

# Herald Holiness

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## Should Evolution Be Barred From Our Public Schools?

THE legislature of the state of Tennessee has recently passed a law forbidding the teaching of evolution in its tax supported schools. This action was, of course, opposed especially on the ground that it interfered with "Academic freedom." Only just this morning there appeared in the paper of a city in a neighboring state a cartoon caricaturing the stupidity of the people of Tennessee and representing the intellectual bondage to which they have become subjected.

For some time now it has been argued by the intellectuals of the country that educators should be accorded perfect liberty in writing and speaking to the youth of the land. If a university professor wants to instill bolshevism into the students of his class in political economy, he should not be hindered. If the professor of sociology wants to attack the institution of the home and preach free-lovism to the young men and young women who attend his lectures, let him do it. If the professor of civics wants to tell his charges that "might is right" and that war is holy if you are on the winning side, don't molest him. If the teacher of psychology wants to explain all moral and religious emotions on a materialistic and human basis, give him his liberty. If the philosophy instructor wants to give Christianity an inferior position among the philosophies and religions of the world, do not complain. In fact the intellectuals have tried to tell us that "Academic freedom" is such a sacred thing that we should let every cracked brained, modernistic, pseudo educator teach whatever his unbalanced brain and depraved heart can manufacture and that we should submit our youth to the atmosphere of skepticism and lawlessness which these favored men and women create, and we have just about done what they have asked us to do.

But we have harvested in youthful, "cultured" crime, in home and state at a rate well up to the standard of thirty, sixty and a hundred fold. "As a man thinketh in his heart, so is he." The theories which are instilled into the minds during the plastic and romantic period, with the logical conclusions which they require in real life, are put into practice by the victims of vicious academic experimentations. The world war was the logical sequence of the work done for the youth of Germany by the schools and teachers of Germany. And the anarchy, bold robbery, rapine, general lawlessness, adultery, divorce, race suicide, murder, perjury and corruption which are flooding the world today are but the logical sequences of the birth right which our youth has received from the books and schools of their day. Teach men from their childhood that they came from the beast and you encourage them to return to beasts again. Teach them that they had but a naturalistic origin and that there is no personal God to whom they must answer now and hereafter and you remove the strongest barriers to vice and crime. When men cease to believe in God they

cease to regard their oath, and when men cease to regard their oath the foundations of civil government are removed. Hence there are good grounds for asserting that in so far as the present age is worse than former ages in the matter of youthful vice and crime and in the removal of the bulwarks of our civilization the responsibility for such further degeneration rests upon the promoters of secular, Christless education.

But in spite of the discouraging features which present conditions in our world present, there still remain a large number of lovers of righteousness. This is shown on every occasion when the public conscience is awakened. Our national prohibition is proof that the majority in our nation think straight on the subject of alcohol. But we never had a prohibition movement of respectable proportions until we filled our public school text books with lessons on the evils of alcohol and the benefits of temperance. And now it appears that there is at least one state whose people have traced the present crime and vice wave to their source and, instructed by their elector, the legislators of that state have passed corrective legislation. If they had made more stringent laws against theft and homicide and all crimes, they would doubtless have been universally applauded. But they have done better than that, they have gone right to the fountain head and have set in to make the stream pure by purifying the spring.

Of course true ministers of the gospel of Christ and adherents of Bible salvation will rejoice in the elimination of evolutionary infidelity from the schools of Tennessee. But the question is not a church or religious question merely. It is a question of personal and public safety and good citizenship as well. It is not a question for the parents of our youth alone, but it concerns the neighbors of parents and of our youth. In fact it is a question that affects all citizens and friends of the nation.

Whatever there is in our civilization that is better than the civilization of other lands is based upon God and the Bible and the Christian religion, and no matter what may be the cause of one's doubts concerning our historic faith in these, we are foolish to commit the training and instruction of our youth to him. Doubt drove our first parents from the Garden of Eden and it will damn our souls and destroy our nation.

The people of Tennessee will have to meet many problems in making their anti-evolution legislation effective. Definition itself will be difficult, and subterfuges galore will appear. But we wish the people of Tennessee God-speed in their new departure from the accepted method of remaining silent and inactive while youth is robbed of its faith and despoiled of the bulwarks of its character. We should like to see legislation of the same sort passed in our forty-seven other states, in the District of Columbia, in

our territories, in all the divisions of the British Empire and in all the Christian lands of the world. And we should like to see every church make and enforce anti-evolution legislation regarding their schools, papers and pulpits. For we believe the only hope for our country and for the world depends upon faith in God and the Bible and in Christianity.

## Two Middle West Preacher's Conventions

*Editorial Correspondence*

ON April 12 the editor concluded a two weeks' engagement with the Indiana and Chicago Central Districts, having been invited to speak each day and preach each morning in the preacher's conventions of these two leading Districts of our church. The first week was spent at Evansville, Ind., with the Indiana brethren and the second at Champaign, Illinois, with the Chicago Central brethren. As this was my first time to meet with either of these Districts in one of their regular District gatherings I was especially interested and made some careful observations on the work that is being done.

The Indiana and Chicago Central people cannot be surpassed for charity and kind appreciation of the efforts of a visitor among them and I was "boosted" and praised so much that I had to work very hard to even get in sight of the standard they set for me, but I had a very enjoyable time.

These two Districts have between eighty and a hundred churches each. The Chicago Central has about thirty-five hundred members and the Indiana about forty-five hundred; they each have approximately twenty-five pastors who were former students at Olivet College, and Short and Chalfant are among the strongest preachers and most aggressive District Superintendents in our connection. The majority of the preachers on both Districts are young men, under forty—many of them under thirty, but they are the most courageous band that I have seen anywhere. They were brought up under men like U. E. Harding, J. W. Short and E. O. Chalfant and they "everyone resemble children of a king," when it comes to Pentecostal aggressiveness.

The Champaign church where we had the Chicago Central convention is a good example of the way these middle west men do things. About twenty months ago H. B. Garvin was sent to Champaign to become pastor of a Church of the Nazarene which boasted a membership of eight and owned no property. District Superintendent Chalfant lent him the District tent and said, "All we promise you is that we will not let you starve, go ahead." Garvin kept the tent all summer, had one revival "effort" after another, and prayed and planned for the future. When at last he saw that cold weather would soon drive him out of the tent, he bought a \$3,500 lot and \$1,250 worth of lumber, making a cash pay-

ment of \$250 on the two and promising payments faster than it looked humanly possible to meet them. But he built a tabernacle and has kept going. He has had hundreds of people saved, has increased his membership to 145, having taken in 37 members since January; has a Sunday school of 200 or over, preaches to from 200 to 300 every Sunday morning and evening, and his salary has increased from seven to thirty dollars a week. He has a fine, central location, and is proving that an old-fashioned full salvation revival can be made a success in a University town (Champaign-Urbana is the location of the University of Illinois). "And the end is not yet."

Short and Chalfant are engineering projects like this on 'heir Districts right along, and they have on large programs for this summer. Their territory is filled with towns and cities and these men and their pastors and helpers are wide awake and ready to enter every open door. There is no better type of Nazarenism than that found in Indiana and the Chicago Central Districts. There is a balance between the conservatism of the East and the aggressiveness of the West in this central section and the general tempo of the section shows up in the preachers and people of our Nazarene movement. These people are great boosters, great prayers and great shouters; still they are "stickers" and are hard to discourage with conditions and with obstacles.

Our special addresses to the preachers seemed to be well received and we had a goodly number of people saved and sanctified in the evening services. Sometimes there were as many as eight or ten professions in one of these evangelistic services.

Olivet College was represented in both conventions, President Sanford being present to address the people on the interests of the school. Sanford is giving Olivet an efficient administration and the school is gaining in the confidence and love and interest of the people. Sanford is a rare combination of an educator and a business man and is proving to be the man for the hour at Olivet. Willingham is pushing the debt raising campaign and is making progress. He has reduced the indebtedness of the institution by about \$40,000 during the last year and a half. I believe these men are going to save Olivet, after all. I now predict that they will pay the debt by our next General Assembly which meets in June, 1928; and if they do, they will deserve the sincerest thanks of our people everywhere. Olivet is centrally located

as regards the population of the American continent (I think the actual center of population for the United States is within 100 miles of it), and also with regards to the strength of the Church of the Nazarene and it has much to favor its becoming one of our leading schools.

Mrs. Minnie Roberts, Superintendent of our Rest Cottage at Pilot Point, Texas, and Sister Kurtz, Matron of the home, were at Champaign, and gave a wonderful account of the work that is being done in this institution in the Southland. So far as I know, J. P. Roberts and his wife and the management of Rest Cottage are conducting the most efficient institution in our movement. If this sounds too strong to you, look up their report in our April 1 issue and familiarize yourself with what they have done and with what they have used in doing it and then let me know what you think. Sister Roberts and Sister Kurtz are to spend some weeks on 'he Chicago Central District conducting rescue services in 'he churches.

Indiana and Chicago Central Districts are loyal supporters of all our general interests of all the institutions of our church. District Superintendent Chalfant has had on a campaign for securing subscriptions for the HERALD OF HOLINESS on his District. He had his figures set high and had the full cooperation of his pastors and people. The full results of this campaign have not been reported at this writing, but I am confident that this energetic District will send in at least 500 subscriptions as a result of the week of intensive campaign. As soon as the full results are known, we plan to give the details of his plan. And if twenty-five of our Districts will do as much "extra" as Chalfant and the Chicago Central District have done and are doing, we will reach the 30,000 goal set by our Circulation Manager within the next three or four months.

Rev. K. Hawley Jackson, missionary recently returned from Western India, gave two splendid missionary addresses in the Evansville convention, and District Superintendent Herrell of Ohio District was there to speak on "Stewardship," and he gives a message that our people and all people everywhere need to hear. His addresses work in with either a convention or a campmeeting program. Think of a man's preaching on "Money" and getting blessed and blessing others! Well Herrell does it.

We had some of the most timely papers and some of the most thoughtful discussions by the preachers of these two Districts that it has been our privilege to hear anywhere and we wish we were in position to pass on what we heard to readers of the HERALD OF HOLINESS.

Our short but intimate association with the preachers of Indiana and Chicago Central has stirred within us a stronger interest in these beloved brethren and the heroic work that they are doing, and we shall henceforth rejoice with added joy in all their progress and success.

**Herald of Holiness**

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## Where the Hitch Comes

By REV. J. G. MORRISON, D. D.

**T**HERE can be no manner of doubt, on the part at least of any fair minded Christian, who is deeply spiritual, that the Church of the Nazarene has, for its foundation teaching, the greatest and most fundamental doctrine of the entire Bible. We refer to the second work of grace, commonly called holiness, or entire sanctification, and which John Wesley termed "the second blessing, properly so-called."

This article is not intended primarily, as a discussion of this famous doctrine, nor a polemic in its behalf, but merely to call attention, in passing, to it, and that it is the corner stone among the doctrines of the rapidly developing Nazarene movement. The attention we would here call to it is that it is the "central idea of Christianity," of which Dr. J. O. Peck used unctuously to write. That is, that all other doctrines and ideas in connection with our holy faith, culminate and find their fruition in this one. For instance, the deity of Jesus exists that we might have One who is able to accomplish the task, viz., to bring us to holiness of heart! The atonement was made that we might have the spiritual mechanics, so to speak, that would result in the sinner being led out of sin, and into that "holiness without which no man shall see the Lord." The Church is only a company of spiritually minded people, who themselves seek, and endeavor to assist others toward, a full redemption from all sin. Preaching is said, in the Scriptures, to consist of warning every man and beseeching every man, that we "may present every man perfect in Christ Jesus." All grades of the ministry are declared by the great apostle to the Gentiles to be for the purpose of "the perfecting of the saints, the edifying of the body of Christ, till we all come in the unity of the faith, and of the knowledge of the son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." So that holiness, the basic doctrine of the Church of the Nazarene, is indeed, the central idea of Christianity, the objective toward which all the ideas, doctrines and mechanics of our holy faith tend. It is no small thing that we, as a church, have this mighty truth as our fundamental doctrine. It surely can be proven to be the very heart of the religion of our Lord Jesus Christ.

Not only does our church have the greatest doctrine, but by the same token, we have the greatest experience that, the Scriptures declare, can be obtained by mortal man, at least in this dispensation. Holiness of heart as an experience begins on its lower side with nothing less than a cleansing of the entire human being of all carnality, inherited depravity, and inbred sinful infection. From there it extends on its topmost side to the ever enlarging, enriching, entrancing possession of "all the fulness of God," and of that grace and hallowed intimacy which "eye hath not seen nor ear heard, nor entered into the heart of man." We know that when our people possess this beautiful experience of entire sanctification, they are completely satisfied; their only hunger from then on is to possess a bit more of that, which so wondrously ravishes the soul, and to spread it

among their fellows. And the Church of the Nazarene has, almost among its entire membership, this marvelously satisfying experience. This is an extraordinary asset!

Not only as a church have we the greatest doctrine taught in the Bible, and possess in so unusual a degree the superlatively satisfying experience, but we have also the argument in the case. It is a foregone conclusion that, if our opponent will but admit the truth of the Scriptures, and give our men a chance to present its teachings to him, they will, from the second-work-of-grace point of view, win every argument in which they engage. Our great doctrine is a preachable one. You can convince a hungry man that the Bible offers him freedom from all sin, and a heart full of the Holy Ghost. Our great experience is an obtainable one. In a very short time, if a man will but lay his prejudices aside and heed the truth that we can bring to bear on this matter, he will be convinced that complete heart holiness is his birth-right in the family of Jesus Christ. *We have the doctrine, we have the experience, we have the argument!*

Why, then, does the sacred cause for which we stand, run (comparatively speaking) so slowly? Why do great cities swirl 'round us with their millions, and we succeed in reaching only the tens and twenties? Why do great blocks of our rural regions, multiplied by tens of thousands of square miles, resist our efforts to bring their population to God? With what degree of success we have had, still we have but nibbled around the outer fringe of the great unreached mass of our country's multitudes. They are marching to hell in such awful droves and hordes as to stagger and sicken one when he stops seriously to think on it. With almost sixty thou-

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### If You Love Him, Tell Him Now

*If with pleasure you are viewing any work a man is doing,*

*If you like him or you love him, tell him now;*

*Don't withhold your approbation till the parson makes oration*

*As he lies with snowy lilies o'er his brow;*  
*For, no matter how you shout it, he won't really care about it;*

*He won't know how many teardrops you have shed;*

*If you think some praise is due him, now's the time to pass it to him,*

*For he can not read his tombstone when he's dead!*

*More than fame and more than money is the comment kind and sunny,*

*And the hearty warm approval of a friend,*  
*For it gives to life a savor and it makes you stronger, braver,*

*And it gives you heart and spirit to the end;*  
*If he earns your praise—bestow it; if you like him, let him know it;*

*Let the words of true encouragement be said;*  
*Do not wait till life is over and he's underneath the clover,*

*For he can not read his tombstone when he's dead!*

—Selected.

sand Nazarenes possessing the greatest doctrine in the whole Bible, and enjoying for the most part the greatest experience that human beings can obtain, and armed with an argument that is irresistible to any serious thinking man, and backed up by the activities of the executive of the Godhead, Himself, viz., the Holy Ghost, we surely ought to spread with greater rapidity and success than has hitherto characterized our movement! Speaking in a comparative way, our chief failure has been that we have not been able to put it across. In many hundred small towns and villages where the Nazarenes exist, there has not been for many months any great, conspicuous doublings and re-doublings of our membership. In scores of places the little bands have considered themselves fortunate if they have held their own. Many eyes that will scan this article will be in front of a brain that will be saying: "That is exactly how it is in our town!" Many pastors who read this will be compelled to admit: "I am preaching habitually to the same little faithful crowd, and have not seen many new faces in my congregation in months!" At the same time seething around that little Nazarene light house will be found the waves of humanity that rush toward it, to speak, and then divide ere they reach it, and "pass by on the other side." As this is perceived in many a Nazarene home, there will be wet cheeks, as faithful ones read it, and say: "Surely we have failed in this community to reach the people in any conspicuous degree; why, oh why is it?"

In the meanwhile, on the outside, the world is sneering at us, and saying: "Where is your God? You claim that you are worshipping a great supernatural Being who can bring us to time, if He so desires, and we are defying Him, and laughing at you. If your God amounts to what you claim for Him, why does He not show His power in such conviction as would halt us in our career, and compel us to face eternal things?" And the only answer that many can give to this challenge is to weep at the feet of God and wonder why, themselves.

All this, while there has been lying dormant, in the Scriptures, promise after promise that would have served to meet this identical need! How did we get saved in the first place, when we bowed in penitence at an altar of prayer? In spite of our surrender, in spite of our penitence, in spite of our restitution, we struggled on without forgiveness and the new birth, till we put up to God a real, genuine faith. Instantly, like an electrical response, He answered and forgiveness was ours. When you sought for holiness of heart, you will recall that however much you consecrated, however deeply you abandoned, with whatsoever longing you waited on God for the cleansing away of carnality, there was no answering touch, there was no cleansing fire, there was no consciousness of the work being done, till you believed with a genuine faith, and, in a short time you were rejoicing with the blessing of entire satisfaction! As you received these works of grace, (that is, by faith,) so have you retained them. When you have been betrayed into doubt, if only for a few moments, then you have been defeated, and when you have returned again to the faith that brought the

fire from the skies. then you have rejoiced in victory!

If faith can release God's power on us thus for the regeneration of our hearts, (and we know it does); if faith can precipitate the Holy Ghost onto a human heart to sanctify it wholly. (and we who have that experience, know well that it does,) then why will not faith release the pent-up resources of God for a revival in the wickedest, hardest, most unresponsive village, town, or cross-roads, or in the wildest, most wanton, swirling population of the greatest city, that there is in the whole land? *The Book declares that it will!* Whenever any of us have qualified in the least degree it has always worked. There is yet no record of any failure, when any of us have really believed, and hung to it. The most moderate qualification on our part brings the most extraordinary results from God, as though He were trying to let us know that He is waiting to show us what He can and will do, if we will only furnish Him the channel of *faith* over which He can operate.

*Here then, is where the hitch comes in—:* With the most marvelous doctrine that the Bible contains in our possession, and with the greatest experience known to the sons of men, in our hearts, and with the most convincing argument in all the religious world upon our lips, we have failed to put this great salvation across because we have not given God a steady, unwavering, unstaggering, constant, one-hundred-per cent faith, over which He could move to accomplish the spread of the greatest full salvation movement that many ages have seen!

The ministry of the holiness people has preached faith for salvation far and wide. The people heard us say that a person could be regenerated by faith, and they proceeded to get regenerated; they heard us say that people could get sanctified wholly by faith, and they proceeded to get that experience, too; they have not heard the ministry preach that we could achieve by faith, and, largely speaking, they have not achieved. In many a community, 'round and 'round goes the little pitiful crowd of holiness folk, and in months, not to say years, they have not added one to their number! Yet God's mighty cloud of resources, containing revivals, convictions, conversions, sanctifications, salvation for the wickedest person in the community, and healing for the sick, is just hanging above the heads of the weeping, praying, little band, swelling eagerly in their direction, waiting, waiting—for what? For a channel of faith over which it might precipitate itself upon the situation! There are not many places where folks believe God enough for bringing things to pass, so that He can operate over it, and accomplish results! There is a great deal of praying going on in many churches, with practically no real faith extended to God (at least no unwavering faith), so that He can do anything. The kind of faith that "does not doubt in his heart," is the scarcest article in the world today.

There is ten times as much said about faith for achievement, in the Bible, as there is for faith for salvation, yet we, of this age, are thinking almost wholly in terms of salvation faith, and seldom or never in the terms of achieving faith—and *there's where the*

*hitch comes in!* A person can have a rare good faith for his own salvation, and practically none for precipitating salvation on community, state or nation. ~~We can change this, if we will!~~

God has planned to make the Church of the Nazarene the storm center for the last great awakening that shall visit the world before the coming of our Lord. This is the conviction of many. But unless we move with greater celerity, we may, haply, be found

to be delaying the coming of the King! Have we the requisite channel of faith that will enable God to gather the great gleanings, before the Judgment Plow shall enter the field? Let us turn our prayermeetings more largely into "faith meetings," let us cease so much of our useless vociferations, in which we mingle little or no faith, and take consciously and intensely to *believing God for achievement!*

MINNEAPOLIS, MINN.

## Studies in Divine Guidance

By REV. W. G. BENNETT

THE purpose of divine guidance is the development of holy character. God is not so particular about accurate detailed action as some people suppose Him to be. There is among some very devout people a strained, far-fetched notion that minute detailed direction is needed about matters where a little common sense is all that is necessary. If an article of diet injures you, you need no special or further revelation in the matter, all you need to do is to quit using it.

You frequently hear people use the expressions, God told me this, and God told me that, in a very familiar way. I would not want to hint that God does not speak directly to people where it is necessary, for He certainly does, and in a way that they understand. I would not, however, use that expression glibly, or very frequently for several reasons. First, because it rather indicates that you are much more familiar with God than ordinary people are, and that might indicate spiritual pride. Second, because some might infer that God spoke audibly to you, and this would likely border on falsehood. Third, because, if you have to have special direction in matters where most people have sufficient common sense to direct them, it rather reflects on your intelligence.

But to return to the proposition that the purpose of divine guidance is not for the development of character. In all well regulated homes, discipline is not for the purpose of showing parental authority, but rather for the purpose of building up character, and developing individual intelligence, and that shall act responsibly, rightly and intelligently, when they come to years of personal accountability. I have been in homes where children were afraid to act, afraid to speak, without parental direction, and parents prided themselves on their authority. And while this is a kind of relief from much that we see, it is far from ideal, and unfits rather than fits young people for life's responsibilities. God is building men for great responsibilities here, and hereafter. Divine guidance is not for the purpose of infallible action, but for the purpose of developing individuals who shall act righteously, intelligently from choice, here and throughout eternity.

I am not dealing directly and in detail with impressions in these articles. I would recommend for this study, "Impressions" by Martin Wells Knapp. However, as we must deal more or less with impressions, it will be well for us to remember the four great rules by which impressions are to be tested. Is it right; is it reasonable; is it in harmony with the teaching of the Bible; is it in harmony with the providential circumstances with

which we are surrounded? Any impression that is not in harmony with these four great principles should be discarded.

With this introduction we will begin our study with the life of Joseph. I would recommend a very careful reading of those chapters in Genesis that have to do with the life of this very remarkable man. He is one of the few Bible characters against whom no charge of disobedience or recreancy is brought. He was human and doubtless made mistakes, but there is no sin charged against him. He was apparently devout from his childhood. Some great men are not what they are because they sowed their wild oats. They are what they are in spite of their misdemeanor in the past. Joseph was a dreamer, but also a man of action. "And Joseph dreamed a dream, and he told it to his brethren; and they hated him yet the more. And his brethren said to him, shalt thou indeed reign over us, or shalt thou indeed have dominion over us? And they hated him yet the more for his dreams, and for his words. And he dreamed yet another dream, and told it to his brethren, and said, Behold I have dreamed a dream more; and behold the sun, and the moon, and eleven stars, made obeisance to me. And he told it to his father and to his brethren, and his father rebuked him, and said unto him, what is this dream that thou hast dreamed? Shall I and thy mother and thy brethren come to bow down ourselves to thee to the earth? And his brethren envied him; but his father observed the saying." I do not know for certain, but I presume that the telling of these dreams was an innocent, boyish mistake. There is much of persecution that will come, and cannot be avoided. Men invariably insist that there must be something wrong with what they cannot understand; and the way of the Spirit is never comprehended by the worldly and carnal; and frequently the unnecessary revealing of spiritual secrets will bring unnecessary persecution. These dreams were prophetic and divinely inspired, but they at least suggest the relation of dreams to divine guidance.

Mr. Hudson's Psychology very clearly brings out the relation of the conscious or intelligent mind to the subconscious mind, and teaches that the subconscious mind is more amenable to suggestion during sleep than at any other time. The subconscious mind might well be regarded as the store house of the soul. It is the seat of memory. Its faculties are intuitive; it does not reason; it knows nothing of logic; its truth is axiomatic; its conclusions are final; what it does know it knows because it knows. Mr. Hudson says, "to be entirely under the control

of the subconscious mind is insanity, and to have a correct adjustment between the conscious and subconscious mind is the highest state of intelligence." It is quite clear to some of us that this great psychologist, who I fear was a stranger to God, has overlooked the fact that the Holy Spirit is one who can bring about a proper adjustment between the conscious and subconscious mind, bringing man back to his normal state, and according to Mr. Hudson, to the highest state of intelligence. These things are hid from the wise and prudent, but bless God, "they are revealed to babes and sucklings."

It has been demonstrated that the subconscious mind is amenable to the suggestions of other minds, regardless of distance, and that this is especially true during hours of slumber. And this being the case, it would indeed be very strange, if the subconscious mind were not amenable to the suggestions of the mind of God during hours of sleep. Hence it appears perfectly rational that all through the Bible we have recorded instances where God spake to men in dreams of the night, giving warning, instruction, and guidance in times of perplexity. If that were true in Bible times, "these things were written for our admonition." It is reasonable to presume that God may still direct His humble children in that way. I have frequently received warnings, and direction in dreams, and sometimes when sorely tried I have committed the matter to God, gone to sleep, no dreams at all, but awakened in the morning and knew just what course to take. Now I have opened up a line of thought that may be very dangerous if left without warning.

Dreams may come from over eating, under eating, tired nerves, fretfulness, sorrow, etc. It would be very foolish to assume that Satan is a stranger to the law of suggestion. In fact

he is an adept at suggestion. Christian Science, Spiritualism and many other "isms" all are an evidence of Satan's ability at suggestion. And if Satan finds you very anxious for guidance by this method, look out; he will fix up dreams that will destroy your peace of mind. Several times I have been warned by dreams when my oldest son was in danger or trouble. The warning was so unmistakable that I went immediately to prayer. But I have had other dreams that filled me with apprehension and fear, that would divert me from duty and increase my perplexity if I paid attention to them. Dreams may be an occasional method of guidance, but generally, the written word, a sanctified judgment, and a Spirit enlightened intelligence are all that are necessary. You can easily overdo the impression and dream tendency.

Mr. Wesley said, "Beware of that daughter of pride, enthusiasm. O keep at the utmost distance from it! Give no place to a heated imagination. Do not hastily ascribe things to God. Do not easily suppose dreams, voices, impressions, visions, or revelations to be from God. They may be from Him. They may be from nature. They may be from the Devil.

Doubtless Joseph understood the prophetic meaning of his dreams, and this sustained him when betrayed and sold by his brothers into slavery, kept him humble when exalted, true when tempted, and saved him from gloom in the dungeon. His life gives us a wonderful example of how God protects and guides His chosen vessels. Friends may prove untrue, relatives may betray, persecutors may gnash their teeth, prison walls may shut us in, but the man who fully commits himself to God, waits for the vision which will not tarry, nothing in earth or hell can defeat.

BILLINGS, MONTANA.

## Clean Every Whit

By C. W. RUTH, Evangelist

"If I wash thee not, thou hast no part with me" (John 13:8).

THESE were the words of Jesus to Peter, while at the last supper. Reading them this morning they impressed me with a new meaning; particularly with the absolute necessity of this washing—whatever its meaning or significance may be.

First, let us note some things Jesus did not say: He did not say, "If I wash not thy feet, thou hast no part with me." Nor did He say, "If thou wash not the feet of thy brethren thou hast no part with me." But, "If I wash thee not, thou hast no part with me."

Prior to this Peter certainly had "part" with Jesus, for had He not "called unto him his twelve disciples"—"Apostles"—"the first" being "Simon, who is called Peter"—and given him "power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of diseases" (Matt. 10:1, 2)? And had not Jesus said concerning his confession, "Thou art Peter, and upon this rock I will build my Church and the gates of hell shall not prevail against it," and given him "the keys of the kingdom of heaven" (Matt. 16:18, 19)? And had not Peter been rescued from the sinking waves, and been with Jesus in the mount of trans-

figuration, and lived in constant companionship with Jesus for three years? And yet Jesus tells Peter that he still has need of a washing, that is so vital and so important, that by his refusal of the same he may cease to have any "part" with Him.

We are persuaded that it was not merely the outward act of washing his feet that was here involved, but rather that which was symbolized by this act, not merely a physical washing, but a moral cleansing. Peter seemed to thus understand it when he said, "Lord, not my feet only, but also my hands and my head." In other words, "Wash me entirely, in every part, through and through." But "Jesus saith unto him, He that is washed"—thus intimating that Peter already had been "washed"—had received one work of grace—"needeth not, save to wash his feet," and that this one more act of washing, or cleansing would make him "clean every whit." Thus Jesus not only taught the second work of grace, but the absolute necessity of the same; and that it was absolutely necessary in order to be "clean every whit," and in order to continue to have "part" with Him.

Thus He also teaches that this work of complete cleansing is a divine act—a something that He must do for us,—and not the

result of our own struggles, nor of growth in grace, nor of death. No, it was not merely the outward act of washing Peter's feet that was so imperative; it was the inward, moral cleansing which the washing of his feet signified: the perfect obedience, and submission, and humility, and cleanness that Jesus desired and required; and that all this could only be realized through another washing, or cleansing which Jesus alone could give.

While we have no criticism to offer concerning those who teach and practice feet washing as an ordinance, we doubt that even the most zealous advocates of this practice as an ordinance, would teach that it was directly and absolutely essential to the saving of the soul. They will doubtless admit that some persons have been saved, and gone to heaven, who did not observe the practice of feet washing as an ordinance; and that on the other hand some who have rigidly, and scrupulously, observed this practice as an ordinance, have nevertheless lacked saving grace, and failed to reach the goal. Hence, we would conclude that the observance of this practice could not be urged as a saving ordinance, directly essential to the saving of the soul.

But the washing that Jesus insisted Peter must have is an absolute necessity, if Peter would continue to have "part" with Jesus. He could not refuse this washing and be saved. It was doubtless this fact that Peter did not understand, when Jesus said to him, "What I do thou knowest not now: but thou shalt know hereafter." If Christ had merely referred to the practice of feet washing, which was an oriental custom, and the act which he had already performed in the presence of Peter, on some of the other disciples, Peter would have understood, and known all about it. But the washing to which Jesus referred was something new to Peter.

We would insist that Peter had a Christian experience previous to this time. But in order to maintain, and retain, his present relationship and continue to have "part" with Jesus, he must submit to the divine requirements, and be made "clean every whit." Even so, there comes a time in the life of a justified person when it becomes imperative, and absolutely necessary, that he walk in the light, and be cleansed from inbred sin, and thus obtain a clean heart, be made "clean every whit,"—in order to have any "part" with Jesus at all. Not to do so, would be disobedience, which act would forfeit any measure of grace he had previously received. No one can continue to have "part" with Jesus and deliberately disobey Him.

While by the outward act of feet washing they were made physically and ceremonially clean, by walking "in the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son, cleanseth us from all sin"—and thus we are made morally and spiritually clean—"clean every whit." And this we must have if we would continue to have "part" with Jesus, and enter a holy heaven.

INDIANAPOLIS, IND.

A world without a Sabbath would be like a man without a smile, like a summer without flowers, and like a homestead without a garden. It is the joyous day of the whole week.—H. W. BEECHER.

## Nazarene Young People's Society

"Let No Man Despise Thy Youth"

### DISCUSSION OF N. Y. P. S. TOPIC FOR MAY 10

By STEPHEN S. WHITE  
William Carey  
John 1:6-8, 15-18.

- I. Carey's Early Life and Education.
- II. Carey's Conversion and his Work at Barton, Moulton, and Leicester.
- III. Carey's Interest in Missions and the Various Events Which Finally Led to his Embarkation for India.
- IV. Carey's Labors at Calcutta or Malta.
- V. Carey's Labors at Serampore.
- VI. Carey's Labors as Teacher in the College at Fort-William.
- VII. Serampore College, Past and Present.
- VIII. Carey the Linguist.
- IX. Carey the Naturalist.
- X. Carey the Philanthropist.

The above program may be only partially used or varied according to the judgment of the local program committee. Some of the subjects may be combined or three or four selected from the whole number. Ample time must be reserved for the other part of the service—Scripture reading, prayers, and songs (special and congregational). A map of India with Carey's places of residence marked would be helpful. Some of Carey's famous sayings could be placed on banners or on a blackboard.

Sources for material: William Carey by J. B. Myers; William Carey by the Revivalist Press; Epoch Makers of Modern Missions by Archibald McLean; History of Christian Missions by C. H. Robinson. A Hundred Years of Missions by D. L. Leonard; and the rather brief articles in the general encyclopedias.

(Note: Much of the material for the above program will be found in articles which will appear in the *Other Sheep*. These articles will deal with the various phases of Carey's life and labors.)

### THE HAMLIN DISTRICT N. Y. P. S.

The second annual convention of the N. Y. P. S. was held at Hamlin, Texas, this convention was great in every respect. The attendance was much larger than the year before, the harmony throughout the convention was perfect, the discussions of the different papers were indeed great. The preaching was done by the different visiting preachers, and appreciated by large attendance each service. On Saturday night Professor Clyde Rhodes, music teacher of Central Nazarene Academy, rendered one of his programs. This was the greatest thing we have ever listened to.

We are glad to report that C. N. A. is on the upward grade, it is in better condition than it has been for years. You will find as fine a body of students there as can be found anywhere. The following officers were elected for the ensuing year: President, Rev. R. M. Hocker, Plainview, Texas; Vice-President, Rev. F. E. Graham, Lamesa, Texas; Secretary and Treasurer, Miss Cleo Elder, Plainview, Texas.—Miss Cleo Elder, Reporter.

### YOUNG PEOPLE'S DAY, DUNCAN, OKLA.

Saturday, April 11, was given on the program of the Preacher's Meeting which was held at Duncan, as Young People's Day. After a prayer and praise service in the morning, Rev. Wilson of Lawton discussed the subject "Young People's Work and the Local Church." The discussion was very much appreciated. We were indeed fortunate in having General Superintendent Reynolds present during the convention and especially were we glad to have him preach at the eleven o'clock hour. His message stirred our hearts and gave us a desire to be a better example of the believer.

In the afternoon some of the visiting young people assisted in the rendering of the program, by singing special songs, also one piano selection and

one reading was given. Brother Snyder, the District President, gave a very encouraging address. He is a friend and a helper to the young people on this District.

Brother Kiehn told how the N. Y. P. S. may promote the work in the foreign fields by remembering the missionaries in prayer and by supporting native workers. In many ways we may help to get the whole gospel to the whole world.—Lucile Walden, Reporter.

### ANNOUNCEMENT

The annual convention of the Western Oklahoma District N. Y. P. S. will be held at the Church of the Nazarene, Guthrie, Okla., May 21-24.—M. M. Snyder, President.

### BRESEE COLLEGE

First Church and Bresee College, Hutchinson, Kansas, have had one of the most unique meetings that the writer has ever experienced. I have been assisting in revival meetings for many years and have traveled in sixteen states and worked with most of the evangelists of our movement and with many prominent men of other churches, but I have never seen or had just such experiences as we have had here for just one week.

In the first place the meeting was planned and worked by the young people of our church. This was a new experience to me. It had been tried out here in former years and I see many of the Young People's Societies over the country are holding meetings, but it was the first experience in my life with such a meeting.

The president of our local society, Mr. Chester Morgan had charge of all preliminaries and took the place of a pastor during this meeting. A committee was appointed out of the local society to call the preachers and singers for the meeting. Three preachers, one song leader, one pianist and special singers were engaged for this one week's meeting. So you can see that the leaders had a great vision. No one man affair for this meeting.

Mr. Arthur Morgan, Mrs. A. L. Hipple, Mr. Holland London were given the responsibility of the preaching for this series of meetings. It was my privilege to lead the chorus work and many special singers came on the program with special music.

The preachers made a great trio. Mrs. Hipple, the wife of our District Superintendent is of a steady, sober, teacher type in her preaching. Her delivery is good. Her language is beautiful. Her thought is clear and with such graceful manners she easily won her audience. She has not lost her reserved, feminine ways by filling the pulpit. She is one of the best students in Bresee College and is loved and admired by all.

Mr. Arthur Morgan is a senior in the high school department of Bresee College and has been here for many years. As far as I have been able to learn of his record, he has never broken a rule of the institution and has always been on the side of God and right on every question. He is a good boy and what greater thing could be said of a young man of this age. He has a good mind and is a hard student. His brain capacity has taken him beyond his physical strength. His messages show study and prayer and were delivered with all the earnestness of an old preacher. He and his brother, Chester Morgan, who had charge of the meeting, are only two out of four boys in the Morgan family who are preachers. These two boys would be a credit to any church for a young people's meeting. They are sane, deeply spiritual, zealous for souls and worthy of the confidence of any pastor.

In the second place this meeting was unique to the writer in that he had the privilege of leading the singing while his own son was doing the preaching. Talk about new experiences, this was surely one indeed. I could hardly contain myself. He

is only seventeen years of age and has preached now for almost one year.

My mind went back to his birth over seventeen years ago, when his parents were nothing but children and he came into this world and was laid out lifeless, with but little chance for saving him for the future. All down through these seventeen years, we have labored and prayed for God to take him and use him in the service of our Christ. For some time he desired to be a lawyer and there has been a great struggle with him over his call to the ministry. He preached with all the earnestness of his soul and held up Christ until at times I could not keep still. Well, if you have never experienced your own offspring in such a position, you have missed one of the greatest sensations that can come to a parent. All the sacrifices made in all these years, looked so small that a magnifying glass could not find them. To see more than forty grown young people come to an altar of prayer and most of them pray to definite victory in one service, after he preached on Jesus and His power to save and the awfulness of rejecting Him, is a sight that will never be erased from my life.

These young preachers went in for results and they were not disappointed. Boys and girls who have not been moved during the year were wonderfully converted. It was an unusual meeting. The preaching was greatly appreciated by the pastor and church. The sermons ranged from twenty to thirty-five minutes in length and the crowds came and filled the auditorium.

The chorus of fifty voices gave excellent music for the meeting. I sang, cried, rejoiced and was blessed during the meeting until I was a little noisy at times. But I am sure the Lord will forgive me, as I was going through some new experiences.

It seems to me that it would be a good thing for each society throughout our whole connection to put on a week's meeting and see what can be done to save the youth of our land.

We invite our friends to our commencement occasion May 17-20.

A. S. LONDON.

### THE NAMPA NAZARENE SANITARIUM

Is a child of the Church of the Nazarene, has had Nazarene training, was born on the wings of prayer and is being built up and operated on Nazarene principles. It stands secure and steadfast for all the church stands for, and the whole church will see the day when they will be proud to own this institution as their child. She is, I fear, being held at arms' length now, or rather is on probation—put out on the back porch and left six months to see if she will hold out.

She has been born in the church and has come to stay if properly cared for and nourished by the church and is a real efficient child; not an adopted child, but born into the family. On the 19th of September, 1924, it became necessary for me to be operated on and in the providence of God, this was the hospital I entered. Thank God for such an institution, where prayer is offered for the patients within her walls, and I feel I am here today in answer to prayer. Where is there another hospital where the head surgeon is a sanctified man, one who never operates on a patient, whether saint or sinner, that he does not pray with them? The head nurse is a capable, consecrated woman and is qualified to hold a like position in any large institution, but the call of God is upon her and she has answered the call. The nurses are all consecrated girls and know how to pray, thus reaching the throne for the patients. What a privilege to go to such a hospital when necessary.

Here they are training our outgoing missionaries; some of these dear girls expect to go to India and China, while others are preparing for work in the home land. It was here Miss Maud Varnedoe spent part of her time while in the home land better preparing herself for work in dark India. Will we not pray that God will give the necessary equipment for the Nampa Nazarene Sanitarium, this place that is a haven for our sick and weary missionaries? God bless Dr. Mangum, Miss Slack, Mrs. Whitesides, with the corps of nurses and helpers, for their labor of love. A good work is being done in this sage brush country for God, humanity and the church. He understandeth it all.

MRS. ORA V. KRING.

**SUNDAY SCHOOL DAY—MAY 3**

By DR. E. P. ELLYSON

Chairman General Sunday School Committee

We are glad to report that we are having the best response from our effort for Sunday School Day that we have yet had. The District Assembly reports show that we have 1200 schools but we have been able to secure the names of only a little more than 1000, and from a letter sent to them we have had a response from 600. This leaves 400 to whom we wrote that have made no response; but we are getting ahead, for this is a larger response than we have received from any previous effort and we hope the delinquents will soon wake up.

We have received personal letters from a number, some from pastors and District Superintendents, assuring us of their support and that they will do all they can to bring the finances up on May 3rd. This is very greatly appreciated.

Please remember that this is not a church drive. Neither is it a part of the regular church budget for this year. The Sunday school is not in the church budget now. This is simply a Sunday school collection to raise the amount equal to 5c per enrolled member of the Sunday school that was authorized by the last General Assembly. This money must be sent direct to the General Sunday School Committee, 2109 Troost Ave., Kansas City, Mo. We will keep a separate record with each school and each District so that the Committee will know what schools respond and how much each gives and can furnish this information to others.

This is but a very small amount, only 5c per enrolled member for an entire year. Certainly there should be no question about giving this amount for the organized work, all should gladly respond 100%. The General Committee is organized for the benefit of the local school and all will come back in benefit to the local school. The General Committee is prepared to render value received for that which is contributed.

Remember this money is not for the purpose of publishing our regular literature, that is already provided for. This money will be used to promote teacher training, Sunday school conventions and institutes, the printing of pamphlets of instruction and explanation, departmentizing and standardizing our schools, the payment of our International dues and other things of general interest.

Prompt action on the part of the local school reduces the overhead expense and allows more to go directly into the work. Let us have 400 more cards returned quickly and at least 1000 schools responding on May 3rd. Shall we not do things worthy of holiness?

**STATEMENT OF RECEIPTS FOR THE FIRST QUARTER OF 1925**

E. G. ANDERSON, Treasurer

This statement shows total receipts from each District for all purposes, including foreign missions, home missions, church extension, ministerial relief, W. M. S. funds and general budget. The purpose of this statement is to show the actual receipts for all purposes for the first quarter. During this period we have paid out \$60,000, which is \$40,000 more than we have received. It is absolutely necessary to pay promptly our missionaries, our native preachers, our disabled ministers, our District Superintendents in home mission territory, and others who are depending upon us. May we urge our District Superintendents, our pastors, our people, to read carefully this statement, pray about the needs and help us secure the amount that we must have in order to cover the shortage for the first quarter of the year. Following is the statement:

Total Receipts to March 31, 1925—General Funds	
Alberta	\$ 220.36
Arizona	173.44
Arkansas	341.28
British Isles	192.21
Chicago-Central	1,626.92
Dallas	288.35
Eastern Colorado-Wyoming	86.69
Eastern Oklahoma	324.53
Florida	383.80
Georgia	11.30
Hamilin	476.03
Idaho-Oregon	85.46
Indiana	587.38
Iowa	274.50
Kansas	55.75

**NOTICE**

In keeping with action taken at the recent session of The General Board, in which it was recommended that the Foreign Missions Department render such assistance to our Spanish speaking people along the border as seemed good to The Board, namely, the Mexican work along our Mexican border, which had the approval of the Board of General Superintendents, Dr. J. W. Goodwin, called a meeting at the home of Leslie F. Gay, Friday, March 20th, of the following persons: J. W. Goodwin, Presiding; J. I. Hill, District Superintendent; J. D. Scott, Missionary Superintendent; Mrs. M. McReynolds, Missionary to the Mexicans; Mr. and Mrs. L. F. Gay; H. F. Reynolds, General Superintendent; at which time a new District was arranged for, to be called the Southern Pacific District, embracing the Mexican work in California and Arizona. Dr. Goodwin, in behalf of the Board of General Superintendents, appointed Mrs. McReynolds as Superintendent of this District until an Assembly could be held and organization could be completed. Leslie F. Gay was appointed Treasurer and arrangement was made for General Superintendent Reynolds to hold the District Assembly and complete its organization, beginning Thursday, May 28th, continuing over the 31st. The Assembly will be held with one of our Mexican churches, the place designated later.

H. F. REYNOLDS, Secretary,  
Board of General Superintendents.

Kentucky	73.80
Manitoba-Saskatchewan	20.50
Michigan	449.66
Minneapolis	289.43
Mississippi	5.00
Missouri	248.76
Montana	10.25
Nebraska	69.70
New England	1,270.44
New Mexico	31.22
New York	2,749.86
North Dakota-Minnesota	171.55
Northern California	708.61
North Pacific	25.00
Northwest	595.91
Ohio	259.30
Pittsburgh	1,151.79
San Antonio	150.39
Scandinavian	44.79
Southern California	2,149.40
Tennessee	225.48
Washington-Philadelphia	681.48
Western Colorado-Utah	40.54
Western Oklahoma	693.67
Miscellaneous	1,898.04
	\$19,142.57

**AN INVESTMENT WORTH WHILE**

We have over two hundred native preachers, workers and Bible women, who are devoting all of their efforts to spreading the gospel among their own people. Thousands of precious souls living in Africa, India, China, Japan, Central America, South America, Mexico, Cape Verde Islands, Palestine and Syria, will hear the gospel this year through the efforts of these splendid workers. These workers are not only in sympathy with the work we are trying to do, but they enjoy a real experience of salvation. They have been trained by our own missionaries and we feel that in supporting them we are supporting workers who have but one objective and that is the salvation of their own people.

Where can you invest some of the Lord's money to better advantage? We submit herewith a list giving the names of various workers for whom we need support. The amount is also recorded. Will you prayerfully consider this matter and if the Lord should lay it upon your heart to take the support of any whose name appears in the list, write us at once. We are greatly in need of this money. Here is an opportunity for individuals who want a representative in a foreign field to secure one at a very nominal cost. Here, too, is an opportunity for some Young People's Society, some Sunday school or Sunday school class, or some

Woman's Missionary Society to become responsible for at least one of these for whom we need support. Pray about it and write for further particulars.

E. G. ANDERSON, Treasurer,  
2905 Troost Ave., Kansas City, Mo.

**UNSUPPORTED NATIVE WORKERS**

Africa		
Name	Month	Year
Simcon Mapanga (Balance on Support)	2.50	\$ 30.00
Jacobe Dhlamini	7.50	90.00
Jeremiah Lukunuzi Keli (Balance on Support)	2.50	30.00
Students		
Mahluduya Manikela	5.00	60.00
Argentina		
Lucia Garcia	24.00	288.00
Maria Luisa Dunoyer	24.00	288.00
Jose Gerardo Marino and Wife	48.00	576.00
Central America		
Teacher's Salary	22.30	267.60
Worker to Indians	12.50	150.00
Worker to Indians	12.50	150.00
Alfredo Chacon	20.00	240.00
Magdalena de la Cruz	15.70	188.40
Dona Natividad Lopez	13.00	156.00
Jose Figueroa and Wife	21.70	260.40
Matias Velez	17.50	210.00
Jose Maria Rojas (Printer)	60.00	720.00
Elisa Vargas (Balance on Support)	10.85	130.20
Isadoro Lopez	6.00	72.00
Herminia Cruz	2.50	30.00
Abel Escobar	26.00	312.00
Juan J. Santos	19.50	234.00
Estavislao Garcia	17.50	210.00
Jose Gonzales	14.12	169.50
Victoria Conde (Balance on Support)	8.30	99.60
China		
Mr. Ma Wan Hua (Balance on Support)	2.08	25.00
Ho Chi Jan	6.50	78.00
Students		
Chu Pao U	2.50	30.00
Chang Hang Shih	2.50	30.00
Famine Girls		
Chai En Tien		20.00
Yien Tsin		20.00
Eastern India		
Pronoy Bhusan Biswas	8.00	96.00
Abdus Samad	8.00	96.00
Simon Karmokar (Balance on Support)	11.51	138.08
Orphans		
Pushpa (G) (Balance on Support)	1.50	18.00
Western India		
Bubu Pulmanker (Balance on Support)	1.00	12.00
Orphans		
Babu Ghorpade (B)	3.00	36.00
Shiwaji Sasani (B)	3.00	36.00
Songi (G)	3.00	36.00
Sunder Gaikwad (G)	3.00	36.00
Saru Paradi (G)	3.00	36.00
Vishvas Salve (B)	3.00	36.00
Lukshaman Lakhe (B)	3.00	36.00
Huri Vankhade (B) (Partial Support)	1.50	18.00
Japan		
Mrs. F. Sato (Balance on Support)	2.50	30.00
Mrs. Oura (Balance on Support)	2.50	30.00
Mr. Kaku (Balance on Support)	2.50	30.00
Mr. Kenji Ochida	12.50	150.00
Juarez, Mexico		
Adela Quezada (School Teacher) (Balance Due)	5.00	60.00
Mexico, D. F.		
Josue P. Delgado	50.00	600.00
Domingo Ortiz	45.00	540.00
Bernabe Delgado	55.00	660.00
Jose Mota	55.00	660.00
Benjamin Maceda	55.00	660.00
Brother Morales	60.00	720.00
Peru, South America		
Mercedes Davila	26.66	319.92
Natividad Herrera	12.50	150.00
Estanislao Gavidia and Wife	30.00	360.00
Tomas E. Ambulodigue	30.00	360.00
Lucas Gonzales (Balance on Support)	18.00	216.00
Victoriano Castenada (Balance on Support)	17.50	210.00

## The Sunday School Lesson, May 10

By M. EMILY ELLYSON

LESSON SUBJECT: *Philip and the Ethiopian Treasurer.*

LESSON TEXT: Acts 8:26-39.

GOLDEN TEXT: *The entrance of thy words giveth light (Psa. 119:130).*

IN this lesson we have the story of the conversion of an Ethiopian eunuch to the faith of Christ, by whom we have reason to think the knowledge of Christ was carried into that country where he lived. Ethiopia was one of the first of the nations "to stretch out her hands unto God" (Psalm 68:31).

The instrument employed by God in the conversion of this man was the evangelist Philip. Immediately preceding this incident, Philip had been working in Samaria, having gone there after the persecution in Jerusalem. His work had met with quite a measure of success, though the Jews and Samaritans were enemies. Doubtless the fact that Philip was a Greek Jew enabled him to work among them more successfully than the apostles. From this scene of evangelistic effort Philip was sent on a mysterious errand.

We would call attention here to the method employed by God, to get Philip into that country where he would meet the eunuch. The angel of the Lord is made the bearer of the message to Philip. Angels were not employed to preach the gospel, but were given a very important part in the plan of God for world redemption. In Hebrews 1:14 we read, "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" In this case instruction as to the way is given. Philip is to go south traveling the road from Jerusalem to Gaza, which road lies through a desert country.

Philip would never have thought of going in that direction, following a road that led into desert sands; not much probability of finding work there. And beside that, he was leaving a very fruitful and promising field of labor. There was plenty of argument in favor of remaining where he was, yet, when the angel said, "arise and go south," Philip arose and went.

We wonder if most of the church members today are not in need of this same message? Arise from the lethargy which is spoiling our spiritual ardor! Arise from the indifference that is crippling us, for where we should be making strides in advancement we are but hobbling along. The tasks assigned to us are most glorious. Let us cast aside our sloth, and arise and go to the work awaiting us, with faith in God, and hearts strong and courageous in the assurance that, the cause for which we fight is sure to win.

We note also from this narrative that God opens doors of opportunity to His ministers in very unlikely places. Little did Philip think with whom he was called to labor, and the far reaching effects of his preaching. He might have been influenced by his own mind's reasoning and tarried in Samaria. Frequently that is the case with ministers today. He might have said, "What business have I in that sun-baked southland, dry and arid? What likelihood is there of doing good in such a place? There would not be remuneration enough there to keep a Chickadee alive. But if he questioned at all, no record was made of it. We simply read that he arose and went at the angel's bidding, and met his man, whom God planned he should meet, a man of great authority who was entrusted by this sovereign with all of her treasures. We read, "not many mighty, not many noble are called;" but some are, and here is one. God had his eye, not just on a man, but on a nation. And through the obedience of one man (Philip) many were to learn the way of righteousness.

This eunuch was evidently either a proselyte of righteousness, or a proselyte of the gate, and it may be that his ancestors had served under the famous Queen of Sheba of Solomon's time. However that may be, he had been to Jerusalem to worship, and was in a deep study of Isaiah's prophecy concerning the Christ as he rode along. How clearly God will lead, and bring things together just at the opportune moment, when He has a man who will obey. He started Philip on this trip, from a way up north in Samaria, and he arrived on schedule time for preaching service, somewhere between Jerusalem and Gaza. The magnificent chariot was moving along over the smooth Roman highway, and the scripture lesson was being read by its noble occupant, when the Spirit said to Philip, there is your man. And Philip began to run. He did not mean to miss this opportunity. The climate might be enervating, and he weary in body with the journey, also somewhat exhausted mentally, because of his recent evangelistic campaign, but he started on the run, and overtook the chariot in time to hear his text read. We think Philip must have been quite a sprinter. He began preaching at once, merely introducing his subject,—which was Jesus—by the question, "Understandest thou what thou readest?" And he finished his discourse just as the chariot came to a pond of water, which was sufficient to perform the rite of baptism. We do not know whether the eunuch was sprinkled, poured or immersed, but the ordinance of baptism was administered there by the desert roadside. With the administration of the rite, Philip finished his mission, and God removed him miraculously. The eunuch journeyed on in the enjoyment of his new found faith, to tell it abroad among a people dark of skin, but darker of heart.

We note here a few points in the character of this noble convert. First, he was a man of intelligence. Yet he modestly confesses his weakness, and is eager to be taught. Again, he takes no offense when asked by a stranger, and he a dusty foot-traveler, if he understood what he was reading. We note also that he did not put off his acceptance of Christ, and his baptism until a more auspicious time and place, in keeping with his station in the world, but his hungry heart yields at once to the Spirit's wooing, and though he does not demand baptism, yet he expresses his desire for it, if Philip finds nothing to hinder, that is, if he is a fit subject. And since here is water, why may he not be baptized now? He would not defer it, unless necessary. The present time is the best time always for religious action.

As we read this narrative, we get the impression that the way into the kingdom of heaven is plain and simple, to all who desire to enter it. Much however depends on the preacher. Philip's message was not a florid effort at oratory, nor hair-splitting theological theorizing, but a simple exposition of scripture truth, so clear and plain, that the royal Treasurer found no difficulty in understanding what before was a mystery to him. And as the truths were made clear, his whole nature responded and gave hearty approval, eagerly accepting the truth. We call that preaching. Dr. Pattison defines preaching thus: "It is the spoken communication of divine truth with a view to persuasion." As preachers, let us aim at such a presentation of truth as is portrayed in this lesson, and the result will be converts, loyal followers of the teaching of the Master.

*"Teach me dear Lord, that I may teach  
In living echoes, of Thy tone,  
Lead me dear Lord, that I may lead  
The erring wanderer, lost and lone."*

### NORTHWEST DISTRICT SUNDAY SCHOOL NOTES

We are glad to report that the Sunday school convention work on the District is progressing well. The District is divided into four parts for the purpose of holding group conventions, besides the annual District convention, that most of the workers in each school may attend. Over each group is a vice-president and at our fifth annual District convention which convened at Yakima, Wash., last November these were given full charge of the group conventions in their respective groups.

Mrs. W. H. Huntington of Walla Walla group is the first to report a very successful convention held

at Kennewick, Wash., April 9th. Of the six schools in the group five were represented and the folks from the sixth were hindered after plans were made to be there. Five pastors were present, also Evangelist Kring and wife, to help the good work along. There were fifty-six workers present and the Lord greatly blessed in the opening devotional service and all the day through. The program was first class and very instructive and the speakers did their part well. This is encouraging indeed. Another feature of these smaller gatherings which is enjoyed by all is the basket dinner.

We expect to hear similar reports from the Yakima, Columbia River and Spokane groups before

many weeks. And next November we will have the "best yet" District Convention. The schools of the District are endeavoring to enroll every member of the Church of the Nazarene in some department before our Assembly meets in May. We have many who are not in the church and why not have all that are?

Wm. M. IRWIN, District President.

### COME TO THE BERACHAH ANNIVERSARY

Each year we hold an annual meeting at the Berachah Home for the purpose of getting the work of Berachah properly before the public and to give the young ladies and workers an opportunity to meet their friends and supporters. These anniversaries are always occasions of great spiritual blessings. This year we are to be congratulated in having Rev. Chas. H. Babcock, of California, and the Aeolian Ladies' Quartet, of Chicago, with us. Mr. John J. Douglas, of Dallas, will direct the choir and our own twenty-two piece band will furnish special music.

The meeting will be held May 12-17 in our new auditorium which seats a thousand people. Free entertainment, on the Berachah plan of dinner, supper and lodging will be furnished.

The Berachah Home is in Arlington, Texas, nearly midway between Fort Worth and Dallas on the National Bankhead Highway, the Texas and Pacific Railway, and electric lines with cars every hour from both cities.

If you can attend this meeting, kindly drop us a card at once so entertainment may be arranged. For this purpose address Berachah Home, Arlington, Texas.

### RESOLUTIONS FROM FIRST CHURCH, LOS ANGELES

The HERALD OF HOLINESS has received copies of resolutions recently adopted by First Church, Los Angeles, California, concerning the pastorate of Dr. Charles H. Babcock and the decease of Mrs. E. L. Hawkes.

The resolutions commend the work of Dr. Babcock during the five years that he has been pastor of this historic church in most emphatic and glowing words. It is declared that he has indeed been "A workman that needeth not to be ashamed." And as he now enters again into the evangelistic field, he is bidden the heartiest God-speed.

The resolutions concerning Sister Hawkes, wife of Brother E. L. Hawkes of our General Board, recall the life and influence of this noble woman in tender terms, offer words of consolation to Brother Hawkes and son Rolland in the time of their bereavement, and express fullest hope and expectation of meeting Sister Hawkes "in the golden city of God."

These resolutions were adopted by First Church on March 26, 1925.—Editor.

### TENT CAMPAIGN—CHICAGO CENTRAL DISTRICT

We are now getting pretty well organized for the coming summer campaign. We have meetings now going in extreme Northern Wisconsin. P. A. Dean has been in Ashland, and also Iron River, Wisconsin. Evangelist B. T. Flanery is to hold some meetings in Northern Wisconsin. Rev. Julius Miller is to hold some meetings in Central Wisconsin. We hope to use Rev. W. H. Cochran in Southern Wisconsin. We will have possibly twenty-five home missionary campaigns this summer and fall, in Wisconsin.

In Illinois, we will have meetings going generally in all sections of the state. We hope to enter East St. Louis, Kankakee, Monmouth, Cairo, Herrin, Taylorville, Hoopeston, and many other places where there are no Nazarene churches.

We are planning on putting the HERALD OF HOLINESS in fifty of the Public Libraries of cities where we have no holiness organization, in Illinois and Wisconsin. Then in a number of cities we are going to get the HERALD OF HOLINESS in the homes of ten or more families who are interested in a holiness church.

Then in these fifty cities, which are leading cities in Illinois and Wisconsin, where we have no Nazarene work, we are going to start prayer bands and missions and put on an evangelistic campaign just as soon as we can get into the cities. The people are begging us to come, and by God's help we are going to answer the Macedonian call.

We hope to keep twenty tents going practically all summer and fall. We will preach the gospel to thousands, organize from ten to twenty-five new churches and scatter holiness literature and see hundreds of people saved and sanctified. Anyone interested in getting a holiness meeting in any town or city in Illinois or Wisconsin, please write to E. O. Chalfant, Danville, Ill.

E. O. CHALFANT, District Superintendent.

## THE MINNEAPOLIS DISTRICT CONVENTION

The Minneapolis District Ministerial Convention held at Oakes, No. Dak., March 24-26, was an occasion of great blessing and profit to those who gathered from various points of the District to attend.

The Convention opened at 9 o'clock on Tuesday morning, with District Superintendent J. G. Morrison presiding, and three delightful and profitable days were spent in prayer and praise and discussion of topics that are of vital interest to the work of the ministry.

The first topic on the program was a fitting one for the opening theme of such a convention. "The Baptism With the Holy Ghost" was emphasized as a necessary qualification for the ministry.

Some of the topics presented that were of special interest were: "Suggestions to Self Trained Ministers," "The Necessity of Constant Study—How to Secure the Time," "The Etiquette of the Pulpit and the Delivery of the Sermon," "Danger Signals in the Ministry," "My Greatest Peril as a Minister." A fine opportunity was afforded in the discussions, for confessions kindly criticisms, warnings, helpful suggestions and exhortations.

"The Preacher and the Finances" was a topic of much interest to all present, a prominent and central thought being the recognition of the importance of the Bible plan of Tithing.

Holiness Evangelism was stressed as "The Dominant Note in the Nazarene Movement." A discussion as to "What Is the Biblical Doctrine of Holiness?" revealed the fact that some find it easier to tell the experience than to define the doctrine.

Contemplation of "The Salient Features of the Judgment Day" brought a time of deep heart searching, and "The Rapture of the Bride," with the discussion of events relating to that great and wonderful day of days, inspired all hearts with renewed zeal to press forward.

A very interesting topic was found in "The Relation of the Pastor's Wife to Ministerial Success." So important was this relation shown to be, that expression was given for making provision for all pastors' wives to be in attendance at the next annual convention, to enjoy, with the pastors, the blessings and benefits of the convention work furnishing such valuable aid to the work of the ministry.

The Question Box was an interesting feature of one afternoon session; opportunity being given thereby for consideration of questions not especially relating to any specified topic.

There was not a dry moment during the course of the Convention. Praise and prayer and song interspersed the deeply interesting discussions. A spirit of sweet and holy fellowship prevailed. Throughout the various thoughts relating to the work of the ministry ran the great central thought of Achieving Faith, burning and glowing in the prayers, sparkling in the testimonies, gleaming in the songs, shining out in the varied discussions, linking one thought with another, and through it all stretching away like a great living, golden wire to the mighty power house of the Throne of God, for the release of omnipotent power in behalf of a lost world.

The evening meetings were evangelistic and were marked by the presence and power of the Holy Spirit. Rev. E. E. Wordsworth was in charge of two of the evening services, and Rev. Hammer preached twice. Seekers were at the altar in each service.

Those who were in attendance pronounced it the best, most helpful convention that it had been their privilege to attend. The pro-rating of expenses gave a uniform expense rate, so that those who were obliged to travel long distances had no heavier expense burden to carry than others who came shorter distances.

The people of Oakes provided royal entertainment, and their kind hospitality will not soon be forgotten. Their hearts and homes were thrown open for the comfort of visiting guests. One of the bright spots of the convention was the dinner served by the local church, at the Oakes Cafe, on the closing day, where the fellowship of the Spirit was so blessedly realized. After the dinner there was time for a visit to the city high school, in response to a courteous invitation from the Professor of the school, before the opening hour of the afternoon session of the Convention.

With broadened vision and refreshed in spirit, those who have tarried for a little time in the happy fellowship of this most gracious convention go back to their respective fields of labor in God's great harvest field, resolved to toil and pray and sacrifice with yet greater zeal and devotion.

NELLIE M. HOFFMAN, Reporter.

The HERALD of HOLINESS gets better and better, and I just can't do without it. Don't see how any Nazarene can afford to be without it. The editorials are worth one hundred times the price of the paper.—Rev. A. L. Fowler, Georgia.

## Uncle Buddie's Good Samaritan Chats

### Beloved Samaritans:

I left you all last week at the Ozark Church in the beautiful Ozarks. We left on Wednesday just after dinner on March 11th and we backtracked for more than a hundred miles, going south, and reached Morrilton about six in the evening and drove to the beautiful home of Brother O'Neal. We had preaching at night and also on Thursday morning. We had a full house and a fine interest and got a fine list of subscribers for the HERALD of HOLINESS. We have a beautiful church and parsonage at Morrilton, but at present we have no pastor, but they will have one, I think, in a short time. Our stay in the home of Brother and Sister O'Neal was most delightful. We were never better entertained in our lives than in this lovely home. Brother O'Neal is a fine merchant and doing well and we left them on Thursday at noon and had a most delightful trip over the beautiful highway from Morrilton to Vilonia, reaching Vilonia at five o'clock in the afternoon of March 12th.

We found Brother Rinebarger and myself were to make our home with Brother and Sister J. E. Gray, that for many years made their home at dear old Peniel, Texas. Our short stay in their lovely home was most delightful. They are among the best people in the world. We had a good service at night and also we preached on Friday morning and had a packed house at each service. I met quite a number of old-time friends at Vilonia. The school is good and a nice band of splendid students are there. They have a hundred or more enrolled and the school is very spiritual. We have a fine pastor there, Brother Reedy, and some fine teachers. I also met, while at Morrilton, my old friend, the Rev. George Rider. He has for some time been at the head of the Vilonia School, but I think he had resigned and at present he was out holding meeting and was at that time holding a revival out from Morrilton and came in to the service. I also met his wife and daughter at Vilonia. I first met Brother George at the Conference at Ft. Worth in the fall of 1899. He was one of the first teachers with Dr. A. M. Hills at Peniel when the Old Peniel Holiness University was started and I have been meeting him occasionally ever since. On Friday at noon Brother Rinebarger and I took dinner with Brother

Dallas, a first cousin of Brother Will Dallas, that went to heaven a few years ago from dear old Peniel. We had a most delightful time with him and his good family.

About three p. m. on Friday the 13th we pulled out from Vilonia and drove out to Conway. Here we have a fine pastor and a most beautiful young man. He had secured a large building, the Armory, that would seat twelve or fifteen hundred people and we filled it to overflowing and scores of people stood for at least two hours. This was a great convention, and hundreds of precious souls heard the Gospel of full salvation. Brother Rinebarger and myself had a home with Brother and Sister Bolls, one of the finest old couples that you will meet in a lifetime's travel. We could not have been better entertained. We had here many visiting friends, many came over from Vilonia and dozens from Greenbrier, and Brother O'Neal and quite a number from up at Morrilton, Brother and Sister Mapes from away up at Bentonville, and some came across from Arkadelphia. We put the HERALD of HOLINESS into a great many homes and preached to the second largest crowd on the trip. Our largest crowd was in the Great Tabernacle belonging to the Klan that Brother Borders secured for the two last services with him in Little Rock. We enjoyed our stay in Conway to the limit, and I met so many old friends that I met there some eighteen years ago when Brother Will Huff and I held the State Association Holiness meeting with Brother T. J. Adams as the leader of the Association and Brother Cook had charge of the big dining room tent. At that meeting I took a congestive chill and became so bad that I completely lost knowledge of anything and they wired my wife and she came from Texas and had been there for a day when I regained consciousness. I have never forgotten the kindness of the people and will never forget the kindness of Brother T. J. Adams. He and Brother Huff just simply prayed me back into the world for I was dead to everything on earth. Well, we closed out in Conway on Sunday night, the 15th, drove into North Little Rock, some thirty miles over one of the most beautiful highways in the state.

In love,

UNCLE BUDDIE.

## REVIVAL AND CHURCH NEWS

THE NAMPA, IDAHO Church of the Nazarene can look back upon a very successful year. Perhaps successful is not a good word to use in speaking of a church's activities because it is so often used to mean material gain. Of course the Nampa church has gained materially in membership, in attendance, and in the scope of its activities, but these things are secondary to the spiritual prosperity it has enjoyed. A great deal of credit for the church's advance is due to Rev. R. J. Plumb, the big-hearted, well-loved pastor. The congregation has again expressed their appreciation of his ministry by recalling him for the coming year. This makes his third year at Nampa. Brother Plumb holds a responsible position as pastor of a college church. His duties are manifold and the demands on him legion, but with the help of the Lord he has not only won his way into the heart of every student, but is loved and respected by many of the townspeople. The church has received a great boost recently by the meeting held by Dr. R. T. Williams. At the time of this meeting the regular quarterly Preacher's and W. F. M. S. District Convention was held. This brought a great many pastors, evangelists, and laymen from the surrounding country. Dr. Williams gave his "Talks to Preachers" at the Convention sessions at 8:30 a. m.; he preached at the college chapel at 10:30 a. m.; and preached in the church each evening. These were strenuous days but the Lord's blessing was upon the preacher and the congregation in a special way. One of the greatest benefits of the meeting was the interest aroused in the town, not only among our own people but among the business and professional men. Great crowds thronged the church each evening, many being turned away. Some were saved, some were sanctified, many hearts were reached and prejudice was broken down. The respect and influence "the Nazarenes" have in the town of Nam-

pa is increasing as a result. The church is looking forward to an aggressive year. There is much work to be done, many battles to be fought but Jehovah shall lead the way. We shall press on, holding high the doctrine of holiness, the standard of the Church of the Nazarene.—Glenn Wallace.

PASTOR L. LEE GAINES: "We closed a good little meeting with the Kelley Church of the Nazarene Easter Sunday. This is a country church some ten miles from Wellington, Tex. The church seemed to be greatly helped, and a few souls prayed through. By request of the District Superintendent and the church I have been serving this church as supply pastor; preaching two Sunday afternoons each month. This is perhaps one of our strongest country churches; consisting of such families as the Driskell's, Dodson's, Lewises, that veteran pioneer of holiness, Rev. Tom Cornelius and others too numerous to name. Since the Assembly this church, with the Methodist church, has built and equipped with new pews and a new piano, a beautiful church building at a cost of some \$3,500 without any indebtedness. In addition to this they have paid all appartmentments in full and some of them many times over. They have stood loyally by their pastor as he has tried to give no uncertain sound on the doctrine of holiness. We have Evangelist D. I. Vanderpool engaged for our summer meeting."

PASTOR S. D. SLOCUM, Alexandria, La.: "We have just closed one of the best revival meetings here. They say, the church has ever had. Rev. Louis May from Louisville, Ky., did the preaching. Brother May is a good revivalist—we should keep him busy. Seven joined the church. We kept no account of the professions. There were good crowds each evening. Rev. W. E. Burnett and wife led the singing the first week and it was well done."

## DEDICATION OF NEW CHURCH BUILDING ON PITTSBURGH DISTRICT

PASTOR A. G. DICKERSON, Buffalo, Okla.: "I am glad to report victory. Our little church is located six miles from the railroad. God is wonderfully blessing our labors. On Easter Sunday the house was well filled and there was good interest. Our Sunday school and cottage prayermeetings are doing well. We are looking forward to great things."

PASTOR C. E. HAWORTH, Mooresville, Ind.: "The work at this place moves along about as usual. The Lord is still blessing and making us a blessing. Our work is small, but God seems to use this place as a filling station for the faithful few who go out in various directions for miscellaneous services. We go to the County poor farm near the county seat one Sunday each month and here we have seen souls saved, sanctified and healed. We are trusting for still greater things in this place and community. Pray for us."

"AT BETHEL MISSION, New Albany, Ind., we have just closed a gracious revival of two weeks with Rev. C. C. Rinebarger and wife in charge, Brother Rinebarger doing the preaching. Notwithstanding there were three other meetings in town, our hall was filled and forty persons were at the altar, about twenty-five of this number being young people who were sanctified also. An old lady seventy-five years old was converted. It was beautiful to see the young people go out into the congregation and bring others to the altar."—J. D. James.

"AT COTTAGE GROVE, OREGON, we have a fine little band of Nazarenes. Brother Aaron Wells organized a Church of the Nazarene here last July. Since then we have been holding our services at our homes from Sunday to Sunday. Praise God He has been with us. We will close up a deal for the Baptist church building this week and expect to soon be holding our services there. We are glad to be a part of so great a cause and we ask God's people to remember us in prayer, that we may be able to push the battle, and that souls may be saved."—Mrs. Mary Monroe.

THE SUBSCRIPTION LISTS for the past two weeks include the following: Evangelists, A. F. Balsmeier, 24; A. McNaughton, 6; Fred St. Clair, 6; Oscar Hudson, 19; J. W. Lowman, 18; Lum Jones, 3; James Miller, 10; J. A. Rodgers, 22; B. D. Sutton, 4. Bona Fleming, 6; P. P. Belaw, 12; C. C. and Flora Chatfield, 66; Theo. Elsner, 54; J. T. Little, 8. C. W. Ruth, 23; B. F. Neely, 5; V. W. Littrell, 15; J. H. Crawford, 6; J. E. Aycok, 31; F. R. Morgan, 9; Mack Anderson, 8; O. F. Ring, 5; Uncle Buddie 184. Pastors, E. E. Grose, Penns Grove, N. J., 3; Roy L. Nolt, Mukilteo, Wash., 6. H. W. Cornelius, Bedford, Ind., 5; H. Milligan, Laurel, Miss., 3; C. I. Deboard, 6; M. F. Grose, Decatur, Ill., 16; L. E. Mann, Manchester, N. H., 10; M. T. and Lida Brandyberry, Ironton, Ohio, 24; M. C. Campbell, Greeley, Colo., 18; I. C. Dunbar, Miltonvale, Kans., 3; L. Lee Gaines, Wellington, Tex., 4; Geo. L. Dech, Indianapolis, West Side, 4. E. D. Halley, Kalamazoo, Mich., 14. District Superintendents, A. L. Hipple, Kansas, 10; A. C. Metcalf, Man. Sask., 14; J. G. Morrison, Minneapolis, 4; H. H. Hooker, Alabama, 5; R. H. M. Watson, Mississippi, 4. Others are follows: A. Stanford, Ellersle, P. E. I., Canada, 4; W. G. Prescott, Hemingford, Neb., 3; M. L. Garrett, Thomasville, Ga., 3.

SUNDAY SCHOOL CONTEST—Final report: First place Long Beach, Calif., 119% gain; second place, St. Louis, 90% gain; third place, Placentia, Calif., 54% gain; fourth place, Pasadena, Calif., 47% gain. Long Beach beat Pasadena, the challenging school, 72%. Twenty-four schools entered the contest.—Fred Dean, Supt., Leon Stoner, Secretary, Long Beach, Calif.

PASTOR A. T. MCANALLY, Caruthersville, Mo.: "Easter Sunday was a good day with us. The Lord blessed us in a marvelous way and we had 110 in the Sunday school. We are expecting to increase this number to two hundred before the summer months. God was with us in our preaching service. Four persons were at the altar and two of them were sanctified. Thank the good Lord. Sunday night we had our Easter program with the largest crowd that has ever been at the church since we have been here. The house was packed and about half that many on the outside. The children ren-

The Church of the Nazarene in California, Pa., has just closed a very successful revival with the dedication of the new building, in its new location in the center of town. The outside workers were District Superintendent and wife, Dr. and Mrs. J. H. Sloan, and Evangelist E. Arthur Lewis. The meetings were preceded by three open air meetings on Saturday night, and the first Sunday evening service the building was almost filled to its capacity. This meeting

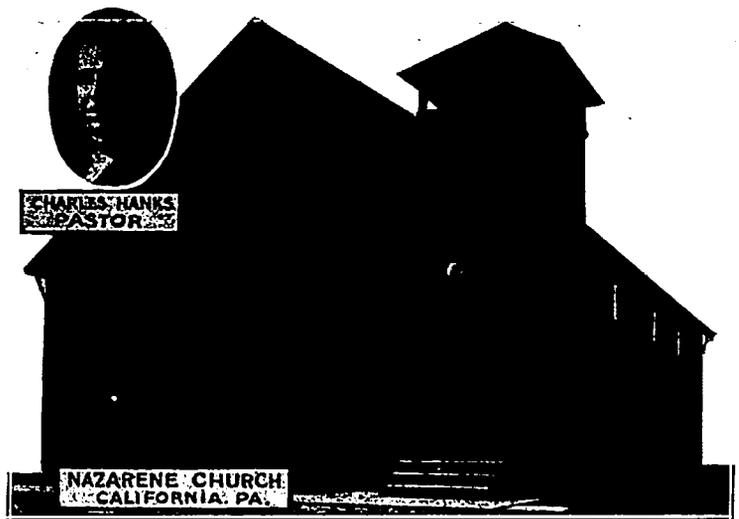
brought many new faces into our services, prejudice was broken down, and a number of seekers, and happy finders were at the altar. Money came easy, a fine payment has been made on the church debt, and the evangelist was well paid, and we give Him

dedered the program real well. When it comes to children reciting, we have some of the cream of the earth at Caruthersville. The collection Sunday night was \$24.65. God is with us and we are expecting greater things in the future. Our spring revival will begin May 22nd, with Rev. F. W. Cox as evangelist, of Lisbon, Ohio, and Miss Eunice McAnally, song evangelist, of Oklahoma. We are trusting in the Lord for an old-fashioned Holy Ghost revival. Remember us in your prayers."

PASTOR C. E. PENDRY, Mitchell, Indiana: "Great Sunday school yesterday, (April 12th), 71% increase in attendance over year ago, and we are expecting 100% increase next Sunday. We have outgrown our quarters, and are now putting in full basement 40x52. We are on our fourth year here and this is proving to be our best. Came back from Assembly last fall with broken femur, having met with accident while visiting my brother at Tipton, a few days before Assembly convened. We were on the shelf for several weeks, but the church stood by us, and were patient until we could get into work. Limb has come out in fine shape, and God is surely blessing. We praise Him for all."

PASTOR L. E. SWANEY, Surrey, N. D.: "A great revival has just closed here, in which twenty-six prayed through to victory and ten united with the church, and we think a goodly number will soon follow. We will soon have as fine a band of young people here as can be found anywhere. Brother Dixon and wife took this church last October when things looked discouraging indeed, but by his wonderful preaching and constant work and prayer and visiting from house to house he has won the hearts of all the people in the community. His congregations are increasing all the time. His midweek prayermeetings are attended well. He has from forty to fifty out to prayermeeting on Thursday night. He has had some dear good people who have stood by him, when things looked dark and gloomy. With their money as well as their prayers they have all pulled together and stood true to God and his cause and they are bringing things to pass. If things continue going as they are he will double the membership by the Assembly. We all feel that Brother and Sister Dixon were a Godsend to this church. They are the right people in the right place."

EVANGELIST J. W. SLATON, Cove, Oregon: "I am to open a revival with Pastor John H. Nolt and his people at Weiser, Idaho, tonight and continue during the rest of this month, God willing. Pray for the success of the meeting, and that God will give victory in the salvation of sinners and sanctification of believers. Any pastors or churches wanting an evangelist to preach the full gospel



all the glory. We have been here less than a year as pastor, but the blessings from the Lord have been upon us and these good people, and we shall undertake greater things for the Master the coming year.—Chas. Hanks, Pastor.

and a full salvation in the good old-fashioned way, either in camps or halls, please write me at once. Wife will be with me in revival work after school is out in May and we would like to have dates planned to keep us busy during the vacation period. So write me if you want help. If you want a meeting after April 30, let me hear from you at once."

PASTOR H. H. DAVIS, El Dorado, Kansas: "Easter was a full day with us here. Rev. Mack Anderson and wife had been with us for a two weeks' meeting. The rainy weather affected our meeting some in the way of attendance, however we had a good profitable meeting, a number were at the altar. Brother Anderson is a very promising young man and he and his wife work well together. God is blessing and using them. We raised a nice little offering for Brother and Sister Anderson, also a nice little sum was pledged for our new church here. Our church is being put on the map to stay. The people here are of a willing mind, sacrificing to the cause of God more than any people that I ever met. They love and fear God, and hate sin and the Devil. One of our little flock has passed on to her reward. About six months ago Sister Roberts got sanctified in her home, and came to prayer-meeting shouting the victory. The past few months she was very low but kept the victory in her soul through all the suffering, and her testimony was that she was ready to go."

AT LOUDEN, TENN.: "We closed a revival April 12, in which Rev. Lige Weaver, pastor of the North Nashville Church, was the evangelist. The presence of the Lord was real from the very first service. Brother Weaver preached to large crowds under the power and demonstration of the Holy Ghost. His messages were inspiring to all. There were several seekers at the altar and some claimed victory. The saints were wonderfully blest and shouted in the old-time way. We took in two new members and others expect to come in later. \$40.00 in pledges was taken up on the debt of the church. Called a pastor and there was about fifty dollars pledged per month for his support. We have an interesting Sunday school with good attendance. We are praying that the church here may continue to grow, and that we may see other Nazarene churches built up in this great needy section of East Tennessee. Pray for us."—Sallie Parker, Reporter.

PASTORS MILLARD AND LIDA BRANDYBERRY, Ironton, Ohio: "Sunday evening, April 5, we closed a two weeks' evangelistic meeting with Brother W. R. Cain as evangelist. The meeting was in a good swing of victory when Brother Cain received a telegram that his wife was quite ill and for him to come home. We were very sorry indeed to have him leave at this critical point in the meeting but

it could not be avoided, so we trusted God to see us through. We had special prayer for Sister Cain on Monday afternoon. We continued the battle against sin and the Devil, Mrs. Brandyberry having charge of the day meetings and I at night. On Monday night a large crowd came to hear the evangelist and it was no small task to have charge of the services but our people here stood nobly by us and God continued to bless us and He gave us a number of souls who prayed through to victory. Three services were held on Sunday and nine persons came to the altar. Easter Sunday we had an unusually good day. We received twenty members into the church and there are some others to be taken in before our Assembly. Every department of our church work is on the increase and we expect to go to the Assembly with all our District and general budget paid in full. We have a splendid class of people here to serve, and they gave us a unanimous call back, and we are coming, expecting the next year to be the best of any we have ever known. Brother Cain brought us some wonderful gospel messages during the week that he was here and we greatly appreciated his special songs and music with the guitar and cornet. We received twenty-four subscriptions for the HERALD of HOLINESS. We are encouraged to push ahead."

PASTOR E. R. BORTON, Cedar Rapids, Iowa: "Splendid Easter week services with District President of N. Y. P. S., Rev. G. B. Williamson.—Organized local N. Y. P. S. of thirteen active members. Banner day on Easter Day with record attendance of ninety-five in Sunday school. Four new members came into the church. Work encouraging in every department. God is with us and we praise Him."

PASTOR E. T. COX, Paris, Tenn.: "Surely God is with us and we are going to give Him the glory. We received a class of eight into the church the first Sunday of April, making a total of fourteen since our Assembly. Souls have been finding God each month this year. Our Sunday school reached 171 last Sunday in attendance. The Men's Bible Class has an average of forty-five in attendance. The Sunday school has a hundred per cent increase this year. Surely God has undertaken for us. I am more interested in Sunday school work than ever before. If we can't build a large Sunday school we can never build a strong church. Our revival will be May 17 to 31. Dr. John W. Thomas of Wilmore, Ky., will be the evangelist. Pray that God may give us a great meeting."

PASTOR M. C. CAMPBELL, Greeley, Colo.: "The work of the church in this place has made substantial progress the past year. Every department of the work shows increase. We just closed a good revival meeting which was conducted under the auspices of the local Y. P. S. The work which was done and the spirit in which it was executed was indeed very commendable. The evangelist in charge was our pastor at Boulder, Colo., Rev. W. H. Parker. His work among us was efficient and was indeed appreciated. A goodly number were converted and sanctified and some were added to the church. Our church building has just undergone some much needed repairs including the decoration of main auditorium. Money for this was raised

**NOTICE**

Inasmuch as it is the opinion of Rev. L. E. Grattan, District Superintendent of the Western Colorado District, and the universal opinion of the pastors and all who have the work of the District in hand, to have the churches now embraced in the territory known as the Western Colorado District readjusted and that those churches that can be best superintended and provided for by the Idaho-Oregon District to unite with the same, and the remaining portion of the District which can be best superintended and provided for by the Eastern Colorado-Wyoming District to unite with the same;

And, furthermore, as the above suggestion and request of the Western Colorado District has the unanimous approval of the Board of General Superintendents, the Western Colorado District Assembly, which was to have been held at Grand Junction May 13-17, is called off and instead of trying to have an Assembly at Grand Junction, that portion of the churches and Sunday schools of the Western Colorado District that are to unite with the Eastern Colorado-Wyoming District are requested to meet at Boulder, Colorado, May 19th, at 2 o'clock in the afternoon; and the pastors, superintendents of Sunday schools, presidents of Young People's Societies and presidents of Woman's Missionary Societies are requested to send their reports and money to the District secretary and treasurer at Boulder, in care of District Superintendent Grattan; and the remainder of the churches that are to unite with the Idaho-Oregon District will also please forward their reports and money to the secretary and treasurer of the Western Colorado District at Boulder, in care of the District Superintendent, Rev. L. E. Grattan.

H. F. REYNOLDS, *Presiding Officer.*

at the close of the revival. We are expecting to come up to our Assembly in May with every part of the work in good condition. Our young people are a great factor in the progress of our work in this place. It is fine to have a people who are dependable. We solicit the prayers of the entire church that we may accomplish all of the divine plan for us in Greeley. On the ballot last Wednesday for the return of the pastor, every vote was in the affirmative. We love our people and purpose to move on to greater things."

EVANGELIST A. O. HENRICKS, Clarksville, Tenn.: "We closed a splendid meeting with the Clarksville church last night, resulting in a considerable number who prayed through to real victory. Nineteen united with the church, and there are more to follow. Some of those who united are among the finest people we have had the privilege to meet for a long time. Our meetings here in the Southland have been a new but happy experience. It is our first visit to the South, but we are certainly delighted with the warmheartedness of these dear people, and we have never enjoyed our ministry more anywhere than we have down here. These pastors are godly and noble-hearted men, and they have a splendid people standing by them in the work. We are planning to come back here this summer and fall to hold a number of meetings, and expect God to give us gracious victory. We received a considerable number of subscriptions to the HERALD of HOLINESS, which the good pastor, Rev. Rutherford, will send in. This brother is a princely preacher and has the confidence and good will of the people of this splendid city, and is doing a great work. Our next meeting is at Monrovia, California."

EVANGELIST W. H. TULLIS: "Just closing a great meeting in Elkton, Oregon. Elkton is a small town eighteen miles from the railroad and in a beautiful valley. The people had not had much holiness preaching and were hungry for the things of God. After the first week there were from twenty-five to forty at the altar every service that we made a call. Although in the busy season, people came regularly and many of them, some coming as far as 12 miles. Some ferried the Umqua river night after

night. Heads of families, mothers and fathers came to the altar and prayed through. One man, an unbeliever that had stouted it out for years, was saved. He was over seventy-five years old. It was great to see their up-turned faces drinking in the Word and see the Holy Ghost break them all up and have them come weeping to the altar. It was refreshing to find one place where the people did not fight holiness. They simply walked in the light and got the blessing. Whole families came and promised to start family altars and read their Bibles. I trust we leave many staunch Christians who can pray and fight the battle of life now and be of great value to the kingdom of God. We go from here to Colfax, Washington, Church of the Nazarene. Have one vacant date, May 4th to May 20."

PASTOR F. W. DOMINA, Haverhill, Mass.: "We closed a glorious revival campaign in the Haverhill Church of the Nazarene last Sunday night with a full house and seekers at the altar—some good new cases, for which we praise the Lord. One man, past the half century mark and for whom we had been praying a long time, was gloriously saved the last night. His wife and two beautiful daughters were saved some time ago and sanctified wholly, and united with the church. It was a touching scene when one of the girls led him by the arm to the altar of prayer and helped to pray him through. Altogether, as seekers are counted, we had some sixty at the altar during the fifteen days. Evangelist Curtis is one of the best on the field, preaching the old-fashioned gospel from all sin in the John the Baptist style. He teaches the right way of salvation with unction and power and did us good. Finances came easy, and a substantial love offering was given the pastor the last service. Thus closes another good year for this church."

EVANGELIST O. F. RING: "I just closed a three weeks' meeting at Mannington, W. Va., Church of the Nazarene. God favored us with a good meeting. This is a church of eighty members. About half of the members were sick, and the good pastor Reed was sick for two weeks, but God gave us many cases of regeneration and sanctification, and several were healed. These are the finest people that I ever met. I always find some of the salt of the earth wherever I go. I will be open for dates after our Assembly which is May 6-10, anyone that might desire my service write me at once at Newell, W. Va."

"THE MOREHOUSE, Mo., Church of the Nazarene is still on the map, and is being blessed under the pastorate of Rev. F. B. Moore. His sermons are full of inspiration and encouragement. We thank God for sending Brother and Sister Moore this way. We had a very successful meeting with Brother Barnett and Brother A. L. Roach, evangelists. The attendance was good, a number saved or sanctified and two added to the church. District Superintendent E. C. Dees was with us in two

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services to help push the battle. We had our Get-Together-Meeting here the second Sunday of the meeting. All our churches round about were represented and God-blessed in this service. These meetings have proved a great blessing. We meet every two weeks at one place, and have a real get-together meeting. Let all the churches in reach join with us, that God might be glorified."—Mrs. Guy Owings, Reporter.

EVANGELIST J. H. CRAWFORD: "Since our last report we had a very successful revival at Harmon, Okla., in which the church was greatly strengthened and souls saved and sanctified. Rev. Guy Daniels and myself just closed the meeting at Oswalt. We found the people much discouraged at that place. There are some of as fine saints of God there as you will find anywhere and the church was greatly encouraged. We raised a nice salary for a pastor to preach for them once or twice a month. This land should be taken by us and possessed. We had several who prayed through to definite victory. We are now in a revival with our Wheeler church. We believe that God will give us victory here. Our first service was held last night. We preached to an interesting crowd but rained out tonight."

EVANGELIST GEO. BEIRNES: "Just closed a two weeks' meeting at Dunreith, Indiana. Prospects are good to organize a new Church of the Nazarene. A dozen or more ready to unite. We left this for Brother Short to come over and do. We commenced at Modoc, Indiana, last night. There is a fine live bunch here. They have a fine live pastor in Brother Orville Maish."

K. HAWLEY JACKSON: "I began deputation work March 29, at Indianapolis. I have made eighteen places so far and will make twenty-three more on the District by May 10. There is great interest in missionary work and the people certainly know how to care for their missionaries. A number have pledged their budget in full. A few could not pledge all now but will raise their budget by the time of the Assembly. Several places have pledged clear beyond their budget. I plan to be at my own Assembly at Centralia, Washington, May 20-24, the Lord willing. I have been especially pleased to meet the splendid number of godly and talented young preachers on this District. They are doing wonders but still better days are ahead. Amen."

PASTOR HOWARD W. JERRETT, Detroit Church of the Nazarene: "Have just closed splendid week of pre-Easter services. Easter was a great day with us. In the evening a Mexican Roman Catholic family sought God. They had formerly attended the Los Angeles Church of the Nazarene. God wonderfully saved them. Uncle Buddie and Brother Willingham will be with us May 1-3. We are planning for a great time in the Lord. Bona Fleming is coming May 15-25. We are praying through for a mighty time in God's work. Have just closed a two-weeks' campaign with Asbury M. E. Church here in Detroit. God richly blessed us. Some sixty seekers were at the altar. God saves and sanctifies this poor heart of mine right now. Hallelujah! Have had two splendid calls to Presbyterian churches, but feel the urge to remain in the ranks of the Nazarenes. We feel like traveling on."

EVANGELIST F. W. COX: "We closed at Columbus, Ohio, in the Third Street Mission on April 12. We were here seventeen days. The Lord gave us a good meeting and the mission board and people gave us a good hearty invitation for a return meeting. For all this we praise the Lord. We had some good seekers and happy finders. Rev. Fogg of our First Church of the Nazarene and some of his people came to the meeting two nights and were a great help. Sister Vittum of his church, sang one night, 'God is on the Throne.' She sang it very much in the Spirit, and the result was that sinners came weeping to the altar and were saved before I had a chance to preach. God gave us 'showers of blessings that night.' Glory! The second Sabbath of the meeting I was invited to give a sermon on divine healing in the Pilgrim Holiness Church, of which Rev. Emrick is the beloved and efficient pastor. We had a blessed time and an altar filled with the Lord's afflicted people. There was a shout in the camp. Glory Hallelujah! The people treated this poor evangelist well and showed me

### SUNDAY SCHOOL DAY, MAY 3

*The General Sunday School Committee—Announces May 3rd as the Day to Raise the Sunday School Budget for the Year*

We are coming to see that the Sunday school is a most important department of the work of the Church.

The General Sunday School Committee has planned for much needed forward work. Let all of the local schools rally to their support. United we succeed, divided we fail.

The General Assembly authorized the raising of an amount equal to 5c per enrolled member of the Sunday school. This is not to be raised by the church but by the Sunday school.

All Together—Heave-O—Every School 100%  
May Third, Sunday School Hour

WE CAN. WE MUST. WE WILL.

real kindness and respect. I shall go to them again as God may lead. I am open for spring and summer calls. Entertainment and free-will offerings are my terms. I am willing to go anywhere, where the people want God and the full gospel. Write me, address, Lisbon, Ohio, Box 141."

PASTOR G. A. FINCH: "Sunday evening, March 1, Jamestown, No. Dakota, Church of the Nazarene closed a three and a half weeks' revival of real victory. Rev. Ernest Coryell, the converted lumber jack was our evangelist, and Brother W. A. Hoffman, song evangelist, had charge of the singing. The spirit of interceding was upon the church, which brought about a good spiritual condition and faith that made it possible for the Lord to give victory in the first service, and to continue in power and glory throughout the entire meeting. Seekers in almost every service and often the long altar was almost filled with earnest hungry souls. Our altar services were made a subject of earnest prayer in our morning and evening prayermeetings, and the Lord gave gracious outpourings of the Holy Ghost in saving and sanctifying power. Not only did the Lord bless in saving sinners and the sanctification of believers, but gave some wonderful cases of bodily healing in answer to the prayer of faith. (James 5:15.) Hallelujah! The attendance was very good, on Sundays the church was packed. Brother Coryell is one of God's all round evangelists, full of faith and the Holy Ghost. He will be a great spiritual blessing to any church or community that wants an old-time revival of full salvation. We also enjoyed having 'Brother Hoffman with us' in the battle. The blessing of the Holy Ghost is upon his message in song to deepen the heart hunger in believers and conviction on the unsaved. We are glad to recommend these brethren to any who need their service. We wish to report to the glory of God that our church is in a good spiritual condition, and having a healthy growth that we believe is bringing lasting results. Twenty-four have united with the church since our Assembly last August. The Sunday school is gradually climbing. The average attendance running 120 to 130, having reached the highest mark recently of 140. We have a fine band of young people and the Y. P. S. is well attended. The Woman's Missionary Society is active and growing, and a blessing to the church."

PASTOR LILLIAN E. JOHNSON: "We have just closed a two weeks' meeting with Rev. V. W. and Marguerite Littrell. We count we have had a real revival. The church has been praying and preparing the way for this meeting for several weeks and we truly feel God has heard and answered prayer. The church has been revived and helped in every way. We feel Brother and Sister Littrell were the Lord's instruments for this place and meeting at this time. Between thirty and forty seekers knelt at the altar where most of them were reclaimed, saved, or sanctified. Nine were received into the church, four of which were men and their wives, which makes a strong addition to our church. We also expect several more to unite with us the coming Lord's Day when the doors of the church will be opened and the sacraments of baptism and the Lord's Supper will be observed. The town has been stirred by this meeting. Many from the surrounding country and towns attended, some as far as twenty miles away. The church feels it has had one of the best meetings in the history of the church. To God be all the glory!"

PASTOR T. P. DUNN, Golden, Colo.: "We started in at Golden two years ago as a home missionary effort under First Church of Denver, of which I was then a member. This work cost Home Missions only ten dollars and in the last eighteen months we have put several times that much back into Home Missions. Golden Church was organized December 2, 1923, by District Superintendent D. I. Vanderpool, with fourteen members, up to this time it has been run as a mission. At the District Assembly in May of 1924 at Canon City we reported twenty-five members. At that time we were worshiping under a gospel tent. We had been praying that God would open up the way for us to have a suitable place to worship in by the time winter

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was upon us. God spoke, the people listened, we made a deal for two lots in the best location in this little city. Our District Superintendent and wife, Brother and Sister Davis, two of the finest people in the land, filled with the Holy Ghost, arrived on the scene for a week end meeting. On Sunday Brother Davis took up an offering amounting to \$1,500 with which to buy lots and start building at once. We moved into our new place of worship November 23, 1924, and from that day till this the presence of the Holy One has been felt in our midst, and but just a few barren services have we witnessed since that time. Our new church was dedicated December 7, 1924 by Dr. Goodwin, at which time we started a two weeks' meeting with Evangelist D. I. Vanderpool. Brother Vanderpool was greatly used of the Lord in this meeting. The people prayed, the fire fell and when the meeting closed, there had been between seventy and eighty professed to pray through, and a goodly number of these are still with us helping to push the old gospel chariot along. Our people are good prayers, good workers and good givers. We moved to this little city February 27, 1924, to give all of our time to the work. Our budget is paid in full for the remainder of this Assembly year, glory be to God. Our Sunday school, under the able leadership of Brother William A. Fry, is keeping pace with all other lines of the work. Attendance increased from an average of forty-five at last Assembly to an average of almost ninety so far this year. Easter Sunday was a great day, with program by our Sunday school with 148 present. With Brother Robert Prouse leading our young people we have one of the best Young People's Societies on Eastern Colorado-Wyoming District. Seven of our young people have organized an orchestra and are making music for the Lord. Our cottage prayermeetings are a great success. We have two every Tuesday night in this little city of 2,500 people and nine churches. Have an average attendance in our cottage prayermeetings of about sixty and almost a hundred in our mid-week prayermeeting at the church. If our Sunday evening congregation keeps increasing it looks as though we will have to knock out the back end of our building and go back about twenty-five feet farther. Looking for, praying for, expecting for, expecting a great future for this faithful band of people."

PASTOR GEO. VOGT, Weldona, Colo.: "Two years ago the writer and Rev. Samuel Rich were called to take part in a revival which had begun under the influence and preaching of Rev. J. R. Mylander and Mrs. R. H. White. By the time the revival meeting closed twenty-nine were counted who had definitely prayed through. The following summer Rev. M. R. Dutton and family, assisted by the writer, held a meeting in Weldona at the close of which Rev. D. I. Vanderpool, then District Superintendent, organized our first church in this valley, consisting of fifteen members. The writer was called to serve this church and arrived on the field the sixth of last June. We then had fourteen members in the valley with no place to worship. Last August Rev. C. W. Davis and wife gave us a good revival meeting in Weldona which resulted in a number being saved or sanctified. Our new church in Goodrich was organized with twelve members immediately following this meeting. Soon after this plans were considered for a new church building in Weldona, and a building with seating capacity of about three hundred is the happy realization of our people in this valley. At the close of a gracious revival meeting under the leadership first of Rev. J. N. Smith of Wray, Colo., and the last twelve days by Rev. V. W. and Marguerite Littrell of Beatrice, Nebr., Rev. C. W. Davis, our District Superintendent, dedicated the new church. Under the divine blessing more than enough was raised in cash and subscriptions to finish paying for the property. Our membership has increased from fourteen to thirty-seven, six of the number having been received March 21. The future is promising for our work in this large and productive irrigation district. For what has been accomplished we give God all the praise."

EVANGELIST N. B. SHADE, "District Superintendent Norcross sent the writer to the Nazarene Mission at Gainesville, Fla., the last week in December, 1924. We began our meeting and the first week we received a legal notice to vacate the hall. We were

successful in renting a hall in a neglected part of this beautiful town of 10,000 population and on the second Sunday organized a Sunday school with thirty-four present. The Lord opened a door for us to replenish our finances and we answered the call to go to Plant City to preach three weeks for the Rescue Workers of America with Capt. Wright and wife who are old friends; and twenty-eight souls prayed through at the altar. Upon our re-

turn to Gainesville we found wife and Sister Murrell the Sunday school superintendent, and the mission doing well in our absence. Our District Superintendent has loaned us a District tent for a meeting to begin next week at Avon Park, Fla. The hungry people there have been corresponding with us before we came to Gainesville, and it looks like a holiness church will be the result. Pray that we may have final victory at Gainesville."



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## Sunday School Scholar's Bible

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SAINT MATTHEW

**CHAPTER 1**

1 Genealogy of Christ. 18 His conception and birth. 19 Joseph's misdeed and thoughts are satiated.

THE book of the generation of Jesus Christ, the son of David, the son of Abraham.

2 Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren;

3 And Judas begat Phares and Zarah of Thamar; and Phares begat Esrom; and Esrom begat Aram;

4 And Aram begat Aminadab; and Aminadab begat Naasson; and Naasson begat Salmon;

5 And Salmon begat Boaz of Rahab; and Boaz begat Obed of Ruth; and Obed begat Jesse;

6 And Jesse begat David the king; and David the king begat Siso-mon of her that had been the wife of Uriah;

7 And Siso-mon begat Roboam; and Roboam begat Abia; and Abia begat Asa;

8 And Asa begat Josaphat; and Josaphat begat Joram; and Joram begat Ozias;

9 And Ozias begat Joatham; and Joatham begat Achaz; and Achaz begat Ezechias;

10 And Ezechias begat Manasse; and Manasse begat Amon; and Amon begat Josias;

11 And Josias begat Jechonias and his brethren, about the time they were carried away to Babel;

12 And after they were brought to Babel, Jechonias begat Sedechias; and Sedechias begat Zerubbabel;

13 And Zerubbabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor;

14 And Azor begat Sadoch; and Sadoch begat Achim; and Achim begat Eliud;

15 And Eliud begat Ezechias; and Ezechias begat Matthan; and Matthan begat Jacob;

16 And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

17 So all the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babel, are fourteen generations; and from the carrying away into Babel, unto Christ are fourteen generations.

18 Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.

19 Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily.

20 But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.

21 And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.

22 Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,

23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.

24 Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife;

25 And knew her not till she had brought forth her firstborn son: and he called his name JESUS.

**CHAPTER 2**

1 Flight of Joseph and his family. 10 Death of Herod. 23 Christ brought to Nazareth.

NOW when Jesus was born in Bethle-hem of Judaea in the days of Herod the king, behold,

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## ANNOUNCEMENTS

**NOTICE**—Rev. C. A. Reney, Patchogue, N. Y. has taken an evangelistic commission at the New York District Assembly and is open for calls. Brother Reney has had twenty-eight years' experience as pastor and evangelist.—Editor.

**A CORRECTION**—In the report from Elwood, Ind., published in the issue of April 8th, the amount of indebtedness on the parsonage should have been stated as \$500.00 instead of \$5,000.00.

**ANSWER TO PRAYER**—Some time ago I requested prayer for the salvation and healing of my husband who was at death's door and unsaved. Thanks for your prayers. The Lord has wonderfully undertaken for his body, and has saved his soul. He is now a Nazarene and was able to attend the convention recently held at our church. To God be all the glory.—Belle Snyder, Evansville, Ind.

**NOTICE**—To the Licensed ministers, local preachers and licensed deaconesses of the Pittsburgh District: If you have business with the examining board, please be at the seat of the District Assembly, East Liverpool, Ohio, Tuesday morning at 10 o'clock, as we do not purpose holding any examinations after May 5th.—Jas. M. Davidson, Secretary Examining Board.

**SPECIAL NOTICE**—On account of a change of dates I have May 14 to June 1st open. If any church or mission would like to engage me for that open date, I will be glad to correspond with them. Address me at London, Ohio.—W. W. Loveless.

**NOTICE**—The Southern California District Assembly of the Church of the Nazarene convenes at First Church, Los Angeles, 6th and Wall Sts., June 9th. Let all licensed ministers and deaconesses who desire examinations, appear for same before the Board of Examiners, Monday, June 8 at 9 a. m.—Fred A. Smith, Secretary of Board.

**PRAY** for a brother who is passing through some severe trials, for a revival at Sarcee schoolhouse near Three Hills, Alberta; for three unsaved boys; for the healing of a son who is a pastor; for the salvation of several children, for the healing of a granddaughter; for a sister that she may be healed, for a son that he may be saved and healed.

**RECOMMENDATION**—It is with the greatest pleasure and without solicitation that we the undersigned do heartily recommend Prof. R. C. Rogers, Brasher Ave., Nashville, Tenn., as one of the best singers in our entire movement. As a chorus director we believe he is unexcelled. Also he is a successful soloist. The experience of years makes him ready now to do the greatest work of life. Our camps, conventions, assemblies and largest churches will make no mistake in calling him as musical director.—W. F. Collier, District Superintendent, W. T. Mason, Pastor, Dr. C. E. Hardy.

**NOTICE**—Rev. S. A. Logan, Abernathy, Texas, announces that he is ready for calls for meetings for the spring and summer. He has had eleven years experience in preaching since he has been a member of the Church of the Nazarene, and is willing to go to the out-of-the-way places in schoolhouses or brush arbors.

**REQUEST FOR PRAYER**—Please pray for my mother and two brothers that they will get saved and sanctified.—Mrs. M. H. B., British Columbia.

**CHANGE OF ADDRESS**—The address of Rev. Fred C. Norcross, District Superintendent Florida District is now 434 E. No. Fifth St., Ft. Lauderdale, Fla.

**OPEN DATE**—Evangelist Oscar Hudson has an open date from May 17 to 31. Wire Santa Rosa, Calif.

**NOTICE**—Eastern Colorado-Wyoming District: Let all the churches of the Eastern Colorado-Wyoming District notify the pastor of our Boulder church as soon as possible the number of delegates, Sunday school superintendents, preachers, etc., that will attend the Assembly May 20-24. Also, please raise \$4.00 entertainment, for each one attending the Assembly. Address Rev. W. H. Parker, Boulder, Colo. Let us all pray, plan, and expect a great District Assembly.—C. W. Davis, District Superintendent.

## TELEGRAMS

CALGARY, ALTA.

Closed a great meeting with General Superintendent Williams. Scores sought and found the Lord. Seventeen additions to church. \$4,000 subscribed to addition to church. Church greatly encouraged.—Roy F. Smee.

MUNCIE, IND.

The Nazarene Church at Muncie, Ind., just closed a five weeks' revival in a blaze of glory. I. M. Ellis, Wells and wife were with us for two weeks. Then Rev. Ellis was called to the funeral of his mother and the Wellses left at the same time. Rev. Cassidy of Lexington, Ky., came to finish the meeting and it ran two weeks over time. Cassidy is an old-time preacher. He more than met every expectation in preaching full salvation in pentecostal power. He surely preaches the close, clean, Christ-like gospel.—Rev. H. T. Davis.

COFFEYVILLE, KANS.

Lum Jones and S. C. Messer stopped off at Coffeyville, Kansas, one night on way to Joplin. They sang and preached the old-time gospel to a large crowd. The fire fell and twelve came to the altar. We are going on.—W. A. Menneke, Pastor.

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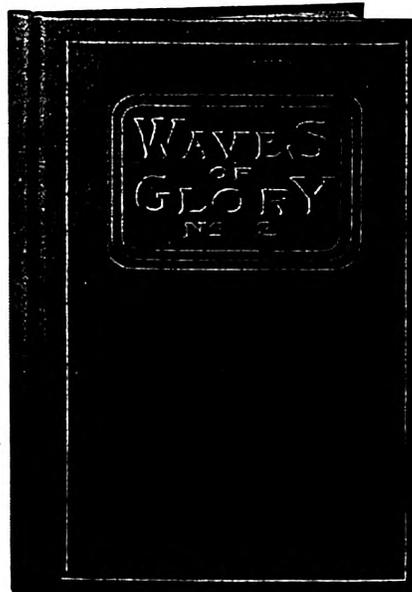
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Southern Calif., (Los Angeles 1st Ch.) ..... June 9 to 14  
Evangelistic service Tuesday night preceding the Assembly which will open at nine a. m. Wednesday except Southern California District which will have opening service Monday night and Assembly open eight-thirty a. m., Tuesday.

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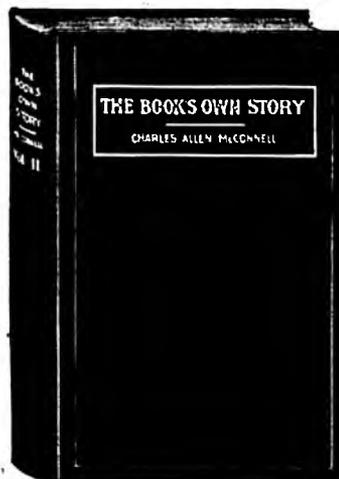
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