

HERALD of HOLINESS

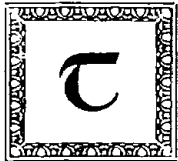
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General Assembly in Session



THE General Assembly of the Pentecostal Church of the Nazarene is now in session in First Church, Kansas City. This is certainly a fine body of men and women. It would not suffer by comparison with any similar body we have ever seen. There is the highest evidence of a fine intelligence in the body.

Moreover, there is a spirit of cheerfulness and good will that breathes among them that is refreshing indeed. Best of all there is a spirit of real brotherliness and spiritual harmony that argues well for the outcome of the legislation which will be enacted by this great body.

Gray hairs are not neglected in this Assembly. Here, and there is seen a sprinkle of gray which indicates that Dr. Osler's theory has not been adopted by the churches of our denomination. These veterans come up from every field of labor; rich in experiences of grace and successful work in the Lord's vineyard. From many a conflict with the Devil, sometimes fierce, but always successful, these veterans come ready for another fight the moment this body adjourns. They are made of a stuff that knows no defeat or surrender to the foe.

There are a fine body of the middle-aged among them. These are fresh and vigorous as if they had had no conflicts, yet from every report during the years past as well as from their own lips we know theirs have been careers of great stress and battle with the enemy. From all these, however, they come up fresh and ready for the fight again as quickly as the Assembly can adjourn and turn them loose again on the enemy of souls. These men and women show the marks of battle, but of victory; and in their humble but sturdy front shown the enemy we are sure there are conquests ahead for them again.

There is an element of the younger men and women in the body, who, in all the vigor and blush of young manhood and womanhood, have the promise of long and useful service for the church of their love. There are a good proportion of women in this Assembly who have done valiant service for the Master during the years of service of the past quadrennium. We are glad to see that the Lord is calling out and using so greatly these elect women of the Church. They are doing splendid work. Last at the cross and first at the sepulchre, woman has ever been conspicuous in every position of duty or sacrifice or service for the Master. Her service for the Pentecostal Church of the Nazarene has been fine, and is destined to grow more and more as the Lord lays His hand on more of these elect women.

The absence on account of illness of Rev. John Short, who was to deliver the opening sermon on Thursday night, was greatly regretted by the Assembly. Dr. Walker delivered the sermon in his stead, and it need not be said that he did faithful service in sounding the keynote for the entire Assembly work, and for the entire connection as well. Dr. Bresee, in his feebleness, was present and made a few telling remarks preceding Dr. Walker's sermon.

The address of welcome, delivered by Dr. John Matthews, was felicitous and hearty and earnest, and was happily responded to by Rev. C. E. Cornell. Rev. William Howard Hoople, who was to have made the response, was absent.

One thing which we can not define, greatly impresses a

close observer of assemblies of men. It is true that in the general personnel of the body it suffers nothing, as we have already said, when compared with deliberative bodies of any of the great churches of the land. And yet there is a marked difference. There is an absence of that look of well-fed and indolent ease, and that appearance of self-sufficiency you often see in such bodies. There is a clear mark of intense earnestness and deep purpose in the body. There is — shall we say? — the appearance of battle-scars and wear and dust and smoke of battle. Well, we would not miss it far if we said that, so we will let it stand. These men and women impress you that they are on a mission of tremendous moment, and they are under a profound sense and impression of its significance and importance. They show they have been in battle, and the marks of the conflict are on them.

Yet, despite all this, there is the martial tread of victory and the voice of triumph is heard at all times. They are simply too busy and too full of the Lord's work to stop and get tired, or to show fatigue if they feel it. They keep pressing the battle and shouting the victory and calling down the fire, unmindful of the hardships and the cost and the dust and the powder stains and all such. Is it any wonder that victory comes to such a host as these men and women are themselves and represent at home? God be praised for them and bless them more and more for ever and for ever.

The opening session of the Assembly on Friday morning was a marked success. The organization was only partially made. Dr. Bresee was graciously strengthened by the Father, sufficiently to be present and read the quadrennial address of the General Superintendents, which appears on the eighth and ninth pages of this issue.

The General Superintendents gave us a good account of their stewardship in this paper. The Assembly was delighted to see that our venerable and able senior General Superintendent was able to read it in so clear and strong a voice. It was his own personal composition, though of course the voice of the entire Board of Superintendents.

Rev. George Sharpe, Superintendent of the Pentecostal Church of Scotland, was present and delivered an address to the body as the fraternal messenger from his church to the Pentecostal Church of the Nazarene. His address was most appropriate and brotherly, and breathed the true pentecostal spirit. His personality is most pleasing and impressive, and his deliverances bore the marks of the deepest and sincerest fraternity. Dr. Walker responded in as appropriate terms as those in which the address was delivered. His remarks were interspersed with flashes of wit which made his address sparkle and scintillate to the great pleasure of the audience.

The celebration of the Lord's Supper on Friday afternoon was observed by a great congregation, and was the occasion of much spiritual profit.

Various brethren have furnished us with notes and impressions and sidelights of the General Assembly for this issue. These articles will be found in other departments of the paper. The evangelistic services from night to night have been marked by the Spirit's presence and salvation. The preaching has been done by various brethren in the power of the Holy Ghost.

THE
CHURCH
OF THE
HOLY
GHOST

THE CHURCH is the out-called by the Holy Ghost. This, at least, is what it ought to be, and is scripturally considered. God authorizes and calls the church through the agency of the Holy Ghost, to make possible which Christ died on the cross. The church is, therefore, the direct result of the work of the Triune God. The Head of the church is Christ, while the directing and conserving energy or force of the church is the Holy Ghost. He it is who empowers and fortifies and furnishes the church unto every good work for the bringing in the kingdom of the waiting Christ.

This relation or office of the Holy Ghost gives us a great conception of His place and work in the world. It suggests the fundamental relation of the Holy Spirit to all our institutions, civil and religious. How little do men think or consider the vital dependence of all these institutions upon the operation of the Spirit of God.

All the present institutions of Christendom are founded upon Christian principles, the primary foundations of all being the recognition of one God, and the authority of Christ's teachings and injunctions. The United States do not alone have the Mayflower and the Pilgrim Fathers. In a sense she is only typical in these respects of all other Christian nations. Upon the Christian principles enunciated in the Bible all Christendom has dared to found the great institutions which distinguish her—the family, the state, and the church. These three have assumed in Christendom a distinctively religious character. These three institutions have been in a sense sanctified and accepted and blessed by the Spirit of God, and led into a recognition as being of God, and have thus been made a great blessing to men throughout the past. We can not get away from these traditions. They are ineradicable from our history, and they inhere in our very jurisprudence and the habits and thinking of all people.

In these institutions have been preserved the three necessary conditions of good society and true individual development—the influence of the home, the government, and the church. These are interlinked with all our social and individual development.

If these three great institutions become divested of their divine authority and come to be regarded as merely natural institutions, without spiritual life and power, governmental and family and ecclesiastical influences can not be preserved. They would become changeable at the will of the state, and naturally, very soon at the will of the individual. Their divineness is our only safeguard and security. Regarded as thus only natural institutions, marriage becomes only a contract of two parties to dwell together as man and wife so long as is agreeable to them. Subjects of government obey the laws so long as they please, but will disobey and throw off the yoke at will; the same laxity of the bond between the church and its membership will ensue upon the secular view entertained of the ecclesiastical body. Without the Spirit of God as the great cohesive element in all human relations, all civil and social and religious compacts or orders will dissolve into their individual elements and chaos will ensue.

The Holy Spirit is to all human institutions, therefore, what life is to the human body, the vital principle which keeps from disintegration and ruin and death. So that the Holy Spirit is the great conservator of social, civil, and religious life and well being. The consequence follows logically and inevitably that a loosening, if not the dissolution, of the bonds binding in all relations of life ensues upon the dishonoring or grieving of the Holy Spirit by the church.

The fundamental lesson becomes clear, therefore, that of all things the church must honor the Holy Ghost and be jealous of His presence and work. Discontent must be prompt and determined, and alarm must ensue the moment it becomes apparent that the Spirit is not pleased with the church in any of her movements or work. We must be like the Salvation Army used to be in her earlier history when it was the rule that any member who found that he was not able to get people through to God was remanded to the quarters, where he had to remain on his knees until he, with helpers, was able to pray back the power and fire of the Holy Ghost. The church must covet and keep and cultivate the presence and power of the Spirit.

Herein is the glory of the Pentecostal Church of the Nazarene. We were, as a church, born in a baptism of fire and glory. We have all along been blessed with the presence of the Spirit. Really, if it

had been modest or proper, we could have been called the Church of the Holy Ghost. We would object to such a name, but we mention the fact as indicative of the divineness and spiritual character of our origin and our traditions.

Now, the matter which concerns us is to keep this power and fire fresh and vigorous. If we can not or do not we are not needed. We must be different altogether from other ecclesiasticisms. We can not content ourselves with the past or in achievements paralleling other churches. The present must be a time of power and demonstration of the Spirit, or we must get back to the place of seeking, and there remain until the fire falls and the glory shines and God smiles and souls are attracted and saved with the power of an endless life. We have a distinct and peculiar call and responsibility and opportunity and obligation—Ours is to represent the Holy Ghost and introduce Him to men and women.

The Holy Ghost only applies and honors the Blood, so that in our introducing the Holy Ghost among men we are only co-operating with Him in honoring and applying the precious Blood of Christ, which is man's only and efficient hope, as it is the only and efficient means for the use of the Holy Spirit in His benign work among and upon men.

A SAD
CASE
WITH A
LESSON

THE papers speak of "a dramatic confession" made recently to his congregation by Dr. Hillis, of Brooklyn, concerning his speculations in land schemes, to which he was tempted by ambition to make money. This case only emphasizes the fact that any man makes a sad mistake who enters the Christian ministry who does not cut definitely and for ever every shore line which binds him to earthly gain or secular business. He must get his consent to be and remain poor in this world's goods and to suffer for the cause of the Master. This old, selfish world needs just what God designs and intends in His called and commissioned ministry—a class of men who can, and who do, live entirely aloof from the spirit and maxims and aims of this sordid and money-seeking age. Nothing so definitely cuts the sinews of a preacher's power and effectiveness among men as the manifestation of the money-seeking spirit and aim. Nothing so deepens and intensifies a preacher's influence with men, even the most worldly among them, as this spirit and life of absolute unworldliness. They rightly read in it a definite proof that God is able to save men from the vortex of selfishness and materiality which is engulfing them and damning them in the present world and for all eternity to come. Preachers seem utterly oblivious of the awful catastrophe into which they are hurling themselves when they turn their thought to the low business of mere money-making. They are forever gone the day they get their consent to deliberately make this choice. We say this with the fact before us that there are rare instances where circumstances have so environed individuals occasionally that they can not hope to earn a livelihood by confining themselves strictly to ministerial work. Persecution, or some untoward circumstances, occasionally come in and prevent the devotion exclusively of the preacher's time to strictly ministerial work. In all such cases there should be the greatest care on the part of the preacher as to the nature of the secular line of business into which he should enter. Dr. Hillis had no such extenuation for his course. He was abundantly compensated for his ministerial labors. We are glad that he bravely and honestly confesses the fact that "ambition to make money" led him to his digression from the true ministerial work. We are also glad that he courageously and honestly proposes to work and pay back to all who have lost by his mistaken course of speculation. We are sorry for him and wish him restoration to God and to a conscience void of offence and to usefulness in the ministry.

Any spiritually minded man or woman attending the present General Assembly would be profoundly impressed with the dimensions and the Pentecostal character of the body and the church it represents. There have been some remarkable services up to this writing. The Sunday afternoon missionary rally, the meeting Tuesday afternoon when Mrs. George Sharpe of Scotland preached and Mrs. Eaton and Sheeshu addressed the body, and other services, were such occasions. This is a time and a place and a body signalized marvelously by the real, direct, manifest presence and power of God through the Holy Spirit manifesting the Christ.

THE EDITOR'S SURVEY

News and Notes

Anthony Comstock is dead. He passed away at his home in Summit, N. J., on the 21st ult. Mr. Comstock was a public benefactor in his forty years' crusade against vice. His activities against all forms of art and literature which were impure or obscene was a great blessing to the nation, and the results of his long crusade were prodigious. He caused the arrest of 3,880 persons found engaged in this diabolical business of corrupting the minds of youth and older persons, and seized the enormous amount of 173 tons of obscene literature; all this in the run of some thirty-seven years. No wonder he was so cordially hated and pursued by the devils in human form who made their living by the debauchment of other people. The nation owes this good man a debt of gratitude it can never pay. His memory deserves the most sacred reverence for all time to come. It is to be devoutly hoped that some worthy successor may be found to carry on this benign work as a protection for the American home.

There is nothing on the earth or under the earth or over the earth which Rome does not make subservient to her grafting methods for bringing in the shekels. Now she has St. Christopher designated by Pope Pius X as patron saint of automobiles. The rector of a church at Baldwin, L. I., named after St. Christopher, writes a letter to multitudinous persons owning automobiles, relating the above piece of thriffling news, and informing them also that a church is to be erected at Baldwin, on Merrick road and Gale avenue, to the honor of this saint. The rector notifies the automobile owners that numbers of them will pass this spot every week or oftener and can stop at St. Christopher's shrine and hear mass, and then pass on. He takes pains to inform them that the church is low of funds, and any little help in the way of contributions they may find convenient to leave after their devotions will be very thankfully received, and in return for such remembrances the priest says: "I will in return remember you daily in the holy sacrifice of mass, and pray that God will bless you, and St. Christopher preserve you and protect you through life, especially when out motoring." This is an age of supposed light and education!!!

Dr. Samuel Johnson's delineation of the points of eminence in the pulpit work of a minister he deemed very efficient, will answer for pertinent suggestions to all ministers of a homiletical character. He said: "His delivery, though unconstrained, was not negligent, and though forcible, was not turbulent; disdainful anxious nicety of emphasis and labored artifices of action, it captivated the hearer by its natural dignity; it roused the sluggish and fixed the volatile, and detained the mind upon the subject without directing it to the speaker." This can hardly be excelled in the same compass of words. We commend it to all young preachers as worthy their serious consideration.

In February next there will be held in the city of Panama the Congress for Christian Work in Latin America. It will be composed of delegates from North America, Latin America, and Great Britain, with the purpose of seeking to draw closer together the twenty-one republics of the two Americas.

The so general complaint about the decrease in the ministerial supply of late years seems now to have been without foundation in fact. The latest statistics show that for some thirty years or more the ministers have increased faster than the legal fraternity or the doctors. In fact, the ministers alone have increased faster than the population. The number of theological students have doubled in thirty-three years in the United States. In 1880 there were in the United States 5,242 theological students, while in 1913 there were 10,965. In Germany, for the same period, there was a falling off of one-half. After all, however, the main question is not as to the increase or decrease, but as to the real character and divineness of the call of the ministers. Who calls them is a far more tremendous question than the number who answer some call.

There has been a decrease of 1,611 medical students in the past year, and since the year 1904 the number has decreased 13,251 in this country. We can not understand this decrease but can see no special cause for alarm or uneasiness over it.

Christian Science, so-called, is a compound of religious Know-Nothingism, Agnosticism, and Pantheism.

Old age is vindicated by the results of the present European war. All the successful generals in the war have been old men. The generals who have greatly distinguished themselves in the German army have averaged sixty-one years of age. Let this senseless talk of men growing out of their usefulness so early cease, for this fact to which we call attention definitely settles this matter. Men of age are needed, and always will be needed, for their wisdom and experience, which age alone can bring to them.

Rev. John Harvey Flower, the founder and pastor of the Lighthouse Mission, St. Louis, died in that city on September 2nd. The *Lighthouse Messenger*, which he edited, got out a beautiful memorial number for September.

That is an unexpected, but good, witness to the power and effectiveness of the old-time revival with its radical teaching and methods which appears in the Philadelphia *North American*. In reviewing the methods of a number of evangelists, that paper says with truth and force: "Whatever the future may disclose, it is undeniable that the old-time revival with its primitive message and its daring methods, has as much effectiveness today as fifty years ago."

According to the predicions of the old Indians of Oklahoma there is to be an unusually long and cold winter this year. They say the squirrels began unusually early storing nuts, that the bark on the trees is unusually thick, that the summer has been abnormally cool and wet, that the migration of birds started earlier than usual, and they mention numbers of other signs by which they claim to be able to forecast the seasons.

Funds are being raised to erect a building in New York state for the benefit of the

sufferers from the drug habit who are endeavoring to reform. They are said to suffer extremely and need some institution where they may be wisely and skilfully helped in their period of reform.

Rev. S. E. Polovina, a native of Austria, and known as "Sam, the Methodist," is a visitor to the General Assembly, and will apply to some of our churches for membership. He was last year "Foreign Home Missionary Evangelist of the Southern Methodist Church," by due appointment, on a promised salary of \$500 from the missionary funds. He was a sanctified man and made things right warm in his labors and spoke with great plainness. At his recent annual conference session, after refusing to pay his salary, as he states, he was refused re-appointment to the same position after sundry complaints made against him of "imprudence," "discourtesy," and such like, as well as that he preached sanctification, which disturbed the churches. Finally a hat collection was taken for him amounting to some fifty dollars or a little more, and he left the conference to seek more congenial quarters for his ministry. We give these facts as we gleaned them in a brief talk with the brother, after his arrival at the seat of our Assembly.

The Plea of Naturalness

It is no plea in abatement of the wrongness of a thing to say it is "natural" to do it. The very naturalness of it is the trouble about it. God has a war with nature. In fact, His warfare is against the natural. The great conflict of the present day is between the natural and the supernatural. What God wants in us is to reach the supernatural life. He has given His Son to die that we may get out of the natural into the supernatural life. He wants us to live as "seeing the invisible." He wants us to "look at the things which are not seen," because the things which are not seen are the only real things in the world, while the things which are seen are not real at all. *Sunday School Times* has a thoughtful paragraph:

When men agree that it is "natural" for one to act in a certain way, it is time to beware, for many of the things men and women find it natural to do are just the things God hates. A Christian leader of remarkable power in service was telling a friend of an obscure woman who had been a great inspirer of his life, and who to him represented the highest type of Christian. She was a refined woman who lived in surroundings of peculiar hardship and poverty, with grandchildren who often were a trial. "It is natural," her admirer said, "for that dear old woman occasionally to become irritated with those children." "Yes," his friend answered, "it would be supernatural for her not to be. And that's the way God wants us to live." That it was not "natural" for this saintly woman to give way to irritation was shown by her deep grief and contrition whenever the sin did break out. The only comfortable life for the real Christian is the supernatural life, — and God offers it to each of His children.

Inbred Sin

Some of the old fathers of orthodoxy were wonderfully clear on the doctrine of inbred sin. Especially was this the case with the early Methodist fathers and theologians and commentators. Adam Clarke was as sound on this point as he was on the new birth. He rung perfectly clear on it and it is refreshing to read him today by the side of some of the modern and vapid utterances of many of the

degenerate descendants of these old worthies, whose shoe latches they are not worthy to unloose. Take for example the statement of Adam Clarke on the point in question. In commenting on 1 John 1:9, which reads, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness," he says:

Observe here, 1. Sin exists in the soul after two modes or forms: (1) In guilt, which requires forgiveness or pardon. (2) In pollution, which requires cleansing. 2. Guilt, to be forgiven, must be confessed; and pollution, to be cleansed, must also be confessed. In order to find mercy, a man must know and feel himself to be a sinner, that he may fervently apply to God for pardon; in order to get a clean heart, a man must know and feel its depravity, acknowledge and deplore it before God, in order to be fully sanctified. 3. Few are pardoned, because they do not feel and confess their sins; and few are sanctified or cleansed from all sin, because they do not feel and confess their own sore, and the plague of their hearts. 4. As the blood of Jesus Christ, the merit of His passion and death, applied by faith, purges the conscience from all dead works, so the same cleanseth the heart from all unrighteousness. 5. As all unrighteousness is sin, so he that is cleansed from all unrighteousness is cleansed from all sin. To attempt to evade this, and plead for the continuance of sin in the heart through life, is ungrateful, wicked, and even blasphemous; for as he who says he has not sinned, verse 10, makes God a liar, who has declared the contrary through every part of His revelation; so he who says that the blood of Christ either can not or will not cleanse us from all sin in this life gives also the lie to his Maker, who has declared the contrary, and thus shows the word—the doctrine of God—is not in him. Reader, it is the birthright of every child of God to be cleansed from all sin, to keep himself unspotted from the world, and so to live as never more to offend his Maker. All things are possible to him that believeth; because all things are possible to the infinitely meritorious blood and energetic Spirit of the Lord Jesus.

Nothing Greater

It has always been a wonder to us how any true mother could get depressed over the thought of her limited opportunities for service to God. It is a fact that there is no higher realm in which mortals can work than the mother's place. Surely no opportunity can compare with that of the mother to whom is entrusted the precious life of an immortal being from the day of its birth on to the days of adolescence. With the wealth of natural filial affection and trust of the child, to whom the mother's voice and word is almost divine, with the first and most impressionable years absolutely at the mother's command to implant and impress truths and facts and ideas, there is nothing the mother can not do for the child in these earlier years. Properly led, and read to, and prayed for *and with*; with a mother's life of true devotion and altruism lived daily and hourly before the child; with its associations carefully guarded, and the school life sedulously protected—with such opportunities and diligence and care, it is a surprise that the Devil can ever get in his work at all where such has been the rearing of a child. All this, however, is no absolute guarantee against failure, for the Devil is wily and powerful. All this, however, is wonderfully to the child's advantage, and generally, where the Devil gets in his work, will later along in life assert the force of earlier influences and impressions and bring the person back to the mother's God. So cheer up, dear mothers. An exchange says:

A mother was saying that she was sorry she was too busy at home to do much church work. Sadly, she added, "I shall have only a life of housework to show at last." Her little daughter heard this remark, and said, "Why mother, all of us children will stand up and tell all you've done for us—everything we'll

tell. I should n't think God would want anything better than good mothers in heaven." It did the mother's heart good to hear this, and a friend added, "The child is right. Earth will send no better saints to heaven than true Christian mothers who have done their best."

Suppression Not Enough

Some holiness teachers have much to say about suppressing the inward evil of the heart. Like others who teach us to seek for power for service, these teachers miss the mark entirely. It is not suppression we need, or an endowment for power, or a deeper work of grace, but a complete victory. We want the enemy cast out. Suppression or regulation of the liquor traffic is advocated by many saloon keepers now, who see the handwriting on the wall for their business. But it is not suppression but destruction of this whole nefarious business of the legalized whiskey business we need and want and must have. If there be a rattlesnake abroad in the land, biting and killing people by the thousand, there would be a great cry for his destruction. If some belated reformer were to come forth and propose to restrict and regulate the venomous serpent by fencing him up in his yard or lot, there would be little patience with him or his hollow policy. The people would say, "No, kill the snake!" So, to all those soft-voiced teachers who prate about regulating or suppressing sin in believers, the answer is swift and firm, but positive, "No, not suppression, but destruction. Kill the rattler and cast him forth and let us be free." An exchange says:

One very good reason, among many others, why we can not accept the doctrine of suppression. The Bible has a good deal to say about purity, but it has nothing to say about suppression of sin.

Purity means freedom from all defilement. Purity admits of no compounds. A substance compounded or mixed with anything else is adulterated. Water and air, for instance, mixed with anything else is impure. The housewife may, in cleaning her house, neglect to sweep under the doormats. This is not purity but uncleanness suppressed. Sin held down or suppressed is uncleanness. Hence suppression is impurity. This is the highest state of experience advocated by suppressionists. But the Bible never pronounces a blessing upon it, and never even speaks of it. God can never pronounce His blessing upon suppression of sin. But Jesus did bless purity. He said, "Blessed are the pure in heart." This is the present tense, too. He recognizes the fact that there are such people upon the earth. We must therefore advocate purity. To advocate suppression is to advocate impurity. This could not be otherwise.

The Cheerful Giver

God loves and wants cheerful givers. Much depends upon the spirit of the giver as to the results of his gifts, even in God's hands. There are other planes and plans of giving but only one reaches the demands of the Father, and that is the cheerful or the "hilarious" giver. The different kinds of givers was once put rather humorously by a person with more truth than humor, according to the London *Christian*, as follows:

Some witty person once said: "There are three kinds of givers—the flint, the sponge, and the honeycomb." To get anything out of a flint you must hammer it, and then you get only chips and sparks. To get water out of a sponge you must squeeze it, and the more you squeeze the more you will get. But the honeycomb just overflows with its own sweetness. Some people are stingy and hard; they give nothing away if they can help it. Others are good-natured; they yield to pressure, and the more they are pressed the more they will give. A few delight in giving, without being asked at all; and of these the Bible says: "The Lord loveth a cheerful giver."

Holiness Not All Sweetness

Holiness has another side besides that of honey. Holiness can oppose wrong, as well as favor the right. It can resent the sin, as well as consent to the virtue. Holiness must not be so soft and sweet that it can not hurl its anathemas against sin and wickedness and compromise, as well as pour honey into the great river of human need and help and heal by its sweet balm. There are two distinct sides to holiness, and both are alike and equally acceptable to and required of God. God hates sin with the same intensity and fury that He loves holiness and truth and right. Holiness hates the Devil and sin with the same intensity with which it loves the sinner and pities his weakness, and with which it loves the true, the beautiful, and the good. *Wesleyan Methodist* says:

Sometimes when holy men are urged to do things of a doubtful character they are found very stubborn for the right. This quality of character is likely to make the person who wants them to join in questionable things very uncomfortable. The next step is to discourse on the sweetness and affability of real holiness, and follow this by accusations against the professor of holiness who will not yield the point and do doubtful things. The fact in every such case is that holiness is not entirely sweetness. There are other elements in it, or it would not be worth anything. There is backbone in it, strength of character and tenacity of purpose in it, vigorous opposition to sin and all questionable things in it. The flabby or soft character, which never differs from any one, is not the holy man or woman. Holiness would do a mighty work of improvement for such soft and worthless persons.

Blindness of Divine Love

It is an old saying that love is blind. This is pre-eminently true of divine love. Certainly no blemishes baffle divine love. Indeed, it was the blemishes and flaws and weaknesses and sins and dire needs of fallen man that appealed to God's infinite pity and made Him stoop so low in His infinite condescension as to give His only Son to die for our redemption. So now we are very sure that no sins, or scars, or crimes, or crippled state morally can baffle that Love which has already died for us; but He will fly to the weakest and worst of us whenever He has a chance, by our cry of helplessness and our appeal of faith for mercy. "Like as a father pitieth his children, so the Lord pitieth them that fear him; for he knoweth our frame; he remembereth that we are dust." It is this "dust" which appeals to His infinite Father heart. It is this need of pity that He sees and gladly runs to furnish. E. A. Sitherland in *Ran's Horn* says:

A heart-broken father entered an institution where children were cared for, hoping to find some little one to fill the place made empty by the death of his own child. He and his wife looked through the rooms, and talked with one child after another, but each little one was passed by. Finally they came to an unpromising child. Her brown eyes were crossed and her skin was rough and unkept; but almost before he knew it, the little one held out her arms to the man, and with tears in her voice, said, "Papa." The strong heart gave way. He clasped the child to his breast, and went home with it. The spirit within that child vibrated in harmony with his spirit of fatherhood, and he knew the child was to be his own.

And so Paul tells us that the great Father above in looking over this world for children to adopt, finds here and there some who have received the spirit of adoption, and they cry out, "Father, Father." It is that spirit that brings them into the family. They take His name. They become heirs, even joint heirs with His only Son. That is the drawing power of Christianity. "The Spirit itself beareth witness with our spirit that we are the children of God."

What a thought, that I, even I, can make God glad!

The Fourth General Assembly in Motion

God lives!—and moves!—and has His abiding place in this, the Fourth General Assembly of the Pentecostal Church of the Nazarene. Other questions to be decided by this body of Spirit-filled men and women may have two sides and there may be some doubt as to how they will be settled; but—*there is no question about the presence of God.* Everywhere, anywhere; any time, all the time He makes His presence to be felt; and blessedly and completely fills the hearts of those who are His. The glory holds!—the holy rapture illumines!—the shouts of joy roll like the seal—and the light of His countenance shines forth continually to light and lead the way.

It would be hard to pick out one particular time, to call it *the best*. It is true that *everywhere, all the time*, expresses the truth. Yet it seems there were moments, after all, when the blessed Holy Spirit drew closer and with a more tender embrace held the Assembly close to Himself. One of these times of especial blessing was on the opening night, at the appearance of the senior General Superintendent. Realizing his heart's desire to open this Assembly, the very presence of God was felt in his presence. Sick nigh unto death; desiring to be with Jesus, yet desiring also to further serve the brethren, it seemed—yes, it was believed—that the great Head of

God is meeting with His people; His glory is upon them; the victory that comes only by the presence of His Spirit is with the host of the redeemed; and His power is manifested to the multitude in saving and sanctifying the people

Written by C. A. Kinder

the church had listened to the prayer of His children and brought our precious brother—so near the Eastern Gate—once more into the midst of those he so much loves. The manifestation at his appearing was not that of man-worship, but that feeling of close fellowship which all feel who know God. A holy hush was on the great audience; a feeling of divine nearness was present; and the people realized that God had begun with them the journey through the Assembly sessions. Another session wherein the Lord in a peculiar way came to His waiting children was during the sacramental service. Throughout this entire session the glory of God was seen and felt—during the passing of the bread and the wine and the partaking thereof; during the singing of the songs relating the story of the shed Blood; and during the prayers for those coming to and going from the tables. Oh the love and the grace and the fellowship therein shown! But when the Superintendent, standing before his brethren in the calm confidence and with the glow of heaven upon him, described the "Home of the Soul," God himself—oh it could have been no one less!—met His people and they flowed together in one bundle of unbroken fellowship and love! Best of all, He continues to abide—and continues to meet with His people—and the blessing of entire sanctification is exemplified in this great Assembly met for its advancement.

Fraternal Greetings From the Pentecostal Church of Scotland

Dr. Walker, Members of the Assembly, and Christian Friends:

I COUNT it a great honor to have this privilege of appearing before the General Assembly of the Pentecostal Church of the Nazarene; and I also count it a great honor to be accorded the privileges of the floor in your deliberations.

The action of your Assembly at Nashville four years ago, by which you agreed to send fraternal delegates to our Assembly in Glasgow, Scotland, has made this fraternal visit possible.

Your General Superintendent Dr. Walker, came to us in the fullness of the blessing, his ministrations, and his labor of love were greatly enjoyed by our people, and when, on his return, he became sick, we joined with you in prayer for his recovery and rejoiced with you in his restoration.

Dr. Reynolds came to us later on, a refugee of the war, and found refuge in our home. He also heartened our people with his messages of love and inspired us with his unctuous preaching.

Others in this Assembly have shared in the work for the truth of holiness in the land from which I come. Brother L. Milton Williams and his wife did heroic work years ago, which abides today. In more recent years, Rev. C. E. Roberts and wife visited us and shared in our labors. Then Rev. Olive M. Winchester, presently the vice-principal in the Pentecostal Collegiate Institute, North Scituate, R. I., spent five years in our Bible college work; and while she sought to improve us, we improved her, for on her return to this country, she brought back another degree of learning. Then Dr. A. M. Hills, who spent some years in Manchester, England, and who has just recently returned to this country, gave us articles for our paper "The Holiness Herald," written by his ready pen, and also preached freely and gladly, the Word of Life as opportunity afforded. I wish here and now to return the thanks of my people and myself for the efficient and blessed labors of these friends of our work.

Coming to the field itself, Scotland is a land of churches and preachers and Bibles. All kinds of religious enterprises are carried on there. One might think that such a country would readily accept the truths of Scripture, for there have been martyrs for the Bible, and on the hills and in the vales their blood was spilt for the Word of God. It has also furnished the Church of God with great and outstanding preachers and perhaps has given the greatest missionaries the church has ever known in such

An Abridgement from the Address of Rev. George Sharpe, of Glasgow, Fraternal Delegate to the Fourth General Assembly of the Pentecostal Church of the Nazarene from the Pentecostal Church of Scotland

men as Duff, Morrison, Moffat, and Livingstone. The hardship of this field is based on the fact that for centuries the people have been brought up in the strongest kind of Calvinistic teachings, which are altogether opposed to our standards of scriptural holiness.

We can make no comparison between our work and the work here, but we can make a contrast of conditions. In the first place, in these states you have had flaming evangelists for more than fifty years, who have been teaching and propagating the truth of holiness. We mention such names as Inskip, McDonald and Wood, and such representatives as are in this Assembly—our beloved Dr. Bresee, Dr. Walker, and others. We have had no such leadership in the holiness movement in Great Britain. In the second place, the doctrines, beliefs, and tendencies of the people on this side of the Atlantic have been largely allied to the Methodistic and Arminian side of biblical teaching. That is not so with us. In our country, the Methodists generally do not know their own standard of faith; then in the aggressive features of other denominations, as seen in the Keswick convention (the holiness movement of the Calvinistic type) they simply apply the terms of sanctification to a justified experience. In the third place, here in this country your work has been extended and enlarged through the sacrifices of the people with means; with us, it is not so, for our people are largely working people, earning \$7.50 to \$10.00 a week, out of which they have to provide for their growing families; and with the greatly increased cost of living caused through the war, the problem of providing for their families is not easily solved. All this goes to prove the tremendous problem we have on hand in spreading scriptural holiness throughout Great Britain, but our God is able to do.

We desire to give you the results of our evangelism of over thirteen years, and more especially of the last nine years, when the first Pentecostal Church was organized. We have eight churches. The membership is 635; Sabbath school scholars number 841. Our property is worth \$45,350 with an indebtedness of \$18,150. Our average pastoral support is \$440.00 a year, and last year we gave to the missionary cause

of your church over \$120.00, and since I came on this visit, I have handed your treasurer over \$80. Two years ago, we began the publication of a paper known as "THE HOLINESS HERALD." This we were forced to do for the sake of defending our position as a church and for the furthering of our cause. We publish about two thousand copies monthly. Then, three years ago, when on a visit to this country, I promised the Lord that if he enabled me to secure \$2,000 during the trip, I would purchase a property for a Bible college. On the last morning prior to taking the train for New York, I had in my possession \$1,200; and after breakfast, when the mail was distributed, I received two letters. The first one I opened contained a check for \$25.00; the second one when opened contained a check for \$750.00! So the Lord honored our faith and the Bible College was bought. To God be the glory.

There are three reasons why the holy people desire me to reciprocate the good wishes and Christian greetings of the holy people on this side of the Atlantic. First, we stand for the same doctrine, the same experience, and the same life; and if we could not bear Christian and fraternal greetings to you no others could. The second reason is, we bear in part the same name. You are the Pentecostal Church of the Nazarene, we are the Pentecostal Church of Scotland. I admit it would be easier to hitch on the words "of the Nazarene" to our name, than it would be to unhitch the words "Pentecostal Church." The third reason is, we have the same ideals. We have perused your manual and noticed that you are seeking to eliminate the evil of the Thyatira church; that is, the few ruling the many; and also the other evil as revealed in the Laodicean Church, which is mob rule or the many ruling the few; and if you keep on revising your manual on that basis, we can never be but one in spirit and life.

Let me say that we pray for your success in the states, and also in your extended foreign mission fields. We seek the throne of God on your behalf. We also have exceeding joy in your victories. The victories that come to you on every hard-fought battlefield inspire our faith. We have added strength given to us because of your faith and interest in our cause. How much you will never know.

In closing, the holy people should exercise faith in and love for each other, and should together persist in propagating the doctrine of holiness through good and evil report. And after having obeyed the Holy Ghost and fulfilled the will of God, and prevailed unto the end, we shall all meet at last inside the "Eastern Gate."

Sidelights on the Great General Assembly

A SPLENDID body of men and women.

All sections of the United States were represented.

When the roll was called, barring few exceptions, the elected delegates answered to their names. It was a most remarkable roll call.

The first Sabbath prior to the Assembly, General Superintendent Reynolds preached in the morning with freedom and power. Dr. Walker brought a wonderful message in the afternoon, and Rev. C. E. Cornell preached an evangelistic sermon at night. Nine or ten responded to the altar call.

The night services during the week preceding the opening of the Assembly were evangelistic. J. W. Goodwin, W. C. Wilson, and Bud Robinson were the preachers. Many seekers at each of these services. God blessed both preachers and people. It was but a foretaste of the greater things to come.

By Thursday noon the delegates poured in from East and West and North and South—dusty and dirty, but uniformly cheerful and happy. These Nazarenes are the happiest crowd on earth. Their sunlit faces, exclamations of joy and holy hearts, and shouts of victory are exhilarating. There was not a long face among them. Radiant faces with the glow of heavenly light was the rule.

Thursday night, the time for calling the Great Assembly to order, was propitious. Dr. Bresee, impaired by illness, and suffering more or less, opened the Assembly. A great crowd jammed the building. The singing was led by Earle F. Wilde with glory and enthusiasm. The preliminaries over, Dr. Walker preached one of his admirable sermons from the word "Pentecost." It was masterly, dramatic, impressive and time-

Written by a busy delegate, who in the midst of many duties, felt the need of putting into words the feeling of divine nearness in the business and other sessions of the Assembly

ly. No reporter can report Dr. Walker; his acting is a part of the message. He is a clown, logician, exegete, player on words, a masterful preacher with an incontrovertible message. And that message is the gospel with its freedom from all sin.

Friday morning the Assembly was opened for business. Dr. Bresee, although weak in body, manfully read the address of the General Superintendents. Forty-five minutes were consumed. It is a well-written and comprehensive document, and should be read by each Pentecostal Nazarene. Just before this great paper was read Dr. John Matthews gave an impassioned address of welcome. With tears in his eyes and the transfigured glory of the Christ on his classic face, he assured us that we were all taken into the very hearts of the Nazarenes of Kansas City. He fairly thrilled the Assembly with his pathos and eloquence. William Howard Hoople, who was to have responded, was not present, and Dr. Walker drafted C. E. Cornell to respond. Brother Cornell spoke with fitness and fervor and the delegates seemed well pleased.

The next great service was the sacramental service, held in the afternoon. No pen can describe the pathos, tenderness, and holy impressions of this hour. Drs. Bresee, Walker,

and Reynolds, assisted by many elders, presented the elements to hundreds. The people, cried, laughed, shouted, and leaped for joy. Christ, by his matchless death, had made it possible to escape hell and get to heaven. When we sang "Home of the Soul," the Shekinah glory filled the place. It was easy to weep, and Jesus was not very far away. To attend this service alone was worth crossing the continent. Probably four hundred persons communed and the individual communion glasses were used.

Saturday the Assembly settled down to business. The Rules of Order were adopted after some slight changes. These general Rules of Order were prepared by our senior General Superintendent, and will, no doubt, greatly help to expedite the work of the Assembly. The house was platted and the various delegations drew for their respective positions. All were soon seated in the places they will occupy during the entire Assembly. At night there was a mighty evangelistic service. The building was crowded to the doors and evangelist Roy Williams preached a tremendous sermon on "Christian Perfection" and there were many at the altar.

Sunday was delightful for weather. There were three powerful services. Dr. Bresee not being able to preach, Rev. H. N. Brown, of New England, delivered a forceful message on the "Ideal Church." W. H. Hoople exhorted, and the mourner's bench was soon filled. It was a very gracious service. The afternoon was devoted to missions. A three-hour program on a hot afternoon fairly surfeited the immense concourse of people. An hour and a half too long in the humble judgment of this delegate. But all the participants did well and many struck fire, so that the interest kept up. This too, was a very remarkable service. At night the people gathered early. Every available nook and corner of the church was filled. The overflow went to the basement. The two audiences numbered fully 1,300. Rev. John Matthews, pastor of the local church, related his experience which thrilled the people. Rev. C. E. Roberts preached downstairs with power and effectiveness. Salvation flowed like a river and a large number were at the mourner's bench. The scene upstairs was like a Niagara of revival. No tongue or pen can describe the heavenly touches of the Holy Spirit. He does things in His own marvelous manner.

Southern California leading with New England next and then Tennessee are the three largest delegations.

The entertaining of about four hundred delegates and visitors is a gigantic task. But this little band of one hundred and sixty heroic Pentecostal Nazarenes are like Gideon's band of old—they know no defeat. The arrangements are perfect. Two hundred and fifty are fed at a sitting. The food is clean, palatable, and of sufficient variety to satisfy any one. God bless the Kansas City Pentecostal Nazarenes!

What singing! Like the roll of the sea. No crowd on earth can excel the Nazarenes. Led by Wilde and Kinder with a large choir, organ, piano, cornets, trombone, violins, the mighty volume of holy song thrills and surges until the vast audiences are transformed into a veritable hallelujah chorus. Solos, duets, quartets, double quartets, sung from holy hearts, and with rare sweetness of voice, arouse the audience to moments of unsurpassed enthusiasm.

Street meetings at Thirty-first street and Troost avenue attracted hundreds. More will be held throughout the city during the week.

The noisiest Assembly yet.

A marked tide of prayer prevails.

Our preachers filled a number of the pupils of the city on the Sabbath.

The Great Sacramental Service

"A new commandment I give unto you, That ye love one another."—JESUS

Written by H. H. Miller

The great Sacramental service on Friday afternoon was an event of a lifetime. Dr. Bresee was in charge, assisted by Dr. Walker and Dr. Reynolds, the District Superintendents, and other Elders of the General Assembly.

The last three verses of the fifty-second chapter of Isaiah and all of the fifty-third chapter was read by Brother J. W. Goodwin, of California. Dr. Bresee, though feeble in health, in his old-time way, with unction from heaven on him, delivered a marvelous communion address. His base was the Scripture read. Who can ever forget his description of "My servant"? He brought us all up where we saw "a man of sorrows, and acquainted with grief." And then we saw that "Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God and afflicted." The effect was tremendous, as this mighty man's words, in the words of the Word of God, gripped every heart by the power of the Holy Ghost.

In the prayer of consecration, Brother Reynolds lifted the great audience to the throne of God. It was simply marvelous! How God did bless, and the Christ of Calvary was really present!

The church, having been built by a denomination that uses no altar, the whole space surrounding the platform was used as a kneeling space by the communicants, three and four deep. And none were missed. The individual communion cups were used; and while hundreds communed, the wine failed

not. The good pastor and people of Kansas City church, simply had all in readiness. It was beautiful. One of the oldest of the ministers remarked to the writer, that in all his lifetime he had seen no such communion service; and never expected to see such another one. It is doubtful if he or any one else will see a greater one, "until we all drink it new with him in his Father's kingdom."

The singing! Earle Wilde just led on from table to table, with such hymns as "There is a Fountain filled with Blood," "I will praise Him," "There's not a Friend like the lowly Jesus," and "Rock of Ages." The singing was surely in the Holy Ghost.

People just wept, praised the Lord, and shouted their freedom, and magnified the Christ of Calvary, whose we are and whom we serve.

The occasion was indescribable. But that is was a veritable feast to the souls of men and women, and that all got a new vision of the atoning Christ was manifest. No doubt down the days to come, many an one will, when in labors, and trials, and when the road seems hard, remember Calvary by remembering this occasion.

Who was not made better, and who did not make new resolves, and who did not in the midst of that great hour lift the heart in prayer for the dear ones at home, some of them two thousand miles or more away? It was the feast of the Passover of the New Covenant in His blood made new to every heart

"By this shall all MEN know that ye are my disciples, if ye have love one to another."

Digest of the General Assembly Proceedings. By the Secretary

THE Fourth General Assembly of the Pentecostal Church of the Nazarene convened with the Church at general headquarters, Kansas City, Mo., September 30, 1915. Dr. P. F. Bresee, senior General Superintendent, called the Assembly to order at 7:30 p. m. He addressed the members of the Assembly earnestly concerning the great work lying before them.

General Superintendent E. F. Walker, was the speaker of the evening. Before taking charge of the service, he spoke in behalf of the Assembly a few words of affection to our beloved Dr. Bresee.

The Secretary *pro tem*, Fred H. Mendell, was called to the platform.

Rev. A. B. Riggs led the body in intercessory prayer, closing with the Lord's prayer, all joining.

The scripture lesson, taken from Acts 2:1-4, was read by General Superintendent Walker, who took for his text the word, "Pentecost" recorded in the first verse. From this he drew many helpful lessons, laying upon the hearts of the people the importance of living up to the name *Pentecost*.

FRIDAY, OCTOBER 1

The Assembly was called to order promptly at 9 a. m., General Superintendent Walker in the chair. Superintendent William E. Fisher, of the San Antonio District conducted the devotional exercises. The roll was called and corrected.

Proceeding to organization, Fred H. Mendell was elected secretary and was permitted to nominate his assistants. He nominated H. N. Haas, E. C. Cain, and H. B. Wallin as his assistants, and J. W. Gillies and Walter Brown statistical secretaries. Dr. John Matthews, pastor of the local church, gave an appropriate address of welcome, to which C. E. Cornell responded in behalf of the Assembly. Dr. P. F. Bresee, read the address of the Board of General Superintendents. A motion prevailed that this address should be adopted, spread upon the Minutes, and that the *HERALD of HOLINESS* should be requested to publish the same. At this juncture, Rev. George Sharpe, fraternal delegate from the Pentecostal Church of Scotland, brought Christian greetings from that body. Mrs. Sharpe was also called to the platform and introduced to the Assembly. To their words of greeting, Dr. E. F. Walker was requested by the Assembly to respond. This he accordingly did, the Assembly manifesting its approval of his remarks by hearty exclamations of praise and thanksgiving.

A committee was appointed to plat the house. This session was adjourned with singing of the Doxology and benediction pronounced by Dr. Bresee.

SACRAMENTAL SERVICE

At 2:30 p. m., the Assembly participated in a most blessed sacramental service. H. D. Brown called the service to order. C. W. Ruth led in earnest prayer. The scripture lesson which was taken from the last few verses of the fifty-second chapter of Isaiah, and included the fifty-third chapter, was read by J. W. Goodwin. The elements of bread and wine were distributed. The blessing of the Lord rested upon the service.

EVENING SERVICE

After a victorious song service, conducted by E. F. Wilde, Rev. Will Huff led the host in prayer. Mrs. May Roberts and Miss Lenora Taylor, sang "No disappointment in heaven."

Rev. Roy T. Williams, was the preacher of this hour. He announced as his text John 8:36, "If the Son therefore shall make you free, ye shall be free indeed." There were nine persons seeking either salvation or purity at this service, most of whom became happy finders.

SATURDAY, OCTOBER 2

Session was called to order at 9 a. m., Dr. H. F. Reynolds in the chair. Rev. J. A. Ward conducted the devotional exercises. On motion, the Rules of Order for the General Assembly were taken up. These were adopted with some amendments.

B. F. Pritchett was elected postmaster of the Assembly.

C. W. Ruth was leader of the afternoon devotional service. The Committee on Flattening the house reported, their report was adopted, and the house seated. A Committee on Credentials was elected and to them sundry matters were referred.

EVENING SERVICE

After the usual victorious song service, Mrs. Carrie Sloan led the host in prayer. A chorus sang "Come over into Canaan," the song which Haldor Lillenas had written and dedicated to the General Assembly. Rev. Roy Williams was the speaker of this hour. His text was taken from the last verse of the fifth chapter of Matthew. The message was strong, searching, and scriptural. God

blessed His servant and honored His truth: There were ten seekers at this service.

SUNDAY, OCTOBER 3

The services of this day began at 9 a. m., with a great love feast conducted by Rev. A. B. Riggs. The morning preaching service was under the direction of General Superintendent Reynolds. Dr. J. H. and Mrs. Carrie Sloan sang "My Pilot." Because of physical disability, Dr. Bresee was not able to be present to preach at this service. Rev. H. N. Brown had consented to preach in Dr. Bresee's stead, and read as a scripture lesson the third chapter of the letter to the Ephesians. John T. Benson sang "Tis Jesus." Dr. Brown then preached from the words recorded in Solomon's song, "Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?" From this text he showed that the real church of Jesus is progressive, aggressive, fresh, fair, pure, and powerful. At the close of this message, Rev. W. H. Hoople exhorted briefly and made the altar call. Ten souls responded, and practically all found victory.

MISSIONARY RALLY

The missionary meeting on Sunday afternoon was a great occasion. It was heard by a packed house and the speeches were all good and tended to the creation of missionary sentiment. The enthusiasm rose to a high tide at times. General Superintendent Reynolds presided over the meeting and it lasted far beyond the limits of ordinary church services—nearly three hours—and yet the interest was maintained to the very last. The following program was carried out:

Prayer by C. H. Davis, Scripture lesson read by C. E. Hardy, from Psalm 2; Rom. 10:11-21. Special song by Sisters Roberts and Taylor.

World-wide Missions—World-wide Undertaking—World-wide Consecration—Dr. H. F. REYNOLDS

The Convictions of an Applicant to the Foreign Field—Rev. WILLIAM ECKEL

Reflections of a Returned Missionary from the Foreign Field—Miss OLIVE NELSON

Special Song, "Who could it be but Jesus"

Mr. and Mrs. J. T. BENSON

Relation of Education to Foreign Missions

SETH C. REES

The Relation of Missionary Literature to Foreign Missions—C. A. MCCONNELL

Need of Medical Foreign Missionaries

Dr. JULIA R. GIBSON

The Women of Foreign Mission Fields

E. G. EATON and SMEESHU

Relation of Our Women to Foreign Missions

Mrs. SUSIE M. FITKIN

The Foreign-Speaking People Among Us—L. F. GAY

The Pastor: the Key to Foreign Missionary Intelligency and Contribution—Dr. JOHN MATTHEWS

Missionary Money—Rev. E. G. ANDERSON

The congregation joined in singing "We will girdle the globe with salvation," and were dismissed with benediction pronounced by Tom Brown.

SUNDAY EVENING SERVICE

This evening's service was in charge of General Superintendent Reynolds, besides the congregational singing lead by E. F. Wilde, Mr. and Mrs. Haldor Lillenas sang "Sail on" and the members of the former Mesch-Wilde party sang "We shall rise."

Dr. John Matthews was the preacher of the evening, his subject was "How to Get a Clean Heart." The theme was based on the text, "Blessed are the pure in heart, for they shall see God." This was a great service. Great because of the presentation of truth, and the masterly message; and great in its results. More than thirty people responded to the altar call.

OVERFLOW SERVICE

An overflow service was held in the Sunday school room of the church, and even then the crowd could not be accommodated. This service was conducted by Rev. C. E. Roberts. Mrs. Roberts and Miss Taylor delighted the congregation by singing "The better way" and the trio—Rev. Roberts, Mrs. Roberts and Miss Taylor sang, "I've been redeemed by the blood of the lamb." Brother Roberts preached from that very familiar scripture, I Thes. 5:23, 24. This also was a great service, with six souls at the altar. In connection with these services there was held a great street meeting on the corner of Thirty-first and Troost; and also one during the day in the Mexican settlement.

MONDAY, OCTOBER 4

The morning session was called by General Superintendent E. F. Walker. Mrs. Stella Crooks was leader of the devotional exercises. She read for a scripture lesson the first eight verses of the fortieth Psalm. Mrs. Mattie Wines and Rev. Harry Hays lead in prayer. Rollo Morgan was elected sergeant-at-arms. A number of visitors were introduced and voted the courtesies of the floor. E. G. Anderson was elected Assembly Treasurer. C. E. Cornell and Fred Mesch were elected Assembly reporters. Session closed with benediction pronounced by E. J. Lord.

The General Assembly As I See It.

Written by
Fred Mesch

AT LAST, the Nazarenes from the East and the West, and the North and the South have met in General Assembly at Kansas City, Mo. On Wednesday, September 29th, especially, they began to pour into the city. On Thursday they came in like a flood. Several things about this Assembly have deeply impressed this scribe.

1. The personnel of this Assembly is striking. The common saying is that the holiness people are an ignorant class. We have heard them spoken of as being dirty necked and shabbily dressed. But one would travel far and wide to find in any religious body a higher grade of men and women than are here in this city. This includes delegates and visitors. And we have failed to find a single gaudily dressed one in the crowd. God is saving and sanctifying the cream of the earth and it is a genuine joy to mingle with them. You will find all kinds of business men and women. Here are doctors, dentists, farmers, merchants, traveling men, printers, editors, etc.

2. The entertainment is to our liking. A little church of a little over a hundred members tackling the entertainment of an assembly of nearly three hundred members! What audacity! But you ought to see how they are doing it. Every one has a nice room. All the visitors have been well located. All are satisfied. The basement has been converted from a Sunday school room to a kitchen and dining-room. Many of us will pick up physically here. It is hard to describe how well they are serving us at the table. There is plenty of food and of the best

kind. It is plentiful, clean, wholesome, and appetizing.

3. The spirit of the Assembly is beautiful and exhilarating. Beautiful it is in its brotherly unity and fellowship. It is more like a great family reunion at Thanksgiving. Everybody knows everybody else. The feeling of kinship through the cleansing blood of Jesus is everywhere felt. There is here a united affection for Dr. Bresee in his illness. It is not idolatry for a man, but affection for a man of God used for our blessing. The spirit is exhilarating in its fervor of feeling. Sometimes a word of testimony touches a fountain of holy joy to flowing. Then a song lifts the congregation literally to its feet. Then a tribute of affection offered for Dr. Bresee in his illness upsets the bowl of tears. A missionary relates an experience on the field and the people are swept by a gale of holy enthusiasm. If a brother inadvertently makes a statement that offends some one, a reference to it brings him to his feet with a touching apology that touches all our hearts and lifts him in our estimation as a brother in the Lord. It is indeed beautiful and exhilarating.

4. The evangelistic services are full of fire and fruitful. You would not know but that you were in a great revival and no Assembly just to look in on the night services. Dr. Walker sounded the keynote of the Assembly from the word Pentecost. Rev. R. T. Williams from Texas is preaching with acceptability and power and the altar is full every night. Dr. Matthews preached Sunday night with great power and tenderness. Over twenty filled the altars. The glory is coming down and the end is not yet.

Address of the General Superintendents

Brethren and Sisters Beloved: Members of the General Assembly of the Pentecostal Church of the Nazarene:

IT SEEMS fitting that your General Superintendents, who, by the arrangements of the last General Assembly of our church, have had general charge and oversight of the work during the last quadrennium, and whose duty it is to preside over your deliberations, should more especially introduce the important duties upon which we now enter, with some more formal words in reference to the work.

We rejoice to greet you in the name of Him whose we are, and whom we serve, and humbly pray that "The God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen."

IN RETROSPECT

Four years have elapsed since the last General Assembly at Nashville, Tennessee. They have been eventful years. A church as young as this makes history fast. This length of time, in the early years of the movement, may mean more than a much longer period when things have become more settled and mature. The work in which we are engaged, and in which we believe we have been providentially led, for the propagation and establishment of the experience of Christian holiness in the earth — which has been the confluence of various streams that have sprung up in different parts of the wilderness of human need, bringing together people of different schools of Christian thought and theology, as well as of various methods of church government and forms of Christian service, all meeting and mingling in the one great necessity of our being — holiness unto the Lord — has presented a peculiar condition of hope and of possible peril. These years have been a time when we have been put into the melting-pot together, and the real question seems to have been whether the holy fire of the glory which Christ has given would be able to melt us into the sacred unity for which He prayed; that we might be one, that the world might know His power to save unto the uttermost.

We desire to congratulate you that it now seems that, while there may have been here and there a little slag, the great body has melted as pure metal into a more and more perfect unity. Preconceived ideas, notions, and educational colorings have been gladly given up or held in abeyance by an intense loyalty, that we may be one for the salvation and sanctification of the people. We believe that which would not coalesce has been, to a large extent, eliminated; and that more and more the spirit of unity has prevailed. We regard this as the result of the large liberty which we all enjoy, and the fire of the Holy Spirit which has so blessedly glowed in our midst. In this we congratulate you and rejoice with you.

We need scarce call your attention to the sacredness of the great and responsible duties which are upon us in this Assembly. Within providential limitations and restrictions, we are vested with supreme powers, both to make and interpret laws, and to initiate new, or modify existing, measures and methods of church economy and work. The greatness of the interests involved must impress us with the weight of the responsibilities which rest upon us. When this Assembly adjourns, we may not be able to change the record or remedy mistakes. The wisdom or folly of our acts will either bless or injure the church which has entrusted us with these great and vital powers. To walk humbly, carefully, prayerfully, devotedly, and unselfishly before God behooves every one of us. Our utterances and deeds may bless the ages or may retard the kingdom of God. By our words and acts we shall be justified or condemned. The God of history will write the record. We, your General Superintendents, feel that you with us will wait in earnest prayer. Let us humble ourselves, and be sure that there is no selfish way in us; and seek earnestly that there may be given unto us the illuminating and guiding Spirit; and that He will so fill us with abounding love that we may be sufficient for the perfect will of God, so that no word or act of ours shall be a hindrance

or stumbling-block in the way of any human soul, to the end that if in anything we should not see eye to eye, we shall abide heart to heart, to patiently wait and be led by Him in His own way; if it is not our way, that it may be His way, and He glorify Himself in the unity of our love to God and to each other, and in our devotion to the work to which He has called us. While each one of us may have convictions, as well as judgments, as to what is best, and may not be able to see that ours is not the wiser and better way, yet let us not be too certain, or assume that we are either better or wiser than the majority of our brethren. Let us remember that humility and regard for the best judgment of others, becomes us; and that it is always a pitiable sight for any one to stand out and oppose, or forsake the fellowship of his brethren, because he is, in his own judgment, better or wiser than they. God always has a way for each one of us, and holy people are to find His will, and in accord do His service: "The glory which thou hast given me, I have given them, that they may be one, that the world may believe."

There are places of vision — temporary surveying stations — in the lives of men and institutions — crisis points, places of arrival and departure, which awaken reflection, and from which we look back upon the way already trod, as well as toward the path of the future. This is such a place; and our thought goes back, not only over the four years since our last General Assembly, but over the two decades since this work began more especially to take form in different parts of the land. It is with no little sadness that we mark the absence of so many of the heroes who went forth with us into this work. And yet even this fact awakens our thanksgiving, that they wrought with such fidelity, and that in holy triumph they have ascended to God.

It is with special gratitude that we recognize the large numbers of devoted and able men and women whom God has called from the East and West, from the North and South, as well as those whom He has raised up from the stones of this New Jerusalem, to lift the banners and carry on this work. While our hearts are sad for the absence of so many regretful spirits, who have been called from us, we lift our eyes to look upon the reinforced army pressing on for greater victory. We weep; but the wounded hand is wiping away the tears and cheering our hearts by the visions of the heavenly.

Not only is the battle the Lord's, but those who finish their course with fidelity are crowned among the victors. So the conflicts here and the glories there come close together. Great and noble spirits who have labored with us have gone on before, but their work abides. They wrought even better than they knew. They laid foundations deeper, broader, stronger than their most sanguine hopes ever conceived. We have inherited the sacred trust. It remains for us by holy zeal, devotion, and heroism, by broad, manly, statesmanship, by unwavering fidelity to Jesus Christ, to show ourselves worthy of being their successors in carrying forward the work left to our hands, and to meet the demands which are upon us in these times.

THE QUADRENNIUM PAST

We have reasons for rejoicing and for thanksgiving that the four years now closing since our last General Assembly has been a time of signal prosperity in all the various departments of our work, both at home and abroad, and that there have been so few regretful things.

The lives of your General Superintendents have been preserved, though serious illness has come to both Doctors Walker and Reynolds. Yet in answer to the prayers of the church they have been raised up. We have been able to be present and perform the duties given us to do, at most of the District Assemblies, and to go in and out among our churches in overseeing and evangelistic ministry. Doctor Walker also visited Scotland and England, doing some evangelistic work, and especially looking after the prospective work of our church in those countries. Doctor Reynolds made a trip around the world, especially visiting our missions, and inspecting, as far as possible, the mission fields.

Our District Superintendents have usually been preserved in health, and have generally wrought with heroic devotion in their exacting, and often difficult, field. Our pastors have usually been untiring in their devotion and toil, and the member-

ship has largely held up their hands by prayer sacrifices, so that in most places success in winning souls and leading believers into the fulness of blessing of Christ has been given us. We re-joice to you after four years of service, to render report with joy and thanksgiving. The work has been difficult and strenuous, but not more than could bear. There have been demands upon wisdom and skill, often beyond our ability, through your prayers we have been helped of One of our members, Doctor Reynolds, has, in connection with his other duties, acted as our General Missionary Secretary, and the other two have complemented the work of holding Assemblies, by visiting and ministering to the churches, as has been possible, and as there has seemed need; organized churches, dedicating church buildings, doing work of evangelists, meeting educational, missionary, and other boards, and in every way possible laboring to build up the kingdom. We have been able to respond to all of the calls upon us but have done what we could.

THE SPIRITUAL LIFE

We rejoice to believe that the fresh glow of spiritual life, which attended those who first went out under the stars to preach holiness and gathered together a holy people, has not been lost, nor did it depart from us; that with the foundation laid, of all our people declaring in unmistakable terms their belief in entire sanctification, and of our preachers clearly confessing their experience of the blessing, and the constant insistence that men seek and obtain it, there has not been a rule, loss of spiritual life; but the manifest presence of God among us abides, and the scenes of Pentecost are often repeated. It is a favor which our people, more and more, seek simply times and seasons of revival, but look constant tides of salvation, so that in many of our churches, a week when there are not conversions and sanctifications is of rare occurrence; and there are added to the church daily such as are saved. As a result, there is an increase of the spirit of unity among us, with intensified loyalty to each other and devotion to the work. There have been no serious schisms among us, but a growing intensifying of the unity and thankfulness that the Lord has raised up a people where the gospel of entire sanctification is clearly and continuously preached, and where there is liberty in its confession, and in seeking and manifesting the fulness of the Divine indwelling. We also rejoice that statistics are likely to show a good increase in membership of our churches, as well as strengthening of the various agencies of Christ service.

UNION OF THE PENTECOSTAL MISSION

One of the most auspicious occurrences of the quadrennium has been the union with us of the holiness movement known as the Pentecostal Mission. It will be remembered that it was this people who invited the last General Assembly to hold session at their headquarters at Nashville, Tennessee, and who so magnanimously entertained it. It was a season of precious fellowship and much thought was given to the union of the two bodies but no definite steps were then taken. After time, to the sorrow not only of the Pentecostal Mission people but of many others including a whole denomination, Rev. J. O. McClurkan was suddenly called to his reward in heaven. After he had gone, the necessity of the union seemed pressing, and after proper conference and arrangements it was consummated at Nashville, in October 1914. By this act a body of considerable size and influence came into organic union with the Pentecostal Church of the Nazarene, bringing with it a missionary force of considerable strength, doing work in India, Cuba, and Central America. The Pentecostal Church of the Nazarene and the heroic people of the Pentecostal Mission union, had long been one in Spirit and it was a matter of special joy to be one in this closer organic union and fellowship, as well as service.

CHURCH LITERATURE

At the very beginning of this work, in the different parts of the country, it was found necessary to create avenues for the propagation and conservation of our work, and to make known to us that for which we stand. Thus, in the East, West, and South, papers were established. These were

ndents to the General Assembly

generally individual enterprises, created at large personal sacrifice, to serve and advance the work. The task of publishing Sunday school literature had also been entered upon.

The General Assembly, held at Nashville, in 1911, thoroughly considered the whole matter, and provided for the church to establish a publishing plant, which should be owned and conducted by the church itself. To this end, a Board of Publication was appointed, with powers and instructions. This board has gone forward in accord with the instructions given it, and has with remarkable success inaugurated a church Publishing House. It has been greatly handicapped by lack of funds, but the results seem to be marvelous. Full reports will doubtless be made to you by them of this great work. This is one of the most important interests that will come before you, and will demand your most careful thought, to plan for its largest development.

MISSIONARY WORK

Our whole work is missionary. A few people went out from old church affiliations, to begin again the raising up of a holy people. For some cause, the work was greatly discounted, if not worse, by the large body of professedly Christian people of the country, which made it peculiarly difficult. To raise up a people and create new centers of fire, with the general sentiment of so-called Christian people against the work and continued opposition from them to the central truth and experience of Christian holiness, which we teach, made the work largely missionary, often as difficult, or more so, than the establishment of Christianity in a heathen country. To do this has brought forth a degree of heroism and sacrifice on the part of ministers and the little bands of laymen, rarely excelled. So that our field of missionary work has been quite largely in the homeland, to help as best we could, directly and indirectly, to Christianize Christianity, and let loose the tides of holy power to awaken and save America. This must in great measure still be our work, until at least a great center of holy fire is created in every city in the land.

But, while we have been doing this, our people have lifted up their eyes, and looked upon the fields so white for the harvest, where there are few, if any, reapers. This has led to the sending of missionaries to Mexico, Japan, India, China, Africa, and islands of the sea, as well as to people of other nationalities within our own coasts. We are thankful to report that a good degree of blessing has been upon the labor of our brethren and sisters in these lands, proper reports of which will doubtless be before you, calling for your thanksgiving as well as challenging your thought and prayer.

EDUCATION

While the evangelization of men and their building up in holiness is our great commission and our first work, it also inheres in our commission to train and educate those, who, through our labors, are brought into this great salvation. In this country the state usually makes provision for the rudimentary instruction of children. Yet often our people find the religious ideals, or the absence of ideals, are such that it is a great grief to them, and in some instances, church or parochial schools have been attempted. A few such have attained to great excellence and some success. But the cost is so great, and our people usually being poor, no great advance in this direction has been made.

In the meantime the public schools should be zealously guarded from abuse, and the religious home and church teaching and training be strict and full. But higher education is of such a nature, that the church which turns such work over to the state, or to others, will soon find itself robbed of its best inheritance. Especially is it necessary for us to educate our own youth. Spiritual religion is quite usually dispensed with, and often worse, in the colleges and universities of the land, and almost entirely, holiness is tabooed and a seeker after it, or a professor of it, is regarded as a crank. At the age when the truth should be fixed in the mind and the experience developed towards maturity, their convictions are undermined and their experience blasted. Academies and colleges are to us a necessity. Our young people will go forth to our pulpits, our counting houses, our farms, and our homes, full of the hallowed fire of the indwelling Spirit, only as they have been abiding under the shadow of the Almighty in the class

room, chapel, and social life of their college years. We should not yield to the temptation of attempting to establish too many schools of higher education, lest we may not be able to give them a proper degree of efficiency. The establishment of a college is a great work, demanding men and women of culture, and much money for its support; and should not be entered upon unadvisedly or without provision. We rejoice that we already have a number of schools which are doing good work, and which bid fair to obtain permanent and large usefulness. They are most, if not all, in great need of money, and should receive the careful thought and help of our people, especially of those to whom the Lord has committed some of His money. There should be great care in reference to the creation of more schools, until those already established are much better provided for. A little further travel to get a properly equipped institution is a small matter, in comparison with building, equipping, providing faculties, libraries, and so forth, for a school. We are especially pleased with the intense spiritual life generally found in our schools, which, with the exaltation of the Word of God, together with the molding hand of the cultured personality of sanctified teachers, promise well for prepared laborers to enter the field.

THE MINISTRY

God has greatly favored us by lending to our communion men of rare gifts, who have loved holiness, and the privilege of preaching it unobstructedly, more than they have loved an ecclesiasticism, or even pleasant associations. He has also raised up among us many with hearts aflame to tell out the divine message. Our Superintendency—General and District—is one of the most vital and important parts of our simple, but necessary machinery. Our pastors are an absolute necessity. It is very desirable that our ministers' hands be strengthened in every practicable and proper way, that they may lead us on to the greatest victory.

The calling of pastors and their continuance in a charge demands your careful consideration. Evangelists are of great service and usefulness among us. In some parts of our church too much is expected of them, and they too largely take the place of pastors. This should be carefully avoided, and only such employed as are loyal to the church, and who assist in gathering up those reached, that the work may be subserved and the results cared for; and who are ready to assist in the dissemination of the literature of our church.

Our licensed preachers should be pushed out into the by-ways, to preach and pray with the people, and should be given opportunities to preach and develop their gifts for still greater work.

DEACONESSES

There has come to be a large class of these workers. They are making a strong and effective arm of the service. Many consecrated and intelligent women are finding in this work a wide open door for useful service. They minister to the sick and the needy, visit the homes of non-churchgoers, and invite them to the house of the Lord, welcome and look after strangers, and in many ways strengthen the hands of the pastor and build up the Church of God. We commend to your attention the importance of more exact provisions for their careful selection, licensing, public recognition, training, and government.

THE DUTY OF THE HOUR

No Assembly of our church has ever gathered for greater work, and none has ever needed more to be imbued with the prudence and wisdom which comes from above. The times are distracting; many conditions make our work difficult; we are generally misunderstood and often misrepresented; the work is great; the resources are limited; the fields are ripe for the harvest, but the laborers are few. A careful outlook will surely impress us with the solidarity of the enemy, the general opposition to holiness, and especially to any effective way of its attainment, and will surely fill us with seriousness. God has put us in a place of great responsibility. We are the representatives and guardians of a church which holds as its central purpose the bearing to men of the message of the power of the blood of Jesus to cleanse from all sin, and the readiness of the Christ to dwell in holy hearts. Thus especially revealing and manifesting Himself for the salvation of the world. A realization of

the great work to which God has called us, will awe us into reverence, and impel us to seek closest unity with God and with each other, that we may prove worthy of our high calling. What we do can scarcely fail to be fraught with mighty consequences. If we shall be able by wise counsel, by unreserved sinking out of sight for ever all selfish or personal aims as well as preconceived notions, and give ourselves unreservedly to divine guidance, we shall doubtless be able to command already existing forces, so as to add to their efficiency, and devise new plans and arrange for new agencies for larger work. Unity and divine guidance are to be especially sought.

The manifestation of a selfish or arrogant spirit by a few, or even only one of us, with a determination to have our way or no way, might immeasurably harm the cause of holiness in the earth. Let us realize that we tread holy ground, with eternity gazing upon us. A sense of our responsibility will certainly humble us, and fill us with seriousness in the performance of our present task.

We have the uttermost confidence in our brothers and sisters—ministers and laymen of the Pentecostal Church of the Nazarene—with whom we have solemnly covenanted before God, to be true to Him, to each other, and to His cause as represented by this work. We have every reason to believe that our people generally scattered over the lands are with one heart and mind enthusiastically loyal to their vows, and rejoice with unutterable thanksgiving that God has raised up unto them, and allows them to be a part of, a veritable Church of Jesus Christ, which He so delights to honor with His presence and so crown with the salvation of men. Each has the right to expect of every one of us, fullest loyalty to the work which we have unitedly undertaken, and to Him who is head over all, blessed forever.

Fortunately, we are not here to settle matters of doctrine. On the great fundamentals we are all agreed. Pertaining to things not essential to salvation, we have liberty. To attempt to emphasize that which is not essential to salvation, and thus divide forces, would be a crime. An unwillingness for others to enjoy the liberty that we enjoy in reference to doctrine not vital to salvation, is bigotry, from which the spirit of holiness withdraws itself.

We are not here to quiet disaffections or allay strifes, as we have never been in greater peace, or in better temper of loyalty throughout our borders. It would be sad indeed, should any word or act of any of us magnify any slight condition or affair which might occur, into dissatisfaction. A dissatisfied soul is already injured, and there is no telling how vital to that soul, and possibly to others, it may become. A general work of God may not be largely injured by individual dissatisfaction, but to the individual it may be fatal. We are here for continued answers to the prayer of our Lord, that we may all be one, and to know the satisfaction of those who have awakened in His likeness. We rejoice that there largely prevails among us that love which melts not only into accord, but into oneness.

The question before us is greater efficiency, the girding for vaster results in the great work to which we are called, especially to find a way for us as a people to more effectively help fill the earth with the Spirit of holiness.

We rejoice that there are others to share the work with us, and we claim blood-relationship with every holy person in the universe, and would strengthen the hands of all. But we are especially concerned to do our part of the work, and to acquit ourselves worthily in the mighty struggle. More and more we must realize that it is not of man, but of God. Closeness to the Almighty Leader is our hope of victory. Our brothers and sisters, let us reverently say: "No hindrance shall be in, or through me, and, God helping, all possible help shall be given by me."

We have written the adorable name on our banner, and lifted it to the gaze of men. Some are looking hopefully towards us; let us not disappoint them. Let us not waver. We are sure that our dear Redeemer is looking. Let us be true. Forward: calmly, thoughtfully, prayerfully, with eyes steadily fixed upon the Master for direction and strength. Let us so do that the church which we love, may approve, and we at last may hear the Lord's own "Well done!"

Foreign-Speaking People Among Us.

Address of Leslie F. Gay given during the Missionary Rally

Mr. President, Brethren and Sisters, Holy People:

I congratulate you upon your recognized divine call to holiness. I congratulate you upon your recognition of the world-wide vision for you—through the call no one has till he has come to his Pentecost: "Go," but "Tarry until."

It is a shame if any should go or seek to go without following the divine order, "Tarry until." There is but one law for successful holy ministers in any land, *pure love out of a pure heart*—God-written, giving the required *dunamis*; power, to manifest the divine life; the only guarantee of success in all our work, at home and abroad.

There is no such thing as home and foreign missions, except in an accommodated sense: a red-hot Jerusalem, immediate results, an ever-widening circle—not going around the Samaritans to have a pleasant soil—to the ends of the earth.

We are all heathen till saved from our *heathenism and paganism* by grace. Heathenism, and even foreign people, may be in the next yard to us, not distance—there may be a subtle charm about distance—not distance, but need of God's help must make us solicitous, prayerful, ministering, prevailing; *the more need, the more urgency*. The more need for you may be close at hand, for the time is short; and because it is short we are not fortress builders.

We are not on the defensive; we are on the offensive. We ought to be making greater drives than either the Allies or the Germans. Four thousand Gideons ought to make heavy, hard drives, on those close in front of us. Mexicans, Indians, Japanese, Chinese, Italians, our western problem, others who do not know your language or your living Christ, are living maybe in a stone's throw of your home. These are fertile possibilities, where the reaper can reap the day he sows. These may be in the byways and hedges—those that have neither cattle nor lands—that must be invited to the feast by you. Jesus' table must be filled with the called and chosen.

Forty thousand Spanish-speaking people in and about Los Angeles, others along the railroads, up the river valleys of Southern California, out in Arizona—sometimes one-half or more of the cities—along the rivers, in the mines, out in New Mexico, out in Texas, a great army—they are our lawful foreign missionary prey; our God's and ours. They are the present golden opportunity for the coming evangelization of Mexico and South America.

The other day seven sanctified Mexican young men stepped out and asked for Bible training for the holy battle in Mexico, for which they offered to God their lives. The General Missionary Board must take hold of some of these opportunities or displease God. *What the Holy Ghost calls forth we must foster.*

This is not the interest of a few individuals only; this is especially the interest of God dealing with Mexico. All northern Mexico, and southern Mexico, too, is open to us. Rev. Mrs. Santos Elizando—our Mexican missionary now with us in this Assembly—known as Santos by forty thousand (more or less) Mexicans of El Paso, and twenty thousand in Juarez, Mexico, serving in love, has been able to go on steadily preaching under the reign of Porfirio Diaz, Madero, Orozco, and Villa. Her history is more interesting than a novel. To me she has the look of a goddess. This woman is given full authority to practice medicine; and is caring for the poor, free, and hundreds of women with no money have had reason to bless her in her care of themselves and their newborn babes.

If she could talk English well enough she would say to you what she, as well as others,

have written—that thousands of widows and children have lost their all and have thronged into El Paso, and are without enough to eat and to wear. Very many living under trees and down by the river in pole houses, with winter soon coming, and no money to pay rent or buy clothing, and no way to earn it.

She would ask you, as she has asked the General Missionary Board, to send her a few boxes of clothing—second hand—that she might clothe those needy ones, who know her as Santos, and say, "Santos, please pray to your God for us; for our God and saints are deaf and do not hear us."

Last year I shipped eighty sacks of clothing; the Southern Pacific and Santa Fe railroads taking it to El Paso free, and Santos securing its entrance into Mexico free of duty. A pair of shoes costs \$100; a piece of calico that was worth five cents in gold, is now worth \$9; corn is worth 60 cents a pound; beans, 65 cents a pound; sugar, nearly \$10 a pound.

Foreign-speaking people! Who will love them?

Jesus does. Who else does?

The Japanese are the Yankees of the Orient. When sanctified, they make the finest kind of Pentecostal Nazarenes. Nearly all the men are full of fire, and preach and testify with the best—on the street and elsewhere. Through our work for the Japanese in California, all of our missions in Japan are manned. The little fellows—but little more than half-way to my shoulder in stature—are fearless as lions. They are called of God at once to Japan. They feel the call, and are earning money so they can go. Some expect to care for themselves. These fostered, sanctified, God-filled men are our resources with which we can build in Japan.

If we are willing God will blaze a trail for us and be our Leader. If not, others will destroy and usurp the place of the Holy Ghost. God will lose a portion of His inheritance, and we as a people will find ourselves possessed by ideas and ideals other than the Pentecost blessing and results for all people, for which we are evidently called to be and to act now.

Impressions

By H. H. MILLER

The sermon by Dr. E. F. Walker on "Pentecost" ought to have a larger hearing. It ought to be put in print, somehow.

Kansas City church surely teaches the entire church a great lesson in hospitality and devotion. How this church of but one hundred and sixty members could so beautifully, and with such precision arrange for the entertainment of this great General Assembly is a mystery to most people. But they simply have done it, and that is all there is to it. God will surely reward them.

The mingling of brethren from various parts of the United States bids no ill for the future of our work. Just how it happened that the Pacific Coast and the Atlantic should be seated only a seat apart in the Assembly was certainly more than accidental. And why this scribe was entertained with that prince from New England, Rev. H. N. Brown, he knoweth not; but he is profoundly grateful to Almighty God for the privilege of living for ten days in the same room with this Prince in our Israel.

The Pentecostal Church of the Nazarene is proving to be a democratic affair. Ministers and laymen mingle in the sessions, out of the sessions, in committees and out of committees, and

all stand together for the same things everywhere and all the time.

Rev. and Mrs. George Sharpe, of Glasgow, Scotland, are fraternal delegates from the Pentecostal Church of Scotland. Come again. Stay as long as you want to. Your presence amongst us inspires us to greater efforts for God and holiness. Long may you live in the service of our Common King.

Surely a good thing from every standpoint that we met in Kansas City. Every delegate and every visitor visited the Publishing House, and every one will help to forward the work of this great arm of power in the church.

That Entertainment Committee has the last-thing thanks, or should have, of every delegate and visitor. It is not so much a question of what they did; but what did they not do? Dr. John Matthews was everywhere and always busy looking after the comfort of the Assembly. The Information Bureau with Sisters Sanders and Miller in charge, was the best arrangement possible for quieting all fears. Brothers Kinne, McConnell, Sanders, Kinder, Hunt, Anderson, and their helpers simply—what shall I say—well, how could they have done better? God bless them all!

How do you like the Kansas City church building? Pretty good for a church less than four years of age. But God had it built for the Pentecostal Church of the Nazarene, nine years ago. Amen!

What's in a name? Everything. Dr. Walker certainly proved that in his great sermon on Pentecost.

Both Oklahoma and Arkansas have swarmed. Now four large Districts, each as large as the two Districts of four years ago. And look at Texas! Surely the work of God in the Pentecostal Church of the Nazarene is making great strides in these three great states.

It certainly seemed good to hear the names of the great states of Michigan and Indiana called in the Assembly as Districts, having formerly been within the bounds of the Chicago Central. Welcome!

Well, in fact, Nebraska and Wisconsin are heard, and Idaho-Oregon for the first time in General Assembly. Let the good work go on. Who can keep track of all this that is going on in the extension of the Pentecostal Church of the Nazarene in the United States?

Impressions Concerning the General Assembly

By C. W. RUTH, Evangelist.

DEAR DR. HAYNES—You ask me to say something about this General Assembly; I find myself bewildered in the very approach to this subject. To describe it would seem utterly impossible, and seeing it is a new thing in the earth it is incomparable and can be likened unto nothing I have ever seen before. The scenes I have witnessed are suggesting but one word, and that word is "PENTECOST." The preaching, the singing, the fellowship, the hospitality, the rejoicing and shoutings for joy, the victorious and fruitful altar services, the direct and marvelous answers to prayer, all seem to spell "Pentecost." Praise God! The common testimony and verdict seems to be "I have never seen anything like it!" It has been my privilege to attend like gatherings for thirty years; but I have never witnessed anything just like this before. Truly the glory of God has rested upon this Assembly in a most unusual manner. I pray the tides of power and salvation may continue to roll in with increasing volume, and yet greater victories be achieved.

Rules of Order of the General Assembly

ORGANIZATION

RULE 1. When the General Assembly shall have been convened in accordance with the provision of the Manual, after the devotional services, and the calling of the roll, if a quorum is present, it shall proceed to organize by the election of a Secretary by ballot—if there be more than one nomination—otherwise by acclamation; electing also such assistant secretaries upon nomination by the Secretary, as may be deemed necessary.

RULE 2. After the opening session, the General Assembly shall meet at 9:00 o'clock a. m. and adjourn at 12 o'clock m. But the General Assembly at its discretion may alter the time of meeting, and may adjourn, and fix the time to which it shall adjourn.

RULE 3. The President shall take the chair precisely at the time to which the General Assembly stood adjourned, and cause the session to be opened by the reading of the Scriptures, singing, and prayer. On the appearance of a quorum he shall have the Journal of the preceding session read and approved, and see that the business of the Assembly proceeds regularly, according to the Rules of Order, and such rules and regulations as may be adopted by the General Assembly.

RULE 4. The President shall decide all rules of order, subject to an appeal to the General Assembly. In case of such appeal, the question shall be taken without debate, except that the President may state the grounds of his decision, and the appellant may state the grounds of his appeal.

RULE 5. The President shall appoint all committees, unless otherwise especially ordered by the General Assembly.

RULE 6. On assigning the floor to a member, the President shall distinctly announce the name of the delegate and of the District Assembly which he represents.

ORDER OF BUSINESS

RULE 7. The regular order of business shall be:

- (1.) Devotional services.
- (2.) Reading of the Journal of the preceding session, and action thereon.
- (3.) Call of Assemblies in alphabetical order, for the presentation of appeals, resolutions, and miscellaneous business for immediate passage.
- (4.) Call of standing committees for reports.
- (5.) Call of special committees for reports.
- (6.) Call for miscellaneous business.

RULE 8. No member shall absent himself from the sessions of the General Assembly without leave, unless he be unable to attend.

DUTIES AND PRIVILEGES OF MEMBERS

RULE 9. When a member is about to speak in debate, or to deliver any matter to the General Assembly, he shall rise and respectfully address the President; but he shall not proceed until recognized by him. The member must address the chair from his place, stating his name and District, if called for.

RULE 10. No member shall be interrupted when speaking, except by the President to call him to order when he departs from the question or uses personalities or disrespectful language; but any member may call the attention of the President to the subject, when he deems a speaker out of order; and any member may explain when he thinks himself misrepresented.

RULE 11. When a member desires to speak to a question of privilege, he shall briefly state the question; but it shall not be in order for him to proceed until the President shall have decided that it is a privileged question. Questions of privilege are limited to matters relating to the rights and welfare of the individual as a member of the whole body; and must be of such an imperative character as to justify the interruption of the regular order.

It shall be the imperative duty of the

President to require those who desire to speak to a question of privilege to state his question of privilege. This having been done, the President shall decide whether it shall be allowed; and, if allowed, he shall hold the member closely to the subject.

RULE 12. No person shall speak more than once on the same question, until every member who chooses to speak shall have spoken; nor shall any member speak more than twice on the same question, nor more than ten minutes at one time, without leave of the General Assembly. *Provided*, however, that a committee making a report through its chairman, shall be entitled to ten minutes to close the debate, either to oppose the motion to lay the report on the table, or, this permission not having been used, to close the debate on the motion to adopt. The committee shall not be deprived of its right to close the debate, even after the previous question has been ordered; and when a report consisting of two or more propositions has a separate consideration, the chairman or representative of the committee shall be entitled to the same rights and privileges on each proposition thus decided separately as he would have had if the report had been considered as a unit. A similar privilege is granted to the chairman in charge of minority reports.

MOTIONS AND RESOLUTIONS

RULE 13. Resolutions shall be written and presented in duplicate by the movers. A motion shall be reduced to writing, if the President, the Secretary, or a member requests it.

RULE 14. All written motions, reports, and communications to the General Assembly, shall be passed to the Secretary to be read by him to the General Assembly.

RULE 15. When a motion is made and recorded, or a resolution introduced and read by the Secretary, or stated by the President, it shall be deemed in possession of the General Assembly.

RULE 16. The following shall be taken without debate:

- (1.) To adjourn.
- (2.) To suspend the rules.
- (3.) To lay on the table.
- (4.) To take from the table.
- (5.) To call for the previous question.
- (6.) To postpone indefinitely.
- (7.) To refer.

RULE 17. Only one amendment to an amendment shall be in order; but then it shall be in order to move a substitute for the main question, and one amendment to a substitute, and if the substitute is accepted, it shall replace the original proposition.

RULE 18. It shall be in order to move the previous question—that is, that the question be taken without further debate—on any measure pending, except in cases where moral character is involved. If the call for the previous question be sustained by vote of two-thirds of the members present and voting, the main question shall be put; nevertheless, under this rule, after the previous question has been ordered, it shall be in order to divide, or to move to refer, or recommit, or to lay on the table. It shall not be in order for a member to move the previous question or to lay on the table at the close of a speech in which he has discussed the pending question.

RULE 19. When a vote is about to be taken, any member shall have a right to call for a division of the question, if it be divisible into distinct propositions.

RULE 20. A motion to adjourn shall be taken without debate, and shall always be in order, except—

- (1.) When a member has the floor.
- (2.) When a question is actually put, or a vote is being taken, or, until finally decided.
- (3.) When a question is pending on sustaining the demand for the previous question.
- (4.) When the previous question has been called and sustained, and action under it is pending.

(5.) When a vote to adjourn has been negatived, and no business or debate has intervened.

(6.) When a motion to fix the time to which the General Assembly shall adjourn is pending.

RULE 21. Reconsideration. When any motion or resolution shall have been acted upon by the General Assembly, it shall be in order for any member who voted with the prevailing side to move a reconsideration; *provided*, that a motion to reconsider a non-debatable motion shall be decided without debate.

RULE 22. Manual. All propositions for changes in the Church Manual must be presented in writing, and shall be referred to the Committee on Manual, who shall have full authority to consider propositions, and shall report to the General Assembly their recommendations.

VOTING

RULE 23. Every member who is within the bar at the time a question is put shall vote, unless for special reasons excused by the General Assembly. A member who is not within the bar at a time when the question shall be put by the President, shall not be allowed to vote, except by permission of the General Assembly, when such member has been necessarily absent.

RULE 24. Voting shall be by the uplifted hand, but when a count vote is necessary, the members rising in their places and standing until they are counted. Votes may also be taken by ballot, and by ayes and noes.

RULE 25. Ayes and Noes. It shall be in order for any member to call for the Ayes and Noes on any question before the General Assembly; and if the call be sustained by one-third of the members present and voting, the vote thereon shall be so taken. If the call be not sustained, members voting in the minority may have their votes recorded.

RULE 26. Order of Voting. In voting when there is a substitute, and amendments have been proposed to the original resolution, and an amendment to the substitute has been moved, the General Assembly shall present the following order, namely: The main question shall first be perfected by voting on the amendment proposed thereon; and then the General Assembly shall vote upon the amendment to the substitute; then upon the question of substitution, and finally upon the question of adoption.

MEMORIALS, RESOLUTIONS, AND PAPERS FOR REFERENCE

RULE 27. Memorials. Two copies of memorials, resolutions, and miscellaneous papers presented for reference to a committee and for immediate consideration, shall be placed in the hands of the Secretary without announcement.

RULE 28. Members presenting such memorials, petitions, and other papers for reference, shall prepare the papers by writing plainly on the back of them, after folding, the following items in the order herein given, namely:

- (1.) Name of member presenting the paper.
 - (2.) District Assembly to which he belongs.
 - (3.) Assembly, Member, or Church from which the paper comes.
 - (4.) Subject to which it relates.
 - (5.) First name on the petition.
 - (6.) Number of petitioners.
 - (7.) Committee to which it is to be referred.
- The Secretary shall present them to the General Assembly for reference.

COMMITTEES

RULE 29. There shall be thirteen standing committees as follows:

1. Superintendency.
2. Judiciary.
3. Pastoral Arrangements.
4. Boundaries.
5. Manual.
6. Temporal Economy.
7. State of the Church.
8. Publishing Interests.
9. Foreign Missions.
10. Home Missions and Church Extension.
11. Education.
12. Sunday Schools and Young People's Societies.

Rules of Order of the General Assembly

13. Deaconess' Work.

RULE 30. For the Committee on Judiciary and the Committee on Manual. The delegates of each General Assembly Missionary Division shall appoint from their number two members, and the General Superintendents shall be members of these Committees, making a total of fifteen. These Committees shall meet as they may elect, or as may be ordered by the General Assembly.

The other Standing Committees shall be appointed by the delegations from the respective Districts. Each delegation of four members shall have the right to appoint one member for each standing committee, and each delegation shall have the right to appoint an additional member for each five additional delegates.

REFERENCE OR MEMORIALS, ETC.

RULE 31. To the Standing Committee on Judiciary shall be referred all appeals from District Assemblies, from individual ministers and members of the Church, all appeals from decisions of law, and other questions which may be referred to it by the General Assembly.

To Pastoral Arrangements: Memorials, etc., relating to the Pastorate, District Superintendency, Ministry, and Church Membership; also District Assembly Journals.

To Temporal Economy: Memorials relating to General Assembly elections, ratio of representation, also temporalities in general, and matters relating to property and financial interests.

To State of the Church: Memorials, etc., relating to the general welfare of the church, not clearly belonging to other committees: also Temperance and Prohibition, evils and perils, Sabbath observance, Amusements, etc.

To the standing Committee on Manual shall be sent all committee reports for final editing and verbal revision prior to action by the General Assembly. To the Committee on Manual the General Assembly also may send any resolutions or report for more careful and exact statement. It shall consider also questions relating to the Manual and the General Assembly Journal.

RULE 32. A Business Quorum of a standing committee shall be a majority of all members of the committee.

RULE 33. Committees shall not originate business, but shall consider all subjects referred to them by the General Assembly.

RULE 34. A committee shall not consider a matter which the General Assembly has refused to refer to it.

RULE 35. There shall not be reported as coming from a committee any matters which have not been considered and acted upon by the committee duly assembled.

RULE 36. Committee reports which propose changes of the Manual shall recite not only the paragraph and line to be amended, but also the paragraph as amended.

RULE 37. Reports of Standing Committees, signed by the chairman and secretary, and minority reports signed by at least two members, shall be considered to be in the possession of the Assembly, when they shall have

been presented and read. But from a minority report of the Committee on Judiciary one signature shall be sufficient.

RULE 38. When the chairman of a committee shall not be in harmony with a report ordered by a committee, it shall be his duty to state the fact to the committee, and the committee shall elect one of its members to represent it in the presentation and discussion of the report in the General Assembly; but if in such a case the committee fail to select such a representative, the chairman shall designate a member to represent the action of the committee, and said representative shall have all the rights and privileges of the chairman in relation to such report.

RULE 39. The person designated to present the minority report shall have all the privileges in reference to the minority report, that are given to the chairman in reference to the majority report: except, that the chairman presenting the majority report shall have the right of closing the debate on the question of substituting the minority report for the majority report.

MISCELLANEOUS

RULE 40. Demonstration of approval or disapproval during the progress of debate shall be deemed a breach of order.

RULE 41. No persons except members, ushers, and pages may stand in the open spaces in the room.

RULE 42. The ushers shall keep the aisles clear for their proper use, and none but delegates shall be admitted within the enclosure reserved for the delegates.

RULE 43. In all matters not specified here in the proceedings of the General Assembly shall be governed by common Parliamentary Law.

RULE 44. The rules may be suspended or amended by a vote of two-thirds of the members present and voting.

OF THINE OWN WE RENDER THEE

When, instead of saying, "The world owes me a living," men shall say, "I owe the world a life," then the kingdom shall come in power. We owe everything to God but our sins. Fatherland, pedigree, home-life, schooling, Christian training—all are God's gift. Every member of the body or faculty of mind is ours providentially. There is no accomplishment in our lives that is not rooted in opportunities and powers we had nothing to do with in achieving. "What hast thou that thou didst not receive?" If God gives us the possibilities and the power to get wealth, to acquire influence, to be forces in the world, what is the true conception of life but divine ownership and human administration?—Dr. MALTRIE D. BABCOCK.

INHERIT THE KINGDOM

Slowly and painlessly consciousness returned. He looked about him and remembered. It seemed but a moment, and yet the life he had lived on earth was as far from him as if he had died a century ago. In the stillness and measureless quiet which enfolded him after those last agonizing hours he knew that he had already entered into rest. So deep was the peace which fell softly as if from the vast heights above him that he felt no curiosity and was without fear. He was in a new life, and he must find his place in it, but he was content to wait; and while he waited his thought went swiftly back to the days when, a little child, he looked up at the sky and wondered if the stars were the lights in the streets of heaven. One by one the years rose out of the depths of his memory and he recalled, step by step, all the way he had come: childhood, youth, manhood, and age. He read with deepening interest the story of his life, all his thoughts, his words, the things he had done and left undone. And as he read he knew what was good and

what was ill; everything was clear, not only in the unbroken record of what he had been, but in a sudden perception of what he was. At last he knew himself. And while he pondered, one stood beside him, grave and calm and sweet with the purity that is perfect strength. Into the face which turned toward him, touched with the light of immortal joy, he looked up and asked, "When shall I be judged?" And the answer came: "You have judged yourself. You may go where you will."—HAMILTON W. MARIE, in *Parables of Life*.

THIS JESUS SHALL SO COME

Some one may say, "Does n't the belief in the Lord's second coming make you a bit of a fanatic?" In answer, permit me to say that holding to anything will make you a fanatic if you press it out of proportion. A friend of mine, a great preacher in Boston, lived out of the city in the summer-time. He used to go away to Boston early in the morning, and he would say to his little children, "I am coming home on the five o'clock train. I want you to meet me." While he was gone in the city, the children would play—as children will—and their frocks would become soiled, and their faces, too, but whenever they knew their father was coming they would hurriedly clean up and hasten to meet him. One day my friend, as he left his home, said, "Children, I am going to the city. I do not know when I shall be coming home, whether it will be at 10 o'clock or at noon. I may not be back until 6 o'clock, or I may not come until tomorrow. You watch for me." And he told me that he did not come back for a week. But the children met every train, looking for him; and this kept them clean for a week. I think this Hope of Jesus' return will change one's living. If I believe that Jesus is coming soon I will not be unscrupulous in my dealing with men. I will not

be sinful. I will not be unclean. I will not be faithless.—Dr. J. WILBUR CHAPMAN.

TIME ENOUGH

"A minister was once thoughtfully considering what he should preach about the next Sunday. He began to wonder what warning was most needed by his congregation, and then he fell asleep, and in his dream was transported to a conference of evil spirits, who were discussing how best they could lead the greatest number of men to destruction. 'I know how,' said one of them. 'I will go into the world and declare that there is no God.' 'No,' said the evil spirit who was presiding; 'that will not avail, for nature shows too plainly that there is a God.' 'I can do it,' said another, 'for I will go to men and say, there is indeed a God; but you need not fear him; for death ends all, there is no judgment after death.' 'No, that will be of no use, either,' declared their chief; 'for it is written on men's hearts and they can not free themselves from it that death does not end all and there will be a time of judgment.' Then a third announced his plan: 'I will go into the world and say that there is a God, that death does not end all, that there is a judgment, that some will go to never-ending bliss and others into never-ending torment. And I will tell them, that they can only attain the joy of heaven through Jesus Christ; He alone is the Way, they must turn to Him and have their sins forgiven. All this will I tell them, and then I will add a little lie of two words: 'Time enough!' 'Good!' said the presiding evil spirit, 'you have hit it, you will succeed; go!'"

Let me beware of the small sins that lead on to greater ones, of the secret sins that lead to the open ones, of the heart-defilement which will soon be life-defilement, too.—Dr. G. H. KNIGHT.

THE WORK AND THE WORKERS

Announcements

HOLINESS RALLY — Janette E. Aycock and E. M. West will hold a holiness rally at Citra, Okla., the fifth Sunday in October.

PRAYER FOR HEALING — Brother J. H. Callaway, of Hatfield, Ark., desires the prayers of God's people for his wife's healing.

ANNOUNCEMENT — We are planning to return to pastoral work, after being in the evangelistic field one year. If any one desires reference, write Rev. William E. Fisher, our District Superintendent. Any one desiring to write us with reference to the pastoral work, will address us at Brownwood, Texas.—F. L. and Etta Mulanax.

NOTICE KANSAS DISTRICT — Please bear in mind that our first fifth Sunday group meetings will be held October 29th-31st. Let all group chairmen see that careful plans are made and thorough advertising done to make these meetings highly successful and a great blessing in every way. Let us pray much for a most gracious outpouring of the Holy Spirit on these services. The day services should be given especially to the connective interests of the church and the night meetings to evangelism. In the business meetings, such officers as shall be deemed necessary should be chosen, and the length of their terms of office should be fixed. I will be glad to co-operate in any way possible to help make these meetings a success. Write me freely. Brethren, let us push this important matter mightily.—H. M. Chambers, District Superintendent.

District News

IOWA DISTRICT ASSEMBLY

Our Assembly convened at Chariton, Iowa, September 22d to 26th. Dr. Walker was expected to preside, but through the providences of God could not be present; therefore, he asked Rev. W. E. Shepard to act in his place. While all would have liked for Dr. Walker to have been with us, yet since he could not, we rejoiced to have with us this spiritual, devoted, and able servant of God to preside.

The spirit of the Assembly was one of harmony and unity. The business sessions were often interspersed with choruses and shouts of victory and expressions of gratitude and praise.

We had a healing service, in which the power of God was manifested, and all over the house, people were weeping, shouting, praying, praising God and even some were heard to groan under the power of God. None were urged to come to be "anointed with oil," yet when the invitation was given, twenty responded and came to be anointed and prayed for. Such scenes are not witnessed often. Many were "quickened in their mortal bodies" by the "divine touch," and especially were



Sanctify Them

By E. F. WALKER

Dr. E. F. Walker's matchless presentation of the great theme of Sanctification has blessed untold numbers all over our land. His book "Sanctify Them" is remarkably clear and helpful in its teaching. In order that all may share in the blessing and help that it will bring, we have published it in a neat edition at a popular price.

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Sister Pool-at Home

Sister Lillian Pool, our missionary to Japan, who has been doing faithful and efficient work for the Master, has had to return to America on account of ill health. The doctor declared she could not live much longer if she stayed, so she was carried to the boat on a stretcher and started on her homeward trip. Her heart was very heavy because she could not remain, but she is looking up and trusting all to Him, who does all things for our good and His glory. We met her at San Francisco and she seemed somewhat better after her trip on the ocean, and was able to walk about with some assistance. She has now been placed on the train, after a short rest, and will go to her sister's at Upland for the time being, not being able to go to her home in Texas.

Any of her friends can reach her by addressing her at Upland, Cal. If you should feel like helping her in any way, I am sure it will be gratefully received. She has no one to depend on and really needs assistance.

May God help us to care for our workers who have gone down physically by toiling hard and enduring privations for our Savior. Nothing has been said to me, but I felt free to write this as I know the needs.

O. F. GOETTEL, Pastor Oakland Church.

they enriched spiritually. A word here, lest some might think this was made a specialty, this service was not arranged for until after repeated requests came in.

The reports of elders, licensed preachers, deaconesses, Sunday school superintendents, and lay delegates, showed a marked growth over last year.

The report of E. A. Clark, District Superintendent, was full of interest and encouragements. He organized four new churches on the District and many calls are coming in for our work in new places. He was unanimously elected District Superintendent for this coming year and action was taken by our Assembly to put funds in his hand to start our work in Des Moines.

The ordination service was an impressive one. On Sunday afternoon this service took place and Mrs. Myra Crozier, Mrs. Mary H. Southwick and Mrs. Minerva J. Tyler were the ones elected to elder's orders.

One of the most prominent features of the Assembly, was the revival spirit that prevailed. Brothers D. I. Vanderpool and H. C. Tittlemore preached on the afternoons to the edification of all. Mrs. Phoebe Epperson preached on Sunday afternoon. Her sermon on "Family Religion" was strong and forceful. Brother W. E. Shepard did all the night preaching. He brought messages full of meat, unction, and power, and conviction seized hearts and many yielded to God. All services together, there were nearly fifty at the altar.

Rev. T. H. Agnew was the principal speaker for the educational anniversary. He represented more especially the Olivet University. His address was strong and forceful and to the point.

The missionary anniversary was held on Saturday afternoon and a platform meeting was arranged. All through it was full of victory, power, and interest. The missionary spirit was on the people, and all felt like pushing the missionary interests this coming year as they have not done in the past.

No one being here to represent the publishing interests, no Publishing Anniversary was held.

The arrangements for the coming year are as follows:

District Superintendent	E. A. Clark
Bloomfield	M. C. Campbell
Botna	T. P. Harrington
Cedar Rapids	To be supplied
Chariton and Mason	R. L. Morgan
Council Bluffs	W. R. Leischer
Farrington and Montrose	F. C. Behner
Fairview	To be supplied
Lacona	C. J. Henderson
Marshalltown	J. M. Wines
Oskaloosa	O. A. Overholser
Ottumwa	Mrs. Maude M. Hume
Pioneer	E. Trent
Sioux City	S. M. Lehman
Webster City	F. B. Gowland

The Assembly closed with a great evangelistic service, midst a blaze of glory and shouts of vic-

tory. The people were seen bidding each other good-by, feeling that we had been greatly strengthened by being thus together.

The delegates to the General Assembly are E. A. Clark, J. M. Wines, Mrs. Mary Overholser, and D. I. Vanderpool.

O. A. OVERHOLSER, District Secretary.

FOREST COTTAGE, KY.

The meeting at Seminary schoolhouse has just closed. It was a big-little-meeting. Pastor Robinson and wife from Highway, assisted in the services, she helping in the song and altar service and he doing most of the preaching. The writer led in song and his wife worked at the organ. There were very few in the district who professed to be Christians, but several came from the Highway Pentecostal Church of the Nazarene and other places, who rendered valuable service in the singing and in the altar work. There were just twelve preaching services and seekers were at the altar each time except one. About twelve prayed through to victory. The finances came even better than we expected. Sometimes the altar service would move slowly, but after much prayer the glory would come down, souls would get through, and then there would be some old-time shouting. To God be all the glory.—I. T. STOVALL.

AUGUSTA, MAINE

We had a profitable meeting in the Barnum church, Woodland, Me., with twenty-eight seekers and holy hilarity abounding. At the Deadwater church in the same town we found things dead spiritually, but the Holy Spirit put conviction on the people as we preached the doctrine of full salvation to them, and we had four seekers for sanctification the last two nights of the meeting which we were obliged to terminate abruptly on account of the death of our father at Haverhill, Mass. Our next meeting was with the Gospel Mission at Lewiston, Me., where there were seventeen seekers. We are now in a campaign at the North Parish church, Augusta, Me.—R. L. JONES.

PASADENA: FIRST CHURCH

We have had seekers at our altar every Sabbath for some time. Some very clear cases of full salvation. Every department of the work seems to be moving ahead steadily. Our young people's meetings are simply glorious, and so are our prayer-meetings, with large attendance at both services.

Casting the Net

A unique vest-pocket book

By
C. E. CORNELL

A companion book to "Hints to Fishermen," which has had a sale of 50,000 copies. CASTING THE NET tells you how to land the fish. No other book just like it.

Indianapolis, Ind., May 25, 1915.

Rev. C. E. Cornell, Los Angeles, Cal.

My Dear Brother: "Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people" (Isa. 62:10).

Permit me to thank you for writing that splendid little book, entitled, "Casting the Net." I have read the same with much interest and blessing. I regard it as exceedingly inspirational, profitable, and full of helpful suggestions for soul winners; it is certain to help and bless any one who will read it. I shall take pleasure in recommending the same to any one who desires to become an efficient and successful "fisher of men." It is fine, and just what is needed—concise, condensed, suggestive, practicable, and scriptural. It is certain to do much good and enhance your eternal rewards. May its sale reach the million mark. God bless you!

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W. P. Jay
R. B. Mitchum
S. W. McGowan
J. T. Benson
C. R. Pollard
W. W. Hankes
W. B. Tait
L. E. Burger
C. Preston Roberts
G. E. Waddle
J. W. Goodwin
L. F. Gay
A. M. Bowes
C. W. Ruth
C. E. Jones
C. E. Cornell
Mrs. H. M. Kirk
E. J. Lord
D. M. Coulson
J. H. Sloan
J. W. Short
Harry R. Beegle
Eugene Emmerson
Lyman Brough
Walter Brown
J. M. Wines
B. F. Haynes
H. M. Chambers
U. E. Harding
T. C. Leckie
P. L. Pierce
A. G. Jeffries
J. C. Henson
Mary Leo Cagle
D. S. Reed
E. L. Looman
M. E. Tripp
Z. B. Whitehurst
C. H. Davis
H. D. Brown
DeLance Wallace
N. H. Washburn
A. B. Riggs
George Cheney
Charles Stoll
William H. Hoople
L. M. Williams
A. H. Kauffman
I. G. Martin
David Anderson
Emma Johnson
W. E. Fisher
C. H. Lancaster
G. L. Dickey

JUDICIARY

W. E. Fisher
S. H. Owens
C. E. Hardy
C. H. Lancaster
A. M. Bowes
H. H. Miller
Harry Hays
H. D. Brown
C. P. Lanpher
C. E. Roberts
C. A. McConnell
E. G. Knott
W. E. Riley
Dr. P. F. Bresee
Dr. H. F. Reynolds
Dr. E. F. Walker

PASTORAL ARRANGEMENTS

J. A. Hill
W. C. King
W. P. Jay

C. E. Hardy
J. A. Chenault
J. T. Benson
A. P. Welch
Lillie B. Nerry
W. B. Tait
R. J. Plumb
Joseph N. Speakes
A. G. Ridout
Fréd Mesch
Seth C. Rees
Mrs. Paul Bresee
D. H. Ely
James Elliott
W. C. Wilson
J. W. Oliver
J. I. Hill
Earnest Dearn
James M. Davidson
Mrs. J. M. Davidson
S. L. Flowers
Mrs. M. E. Plank
T. W. Sharp
H. I. Vanderpool
Samuel Snowbarger
Mark Whitney
C. H. Stroug
R. T. Nelson
J. E. Bates
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T. C. Eason
C. S. Gregory
D. S. Reed
E. C. Cain
L. F. Cassler
J. B. Whitehurst
G. S. Hunt
Elsie M. Wallace
J. T. Little
Martha E. Curry
C. P. Lanpher
George Cheney
Q. A. Deck
W. A. White
A. H. Kauffman
Mattio Wines
L. G. Milby
Laura Trueblood
Jack Berry
T. D. Dunn
Dr. T. E. Mangum
W. G. Jackson
J. H. Penn

TEMPERANCE

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C. E. Hardy
D. E. Scott
Mrs. E. W. Sloan
E. W. Sloan
W. W. Hankes
E. H. Sheeks
R. J. Plumb
C. E. Jones
C. P. Roberts
Bud Robinson
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HERALD of HOLINESS

OFFICIAL PAPER PENTECOSTAL CHURCH OF THE NAZARENE. Published every Wednesday.

B. F. HAYNES, D. D., Editor
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Harmony and love prevails; all financial obligations are cheerfully met, and the glory of God abides.—A. O. HENDRICKS, *Pastor*.

RUTHERFORD, TENN.

The last Assembly year contained many victories. Soon after the Assembly session at Paris, Tenn., I began a revival which resulted in a large number praying through to victory—in reclamation, conversion, or sanctification. This revival had its beginning in a prayermeeting held to lay a foundation on which to build.—E. T. COX, *Pastor*.

ANNUAL CONVENTION OF THE INTERNATIONAL RESCUE WORKERS' ASSOCIATION

The second annual convention of the International Rescue Workers' Association met with the Rocky Mountain Rescue League, Colorado Springs, Colo., September 23d to 27th. Delegates and visitors from different parts of the United States were present. The Lord put His seal upon the deliberations of every session and all felt that it was good to have been there.

Among the subjects discussed were: "Social Purity and Religion;" "Reformation vs. Transformation;" "The Mother and Her Babe: Shall They Be Separated?" "The Most Effective Way to Advertise the Home;" "Can Rescue Homes Be Made Self-supporting?" "Educational and Industrial Departments in the Home;" "The Girl of the Street: How to Reach and Redeem Her;" "The Betrayer and How to Deal With Him;" "Should Young Girls, Dope Fiends, White Slave and Maternity Cases Be Placed in One Home?" These subjects were discussed from every viewpoint and many helpful suggestions were offered.

Sunday afternoon was devoted to a general rescue rally. The superintendents and matrons, from the Homes represented, were given five minutes to tell of their special call to rescue work, and Rev. Melvin Pratt, superintendent of Beulah Home, St. Louis, Mo., brought a wonderful message of God's dealings in St. Louis.

The convention closed with a powerful sermon from Rev. Seth C. Rees, on "The Power of the Gospel in the Slums."

The executive committee of the association elected Rev. Wm. H. Lee, first vice-president to fill the vacancy caused by the departure of our beloved brother, Rev. J. H. Flower, of St. Louis.

The committee also changed the date of the next convention and accepted an invitation from the Berachah Home to meet with them on their anniversary next May, at Arlington, Texas, free entertainment being offered.

Begin your plans now to be there. You will never regret the time taken nor the money spent. You will receive information that you could obtain in no other way.

The Berachah workers have secured Rev. Bud Robinson and Dr. E. P. Jellyson for their anniversary meeting. Come and hear these great men and get in closer touch with the rescue work in general.—HATTIE V. SAYLOR, *Secretary*.

General Church News

LOS ANGELES, CAL.

First Church.

The summer has been productive of most favorable results. A splendid tide of revival has characterized our Sabbath services especially. The series of sermons on "The Fruit of the Spirit" by Brother Cornell were well received, and brought forth much fruit. A fine class of new members

were received in September. The Sunday school is on the increase with an average attendance of nearly 400. The dear people gave Brother and Sister Cornell some substantial help to assist them to come to the General Assembly. During the absence of the pastor some of the leading preachers of the Church of the Nazarene will occupy the pulpit.

EAST SAN DIEGO, CAL.

I am now pastor of the East San Diego Pentecostal Church of the Nazarene. God is blessing us and giving us victory. On September 6th we had a most profitable all-day meeting with Brother J. W. Goodwin and his son, Paul. There is a moving among the people. A number have been at the altar, and some have come through to blessed victory. Praise God forever. This is a needy field; there are many hungry hearts. Surely God is able to do great things with a few people who trust Him fully. My address is East San Diego, Cal.—LURA A. HORTON.

DRUMRIGHT, OKLA.

We closed a good meeting here last night, with old-time shouts of victory and souls praying through. Brother C. M. Carrell was our co-laborer, and he is a fine yoke-fellow, and knows how to pray things to pass. We go next to Ashland, Okla.—L. H. RITTER.

CORYDON, IOWA

The eleventh annual camp meeting of the Wayne county (Iowa) Holiness Association was held on the farm of I. N. Greenlee, near Corydon, Iowa. This was a good meeting from start to finish. God gave us victory right in the beginning, and a goodly number of souls were saved and sanctified wholly. Rev. Will McFarland, of Creston, Iowa, was the evangelist in charge. We never heard him preach better. God blessed him and his dear wife, who led many precious souls to the altar, where they found victory. The singing was in charge of Brother B. D. Sutton and wife. They are fine singers. May the dear Lord bless them and use them to His glory. Brothers G. M. Middlebrook and Charles Baurle were with us some and God blessed their preaching. These brothers are students from University Park, Iowa. Altogether we believe we had the best meeting we have had in our county for years.—Mrs. I. N. GREENLEE.

From Evangelists

THEODORE and MINNIE LUDWIG.

The first half of August we held a tent meeting eight miles south of Moorefield, Neb. The rainy weather hindered the meetings greatly, losing four night services in the last week. It was a needy field and some hungry people for the truth. God was there and that to bless. The last Sunday things began to break loose, and about a dozen souls found their way to the altar, and most of them praying through. One man was in dead earnest. Seeing hell before him, he came rushing to the altar, and crying to God to save him. During his prayer he stopped long enough to take off his lodge pin and then continued to besiege the throne until he heard from heaven, and was reclaimed. Great conviction was on the people and the meeting should have continued, but we had to close and hurry on to Lincoln for our Assembly. We certainly were thankful for the prophet's room and the meal and oil that failed not in the home of Sister Wilson. God bless her good. We are called back for other meetings in November. Immediately after the Assembly—which was a blessed and glorious time, at which we were again given evangelistic commission and made district evangelists—we were called to Fairbury, Neb., for a tent meeting. Brother Samuel Loeger is the shepherd of this little flock—the latest addition to the Nebraska District—and is doing good work. He is well liked by his people. The attendance was unexpectedly small for various reasons; a very busy season and prejudice especially. But the Lord blessed us in preaching and those who did attend made strides up the hills of Canaan, according to their own testimony. Several seekers came to the altar; but we did not have the break desired. We thank the Lord and Brother and Sister Brown for their kind entertainment and homelike surroundings. The Lord blessed this young couple. They, with the band of people at this place, are the fruits of the labors of Brother C. J. Conte, a member of our York church. There is a fine class of young people in this community. May they all be saved and won for God and holiness. On September 13th we arrived at Burr Oak, Kan., to continue the meeting started at Olego, five miles southwest, two weeks before by Brother and Sister Lienard. Brother Nilson had been there for ten days and the meeting was going well. The Lord was blessing the truth presented by Brother and Sister Lienard and Brother Nilson. Some had been saved and several healed. The Lord of Battles continued to work and conviction settled on many hardened sinners over the whole community. Some were saved and sanctified at the meeting and others at home—one man while pumping water. Quite a number have been healed since we came, so that about eight or nine have felt the healing touch from the Great Physician. He seemed to work especially along that line here, and it has had its effect upon the people.

HUNTSVILLE, WASH.

A glorious, sixteen days' campmeeting has just been held in Dayton, Wash., the evangelist in charge being Brother H. J. Elliott. Dayton is seven miles from Huntsville, and has about thirty-

five thousand in population. It was real pioneer work, but the way was prepared by the prayers of God's people roundabout the place. Beginning with an audience of forty-five, the interest increased until on the last Sunday night, the tent was filled and many stood outside, listening. This campmeeting was made possible through Brother H. E. Gilbert and wife, of Walla Walla. They, with their daughter, Mrs. Eva Churchill, of Dayton, worked and prayed and paid; and as the meeting progressed they were permitted to see some of the results of their labors. During the entire meeting they entertained the evangelist, and all others who came to assist, with a gracious hospitality which is seldom seen. Mr. and Mrs. Charles Smith also aided materially in making the campmeeting a success. Numbers of our people from Walla Walla came the distance of thirty miles to help pray and shout on the battle front. The morning prayer meetings, held in the different homes, were seasons of prevailing prayer on the part of God's people, and souls found it easy to pray to victory in such an atmosphere. Preaching services were held in the afternoon and in the evening. Street meetings were also held each evening, these being well attended. Sometimes the walks were filled and people stood in the streets listening to the songs and ringing testimonies. One evening an auto truck was hired and eighteen workers went through the town singing and inviting the people to the services. Sister Wallace, pastor at Walla Walla, preached one evening during the meeting; also the writer preached one night. Brother Elliott was at his best, preaching with the anointing of God upon him, and his faithful ministry was owned and blessed of God. Quite a number of seekers found definite victory, much prejudice was broken down, and a good foundation was laid for future holiness work in Dayton.—MRS. I. F. CULBERTSON, *Pastor*.

Report of Mrs. M. McREYNOLDS

Leaving Los Angeles, September 9th en route for Kansas City, it was my privilege to stay a few days with our Mexican church at Deming, N. M. It was a real delight to be with them, and to meet Brother Athans again and hear him preach on Sabbath morning with real liberty and unction. I was well enough from a severe cold to preach at night from the text, "Go ye therefore" of the Master. God gave His approval, and at the call of "Who will go?" seven splendid people responded as did the Prophet Isaiah, "Here am I, send me." The altar service which followed, will no doubt be an epoch in their lives. Heaven bent low and the glory rested upon their brows as they asked for God's direction and grace for preparation. Some of these young people are now in high school. They would like to be in our university. Oh, that they might be! This church holds in high esteem our Brother Winnans and wife for their holy example and labor of love among them. This church is much blessed of God in that it is self-supporting and that it has already one of its young men in preparation in our university in Pasadena; and these others, like him, longing to have the preparation to go to their own people. Who will help make possible the training of one or more of these worthy ones? I spent a little time in Juarez, until we were no longer safe there. Poor Mexico! I can not, nor can others, describe the scenes that are enacted every day, the rumors of which cause us to shudder and our cry to go up to the Just One for her widows and orphans and the worse fate of her young women and girls made captives. Poverty abounds amid wealth in abundance. Mexico seems like a pauper sitting upon a bag of gold. I have also had much of a blessing with our people in El Paso. Surely God has given good results, under adverse conditions, to Brother Athans and Sister Santos, both in Juarez and in El Paso. I feel like claiming them all and giving Him all the glory. I went out one afternoon with tracts and gospels and began distributing, entering into stores and restaurants, saloons, etc., and giving to all who could read. Soon I looked around and they were following me, asking me for them so that I had not nearly enough. The people are so eager for the St. John's Gospels, and I am so glad to have so beautiful a little book to offer them. The people are saying to Santos, "Pray to your God for us. Our gods are deaf and can not hear us. I left our Mexicans in Los Angeles, praying for the General Assembly. Brother Athans has in his church a young man preparing for the ministry; and in Santos' work in Juarez are a whole family studying and helping, hoping to be useful among their people. The father will have charge of Santos' work in her absence at the Assembly. Like Philip, he has daughters that prophesy; but he has eight instead of five.

WOODLAWN CHURCH, CHICAGO

As a church, we are deeply gratified that dear Sister Wines has returned to us for the coming year. We now number 155 members and are becoming somewhat embarrassed for room, as our building hardly seats 200. This is especially inconvenient for our rapidly growing Sunday school. We believe, however, that God can provide a larger place for us when all things are ready. Until then, we are more than content to remain where He has placed us; for it has become very dear and sacred to us, and we can never cease praising Him for all that it has meant to us in brotherly love and unity, as well as being a "Life-saving Station" in Woodlawn. Sunday was a blessed day to us from morning till night. Souls were saved, sanctified or reclaimed. We give God the glory, and are encouraged to press on in His great name.—ANNIE C. SHEPARD, *Reporter*.