

possible for us to establish the work here. For all progress on all lines, we give God the glory through our Lord, and Savior Jesus Christ—M. S. Cooper, evangelist and pastor, 1612 Virginia Park.

HUNTINGTON, IND.

—We desire to give God all the praise and glory for what has been accomplished on this section of the battle-line. Eighteen months ago we accepted a call here as pastors. We found a good people, about forty in number, worshipping in the assembly room at the courthouse. They were some what discouraged, only having a supply pastor, and all efforts to get established and build a church, had failed. We held two good revivals in which there were several good members brought into the church. One year ago they purchased the finest available location in the city, two and one-half blocks from center of town; a corner lot with both streets paved, and a fine eleven-room house; the property is 118 by 100 feet and worth \$10,000. It was necessary to move the house so that the church could be built on the corner. They moved the house in September, and by December the 28th, a splendid church basement was built, which provides us with a comfortable place of worship. We had made all plans for the World-Wide Revival, having engaged Evangelist J. E. Williams, of Kentucky and the Aeolian Quartet, of Chicago. They were a splendid band of workers. We had large crowds during the entire meeting which continued about thirty days. The Holy Ghost came in power, in answer to the prayers of the saints. Brother Williams was mightily used of God in preaching. The Aeolian Quartet proved a great blessing in every way. Over 100 different individuals were either saved or sanctified; a number of whole families were saved, and the membership is nearing the eighty mark, and still growing. The Sunday school is beyond the hundred mark, with splendid interest. We are sure the battle is not over but we see greater things ahead for the work here. Our people are full of courage. Pray for us, and let us have another World-Wide Revival.—R. L. and Pearl Rich, Pastors.

ANNOUNCEMENTS

NOTICE—Kansas District—We urge every preacher of the District to attend the Preachers' Convention to be held in Hutchinson, Kansas, April 18-23. Could not every Church Board give their pastor a week's vacation and pay their expenses to this special event? There are plans to make it so worth while that we believe it will mean more to the church than is spent for the occasion. We wish to plan a great forward movement on Kansas District and we wish every church and pastor to have part.—A. C. TUNNELL, District Superintendent.

NOTICE—The plans and arrangements for the 7th annual Eastern Colorado Nazarene campmeeting are now well under way, and indications are that we will have the biggest and best camp ever held on the Olivet camp grounds. Rev. C. E. Roberts, and Rev. U. E. Harding are the called evangelists, and Rev. J. F. Ransom, song leader and soloist. A large basement is being put under the church and this will be used for dining room during the camp. The date—August 17 to 27. This camp has grown in the last seven years, from a mere local church affair to almost the proportions of a district camp. People now attend from five surrounding states, and a great work is done each year that touches and blesses not only the surrounding community, but individuals and churches for many miles. People from other denominations come in large numbers and get their share of the blessing. Arrange now to attend this feast of good things. For further information write, M. R. Dutton, Secy., Box 742, Yuma, Colo.

NOTICE—Michigan District—The District Advisory Council will meet at Jackson Church first week in May in connection with the Preachers' Meeting. All members of District Boards be advised accordingly.—R. V. STARR, Dist. Supt.; W. R. GILLEY, Dist. Secy.

NOTICE—This is to certify that we have known the Rev. Oscar Hudson and Mrs. Nettie Hudson for some years, having been very closely associated with them in school work for three years. They are tried and true soldiers of Jesus Christ. They are both strong preachers, successful evangelists and real soul winners. Since they are planning to do evangelistic work, we are herewith recommending them to our people and we are sure they will be a wonderful blessing wherever they may go.—J. E. L. MOORE, President.

SUNDAY SCHOOL LESSON REFERENCES

April 9. THE LORD PRESERVES JOASH. Lesson: 2 Kings 11:1-17.

Golden Text: The Lord preserveth all them that love him. Psa. 145:20.

Devotional Reading: Psa. 145:10-21.

April 16. EASTER LESSON. John 20:19-31. Golden Text: The Lord is risen indeed. Luke 24:34.

April 23. UZZIAH'S PRIDE AND PUNISHMENT. Lesson 2 Chron. 26:1-21.

Golden Text: Pride goeth before destruction, and an haughty spirit before a fall. Prov. 16:18.

Devotional Reading: Prov. 16:18-25.

April 30. ISAIAH'S SUMMONS AND RESPONSE. Lesson: Isa. 6:1-13.

Golden Text: Here am I; send me. Isa. 6:8.

Devotional Reading: Psa. 67:1-7.

NOTES AND PERSONALS

A church has been organized in Alabama City, Ala., with 35 members and Rev. James Kemp takes the pastorate. District Superintendent, Rev. H. H. Hooker says the outlook is good.

Evangelist W. A. Terry writes that he is in a real revival at the Methodist church, near Hamlin, Texas. "Crowds increasing, conviction deepening."

Rev. F. E. and Mrs. V. A. Hill announce they are planning to leave Mt. Sterling, Ky., about April 15th, enroute to Los Angeles, Calif., and that they will have six weeks they can give to pastors desiring their service in meetings, on the way between Mt. Sterling and Los Angeles. Write them as early as possible at Mt. Sterling, Ky.

Rev. E. E. Wells recommends Mrs. Minnie Rankin, of 1113 East 2nd St., Austin, Texas as an evangelist. Mrs. Rankin is a licensed minister of the San Antonio District, and is a faithful worker, a good preacher, and singer.

District Superintendent, Rev. R. V. Starr of the Michigan District has been preaching at Durand, Mich., and organized a Church of the Nazarene, with Rev. Wm. Gillespie in charge. Evangelist M. S. Cooper is conducting an evangelistic campaign there now, and the work is progressing nicely.

Pastor H. C. Evins, of Dalhart, Texas recommends Prof. E. F. Stanton as song evangelist. Brother Stanton states that he wishes to sing for a Nazarene evangelist, and that he has had thirty years' experience in the field; an author, and formerly a conservatory teacher. His address is Dalhart, Texas.

Evangelist T. E. Beebe announces his return to the east for the summer and fall months. His slate is about full, but has a few open dates. Those desiring to secure his service, write or wire him, 333 Orange Ave., Long Beach, Calif.

Rev. and Mrs. M. E. Stretch, of El Paso, Ill., have recently united with the Church of the Nazarene, Bloomington, Ill. The pastor, Rev. J. H. Vance commends them as strong preachers and good singers.

Velma Cassidy, student of Taylor University, Up-land, Ind., has had two years preparation for evangelistic meetings as soloist and musical director, has also had experience in the work. She is anticipating entering the field again this summer.

Rev. J. E. Brasher writes from Crestview, Fla., that he is desirous of securing a corps of workers to come to his home town and pitch a tent and enter the battle for the Lord, and trust God for the finances needed to run such a meeting. He also writes that he needs a song leader to travel with him this spring and summer. Write Brother Brasher for further details.

Rev. Bud Robinson introduces a new recruit to our ranks in the person of Rev. B. F. Griffith, who is locating at Wichita, Kas. Brother Griffith was with Rev. L. Milton Williams and Brother Robinson in three big revivals under the "big brown tent" in the summer of 1917. Brother Robinson says Brother Griffith is one of the finest altar workers, and the greatest prayers he ever met.

Brother Charles D. Macy, of Springville, Calif., is enquiring if any one has a 40 x 60 tabernacle for sale. They are in need of one for the work of the Lord in his community.

TELEGRAMS

HERALD OF HOLINESS: Iowa Falls, Iowa
Great Preachers' Meeting Chariton, Iowa. District making great progress under Superintendent Kinzie. Borders, Matthews and writer did the preaching. A number blessed. Matthews gave educational address, after which M. E. Borders raised one thousand dollars for Olivet. Iowa District is going over the top in Olivet campaign.
J. E. L. MOORE, President.

HERALD OF HOLINESS: Minot, N. Dak.
Organized a fine class of twenty-three with others to follow at New Rockford, N. D. This new church has bright prospects.
W. L. BREWER, Dist. Supt.

HERALD OF HOLINESS: Colorado Springs, Colo.
Prayer answered, faith rewarded, greatest revival in history of church. Over hundred seekers. Fifteen new members. Four hundred dollars raised for new seats. About five hundred dollars for expense of meeting. Harding and Wells are great team. Thank you beloved for your prayers. We are going on.
RALPH C. GRAY, Pastor.

DISTRICT PREACHERS' CONVENTION

The Iowa District Preachers' Convention held at Chariton, March 14-19, 1922 is now history. The blessings that accompanied the session abide with us.

In the Convention definite plans were launched for a more thorough, systematic unification of our forces, greater extension of our present borders, with an aggressive movement of evangelism that will bring definite and continued victory to the host of Iowa Nazarenes.

The special ministry of Dr. John Matthews, Rev. M. E. Borders, Dr. J. E. L. Moore and our efficient, untiring District Superintendent, Rev. H. L. Kinzie, proved an inestimable value to the visiting pastors and local church.

The Olivet campaign was launched here Sunday, March 19th by a pledge offering of \$1000.

Our faithful pastors returned to their churches, strengthened and determined to plant Nazarene churches in now unoccupied fields, for much land remains to be possessed. To God be all the glory!
E. R. BORTON, Pastor.

PUBLISHING HOUSE BUSINESS ON CASH BASIS

The Publishing House is seeking to reduce expenses in all departments and to effect every possible economy. In pursuance of this policy we have decided to transact ALL RETAIL BUSINESS, with our people and friends, on a cash basis.

It would surprise you to know of the number of small items which we are asked to enter on the books each day. These charge orders, require more office work than an outsider would imagine, and in that way are responsible for a considerable portion of our office pay roll.

We are confident that every one of our customers will cheerfully co-operate with us in conducting our business on a cash basis, thus helping us save hundreds of dollars every year. By adopting this as a rule no one will feel that we are discriminating against any individual.

Beginning with April 1st, 1922, in the case of an order not accompanied by cash, also when receiving inquiries concerning articles not listed in the catalog, we will promptly respond with a communication giving the prepaid price of the order, or the article about which inquiry has been made.

To our present list of representatives and to those whom we may, in the future, accept as agents, we will furnish supplies on our usual terms of 30 days.

Nazarene Publishing House
at Ave.
Kansas City, Mo.

DIRECTORIES

GENERAL SUPERINTENDENTS

H. F. REYNOLDS. Kansas City, Mo.
Office, 2905 Troost Avenue.
Residence, 10 Summit St., Haverhill, Mass.

SPRING ASSEMBLIES

New Mexico (Albuquerque, N. M.) May 23 to 28
Idaho-Oregon (Nampa, Idaho) June 7 to 11
So. Calif. (Redlands, Calif.) June 14 to 18
Eastern Colo. and Wyoming (Greeley, Colo.) June 21 to 25
Western Colo. and Utah June 28 to July 2
North Dak. and Montana July 12 to 16
The Assembly program will begin Tuesday evening with a rousing inspiration service at 7:30 o'clock. Except the New Mexico Assembly which will begin Wednesday night. The first Session for Assembly business will begin 9:00 a. m., following opening service.

R. T. WILLIAMS. Dallas, Texas
208 North Rosemont Avenue.
Office, 2905 Troost Avenue, Kansas City, Mo.

ASSEMBLIES

Northwest (Yakima, Wash.) May 17 to 21
North Pacific (Portland, Ore.) May 24 to 28
Northern California May 31 to June 4
Alberta, Canada (Edmonton) June 28 to July 2
Manitoba-Sask. July 12 to 16

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

EASTERN SPRING ASSEMBLIES

Washington-Philadelphia (Dorby, Pa.) April 5-9
New York (Brooklyn, N. Y.) April 12-16
New England (Malden, Mass.) April 19-23
Convention (Cleveland, Ohio) April 24-30
Pittsburgh (East Liverpool, Ohio) May 3-7
Ohio (Troy, Ohio) May 10-14
Arizona May 17-21
The Assemblies will begin Tuesday evening with a great opening service at 7:30 o'clock. The Assembly proper will open promptly at 9:00 o'clock Wednesday morning.

Evangelists desiring their states published in this column must furnish statement as to what District their Evangelist's Commission has been granted, or indorsement of one of the General Superintendents of the Church of the Nazarene.

Evangelists' States

Aeolian Quartet, 9—304 W. 63d St., Chicago, Ill.:
C. H. Alger, Bethany, Okla.:
I. D. Archibald, 50 Pelican Rd., Quincy, Mass.:
Jarette and De' Aycock, Atwood, Okla.:
Middletown, Ohio April 6 to 16
A. F. and Leonora T. Balsmeier, 2109 Troost Ave., Kansas City, Mo.:
Windom, Kas. April 13 to 30
M. L. Baltzore, Milton, Ore., Box 0107:
T. E. Beebe, and daughter, Carol, 333 Orange Ave., Long Beach, Calif.:
P. P. Belwe, Frankfort, Ind.:
M. R. Bishop, Bethany, Okla.:
R. E. Bower, 3413 N. 18th St., Philadelphia, Pa.:
J. E. Brasher, Crestview, Fla.:
Elmer L. Buck, 2219½ East Ganson St., Jackson, Mich.:
Lyman Brough, Potterville, Mich.:
Mrs. Mae Bud, 420 W. A. St., Moscow, Idaho:
L. R. Butcher, Nampa, Idaho, R. R. No. 4:
M. M. Bussey and Wife, 1298 Wesley Ave., Pasadena, Calif.:
W. R. Cain, 515 South Vine St., Wichita, Kas.:
Dayton, Ohio April 6 to 16
Lennie Cargill, 532 West F. Ave., Oklahoma City, Okla.:
Mrs. A. Cross Campbell, Soloist and Song leader, 999 Raymond Ave., Long Beach, Calif.:
C. C. & Flora Ruth Chatfield, 626 Welsh St., Kane, Pa.:
Bethesda, Ohio April 14 to May 7
W. F. Cleghorn, Meridian, Miss., Box 902:
Hattiesburg, Miss. March 31 to May 1
Chas. C. Conley, Song leader 729 College Ave., Columbus, Ohio:
J. L. Cox, 7570 Woodland Ave., Maplewood, Mo.:
F. W. Cox, Lisbon, Ohio, Box 441:

SURPRISE PACKAGE

We were so successful in disposing of the large number of miscellaneous books we had on our shelves, through the "Package Plan," that we have decided to give our customers another bargain, in the form of a booklet package. Included in every package will be found five worth-while booklets of from eight to forty pages on vital subjects, and one of these will be worth the price alone. Post-paid at 25c per package. Order at once and specify Booklet package.

Nazarene Publishing House,
2109 Troost Ave., Kansas City, Mo.

Ernest Coryell, Willmot, S. Dak.:

J. H. Crawford, and W. C. Huddleston and Wife, Hooker, Okla.:
Earl E. Curtis, 16 Stewart St., Lowville, N. Y.
Livermore Falls, Me. April 30 to May 21
Mary A. Custance and Annie S. Allen, Gorham, Me., R. F. D. 3, Box 51.

Willard and Edith Davis, Singers, 931 E. Cherokee St., Enid, Okla.:

Frank Dahiel, 222 E. 42nd St., Los Angeles, California:
Johnnie and Jackie Douglas, Singers, 624 Melba St., Dallas, Texas:

Open dates April
I. M. Ellis, Bethany, Okla.:
Shawnee, Okla. May 6 to 28

W. E. Ellis, 323 North Ash St., Ada, Okla.:
Lincoln, Neb. April 14 to 30
C. E. Elsworth, R. R. 9, Greenfield, Ind.:

Harry Joseph Elliott, 916 Sixteenth Ave., Nampa, Idaho:
Drumheller, Alta., Canada April 11 to 30
James Elliott, 957 W. 10th St., San Pedro, Calif.:

Theo. Elsner and wife, 214 Beach 145 St., Neponset, L. I., N. Y.
Henry C. Ethell, Springfield, Ore.:
B. T. Flannery, 3616 Norton Ave., Everett, Wash.:

California, Pa. March 22 to April 16
Clam Falls, Wis. April 18 to June 1
Open June 22 to July 16
Some open dates for camps.

Bona Fleming, Ashland, Ky.:
Newton, Kas. Apr. 30 to May 14
Wichita, Kansas May 20 to June

L. N. Fogg, Sanbornville, N. H.:
I. D. Farmer, Hugo, Okla.:
J. E. Gaar, Olivet, Ill.:

C. J. Garrett, Paola, Kas.:
Philip Gelter, 220 W. Newell St., Syracuse, N. Y.:
Carterville, Ill. April 23 to May 14

W. R. Gilley, 531 N. Butler St., Lansing, Mich.:
E. A. Girvin, 512 Russell St., Nashville, Tenn.:
Rev. Dr. W. T. Givens, 126 Mason Ave., Bowie, Texas:

Lee L. Hamric, Hamlin, Texas:
Bartlesville, Okla. April 9 to 30
G. M. Hammond, Willmore, Ky.:

Mineral Springs, La. (Camp) Aug. 10 to 20
R. A. Harris, Red Rock, Texas:
W. W. Hanks, Box 308, Ashland, Ky.:

U. E. Harding, 2306 McKinley Ave., Berkeley, Calif.:
Lamar, Colo. May 30 to April 16
Boulder, Colo. April 20 to May 7

Edna Wells Hoke, 417 Barr St., Carterville, Ill.:
R. T. Hodges, Bethany, Okla.:
A. Columbia Hudson, Groveville, Park, Beacon, N. Y.:

Ural Hollenback, Bethany, Okla.:
Roy L. Hollenback, Clarence, Mo.:
Francisco, Ind. April 6 to 23

Open date April 30 to May 21
J. E. Hughes, Kingswood, Ky.:
Oscar and Nettie Hudson, Peniel, Texas:

Roy J. Jacobs, Allen, Okla.:
W. P. Jay, Nampa, Idaho:
A. H. Johnston and wife, 800 Princeton St., Akron, Ohio:

Trinway, Ohio April 16 to May 7
Thomas Keddle, 321 B. Reed, Lyons, Kas.:
Lum Jones, Kingston, Oklahoma, Box No. 3.

Robert J. Kennedy, 120 S. Ewing St., Dallas, Texas:
Baller, Texas March 26 to April 9
Celina, Texas April 9 to 23

H. R. Lee, 518 E. Sears St., Denison, Texas:
E. Arthur Lewis, 341 W. Marquette Rd., Chicago, Ill.:
H. B. Lewis, Holly St., Nampa, Idaho:

Galpin, Mont. March 31 to April 23
M. F. Lienard, 646 Main St., Lawrence, Kas.:
E. J. and L. M. Lord, 227 East 4th Ave., Hutchinson, Kas.:

McMinnville, Oregon April 2 to 16
Theo. and Minnie E. Ludwig, 4010A North Grand Ave., St. Louis, Mo.:

N. J. Lund, 623 N. Sycamore St., Lansing, Mich.:
J. B. McBride and Wife, 581 N. El Moline Ave., Pasadena, Calif.:

F. L. McDonald, 1315 LeGrand St., Indianapolis, Ind.:
J. L. McLendon, (gospel tent and seats) Peniel, Texas:
T. F. Maitland, Winfield, Kas.:

Mabel R. Manning, Song Evangelist, Nahant, Mass.:
Thomas S. Mashburn, R. D. No. 1, Box 27, Van Nuys, Calif.:
Dr. John Matthews, 4215 Bellefontaine, Kansas City, Mo.:

Chas. Maxson, 814 Newell St., Walla Walla, Wash.:
W. E. Miller, 1417 E. 12th Ave., Winfield, Kas.:
James Miller, 2638 Burton Ave., Indianapolis, Ind.:

Geo. and Effie Moore, 1133 Holaday St., Indianapolis, Ind.:
John E. Moore, Song Evangelist, 6th and Wall St., Los Angeles:
J. E. Moore, Prescott, Ark.:

Paul E. Moore, 131 West 8th Ave., Columbus, Ohio:
Minnie E. Morris, 1015 Belleview Pl., Indianapolis, Ind.:
J. W. Montgomery, Plantersville, Miss.:

F. R. Morgan, 712 West 9th St., Ada, Okla.:
R. L. Morgan, 2206 Central Ave., Anderson, Ind.:
Fairmount, Ill. March 26 to April 16

Wm. O. Nease, Olivet, Ill.:
Woodstock, N. B. Canada, Box 216 April 16 to 30
B. F. Neely, Bethany, Okla.:

G. F. and Byrdie Owen, care Northwest Nazarene College, Nampa, Idaho:
L. M. Payhe, Bethany, Okla.:

F. E. Putney, 1112 W. 1st St., Wichita, Kas.:
Rev. and Mrs. D. Rand Pierce, 203 Tenth St., W., Portland, Ore.:
Portland, Oregon Until June 1

B. F. Pritchett, 1081 W. Taylor St., Phoenix, Ariz.:
P. C. Ramsey and Wife, 612 South Louisa St., Shawnee, Okla.:
J. E. Redmon and wife, Brookville, Ind.:

Delmer, Ky. April 1 to 30
G. Howard Rowe, 10041—117 St., Woodhaven, L. I., N. Y.:
S. B. Rhoads, Pasadena University, Pasadena, California.

Bud Robinson, 2109 Troost Ave., Kansas City, Mo.:

HERALD OF HOLINESS

OFFICIAL PAPER, CHURCH OF THE NAZARENE

Published Every Wednesday at the Nazarene Publishing House,
2109-2115 Troost Avenue, Kansas City, Mo.

Rev. J. B. CHAPMAN, D. D., Editor

Subscription Price—\$1.50 a year in advance.
Entering Subscriptions—A maximum allowance of three weeks is necessary from the time subscription is received until first paper is mailed. Same allowance should also be made in Change of Address.

In Change of Address, name the Postoffice and State to which the paper has been sent, and the Postoffice and State to which you wish it sent.

Subscriptions are payable in advance. Unless payment is made, or request made to have the paper continued, it will be discontinued at the expiration of time.

In remitting, send money order or bank draft, payable to Nazarene Publishing House 2109, 2115 Troost Avenue, Kansas City, Mo.

C. Edward Roberts, 1238 Bresee Ave., Pasadena, Calif.:

Charles Robinson and Brown, Bethany, Okla.:
C. W. Ruth, 1833 Nowland Ave., Indianapolis, Ind.:
Toronto, Ont., Canada, 181 Brunswick Ave. April 4 to 16

J. O. and Grace Schaap, 1342 Brand St., St. Paul, Minn.:
Schurman-DeLong, 72 Main St., Wareham, Mass.:
R. A. Shank and Wife, 2637 West Broad St., Columbus, Ohio:

W. E. Shepard, 513 Redfield Ave., Los Angeles, Calif.:
Hutchinson, Kas. April 6 to 23
F. B. Smith and family, 429 East Hawthorne St., Stockton, Calif.:

W. E. Smith, 37 Curtis St., West Somerville, Mass.:
Burl Sparks, Song Evangelist, 425 East 3d St., Seymour, Ind.:
Salem, Ind. May

C. K. Spell, 1220 South Glass St., Sioux City, Iowa:
H. C. Stebbins, Waterville, Vt.:
B. D. and Margaret Sutton, 2109 Troost Avenue, Kansas City, Mo.

Fred W. and Kittie Suffield, 3448 15th Ave., West, Seattle, Wash.:
Howard W. Sweeten, Ashley, Ill.:
J. D. Thompson, 149 West 6th St., East Liverpool, Ohio:

Carl Tucker, Winchester, Ind.:
Freeport, Ind. April 10 to May 7
M. E. Tyler, Belton, Texas, R. 6:

D. I. Vanderpool, Joes, Colo.:
Canon City, Colo. March 26 to April 16
J. S. Wallace, Carterville, Ill.:

Rev. and Mrs. DeLance Wallace, 417 13th Ave., N., Seattle, Wash.:

Frank and Marie Watkins, Song Evangelists, Bethesda, Ohio:
R. H. M. Watson, College Heights, Meridian, Miss.:
Kenneth and Eunice Wells, 2115 Barth Ave., Indianapolis, Ind.:

E. W. Wells, 1503 Trinity St., Austin, Texas:
J. E. Wigfield, Burr Oak, Kas.:
Ernest E. Wiggins, 205 Pearl St., Richmond, Ind.:

Wilke-Knight Party, 530 North Hollister Ave., Pasadena, Calif.:
J. E. Williams, Olivet, Ill.:
Mrs. Bessie Williams, 314 Bols'd Arc St., Ft. Worth, Texas:

C. L. Wireman and Wife, Campton, Ky.:
E. E. Wood, Hillsdale, Mich.

NOTICE

Information has come to me that Rev. Oscar Hudson and wife are now planning to enter the evangelistic field. They will need no introduction to our people throughout the nation. Both these strong workers and preachers have had a wide experience and effective service with the holiness people from the beginning. They are able preachers and effective soul winners and will give any of our pastors strong campaigns. We are glad to recommend them.

JOHN W. GOODWIN, General Superintendent.

"The Lord bless you in your work and labor of love, and help you to publish the good news of salvation. The HERALD is a wonderful paper. I can not get along without it. I look forward to its coming every week, and enjoy it so much. I am praying for you."—Mrs. M. B. Stewart, Kas.

BEST THINGS IN THE BIBLE

By Rev. D. Grant Christman

The name given to this book reveals its character. It is a topical text book of an entirely new order. One hundred and six subjects are treated, each under five divisions.

Suppose you wish to know what the Bible teaches on the topic of "Repentance." The index gives you the page, upon turning to which you find this outline:

- (1) The Best Books in the Bible on Repentance.
- (2) The Best Chapters on Repentance.
- (3) The Best Passages on Repentance.
- (4) The Best Texts on Repentance.
- (5) The Best Illustrations of Repentance.

In all, forty-three references are given under this one topic.

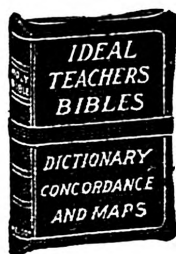
The book is put out in handy size—5½ x 8½ inches—convenient for slipping into a gentleman's coat pocket or a lady's medium sized hand-bag. The paper binding is durable and attractive. 126 pages. Here is full value for the price.

Prepaid price, 40c each.
NAZARENE PUBLISHING HOUSE
2109 Troost Ave., Kansas City, Mo.

Publishing House Re-Organization Sale

BARGAINS IN BIBLES

SELF-PRONOUNCING TEACHERS' BIBLE



This is a complete Teachers' Bible containing Bible Dictionary and a combined Concordance; also 12 colored maps. It has cover index stamped in pure gold on inside of front cover. Printed in large, clear Bourgeois type. Morocco binding, overlapping covers, red under gold edges. Size, 5 1/4 x 8 1/2 inches. Weight 2 lbs. 14 oz. No. N230. Price, \$5.00
SALE PRICE \$4.00

POCKET REFERENCE BIBLE



Printed on India Paper With blank pages for manuscript notes at front and back; 25 new outline maps and 12 colored maps. Genuine Morocco binding, overlapping covers, leather lined to edge, red under gold edges. Cover Index stamped in gold on inside front cover. Size, 4 1/2 x 6 1/2 inches. Weight, 1 lb. 4 ounces. No. N241X. Price, \$7.50
SALE PRICE \$6.00

OXFORD RED LETTER TEACHERS' BIBLE

Printed on India paper. Size 5 x 7 1/4 and only one and one-sixteenth inches thick. Contains complete Oxford Helps arranged under one alphabet. Twelve maps in colors. Words of Christ in red. No. 5455X. Persian Morocco, overlapping covers, leather lined to edge, silk sewed, red under gold edges. \$11.00
SALE PRICE \$8.00

PRECIOUS PROMISE TESTAMENT



All precious promises marked in red. Also has a complete index to the New Testament. Printed on thin paper. Size 4 x 6 in. This index will enable any one to find the verses on any subject in the New Testament.

- No. 52 P. Grained Cloth, gilt edge, gold lettering on side \$1.00
SALE PRICE \$.80
- No. 55 P. Leather Limp, red under gold edges, gold lettering on side, silk marker 1.50
SALE PRICE \$1.20
- No. 56 P. Flexible French Morocco, with overlapping edges, red under gold edges, silk marker 1.85
SALE PRICE \$1.50

NEW TESTAMENT

Moffatt's translation. Not a revision but a new book. "It should find its way to the study table of every pastor in the land." 4 1/4 x 6 1/2. Cloth-bound covers. \$1.50
SALE PRICE \$1.20

These Bibles and Testaments are offered as part of our Re-Organization Sale continuing through April and May. Following the number of each Bible and Testament we show the regular catalogue price of the publishers. Beneath this is given the sale price, representing a saving of 20 per cent. These Sale Prices are effective only while our present stock lasts. On some numbers we have but a small quantity. For this reason you should order at once. First come, first served. No Bibles charged at these prices. Cash must accompany each order. We pay the postage.

TEXT BIBLES

Pocket Size, 5 1/4 x 3 1/2 inches

An excellent Bible for Sunday school scholars. The type is clear and easy to read. It is impossible, of course, to use large-sized type in a Bible as small as this series. No. H15x. French Morocco binding, overlapping edges. India paper. \$3.65
SALE PRICE \$2.90

No. H25x. Genuine Morocco binding, overlapping edges. Leather lining. India paper. Price \$6.35
SALE PRICE \$5.10

OXFORD TEXT BIBLES

Large Black-Faced Type in a Handy Size. 4 1/2 x 6 1/2 and only one inch thick.

Printed on Oxford India paper. This is an exceptionally high grade series. No. 01484X. French Morocco, limp covers, leather lined, gilt edges. \$7.35
SALE PRICE \$5.90

No. 01479X. French Morocco, overlapping covers, leather lined, silk sewed, red under gold edges 8.00
SALE PRICE \$6.40

OXFORD POCKET BIBLES

Size, 6 1/2 x 4 1/2 x 3/8 inches.

If you desire a small, compact Bible, you need look no further. One of these Bibles will delight the preacher or Christian worker who finds it necessary to carry a Bible constantly. All of these Bibles are printed on India paper. The text is not self-pronouncing nor do they contain marginal reference. Bound in overlapping covers and finished with red under gold edges. No. 01189X. Persian Morocco, leather lined, silk sewed 6.50
SALE PRICE \$5.20

POCKET-SIZE TESTAMENTS, WITH PSALMS

L285. Persian Morocco, overlapping covers, silk sewed, silk marker; red under gold edges; large black-faced type; leather lined. Size, 4 x 6 1/2 inches, weight 8 ounces. \$3.90
SALE PRICE \$2.95

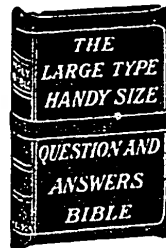
INDIA PAPER EDITIONS

No. 0429X. Persian Morocco; overlapping covers; leather lined; silk sewed, red under gold edges; silk marker; large black-faced type. Size 4 1/4 x 6 1/2 x 5 16 inches \$6.00
SALE PRICE \$4.75

No. 0430X. Levant Morocco, overlapping covers; calf lined; silk sewed, red under gold edges; silk marker; large black-faced type. Size, 4 1/2 x 6 1/2 x 5-16 inches \$8.00
This is the preacher's favorite.
SALE PRICE \$6.40

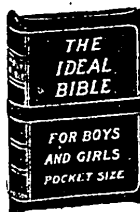
NAZARENE PUBLISHING HOUSE
2109-15 TROOST AVENUE
KANSAS CITY, MO.

SELF-PRONOUNCING STUDENTS' BIBLE



With 4,000 Questions and Answers, 31 full page illustrations, 11 colored maps and a wealth of useful information. Size, 5 x 7 1/2 inches. Weight 1 lb. 14 oz. Morocco binding, overlapping covers, leather lined, red under gold edges. Cover Index stamped in gold on inside of front cover. No. N231. Price, \$4.25
SALE PRICE \$3.40

SMALL POCKET BIBLE



With 31 full page illustrations and six colored maps. An ideal Bible for Sunday school use. Size, 3 1/2 x 5 1/2 inches. Morocco binding, overlapping covers, gold edges. No. N232. Price, \$3.00
SALE PRICE \$2.40

POCKET BIBLES

Only 11-16 of an inch in thickness. Size, 4 1/4 x 6 1/2 inches.



This series is printed on India paper, with self-pronouncing text and marginal references. Each Bible is bound in overlapping covers and finished with red under gold edges. 1433X. Algerian Morocco binding; leather lined. \$5.85
SALE PRICE \$4.65

1433XF. With button flap. Algerian Morocco binding; leather lined \$5.25
SALE PRICE \$5.00

1433XC. With Concordance. Algerian Morocco binding, leather lining \$6.85
SALE PRICE \$5.50

Extra Large Type Self-Pronouncing NEW TESTAMENT AND PSALMS with words of Christ in red letters. Size, 5 1/2 x 7 3/4 x 3/4 in. No. 3913 PRL. French Morocco binding, limp (not overlapping) covers, round corners, red under gold edges, \$3.75
SALE PRICE \$3.00

CHRISTIAN WORKER'S TESTAMENT

Printed in red and black inks on extra quality of bright rag Bible paper. Size, 3 3/4 x 4 inches.

Marked according to the same plan as the Christian Worker's Bible, described above. In the plan of this Testament, Salvation is recognized as the dominant theme in the New Testament. Every class of Scripture students will find enjoyment and benefit in this system of marking.

- No. 1C.W. Red Russia cloth, gilt edges, gold side title \$.75
SALE PRICE \$.55
- No. 2C.W. French Morocco, limp, red under gold edges 1.10
SALE PRICE \$.85
- No. 3C.W. French Morocco, overlapping covers, red under gold edges. 1.25
SALE PRICE \$1.00
- No. 6C.W. Persian Seal, overlapping covers, red under gold edges, extra grained leather lining, silk sewed. 2.15
SALE PRICE \$1.75