

# HERALD of HOLINESS

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## A Look Forward and Backward

**T**HE Great Assembly has adjourned. It is a suitable time to take a look backward and a look forward. We have tried to do this and we insist that after such a double survey there is to be found no cause for aught but encouragement. If we look at our origin and consider the humble beginnings in that old "barn," as Dr. Bresee said his first tabernacle or place was, practically, and then come along down the years, we find incontestable evidences of the ruling and overruling hand of Providence, guiding the humble beginning, until today we have grown to more than thirty-four thousand faithful followers of the meek and lowly Nazarene, while thousands of our communion have been translated to the Church Triumphant. Tongue or pen can not depict the results achieved during these few years. They defy statistics entirely. The recording angel alone has the mathematics by which to compute these spiritual things along the deeper lines of moral endeavor.

There has been a beautiful fidelity to our evangel. Holiness has been our watchword and upon an experience of heart-cleansing we have insisted without compromise, and yet with the utmost charity for all who differ from us. It has been sought to propagate this great scriptural truth and experience persistently and aggressively, yet with love and patience and charity to and for all of whatever faith or order.

We have presented to the world a demonstration of the wisdom and the necessity of organized holiness. It has been demonstrated that such an organized method was practicable as well as necessary. The results have certainly proved this if they have proved anything. We have, thank God, been able as a people, to remain calm and equable and sweet under all sorts of misunderstandings and critical things from others, willing to defer our defense to the arbitrament of the skies in a great Day coming by and by. We have no time or need of self-defense, but refer all critics to the direct results of our altars. To the altar services of our churches we would prefer that all should look for the grounds on which they will base their criticisms.

We can say to all that if they can not believe that we are in the Father and the Father in us, to "believe us for the very work's sake." And for these *works*, we direct the gaze of people to Nazarene seekers' altars all over our connection. In the profoundest humility and gratitude we make this statement, believing that the Lord has graciously given us such a vindication in these altar results for which we, as Nazarenes, deserve absolutely no credit. We are only the humble instruments He has condescended to use for such works.

Now, as we turn our gaze forward we can see naught but tokens of good and joy and blessed fruitage to come. What need we? What are we to look to for success in the great work of the Lord? To the *Lord alone absolutely*. To nothing else save the great Author and Finisher of our faith can we look or dare we turn. Let us evermore keep our eyes toward the hills whence cometh all our strength and help. We must not think for a moment of turning to human learning or prestige or strength or past success or aught else human for our power. God is the strength and the help of His people. He is our Rock, our fortress, our high tower and our defense.

Not officialism, or growth, or learning, or eloquence or power in our preaching, or the number even of our conversions or sanctifications at our altars — to none nor to all of these can we turn as our hope or our strength. *God* is our strength. He alone, in the absoluteness and solitariness of His nature and His sovereignty, is our hope and our strength and our power. He will not even surrender this to as good a thing as success in revival work. He will not divide this honor even with sacred eloquence or oratory in the pulpit. Nay! We must keep close to *Him*. We must abide in Him absolutely! We must be sheltered under His wings of infinite love and mercy and power!!! God must be our Sun and Shield, and our exceeding Great Reward.

If by keeping thus *in* and *with* and *by* Him He has been able thus early to use us for such blessed results during the few years of our adolescence, what may not our faith be-

lieve for during the next quadrennium in the way of such results. We can fail of marvelous increase in such fruitage alone by our own fault. We simply need *humility* and *faith* and *self-renunciation* and *prayer*—these four, and the greatest of these is *faith*.

Sound aloud the bugle, and if the call be in one word, let that word be a call to *new and deeper and broader and grander Faith*. Faith will humble us under the mighty hand of God. Faith will lead us to that self-renunciation, that absolute abandonment to God, necessary for the greatest use of us by our Father. Faith will lead us into such a sense of our need as will keep us on our knees in mighty prayer, until the tides of holy fire will sweep over our souls, and throughout our borders thousands of happy souls shall be brought from nature's darkness into the marvelous light and liberty and joy of full salvation from all sin. God help us!!! Sound aloud from every hilltop the glad call to *faith!!!* Let the call be loud and long and unanimous from our ranks, until the earth reverberates with the glad note and all men shall hear the glad sound and have a chance to accept the salvation of our Christ!!!

## The Assembly Closing

**A**T the present writing the great Assembly is within one day or less of the close of the session. The end is near enough to retrospect and make observations. The session has been one of intense interest and we believe will eventuate in great blessing and profit to the church at large. There was a very full attendance, and nearly all the delegates remained faithfully to the close. The spirit of the body was very good. There was much very earnest debating or discussion, but no unbrotherliness or rancor or acrimony. To one not accustomed to such bodies there might have been some little surprise at times at the apparent vehemence of earnestness, but no one can say there was any exhibition of the carnal spirit or temperament.

In all ages of the world down to the present moment religious or ecclesiastical assemblies, conventions, synods, and councils have been characterized by intense earnestness and vehemence, and very often this has run to extremes and the saddest of consequences. No theater for the display of carnality is more opportune or ampler than such bodies. But it is seldom that such a meeting can be held and for ten days the discussions and debates and deliberations continue without the least sign of sundering the tie that binds brethren together or the remains of bitterness or rancor and acrimony be left in the hearts and minds of delegates. We unhesitatingly declare that such has been the history of this body now on the eve of closing its session.

There is a cause for such apparent intensity of discussions and such zeal of deliberations. Always and naturally, religious convictions are more radical and are held with more depth of intensity than opinions or convictions on any other subjects. They radiate themselves in the depths of the heart as well as the mind and they relate to eternal issues, and not to mere matters of state policy or of economic principles. The deeper we go into the spiritual truths and experiences the more profound will be the convictions held respecting them. Looked at in this light it is a matter of growing wonder that we can meet in a body like this and for ten days consider and seek conclusions on these fundamental issues and part with not one scintilla of bitterness or the loss of a friend by a single delegate, or the abatement of real Christian love for any single brother on the floor by any present. The whole course of the meeting and the results, analyzed by any thoughtful man who knows God, must bring him to the conclusion that God is with us and has really made us one in Christ Jesus His Son.

We are greatly encouraged and feel that we must take fresh courage and press with vigor on and push the battle till Jesus comes back, or until God calls us hence from labor to reward. God was manifestly with the evangelistic services throughout the Assembly. The Spirit was in the Word from night to night and put His seal to the truth in the salvation and sanctification of many souls. We attempt no count of numbers but the results were such as to bring us all to our knees in gratitude to God for the work accomplished in this direction, which is after all the chief, yea, the exclusive business for us as a church.

This last mentioned feature in itself is really unique in the history of such assemblies of Christian people. Generally these meetings are considered to be exclusively for business and as incompatible with any successful simultaneous evangelistic efforts. This instance just closing has demonstrated that God is always ready to save

people under any and all religious environments, and that if His people keep themselves ready for His saving work, even when engaged in the business side of His work, He will make bare His arm and save and sanctify people. This in itself is a great asset for us and for all ecclesiastical bodies. It is an ocular demonstration of the truth above declared, and should be a lesson to us and all kindred bodies for all future times. God saves under any and all circumstances, and wants His people to keep this fundamental thought and purpose and work always in mind, whatever they are doing and wherever they may be and however onerous may be their labors and engagements. *Soul-saving is the King's business*, and all other phases of business are secondary and subservient to this fundamental and vital thing.

Elsewhere in this issue will be found as full and sympathetic an account of the proceedings as was possible under the circumstances. They could not be given complete in this issue, but what is not included in this issue will appear in the next. These reports were prepared under great difficulties, the editor being engaged in the double duties of delegate to the Assembly and the work of editing also. We are giving up most of our editorial space this week to General Assembly matter.

Sunday, October 10th, was a great day. Brother Hoople at 11 a. m. and L. Milton Williams at night, and the Rescue service in the afternoon, with other services of testimony and healing intervening, made up a most memorable day of blessing and power. Salvations were many, no one attempting to keep account of such matters. A great revival has progressed throughout the Assembly, despite many and pressing duties of legislation, which were not neglected. Rev. R. T. Williams preached frequently during the Assembly with power and fruit to his ministry.

Rev. E. P. Ellyson, in a feeling statement, presented his resignation as General Superintendent, and Rev. W. C. Wilson was elected as the fourth General Superintendent. Brother Wilson was presented to the Assembly and made appropriate remarks. This election completes the Board of General Superintendents, as follows: Drs. P. F. Bresee, H. F. Reynolds, E. F. Walker, and Rev. W. C. Wilson.

The Assembly was shocked and saddened by the illness and death of one of its most loved members, Rev. J. W. Gillies, pastor at Bath, Maine. Brother Gillies had served most efficiently as General Statistical Secretary of the Assembly for years and was greatly esteemed for this service, as well as for his many excellencies of character as a preacher and as a gentleman. He was first of all a sweetly sanctified man of God who faithfully lived and preached the great truth of holiness. He was faithful in every place where he was called to serve his church. He was also emphatically a gentleman, one of God's gentle men. He would impress a stranger first of all with his gentleness and kindness of spirit and temper. He was sick when he came to the Assembly, but we all hoped he would rapidly recover and soon become fully himself, after the fatigue of the trip was overcome. His brethren showed their true brotherly spirit, as well as their personal esteem, in the liberal offerings they took to meet all expenses incident to his funeral and sending the body home to his heart-broken wife. We extend our condolence to our bereaved sister, and pray the blessings of heaven upon her in this hour of trial. She can mourn not as those who have no hope, for Brother Gillies today is in the enjoyment of a glorious reward in the presence of the Father above.

Cotton seed was once supposed to have no value. The writer has seen it in his childhood thrown out in the old fields to rot and sometimes to be burned, if it got too much in the way. It was the universal practice in those days to throw it aside as so much worthless trash. Now cotton seed yields yearly products valued at \$136,000,000. So passages of Scripture, like John 3:16, and many others, have been cast aside, as often as heard, for long years by men. They had no meaning or worth to them, but were empty sounds, until finally one day the Spirit of God seized upon one such at an opportune moment, and applied it to the convicted man's heart, and it became the richest thing in all the world, and has been of priceless worth ever since. It brought him to God like Rom. 13:13 did in the case of St. Augustine. Nothing ever thereafter was more precious than such a passage. It became the golden key to the heavenly mine of limitless love, power, and life.

# THE EDITOR'S SURVEY

## True Riches

The Bible speaks of the true "riches," as distinguished from the false. Most men fasten upon the false riches as the true and seem utterly and stolidly ignorant of the true riches. As sure as we live upon this earth this Bible distinction is vital and real and fundamental to true happiness or virtue. True riches is of and in character, and appertains not to circumstances or worldly possessions. To be really rich is to be rightly related to God and to find our niche in life and to be occupying it contentedly and usefully. This constitutes happiness or riches, which the world can not give and which the world can not take away. John Gilmer Speed says in an exchange truly:

Once in New England I was driving with an old farmer, and some of the men of the neighborhood came under criticism. Speaking of a prominent man in the village, I asked, "Is he a man of means?"

"Well, sir," the old farmer replied, "he ain't got much money, but he's mighty rich."

"He has a deal of land, then?" I asked.

"No, sir, he ain't got much land, neither, but still he is mighty rich."

The old farmer with a pleased smile, observed my puzzled look for a moment, and then exclaimed:

"You see, sir, he ain't got much money, and he ain't got much land, but still he is rich, because he never went to bed owing any man a cent in all his life. He lives as well as he wants to live, and he pays as he goes; he don't owe nothing and he ain't afraid of nobody; he tells every man the truth, and he does his duty by himself, his family, and his neighbors; his word is as good as a bond, and every man, woman, and child in town looks up to and respects him. No, sir, he ain't got much money, and he ain't got much land, but still he is a mighty rich man because he's got all he needs and all he wants."

I assented to the old farmer's deductions, for I thought them entirely correct. When a man has all he needs and all he wants, he is certainly rich; and when he lacks these things he is certainly poor. Now, the poor man's possessions—defining riches and poverty in this way—may be double those of the rich man. I have an illustration in point. I know a man who lives with his family in a country village. His income is without doubt larger than that of any man in the township, and still he is in all probability more harassed by want of money than any man in the neighborhood. He requires so many things that he always spends something more than he makes, and, therefore, he is always in debt, always importuned by his creditors. Now, according to the idea of the old New England farmer, my friend is really poorer than the artisans and gardeners and laborers who work for him. And I know that this gentleman counts himself among the poorest of the poor.

## Difficult to Find Words

We mean that it is difficult to find words to form a phillipic against the saloon business sufficiently severe to do the infamous thing justice. Many attempts have been made, but everyone making them feels his utter inadequacy to the task. We have loved to fight and condemn and denounce this awful traffic for the whole of our adult life, and we take fresh courage with every coming year and with every triumph of law and order over this business. We enjoyed reading an account of the eight members of the flying squadron, written by Dr. Sheldon of Topeka, Kansas, one of its members. Ex-Governor Hanley was another of its members, and in an exchange we find the following indictment by him of the saloon, which we pass along:

I bear no malice toward those engaged in the liquor business, but I hate the traffic.

I hate its every phase.

I hate it for its intolerance.  
I hate it for its arrogance.  
I hate it for its hypocrisy.  
I hate it for its cant and craft and false pretences.

I hate it for its commercialism.  
I hate it for its greed and avarice.  
I hate it for its sordid love of gain at any price.

I hate it for its corrupting influence in civic affairs.

I hate it for its domination in politics.  
I hate it for its incessant effort to debauch the suffrage of the country; for the cowards it makes of public men.

I hate it for its utter disregard of law.  
I hate it for its ruthless trampling of the solemn compacts of state institutions.

I hate it for the load it straps to labor's back; for the palsied hands it gives to toil; for its wounds to genius; for the tragedies of its might-have-beens.

I hate it for the human wrecks it has caused.  
I hate it for the almshouses it peoples; for the prisons it fills; for the insanity it begets; for its countless graves in potter's fields.

I hate it for the mental ruin it imposes upon its victims; for its spiritual blight; for its moral degradation.

I hate it for the crimes it has committed.

I hate it for the homes it has destroyed.

I hate it for the hearts it has broken.

I hate it for the malice it has planted in the hearts of men; for its poison, for its bitterness, for the dead sea fruit with which it starves their souls.

I hate it for the grief it causes womanhood—the scalding tears, the hopes deferred, the strangled aspirations, its burdens of want and care.

I hate it for its heartless cruelty to the aged, the infirm and the helpless; for the shadow it throws upon the lives of children; for its monstrous injustice to blameless little ones.

I hate it as virtue hates vice, as truth hates error, as righteousness hates sin, as justice hates wrong, as liberty hates tyranny, as freedom hates oppression.

I hate it as Abraham Lincoln hated slavery. And sometimes he saw in prophetic vision the end of slavery, and the coming of the time when the sun would shine and the rain would fall upon no slave in all the republic, so I sometimes seem to see the end of the unholy traffic; the coming of the time when, if it does not wholly cease to be, it shall find no safe habitation anywhere beneath Old Glory's stainless stars.

## Love Begets Love

There is no ground for complaining by anybody that they are not loved. As long as we have the capacity to love, and exercise it, we may be sure of being loved by somebody. Love begets love, as sure as light brings forth vegetation. It is one of the fundamental laws of our being. The opposite is true that the unloving will go unloved. A cynical and censorious spirit will call down only censure and cynicism in return. It is thus true as seen from this angle, that whatsoever we sow we will reap. The thought of love begetting love is illustrated in an exchange in the following incident:

A little fellow four years old was brought from the slums to a Chicago orphan's home. The "Life-Boat" tells the story:

When he was brought up to be put in bed, had his bath and the matron opened up the sweet little cot to put him between clean white sheets, he looked on in amazement. He said: "Do you want me to get in there?"

"Yes."

"What for?"

"Why you are going to sleep there."

He was amazed beyond description. The idea of going to sleep in such a place as that he did not know what to make of it. He had never slept in a bed in his life before. He was put to bed and the matron kissed him goodnight,

a little bit of a chap, only four years old, and he put up his hand and rubbed off the kiss. He said:

"What did you do that for?"

But the next morning he said:

"Would you mind doing that again what you did to me last night?"

He had never been kissed before and did not know anything about it.

It was only a week later the matron said, that the little fellow would come around three or four times a day and look up with a soft look in his face and say:

"Would you love a fellow a little?"

After a few weeks a lady came to get a child and was looking for a boy, so the matron brought along this little chap, and the lady looked at him. She said: "Tommy, would n't you like to go home with me?"

He looked right down at the floor.

She said: "I will give you a hobby horse and lots of playthings, and you will have a real nice time, and I will give you lots of nice things to do."

He looked right straight at the floor and did not pay any attention to it at all. She kept talking, persuading him, and by and by the little fellow looked up in her face and said, "Will you love a fellow?"

## A Worldly View

Strange that sometimes the wicked world can see better than some preachers the true calling and relations of the ministerial mission. Strange that we should ever hear from the ranks of the laity better and more Scriptural and rational views of the ministerial obligation than we see practiced by some ministers. In these last days the line of demarcation seems getting more and more dim between the sacred and the secular. That is, we mean to say, the two sides of the moral and the spiritual seem to be getting mixed. The religious seems to be betrayed into a wrong entrance into the mere reformatory as its highest mission, while the secular or the worldly is assuming to enter the realm of the moral and the religious as of right. The wheat and the tares of the work of religious transformation seem to be getting strangely together. While we say this, we welcome any view or admonition offered us as to the true limitations of ministerial obligation from any worldly source. The *New York Post* has this to say:

The successful minister is born, not made, by the use of whatever tools he comes to his real work by virtue of qualities which a theological education can neither give nor take away. If he has the soul to endure as one seeing the invisible, and a heart to throb in unison with all the varied humanity about him; and to all this adds the sense of a high mission and the burden of a spiritual message, he need not trouble himself overmuch to become "socialized." He will find his true power and wield it. Into the striving and sorrow of the world he will be able to bring something of peace and comfort; and will be the better enabled to do it for having braced his mind by hard study and fed his spirit by long meditation while the fire burns, than by taking out a card in all the labor unions from here to California, or running now here and now there after the latest sociological fad.

When a man begins to admire his own holiness, he straightway begins to suspect the holiness of his brother. One does not have to sin in order to keep humble; that popular teaching is from Satan. A holy heart is a place of the truest humility. A holy man sees himself a sinner damned in hell but for the past and present mercy of God. He is nothing; only a channel through which God works. It is Jesus, Jesus, all the time—not "I." And nothing less than sin more grieves a holy man than to be praised for his holiness.—C. A. MCCONNELL.

# Impressions of the Fourth General Assembly

## As Seen by President Wiley

The Fourth General Assembly of the Pentecostal Church of the Nazarene will doubtless go down in history as one of the great meetings of the church. While all of our meetings have been pentecostal, yet in this Assembly there are certain characteristics which mark it as different in some ways from former meetings.

1. The intense evangelistic spirit. The Pentecostal Church of the Nazarene believes that men and women may be saved from sin and afterward sanctified wholly. The evangelization of the world is its mission. This General Assembly with matters of business of the utmost importance before it, and with a limited amount of time, has not been submerged in the work of legislation, nor has it turned aside from its great mission, the salvation of souls; but has pressed home to the hearts of men the great truths of sin and salvation. The evening services have been devoted entirely to evangelistic work. The preaching of the Word has been searching, the singing triumphant, and the praying effectual, fervent, and prevailing. As a result there have been scores at the altar seeking pardon or purity.

2. The definite preaching of entire sanctification. There has been no uncertain sound here. The keynote of the Assembly has been "Pentecost." God honors the presentation of this truth of entire sanctification as He did in the days of Wesley, and mighty revivals have followed. There have been new Pentecosts here, as remarkable as the one in Jerusalem, and it has been likewise noised abroad. The church is packed, the galleries full, the aisles crowded, the people stand in the hallways and on the outside of the church. Such scenes as we have here are indescribable—as pentecostal scenes always are. The preaching of the Word with unction, the victorious singing, the cries of the penitents, the shouts of newly-saved or sanctified souls, the inexpressible joy of believers, the tear-stained yet shining faces of the saints—all of this to one who understood it not, might seem to be confusion; to us it was a marvelous visitation of God and we could but exclaim, "The Holy Ghost has come!" "This is that which was spoken of by the prophet Joel." Is it any wonder that scores of people rushed to the altar until at times it was necessary to use two and sometimes three rows of seats across this great church.

This General Assembly has been an inspiration to our faith. We little realized how many people, and what kind of people, God had gathered together in the Pentecostal Church of the Nazarene. Such a variety of talent as is found here! There are great orators, mighty preachers, men who are authorities in legal matters, men of scholarly bearing, battle-scarred warriors, and sweet singers in Israel. Truly God has wonderfully blessed the cause of organized holiness. We go out into the new quadrennium with renewed purpose of heart. The God of Pentecost still lives. We are "in the land, under the blood, and in the battle," and we "follow the man with the drawn sword," to the mightiest victories ever won by any church in any age.

### WHEN THE PRAYER IS MOCKERY

The man who is not prepared to do something to bring in God's kingdom has no moral right to pray for its advent. The kingdom of God cannot be established or widened in any community by men in their slippers or women wholly devoted to their clubs. It will take prayer and labor and self-denial, and sacrifice of much that is held most dear, to bring that kingdom in for which we pray. A life divided between business and amusements never yet brought in God's Kingdom anywhere; and God's people are called to decide whether they will cease to offer the petition or do something to make the prayer effective.—*The Interior.*

## Address

of

**P. F. Bresee, D. D.**

Senior General Superintendent

Opening the

Fourth General Assembly

*Dear Brothers and Sisters:*—It gives me great pleasure to call to order and thus open the Fourth General Assembly of the Pentecostal Church of the Nazarene.

Any General Assembly is peculiar in itself, having special work to do and special outlook for the future.

Several years ago a world's fair was held at Seattle, Washington. Honorable J. J. Hill, the great railroad magnate, who has done so much for the opening up of the Northwest, made the opening address. He said that there had been several world's fairs within a comparatively short time in the past. One was the great Columbian Exposition and looked back at the great things that had been accomplished during the centuries since Columbus discovered America. Another was the world's fair held at St. Louis in celebration of the great Louisiana purchase, and recalled the marvelous things that had been accomplished. Then, also, the world's fair at Portland, which celebrated the coming of the explorers across the mountains and down the great rivers beginning the occupation of the great valleys of the Northwest, and celebrating the oncoming of civilization of that country. These had their eyes on the past, celebrating things that had already occurred, but this fair has its eyes on the future, and looks away to the great lands of the North and of the Orient.

So with our General Assembly. The one held eight years ago in Chicago celebrated the coming together of the East and the West in happy unity for the great work. The one held the year after at Pilot Point celebrated the coming of the South, celebrating the union of the holiness people of the South—destroying the Mason and Dixon line and making us one. Four years ago we were at Nashville, looking out upon the work that had been accomplished by other workers who were looking to us for a home and for a fruitful opportunity of labor. But this Assembly is unique—with our eyes on the future, we come together to gather up our robes and gird up our loins for the conquering of the world.

I hail you in this Assembly for the preparation for greater and greater victories. I have the pleasure of declaring the Fourth General Assembly of the Pentecostal Church of the Nazarene open for business and call Dr. Reynolds, one of our General Superintendents, to come forward and take the chair.

## As Seen by J. W. Goodwin

This has been a very great Assembly—great in attendance, deep in spiritual life, strong in brotherly love and unity, glorious in tides of salvation! It has been to me a very great event in my life. It would be all impossible to describe this gathering. The evening services were mighty seasons of salvation. The pastor, Rev. John Matthews, who is a mighty man of God, with his workers, determined that nothing should stand in the way of salvation of the lost. Brother Roy T. Williams and others did great work in the evening services.

It was not the writer's privilege to be in the night services much, being detained with the business of the Assembly; but the overflow of the mighty tides of salvation and glory reached the committee rooms and matters of business were set aside to engage in prayer, while the altar service was going on above.

The last Sunday of this great Assembly reminded one of Pentecost. The early morning service was devoted to testimonies of God's mighty power to heal the body. It was indeed surprising how many people in this Assembly could testify to personal healing. At the place a large number came forward to be anointed, and the power of the Lord was present to heal. It is very evident that God is just the same as in the days of the apostles; and the history of the Acts is now being repeated, at least in a measure.

At the morning service hour Brother Hoople, of New York, did preach—and how the glory fell! There was a good number of seekers. The afternoon service was according to a program presented by Brother Ruth taken from Isaiah 12, which was followed throughout.

Then followed a rescue service impossible to describe. What exhortation, enthusiasm, songs, shouts, and everything else to make up a holy variety of heavenly glory and mighty victory! There was a good number of seekers.

But the evening services were the crowning touches of this mighty day of salvation. The great auditorium was packed to its full capacity and there was a great overflow meeting in the large Sunday school rooms. Rev. I. Milton Williams upstairs and Rev. C. W. Ruth downstairs brought heaven and earth together, and how the fire did fly! I could think of nothing but Pentecost and Peter's mighty preaching which pricked many hearts as the burning words, rolling from the speakers' lips, imbedded themselves in the consciences of the people. How they came to the altar! What praying, groans, and tears! What a tide of salvation with the happy finders!

It was reported that one hundred people were at the altar seeking God this last Sabbath of the meeting. This emphasized the importance of planning revival services for the evenings during the General Assembly. The entire church will feel the thrill of this great meeting, and we feel sure that more mighty revivals shall break out in every church in the whole body of the people known as the Pentecostal Nazarenes.

We may have the name on our lips, and seem to ourselves and to others to be doing great things by and for it, and all the while may neither know nor be known by Jesus with that mutual knowledge which means sympathy, love, familiar acquaintance, assimilation of character. What we say to Christ matters little, what He says to us matters everything. He is to determine at last what we are.—ALEXANDER MACLAREN.

# "Pentecost Repeated at the General Assembly in Kansas City, Mo."

## "This Is That"

Written by H. H. MILLER

Although there had been great services from the beginning of the Assembly at the night preaching services, and although in the Assembly proper great tides of glory poured in from time to time, and although at night services there had been times when the altar was crowded with seekers, and many swept into victory and great billows swept over the great congregations time and again as the Spirit of God was poured out, there was still all the time a feeling, it would seem, that there was yet to come a veritable Pentecost.

Friday night came, with four General Superintendents having been elected, so that the members of the Assembly now knew who were to be the human leaders of the hosts during the coming quadrennium. Everyone in the Assembly was weary with the toils of the week; but, saving the Committee on Manual, the principle committees were about through with their arduous tasks.

John Matthews, pastor of the Kansas City church, was the preacher of the evening, using portions of the fifth chapter of Joshua, from which he preached a great Pentecostal sermon on, "In the Land, Under the Blood, In the Battle," and there followed a scene which caused many to think, "This is that, spoken of by the prophet Joel."

The preacher had just finished a vivid description of "The Man with the Drawn Sword," calling on the people to get under the leadership of the Holy Ghost, when a young preacher, a member of the Assembly, came forward to the platform to make a statement, in which he confessed he had found out some time since he was not sanctified, though he knew he was justified. He then went down to the altar to seek the Holy Ghost in His sanctifying power. He was followed by a lay delegate. The scene that followed for the next two hours is beyond description.

The preacher sent forth the clarion cry again and again, calling upon the people to "get under the leadership of the Holy Ghost!" The cry was taken up by evangelists, pastors, and laymen in every part of the great audience, including the gallery.

People ran to the altar from every part of the house. There was no singing—just coming to the altar by scores to get saved, reclaimed, sanctified. That which gripped was the call to "Get under the leadership of the Holy Ghost!" One man—recognized in our whole work as one of the veterans in our ranks, filled with faith and the Holy Ghost—exhorted the throngs. The entire audience was either inviting, pleading, weeping, seeking, exhorting, praying, shouting, yielding, or resisting, it seemed. Of course there were many who were astonished and cried out, no doubt, "What meaneth this?"

The consensus was that the prayed-for Pentecost had come on the Assembly and Kansas City church. This church had been praying for weeks before the coming of the Assembly, that the coming of the Assembly to Kansas City would be the time for the coming of a great revival. No doubt their prayers have been answered. But the hope of all is that a thousand revival fires, started on this memorable night, to blaze out in every part of the country. One thing was noticeable; the seekers were from New England, the Pacific Slope, the South, and I presume from about every quarter of the United States—just as it was at Pentecost.

The altar reached back to the third row of pews, and seekers were in other parts of the house, surrounded by workers.

Yes, the power of the Holy Ghost—the Holy Ghost himself—was manifest. Those who had been seekers for a long time swept out into victory. Men, women, and children, were

*The above caption was the heading of a page in HERALD of HOLINESS, issue of September 15th. It was prophetic. The call was made at that time for prayer; the people responded, and God answered. For ever let it be settled that prayer and faith will bring a Pentecost today as certainly and as effectually as in the Upper Room. Divine Personality will be manifest in divine glory whenever the church will. This is the lesson we have learned from this Assembly. God himself gave the vision, and as never before we saw standing before us our Leader, the Man with the drawn sword.*

among the happy number who got either saved, reclaimed, or sanctified.

The freedom of the Holy Ghost prevailed, and many of the victorious seekers, now become finders, mounted to the platform and testified to their newly-obtained blessing.

## It Works!

Brother Homer E. Elliott, of Grove City, Pa., sends the following clipping, taken from the *Columbus Citizen*. This communication is only one of the many expressions coming to the notice of the HERALD of HOLINESS, tending to show how others regard the work of the Pentecostal Church of the Nazarene. May this old veteran from Camp Chase, Ohio, experience in his remaining years the joy of full salvation preached to himself and others by our faithful pastor at Columbus. Following is the clipping:

### ENJOYED THE SERVICE

Editor of Citizen:

I read in your paper about a party asking what had become of the old-time Christians, the ones who met a stranger at the church door and made him or her feel welcome. Three weeks ago I asked my wife the same question. Two weeks ago I was passing a church and, hearing a few words from a sermon that made me "look up and take notice," I decided to go in. Several people met me at the door and shook hands, and one led me to a seat, where I heard the old-time gospel preached in the old-time way. I had not heard anything like it for over thirty years. The pastor, a young man, was not "reading his sermon from a piece of paper," but he had the "Old Book" in front of him and every word he spoke came from that book and a burdened heart. The "Amen's" that came from the lips of the saints were the sweetest words I have heard for many years. I never saw a group of folks so friendly or sociable. There were a very few that did not wind their way to me and ask me back again. One young man took me to my car as I am over 87 years of age. I have been in many churches both in this city and elsewhere, but about all I ever have heard discussed has been "vanity fairs, mock weddings, auctions, oyster stews, etc." So reader, if you want to hear about the Blessed Savior go to the Nazarene Church. Take the North High street car, get off at King avenue and walk two squares west. If you visit this church you will have a spiritual feast you will never forget.—CAMP CHASE, OHIO.

It was certainly glorious, grand, magnificent, the way the Lord did bless the people. The way the warriors of more than a thousand battlefields went into the conflict was splendid. You could not tell the prominent evangelists from ordinary laymen. Indeed, after a time the song evangelist took charge of the altar service and led on magnificently.

It was certainly good that the Lord heard the cries of His people and made the Fourth General Assembly of the Pentecostal Church of the Nazarene a time of mighty power. How the hearts of the members of the Assembly and the visitors are encouraged, that in these perilous times the heavens are not closed to a people that will pay the price of victory.

## "Spoken of by the Prophet Joel"

Written by W. G. SCHURMAN

I have been asked to give my impressions of the last Sunday evening service of the General Assembly—but how in the world could I put on paper the impressions of that hour? It began the way all great services do begin: with a great season of prayer. The people lifted up their voices to God with one accord, and this continued for about one half-hour. Then, under the leadership of Brother Wilde, the large congregation burst forth in songs of praise while wave after wave of heavenly glory swept over the congregation.

That warrior of a thousand battles and as many victories, evangelist L. Milton Williams, was the preacher of the hour and chose for his text John 12: 35-36. It was a plain, sane discourse on the folly of trying to keep saved while refusing to obey God. He concluded with numerous illustrations from the Old and New Testaments showing how God left men and women for ever, and then gave two instances out of many that he had met in his ministry of twenty-seven years, in which souls had said No, to God, grieved the Holy Ghost, and the Deity had cast them off for ever. Ere he had ceased speaking one man came forward and knelt at the altar. Then, from all parts of the house they began to come—a young man here, a young lady there, and an old man or woman yonder, until the long altar was crowded with seekers. While the choir sang that old invitation hymn, "Coming home, never more to roam," the front row of seats was vacated to make room for weeping penitents; then the next row and the next row and still another, clear across the church.

The scene beggars description! Penitents groaning, crying, and praying; workers encouraging, exhorting, and urging to confess and believe, or consecrate and expect. One after another arose to their feet with shouts of joy and the workers in the audience were bringing others, and getting them on their knees in the places recently vacated by those who a few moments before were seekers but were now happy professors of the great grace that satisfies the heart.

This brings me to say that my impressions of the service were that God is still alive; that the poor, befooled prodigal world needs Jesus; that God answers prayer in behalf of sinners; that the Third Person of the Trinity honors the faithful presentation of the truth; and that Jesus still loves the sinner, and will save the whosoever.

I offered a fellow a bunch of grapes, and he said, "What are you giving me to take it?" I thought, "Well, here's a fool." But the Spirit whispered, "Child, listen: the Father offered you salvation free, and you hesitated over the price, and wanted to question what might go with it."

# "I Will Pour Out My Spirit on All Flesh"

## Pentecost Is Come!

By W. E. SHEPARD

The crowds gathered early, and overflowed. The spirit of prayer fell upon the people long before the appointed time for opening. When that old white-haired veteran of the cross, Rev. A. B. Riggs, of Lowell, Mass., made such an intercessory prayer for victory, it lifted us away from earthly things and brought us near the throne.

The opening service was surely pentecostal; singing and shouting, leaping and praising, and the uncontainable blessing was on. What scenes of holy rapture! What indescribable joy and liberty! For one to say, "This is that," would truly have been in order.

Brother and Sister Roberts and Miss Taylor sang one of their heart-lifting songs and the heavenly breeze swept on. Brother Reinbarger added to the already overflowing measure by one of his stirring solos.

Rev. L. Milton Williams brought the message of the hour from John 12: 35, 36, "Then said Jesus unto them, Yet a little while I am with you. Walk while ye have light, lest darkness come upon you; for he that walketh in darkness knoweth not whither he goeth. While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them."

The message was like a trip-hammer that drove the awful truth home to every heart. It did not aim simply at the target — it struck the center. The necessity of quickly walking in the light was urged, not only upon those who had never been saved, but upon the backslider and the justified.

The speaker drew lessons from the Old and New Testaments showing the awful results of this neglect. He dwelt upon the Spirit taking His flight and the soul left for ever without another call, closing with some remarkable instances in present times.

When the altar call was made, the Spirit had gripped the great audience, and they began to stream down the aisles. Believers pushed forward for holiness, and sinners for mercy. The altars filled and the front pews were lined with weeping, screaming, and burdened souls. In the neighborhood of sixty people knelt at the front, seeking pardon or holiness. How the saints prayed! How sinners wept and called on God for mercy! How believers died out to carnality and yielded all to God! How God did come upon that scene! With faces radiant with upper-world glory, and shouts of triumph, and clapping of hands the new-blessed souls arose to tell of their joy in finding Christ as their Savior and Sanctifier.

One noticeable fact about the altar services was the praying through of the seekers. They did their own praying. A little instruction here and there to tide over some difficult place, but the seekers literally "prayed through," and when they got through they showed it in their very faces, as well as by their joyful testimonies.

This Sunday night service will go down in history as one of the great meetings of Kansas City.

What does all this prove? It proves that God hears and answers prayer. Think of the hundreds who pledged themselves to pray daily for this great Assembly. The bottled-up prayers were before the throne, and the mighty answer came and Pentecost was the result.

Oh, that the whole church might arise in their promised strength, lay hold on the throne, and accomplish all that lies within the realm of her possibilities! Amen and amen!

## The Great Sunday Night Service

By JAMES W. SHORT

Words are inadequate to describe this tremendous service, charged with divine fire and glory from the opening song. The days of this our greatest General Assembly had glided by as on wings. Sunday morning dawned, all glorious; the mellow rays of the Autumn sun shone without and the heavenly sunlight shone within. During the day the services were

## How Buddie Viewed the Assembly

By the time this little note reaches the Editor, the great Assembly will be down to business and hard at work. But thank the Lord, the revival tide is running so high that the work seems to be play instead of work—for we are drawing long pay and doing short work. The local church has the thing so well in hand that there is nothing much left for us delegates to do but to sit down and be served and looked after. Truly this is a great body of the finest and cleanest men and women that I think has probably ever been gathered together in the United States. They are here from all over America, some from Scotland, and some from other parts of the world.

The revival services are so wonderful they eclipse everything else. We have almost forgotten how to do business. Five hundred people on their feet, shouting at one time, is no small concern—no man can describe it. It is away out and beyond description. You will just have to come up and look in on it, as we are unable to tell you how great and glorious it is. When this note reaches you, hit the train for Kansas City and see for yourself.

Father Bresee is very feeble, but as sweet as heaven; and Dr. Walker is as cute and as bright and as sparkling as a spring, and overflows just about like a great spring; and Dr. Reynolds is all on fire for missions. So we have a great combination and the boys from the field are so happy and hopeful this will be the greatest Assembly that has ever been held so far in the United States; and so far as organized holiness is concerned. Well, amen! Good-by till next week.

swept out more into the supernatural. As the great crowd flooded the spacious auditorium and gallery for the evening service, the spirit of prayer fell on many, until prayer was turned to praise and rejoicing.

Brother Wilde led the congregation in singing. Up and up we swept until wave after wave of glory rolled over the audience. In the singing of "The New Jerusalem" the heavens were opened and torrents of glory swept in on us! Many stood weeping tears of joy or shouting and waving of handkerchiefs. We thought of the glory that will be ours when we sweep into the New Jerusalem, and our hearts were inspired to press on until the pearly gates open to enraptured vision.

The Roberts-Taylor trio sang "Redeemed by the Blood of the Lamb," to the enjoyment of

all. Just before the message was given Brother Reinbarger sang "How much I owe," while our hearts were filled with love to Him who climbed the rugged steeps of Calvary, "just because He loved us so."

Rev. L. Milton Williams was the preacher of the hour, and brought a strong, clear, biblical message that gripped the hearts and minds of his audience. When the appeal was made, seekers soon filled the altar, front seats, and two or three pews further back. Fifty-five were counted at the altar, while in different parts of the church small groups were praying with hungry souls. A great time of salvation followed as different ones came through.

While this meeting was in progress in the main auditorium, the Sunday school rooms below were filled, while Brother Ruth preached. This service resulted in twenty seeking the Lord and a glorious time of salvation followed.

It was a great day here. Over one hundred souls sought the Lord during the day and we closed, realizing that the God of Pentecost was with us, looking to victory and salvation.

## Another Pentecost!

By H. ORTON WILET

Sunday night was another Pentecost. We have attempted many times to describe such scenes but words fail us. Such scenes are beyond description. The church was largely filled nearly an hour before the evening service began. The atmosphere was tense; everything seemed to pulsate with life. Near the altar was a prayermeeting, and in the gallery was another. The Holy Ghost seemed to brood over the place. Little by little the volume of prayer increased until it broke forth into a mighty shout of victory. The service was called and the hymn was announced. The people sang and shouted, and the audience seemed to be swayed by the mighty presence of the Spirit of God. They laughed and cried; they wept and shouted; they marched and sang; they proclaimed the praises of our Christ as the Spirit gave them utterance.

The pastor stepped to the platform and in a loud voice cried out, "This is an overture! We are preparing for the great overture to the marriage supper of the Lamb." Then came the preaching of the Word. For over an hour the mighty truths of the Word were hurled at the hearts and consciences of men. Stillness amounting almost to breathlessness prevailed just before the altar call was made. It was but the lull before the storm. As soon as the altar call was given nearly forty persons responded. A storm seemed to sweep over the audience—men and women were about, earnestly entreating sinners to come to the altar; a dozen preachers exhorted from the platform; evangelists took their stand on the seats throughout the congregation and urged men and women to come to Jesus. What commotion, and yet what holy order! Sinners paled, trembled under the earnest pleading, and hastened to the altar until over eighty people knelt at the altar and the front pews for pardon or purity in the main auditorium and the Sunday school rooms, and the shouts of victory of this great Assembly rang through the air until they could be heard three blocks distant.

Such scenes are pentecostal. This is our glory. God grant that Pentecosts such as these may be ours in all our churches throughout the next quadrennium.

## THE GENERAL ASSEMBLY, AS I SEE IT

Written by W. H. HOOPLE

The first thing that impresses me is the individuality of the delegates. First, our senior General Superintendent. I see his picture in the book "Double Cure," in my mind's eye, with a beard, and I remember the long years he has been preaching full salvation. Then I think of the old horse they tell me about, he used to drive, and the gait he used to travel; which I understand was just a little faster than the horse would have gone on his own account; I see the spirit of the man and how many of us have felt him urging us on in the years that are past.

I see Brother Reynolds, General Superintendent and General Missionary Secretary, as he came to us. He would not want you to see him as I saw him come to us. I am sure, for if ever a man had the way pointed out for him in an unusual way his way was most peculiar. Ask him about it and see him smile, and I doubt if you will get it all, but if you are very curious about it, ask the writer. It is one of the best things I tell. This man takes his mission most seriously and he has ever stood to me for this word—**Work! Work! Work!** and that is what has made us under God.

I see Rev. E. F. Walker, General Superintendent, who came to us with all the advantages that a long life among the Presbyterians would afford. He has accumulated also much learning and grace. He can not hide it. We still see his origin and think not the less of him; but the man is lost in the preacher and his force as a preacher has increased wonderfully in the last twenty years. I hardly know him. Always good, he is an example for all our preachers. Brethren, we can all improve if we will, and Dr. Walker has made full proof of his ministry.

Among the first of the holiness preachers in my memory, the name of Seth C. Rees is among them, and Michigan stands out also. How he went through that state like a prairie fire! But Michigan is not the only state that knows him. The whole country does; and may his shadow never grow less. I can't help but love him, and so does his wife. God bless him.

And there is Bud Robinson. I remember the first time I met him—in the morning. In the afternoon he publicly referred to me as his old chum; and our acquaintanceship came to full growth more rapidly with him than any one else I know. I see him as a little boy at a well-laden table getting his first view of a tablecloth and climbing that pole at his first camp-meeting and sitting astride of a sunbeam or succeeding by sucking until he gets the seed. There is no one just like Bud.

What can I do? The whole place is overloaded with saints; and as I look around I am lost. How do I see the Assembly? Why, here is a pilgrim from Lowell, Mass. He loves a farm with its fruit and the calves, etc., but he is preaching instead, forgetting everything else but a lost world and the winning of it for Jesus' sake.

There are my brethren from Texas—tried and proved; the representatives from Nashville, who show the effects of long association with our glorified Brother McClurkan.

Forgive me, the rest of my brethren and sisters, but I am such a poor writer and my subject is so large, and the space in this paper for me is just this size; so I stop off on this line.

## MY IMPRESSIONS OF THE ASSEMBLY

By H. D. BROWN

Two hundred and fifty people—strong, conscientious, earnest men and women, who are ready to live and die for the truth of God—is a sight to inspire both angels and men. People who have a vision of God's eternal truth and are strengthened by faith and His grace to throw themselves into the conflict with abandon, can accomplish wonders for the salvation of men. Such a company of people is our General Assembly.

The large majority of this Assembly are young, vigorous, enthusiastic, people—full of the buoyancy of youth and bright hopes for the future. Their spirit of self-sacrifice and devo-

## Impressions!

tion knows no bounds. This promises well for the future of our church.

But we pause a moment to consider what this Assembly represents. Yonder are our great institutions of learning—one at Pasadena, one at Olivet, one at Peniel, and quite a number of others in the Southland, on the Atlantic coast, and, in the Middlewest. Through these the work of Christian education is gloriously represented by this Assembly. How these students will come up to bless the world and fill other General Assemblies!

Then how this Assembly speaks for the great missionary work of the world. Superintendent Reynolds inspired every one by his great missionary report. The wonderful missionary meeting on Sunday afternoon can never be forgotten. Sister Eaton and little Sheeshu and the long list of great speakers—made a meeting of wonderful power.

The meeting in the interest of the Publishing House brought out in a strong light what we are doing for Christian literature. What sacrifice and hard work has been required here, and what great results! Here the HERALD of HOLINESS shines out as a beacon light. The Sunday school literature and books are leaves for the healing of the nations.

In this great Assembly our Board of General Superintendents loom up as men of great ability and marvelous devotion.

As we look into the faces of this Assembly we feel a strong pull at our heartstrings and we cry out, "What of the future?" These sanctified people, full of hope and faith, will bring about great results. Our marching hosts are now thirty-four thousand. Other thousands will come. The question of government presses itself upon us. We feel the need of more complete organization and a church government which shall be fully wrought out in all its details. Our first effort has been to maintain a government—part congregational and part episcopal—but two systems so radically different do not mix well. The effort can hardly be called a success. There is a strong trend to congregationalism and the future will probably see our church with a form of government which will be congregationalism, pure and simple.

One thing shines out bright and clear, whether we have one form or another: we have written "Holiness Unto the Lord" upon our banner.

## ASSEMBLY NOTES

By L. D. PEAVEY

I have attended all the Assemblies from Chicago on, and I am struck by the fact that the personnel of this one is quite superior to any of the others. We are "coming up the road."

There seems to be a greater unity than ever. We are evidently growing in "knowledge" as well as grace.

A great revival Assembly. Dr. Matthews and the local church are to be congratulated on their determination to make it so. They have set a standard which should be emphatically adhered to in all future Assemblies. Amen!

The street meetings are glorious. What a necessary adjunct! If an Assembly like this can be in town a week or more without letting the people know it, we are not worthy the trust imposed upon us.

This Assembly should be the starting point for an advance in the next four years which will be little short of miraculous. Up to the present we have been "getting our feet under us." Now we gird ourselves for the race. The District Superintendents almost uniformly reported a very optimistic outlook. God bless them!

ners to remain for ever. Upon this there is no uncertain sound. All our literature, our preaching, and our songs concentrate upon this one great theme. We will never haul down our banners. Here is a church which has taken its stand upon the rock of God's eternal truth: "The blood of Jesus Christ his Son cleanseth us from all sin." From this great Assembly we look away into the future, with new hope and a stronger heart for the battles and victories yet to be won.

## NEW WINE IN NEW BOTTLES

Written by J. L. ROBY

No one attending the General Assembly of the Pentecostal Church of the Nazarene in this city can fail to see that God is at the helm in mighty power. I have studied different movements, all of which have a cast and swing of their own. For instance, that wing of the holiness movement having for its ideal the conservation of the work in the old denominations is powerful in its denunciation of sin, and there is a conspicuous battle being waged against an established order that is already frozen, to the ground of carnal substrata of church life. In other words, a great effort is being made to put new wine in old bottles. The pentecostal movement of the Pentecostal Church of the Nazarene is not only moving in power, but is formulating a plan to give this glorious gospel to the world untrammelled from within. Glory!

This is proven in every deliberation of this God-sent people. Place seeking has not stuck up its head in this Assembly. I haven't seen a cigar, nor smelt tobacco on a single delegate. Energy, intelligence, and salvation characterize this mighty body of men and women gathered from Maine to California and from Alabama to the far Northwest. There are men of affairs among us—and they do things. It is amazing how so much has been done of routine work—in revision, and general improvement of the laws of the church—and yet with so little friction. All men, great and small, stand as straws under the spell of the Spirit that is upon the Assembly.

There has been great preaching and the great singing with the greatest enjoyment to all the preachers and singers. What a variety! Who ever heard the like before? It is worth coming thousands of miles to see. There is a sure representation of all the holiness movements in the United States gathered together in this Pentecostal Church of the Nazarene. I have in mind college professors, and medical doctors who are sanctified and mighty preachers; there are lawyers and statesmen who have the blessing and are here; there are medical missionaries, deaconesses of greatest worth; stum workers of cyclonic power. There are several of the strongest preachers of the great holiness movement settled for life in this God-sent arrangement to preserve His work.

And what shall I say of the host of splendid young preachers who are already arrayed in line of battle to die at the feet of Jesus Christ in this blessed work. Is it any wonder that the power of God is being manifested, and that a great revival with dozens of professions is being had every night in the midst of this the business meeting of the Church?

I have sat in amazement at the preaching of Dr. Matthews, pastor of the church at Kansas City. His sermon Friday night was beyond the ordinary great holiness preacher. Think of a Baptist of his standing getting the blessing of sanctification and preaching it with such purity and apostolic power. I was told by a committeeman that while he was preaching on Friday night, the power fell on them downstairs till they rose almost en masse and begged to go up to the service. A special prayer was called to get the brethren to the self-denial point enough to go on with the business of the committee. How we love him! If God keeps on holding John Matthews as he is now, Kansas City is sure to hear the gospel of full salvation. Just think of the Catholics, as well as Protestants, who have already been won to the truth by this man of greatest love for souls. Oh, the blessedness of being here!

# The Work of the Pentecostal Church

## PARTIAL REPORT OF THE COMMITTEE ON PUBLISHING INTERESTS

To the General Assembly:—1. The Committee on Publishing Interests, respectfully recommend the memorials from the Kansas, Pittsburg and Tennessee Districts, that the Board of Publication present a plan to this Assembly for the raising of \$50,000.00 for the Publishing House and plant.

2. Resolved, further, that as soon as possible our Publishing House put out a small church record for our smaller churches.

3. The committee have appointed the following: N. B. Herrell, C. W. Ruth, J. T. Benson and J. T. Little, together with the General Superintendents, the committee on nominating the Board of Publication.

C. HOWARD DAVIS, *Chairman*,  
C. E. ROBERTS, *Secretary*.

## FURTHER REPORT OF THE COMMITTEE ON PUBLICATION

Dear Brethren: The Board of Publication covered in their report the incorporation of our property, its value, its indebtedness, and the number of periodicals published so that upon this feature of our work it would be needless for us to report.

We have had four years of financial leanness, but we trust that the long dark night is now past and that a jewel-decked morning is about to break in upon us. "Weeping may last for a night, but joy cometh in the morning."

Our Publishing House has had its desert, but thank God, the oasis is now in sight. This institution is not the product of mind, but a child of Grace; and there is now radiating from its brow a glory that we trust will reach the uttermost bounds of the earth.

We now hear "The sound of a going in the tops of the mulberry trees." We have gone over the books and found them beautifully kept and technically correct.

Our Publishing House has suffered for the want of funds to properly meet the demands made upon it. Rigid economy and ceaseless toil are the twin virtues of our partial success.

The coming of Brother John Sanders to us in February of this year greatly relieved the tension of our overworked office force for which we are profoundly thankful.

The mechanical getup of the HERALD OF HOLINESS could hardly be improved upon, and our Sunday school literature is artistic and instructive to the satisfaction of the most critical.

Our capital consists not so much in money as in good will. Every member of our church should enjoy an unshaken confidence in our Publishing House, and should do all in their power to advance its interest.

We recommend that all our pastors and evangelists do all in their power to get our publications before the people in all our revivals and great campmeetings and regular church work. We look with suspicion upon any preacher holding membership in our church who circulates other religious papers to the impoverishment of our own.

We recommend that a vote of thanks be given to our publishing force. We owe a debt of gratitude to them which we can never pay.

While in several branches of our Publishing House we have lost money, our Sunday School literature has turned back to us a net balance of \$12,000.

Your committee would call your attention to the fact that an unusual financial depression has been upon us for fourteen months, and, striking our infant institution at this time, we believe we would have gone to the wall had not God's good hand been upon us.

Brethren, better days are coming. We are better organized. We understand each other better. Confidence has been strengthened, love has been increased.

We are not planning and building for time, but for eternity. The work is not ours but the Lord's. Oh, that we could grasp the infinite possibilities and the far-reaching consequences of this work!

Your committee feels encouraged and will leave the Assembly better and wiser men and women, determined to work longer and harder for our Publishing House than ever before.

Plans for putting the HERALD OF HOLINESS into the hands of every member of the Pentecostal Church of the Nazarene:

1. Each church is requested to make it a rule that every person or family belonging to the church shall receive the church paper as a right of church membership, and that the subscription price be made a part of the annual budget to be raised in some manner as other church expenses.

2. District Assemblies are requested to officially adopt this plan and endeavor to secure its adoption by all the churches.

3. It shall be the duty of the pastor to furnish or see that the correct postoffice address of one member of every family in the church is furnished; and where but one in a family is a member, or in case of single persons, their address shall be furnished.

Also that the Publishing House be authorized by the General Assembly to aid churches which are actually too poor to provide the paper. Such aid not to exceed 50 per cent. of the necessary amount.

"Finally, brethren, whatsoever things are honest, whatsoever things are true, whatsoever things are just, whatsoever things are pure, whatsoever things are of good report, if there be any virtue, if there be any praise, think on these things."

C. HOWARD DAVIS,  
C. E. ROBERTS, *Secretary*.

## REPORT OF FOREIGN MISSIONARY COMMITTEE

Your Committee on Foreign Missions respectfully submit the following report:

In looking back over the past four years, our hearts are filled with praise and thankfulness to the Great Head of the Church for His presence manifested in our midst as the Captain of our salvation, leading the hosts on to certain victory. We are glad to report a marked increase along all lines in our foreign missionary work.

We especially thank God that our General Missionary Secretary, General Superintendent, Rev. H. F. Reynolds, was enabled to visit nearly all of our stations in his trip around the world, and thus give us a new source of information and inspiration in his book entitled "World-Wide Missions." With Brother Reynolds went a band of ten new missionaries, part of whom he left in Japan, some went to India, and three were left to open up our new baby mission station in China, which we trust we have all taken in our arms of faith and love, with its young missionaries set down in the heart of the oldest and largest missionary field in the world. This station, not yet two years old, has a regularly organized church, a boys' school started with thirteen pupils, and a girls' school started with eleven pupils. This is the only girls' school in the district with seventy thousand inhabitants. Five Bible women study the Word daily. Four native preachers and evangelists are engaged in preaching, and a revival spirit prevails.

Since the outgoing of the ten missionaries, four more new missionaries have sailed who have opened a new station in Japan, which is doing a great work. Recently Brother Franklin has gone to help carry forward the wonderful work being done in eastern India.

Now let us look at the work which has lately come to us in Cuba and Central America with their three missionaries, and also the five more missionaries in Western India. We thank God for the union of the Pentecostal Mission which brought us these new stations and splendid missionaries. May God help us to meet our responsibilities toward them all.

### No. 1. NEEDS IN THE FOREIGN FIELDS

While there is a need for more fully equipped missionaries and finances to carry forward our work on all fields, there are particular calls which demand our attention from certain stations.

The Garo work in India needs a house in their country where a missionary and his wife could live among them. Our African work is calling for medical attention. In Japan a number of our missionaries are sick and reinforcements are needed. China must soon have a church building, a place to carry forward her school work, and a home for our missionaries.

## Reports of

### No. 2. NEEDS AT HOME IN RELATION TO THIS GREAT WORK

**First. INFORMATION.** We are not interested in things about which we know little or nothing. Our people need to be instructed, given line upon line, as to the conditions and needs of heathen lands. Ignorance will not excuse us from our responsibility in this matter. The Word says, "If thou forget to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, Behold, we knew it not, doth not he that pondereth the heart consider it? and he that keepeth the soul, does he not know it? and shall not he render to every man according to his works?"

**Second. A VISION.** We need a vision that takes in the harvest field—which is the world. Look at the fields, white to harvest, and so few laborers!

**Third. PRAYER.** How we do need effectual, fervent prayer! "Pray ye therefore, the Lord of the harvest that he send forth laborers into the harvest."

**Fourth. CONSECRATED EFFORT IS NEEDED.** We must have capital invested to secure interest. The capital which we possess is not only dollars and cents, but earnest prayers, heartfelt sympathy, consecration of time, and all our talents. The more capital invested the more interest we will receive. Investments in heathen lands, both men and money yield 30 per cent. more in immortal souls than when invested in the homeland.

**Fifth.** We need to emphasize our divinely appointed mission. The message to the Church of Philadelphia, which means brotherly love, is "Behold, I [the Great Head of the Church, the Messiah with the drawn sword] have set before you an open door." Shall we enter? If we neglect to do so, think of the awful consequences.

Our Christ has declared to the Pentecostal Church of the Nazarene as truly as He did to the first Pentecostal Church, "But ye shall receive power after that the Holy Ghost is come upon you and ye shall be witnesses unto me in Jerusalem in all Judah, and in Samaria, and unto the utter most parts of the earth."

As a denomination we stand for the blessed doctrine and experience which is the God-ordained preparation for the evangelization of a lost world. Are we, as individual churches, having pentecostal results? The first Church, walking in the fear of the Lord and the comfort of the Holy Ghost, was "multiplied and increased in numbers daily, and they went everywhere preaching the Word."

Have we the entire consecration that made Pentecost possible? "And the multitude of them that believed were of one heart and of one soul, neither said any that aught of the things which he possessed was his own. And great grace was upon them all."

The evangelization of the world is not an impossible task in this generation: as the following will show:—

Suppose that in the midst of the one billion and a half non-Christianized nations there is but one Christian. This Christian the first year of his new life succeeds in bringing two souls to a saving knowledge of the Truth. These two newborn souls shall go out and do likewise, each getting two more converts the first year, who shall thus become missionaries capturing their two apiece the first year, and thus continue the process. By this simple plan the entire world would be brought to Jesus' feet in thirty and a half years, or in a single generation.

Your committee respectfully offer the following recommendations:

**First.** That the first prayer season in our mid-week meetings be devoted to the work of God everywhere.

**Second.** That the slogan in all our Churches shall be not less than 5 cents a week per member, or "\$100,000 this year for foreign missions."

**Third.** That Women's Missionary Auxiliaries be organized in all our Churches, where practicable, to increase missionary intelligence and assist in raising funds to carry on the missionary work of the Church.

**Fourth.** That each District Assembly shall elect

# h of the Nazarene Condensed Into Committees

if possible, a man or woman for District Missionary Treasurer who has the vision and burden on his heart for foreign missionary work.

*Fifth.* That the last weekly prayermeeting of each month be devoted to intercession and information concerning missionary interest.

*Sixth.* That we use the envelope system, as adopted by this General Assembly.

*Seventh.* That a certain day be designated as Children's Missionary Day, on which missionary services shall be held, especially for our Sunday schools, in all our Churches.

Also, that on said day we use the program issued by our Publishing House, and that the offering taken be devoted, as far as possible, to foreign missions.

With a volume of united prayer, a mighty faith, and honest effort on the part of all, we see only "Victory Ahead!"

C. P. LANPHER, *Chairman*,  
WM. ECKEL, *Secretary*.

## CITY MISSION AND RESCUE WORK

Your Committee on City Mission and Rescue Work submit the following report:

With a deep sense of appreciation to God for the forward step taken by the Pentecostal Church of the Nazarene in that long-neglected and peculiarly difficult field of Christian effort known as rescue work, we still recognize the effort put forth has barely touched the outer rim of this mighty social problem.

Your committee has record of the following homes owned by either the local church or the District where located. Wichita, Kas.; Hutchison, Kans.; Bethany, Okla.; Pilot Point, Texas; and Oakland, Cal.

Other homes indorsed by our District Assemblies are located in Kansas City, Mo.; Lynn, Mass.; Nashville, Tenn.; and Arlington, Texas.

Our information is that these Homes are all doing a splendid work.

We wish to call special attention to the Nazarene Rescue Mission in Los Angeles, Cal., Rev. Carl Daul and wife in charge. This is truly a marvelous work and clearly demonstrates the possibilities of our Church in the congested centers of our great cities.

With this taste of what has been accomplished and with a clear vision of the glorious opportunity presented us for future development, we most urgently recommend the following:

*First.* That this General Assembly declares its unqualified faith in and endorsement of full salvation work for the redemption of betrayed and out-cast girls, regardless of age limit.

*Second.* That the City Mission and Rescue Commission provided for at the last General Assembly be made a permanent General Church Board to be known as the Rescue Commission and to be composed of seven or more members whose duty it shall be to investigate all rescue homes and city missions belonging to this body or indorsed by this body, and to co-operate with District Assemblies in planning for and executing full salvation rescue work.

*Third.* We recommend that each District Assembly provide for one public rescue service at its annual meetings and when possible permit said service to be arranged by the Rescue Commission.

*Fourth.* That we request each pastor of this Church to hold at least one rescue service in each of his churches once a year and take an offering for rescue work, said offering to be sent to the Treasurer of the Rescue Commission providing that the District or Church where collection is taken has no rescue work to support in its own territory and in case there is a Home in said territory, then 10 per cent. of the offering is to be sent the Rescue Commission.

*Fifth.* That the HERALD OF HOLINESS be requested to issue a special rescue number once a year.

*Sixth.* That when any property belonging to our Church for Rescue Work is sold that the proceeds from sale of such property be used exclusively for rescue work; and, if for any reason the work can not be continued in the District where sale is made, that the proceeds from sale of said property be

placed in the treasury of the Rescue Commission to be used by said Commission in the advancement of some other rescue home of the Church.

*Seventh.* That the Rescue Commission be authorized to open rescue missions and homes in foreign fields. *Respectfully submitted,*

COMMITTEE ON RESCUE WORK,  
By J. T. UPCHURCH.

## BOUNDARIES OF DISTRICTS

Your Committee on Boundaries beg leave to submit the following report. We recommend that the boundaries of Districts be as follows:

1. ARKANSAS DISTRICT. That portion of Arkansas north of the Arkansas river.
2. ALABAMA DISTRICT. The state of Alabama and that portion of Florida west of the western line of Georgia.
3. CHICAGO CENTRAL DISTRICT. The states of Illinois and Wisconsin.
4. COLORADO DISTRICT. The states of Colorado, Utah and Wyoming with the exception of the portion of Colorado west of Le Plata and north of county line.
5. DALLAS DISTRICT. That portion of Texas east of the 97th meridian with the exception of that part of Denton county east of said line.
5. DAKOTAS-MONTANA DISTRICT. The states of North Dakota, South Dakota, Montana and Minnesota.
7. HAMLIN DISTRICT. That portion of Texas north of Latitude 32 and west of the 97th meridian with the addition of that portion of Denton county east of said line.
8. IDAHO-OREGON DISTRICT. That portion of Idaho south of the Salmon river, and that portion of Oregon included in the five eastern counties.
9. INDIANA DISTRICT. The state of Indiana.
10. IOWA DISTRICT. The state of Iowa.
11. KANSAS DISTRICT. The state of Kansas including churches of St. Joseph, Mo., and Kansas City, Mo., and strip of territory lying between them.
12. KENTUCKY DISTRICT. The state of Kentucky, that portion of West Virginia south of the southern line of Pennsylvania and that portion of Virginia west of the Allegheny mountains.
13. LITTLE ROCK DISTRICT. That portion of the state of Arkansas south of the Arkansas river.
14. LOUISIANA DISTRICT. The state of Louisiana.
15. MANITOBA-SASK. DISTRICT. The province of Manitoba.
16. MICHIGAN DISTRICT. The state of Michigan.
17. MISSISSIPPI DISTRICT. The state of Mississippi.
18. MISSOURI DISTRICT. The state of Missouri with the exception of Kansas City and St. Joseph, Mo., with strip of territory lying between them.
19. NEBRASKA DISTRICT. The state of Nebraska and Burr Oak, Kas.
20. NEW ENGLAND DISTRICT. The states of Maine, New Hampshire, Vermont, Massachusetts, Rhode Island and that portion of Connecticut east of a line drawn from Danbury, Conn., to New York, not including Stamford, Conn., and provinces of Nova Scotia and New Brunswick.
21. NEW MEXICO DISTRICT. New Mexico with the addition of the portion of Colorado west of LePlata north to county line.
22. NEW YORK DISTRICT. The state of New York, that portion of New Jersey north of Brown Brook and that portion of Connecticut west of a line drawn from Danbury, Conn., to New York, including Stamford, Conn.
23. NORTHWEST DISTRICT. The state of Washington, all of Oregon except the five eastern counties, that portion of Idaho north of the Salmon river and the province of British Columbia.
24. EAST OKLAHOMA DISTRICT. That portion of the state of Oklahoma east of the following

line—the Santa Fe Ry. from Red river to Oklahoma City, the M. K. & T. Ry. north from Oklahoma City to the Arkansas river and thence to the Kansas line.

25. WEST OKLAHOMA DISTRICT. That portion of Oklahoma west of the above named line.
26. PITTSBURG DISTRICT. The state of Ohio, that portion of Pennsylvania west of the Allegheny mountains and that portion of West Virginia north of the southern Pennsylvania line including Manington.
27. SAN ANTONIO DISTRICT. That portion of the state of Texas south of latitude 32 and west of the 97th meridian.
28. SAN FRANCISCO DISTRICT. That portion of northern California north of the northern boundary line of San Louis Obispo, Kern and San Bernardino counties, with the addition of that portion of Kern county north of the Tehacipi mountains, and state of Nevada.
29. SOUTHERN CALIFORNIA DISTRICT. That portion of California south of the northern boundary line of San Louis Obispo, Kern and San Bernardino counties with the exception of that part of Kern county north of the Tehacipi mountains, and Arizona.
30. SOUTHEASTERN DISTRICT. Georgia and that portion of Florida east of the western boundary of Georgia.
31. TENNESSEE DISTRICT. The state of Tennessee, North Carolina and South Carolina.
32. WASHINGTON-PHILADELPHIA DISTRICT. That portion of Pennsylvania east of the Allegheny mountains, Delaware, the District of Columbia, that portion of New Jersey south of Brown Brook, Maryland and Virginia with the exception of that portion west of the Allegheny mountains.

We recommend that in all organized Districts, the matter of division or changes of boundaries be determined by the District or Districts concerned, subject to the approval of the General Superintendents; and we recommend further, that, as far as possible, boundaries be along geographical lines.

*Respectfully submitted,*

H. ORTON WILEY, *Chairman*.

## STATE OF THE CHURCH

Your Committee on State of the Church rejoice that we have no evil report to bring; but that God has wonderfully blessed our beloved Church with unity of Spirit and revival fire in all Districts resulting in an abundant increase in every direction:

And, in the face of seemingly insurmountable difficulties, our membership and number of churches have nearly doubled during the past quadrennium.

We believe in the full and complete inspiration of the Bible as the eternal word of God.

Not only have we the highest state of grace set forth in our Manual as our rule of faith, but the Church expects its membership to live up to and maintain that standard.

We recognize that God has raised up the Pentecostal Church of the Nazarene to preach and lead people into the gospel experience of entire sanctification by the baptism with the Holy Ghost as a second definite work of grace; and we rejoice that this glorious scriptural doctrine does hold the prominent place in our preaching that it should have, and so must it continue to be heralded from every pulpit.

Paul says in Romans 11-16, "If the first fruit be holy, the lump is also holy," and taking it as an indication of the state of our Church at large, we praise God for the high spiritual tone and mighty tides of salvation flowing at this great Assembly.

We note with pleasure, how generally our people from all quarters are dressed with plainness as becometh holiness.

For our Church Institutions, namely, Publishing Interests, Home and Foreign Missions, schools and colleges, rescue work, etc., God is doing exceedingly abundantly above all we have asked or thought, (See Reports); and it does not yet appear what we shall be, but we look forth to still greater triumphs as the mountains flee before the onward march of the mustard seed.

With reference to Sabbath observance, no one

*Continued on Page Ten*

## THE WORK OF THE PENTECOSTAL CHURCH OF THE NAZARENE CONDENSED INTO REPORTS OF COMMITTEES

*Continued from page nine*

who is spiritual can fail to see with consternation the ever-growing tendency of the world and worldly church members to disregard and to desecrate the sanctity of our Holy Sabbath; and therefore, we recommend:

**First.** That our preachers be instant in keeping before the people the importance of observing the Lord's Day, not only as a day of rest, but as one of spiritual labor and holy worship; and that they raise their voices against all such ungodliness as Sunday excursions, ball games, theaters, picture shows, etc.

**Second.** That our people study to reduce as far as possible, Sunday household labor and social entertainment in order that the Day may be most fully devoted to the sacred purpose for which it was ordained.

"Six days may work be done, but the seventh is the Sabbath of Rest, Holy to the Lord" (Exod. 31-15).

**Third.** That all our people read N. L. Rigby's interesting and illuminating booklet, "His Memorial Day."

The whole gospel, as preached from our pulpits and experienced in our lives, so fully satisfies the human heart that we do not have to resort to worldly expedients and worldly entertainments to maintain the interest of our people, nor to raise the means necessary for the work we have in hand. Thank God!

We, as a Christian body, deplore the fact that the dreadful war in Europe still continues to be waged with appalling violence, and we highly appreciate the laudable and thus far successful efforts of our president and cabinet to maintain for this country an honorable place of peace and neutrality.

We also, as a Christian Church, on the grounds of Christ's Sermon on the Mount, and the Spirit of the entire New Testament, place ourselves on record, as entirely opposed to war, especially as a means of settling international disputes.

True Pentecostal Nazarenes are not joiners, but are made by the supernatural operation of the Holy Ghost in our hearts; therefore let us be all true, all through, to our Church and all her institutions as a heavenly trust. Behold your calling, brethren.

We are not a church of the East nor of the West, the North or the South, but one united army called forth by the Spirit of God to spread scriptural holiness over all the face of the earth, under the leadership of the Holy Ghost, till Jesus comes.

We approach the end of the age and the return of our Lord, and as false doctrines and Baal worshippers multiply on every side, let us through the cleansing blood of Jesus ascend up into the hill of the Lord, and the God that still answers by fire, let Him be God.

Respectfully submitted,

HOWARD ECKEL, *Chairman*,  
TOM M. BROWN, *Secretary*.

### TEMPERANCE AND PROHIBITION

Your committee believe that our position as a Church regarding Temperance as taught in God's Word is so well known on account of the statements of General and District Assemblies during our past history that no further declaration is necessary. Nevertheless we rejoice in the victory won for Prohibition since our last General Assembly, the overthrow of the liquor traffic in Russia and the world-wide sentiment created.

The growing opposition of medical and scientific societies, the changing attitude of business and the publicity given to the reports from prisons, asylums, and charitable institutions, as well as the more vigorous, and uncompromising policy of the churches promise a steady advance in the line of march to final victory over this crime against religion and humanity.

We desire to commend every agency working against the liquor traffic and exhort our people to aid these agencies by every lawful means.

The following resolution from the Southern California was unanimously adopted by your committee:

**Resolved,** That the Pentecostal Church of the Nazarene stands always and everywhere for the absolute national prohibition of the manufacture, sale and importation of all alcoholic liquor for any purpose or pretence whatever and we are opposed to any and all compromises on this question and we place ourselves on record as being in favor of direct action by congress and heartily give our unanimous approval of these bills to be introduced by Hon. Charles H. Randall of California in the next congress:

1. Prohibition of the manufacture and sale of liquor in the District of Columbia and all the Territories.

2. A bill to prohibit all importation and exportation of intoxicating liquor.

3. A bill to prohibit the use of the mails for all liquor advertisements and to prohibit the use of the mails to every newspaper and magazine that shall publish any liquor advertisements.

4. A bill to prohibit all inter-state commerce to the liquor traffic.

5. A bill to prohibit the use of any foodstuffs for the purpose of making alcoholic liquor.

6. A bill to change the internal revenue tax from \$1.10 on a gallon of whiskey and \$1.50 on a barrel of beer to a uniform tax of \$10,000.00 a gallon with a penalty of imprisonment in the penitentiary for all those who do not pay the tax.

Be it resolved farther that we indorse the movement to enroll five million voters to the following pledge:

"God helping me, no political party shall receive my vote that does not declare in its state and national platform for the national destruction of the liquor traffic."

C. E. JONES, *Chairman*,  
DR. C. E. HARDY, *Secretary*.

### ORPHANAGE WORK

It is pre-eminently vital that we as a Church recognize the importance of Orphanage Work. To

#### Thoughts

By Fred Mendell

**SORROW** makes the whole world kin.

**HOW** much easier it is to talk at folks than it is to talk to them.

**THINGS** that are worth having, cost something.

**OUR** conceptions of God are limited by our knowledge of His Son.

**YESTERDAY** is a remembrance, tomorrow is a mystery; but today is a reality.

**THE** marvel about consecration is not that I should give myself to God; but that He should accept me.

**IT** was only five loaves and two small fishes, that the little lad brought to Jesus; but it was his all. Jesus uses our little all to supply the present need.

**A LAUGH** is not always a sign of joy; neither does a cheerful countenance always betoken a merry heart.

**THE** world would be happier, if you were.

**WHERE** my head errs the blood of Jesus covers. He does not consider the mistakes of my understanding as though they were the wanderings of my heart. "He remembereth our frame. He considereth that we are dust."

**THE** things I do through mistake, however, are the same, in their results, as they would be, if I did them intentionally. "I didn't mean to but—" it's done forever.

**IF** the world could see more of the Christ life in me, it would be more ready to accept my Christ.

protect, to safeguard homeless children, to make it possible for them to be reared in Christian homes, to instill in their minds and souls a knowledge of the Bible, and to lead them into an experience of salvation, is far better than to allow them to grow up amid wicked environments, sink into the depths of sin, and then have to make a desperate effort to rescue them. We would lay upon the hearts of our people the importance, the necessity, and the opportunity of this work, believing it to be an evidence of "pure and undefiled religion."

The Orphanage at Pilot Point, Texas, is the only one belonging to the Church and controlled by it entirely; but our Church is aiding considerably in orphanage work; there are a few homes being carried on by our people, and our constituency. In view of these facts, and the information that a number of orphanages are contemplating the transferring of their property to the Pentecostal Church of the Nazarene, we recommend that the District Assemblies take this matter under consideration; also that this Assembly elect three persons who shall constitute a Board of Orphanage Work.

J. C. HENSON, *Chairman*,  
FANNIE CLAYPOOL, *Secretary*.

### YOUNG PEOPLE'S SOCIETIES

It is said that the young people of the church are its greatest asset. They must in a few years bear the responsibilities which now rest upon us, and it is of vital importance that every possible influence be brought to bear upon them which will develop genuine piety and deep spirituality. To this end we recommend that they be encour-

aged in the study of God's Word, in the development of their prayer life, and in aggressive Christian work.

Some pastors have formed prayer bands, arranging for them to visit and pray in homes, and to hold services for the sick and shut-ins. There is also a part in hospital, jail, and street work, which may very properly be assigned to our young people.

Many of our young people are employed in shops and factories. We suggest that they make an earnest effort to obtain permission from their foremen to hold noon services. This is being done in some localities with encouraging results. Street organs and other instruments are used, and many working men and women hear the gospel in these services. It is thought advisable that such meetings be in charge of the pastor or someone whom he will appoint.

In cities where we have established missions, our young people, under the leadership of their president, might take charge of one meeting a week.

Our pastors should enlist them in active work during revivals, using them as ushers, in the distribution of handbills, and in attending to minor details. No wise pastor can afford to neglect his young people. We urge that our young people do not make a practice of following their business meetings with social hours. Also that each member of the society feel some financial responsibility in regard to a fund to be used in their home mission work.

In order that our young people may be one with us in heart and mind, we suggest, that wherever practicable, one of them should be elected by each Church as one of its delegates to the District Assembly. It seems to us also that each District should prayerfully consider the advisability of letting the young people have some representation in the General Assembly by the election from among them of at least one delegate from the District. If they are to take part in the work which we long to see laid upon their hearts, they should have the benefit of that inspiration and knowledge which comes from District and General Assemblies.

We recommend that each District take under consideration the question of an annual convention to be held by its young people.

We think that set programs with topics and comments thereon tend to formality. But we ask the General Assembly to make some provision whereby the publishers of the HERALD or HOLINESS will give space every week to the interests of the young people's work. This space is to be given wholly to such Bible readings and helpful suggestions, as will be beneficial to the young people. We further suggest that the editor of this work be appointed by the editor of the HERALD or HOLINESS.

EARLE F. WILDE, *Chairman*,  
MRS. JOHN T. BENSON, *Secretary*.

### SUNDAY SCHOOLS

It is a well-known fact that our earliest impressions are the ones which remain with us. We feel therefore that we can not overestimate the importance of organizing and maintaining Sunday schools for the proper training of our children. The conversion and sanctification of these children should be the aim of our Sunday school work.

We recommend, therefore:

1. That we plan, pray for, and expect definite results in the salvation of our Sunday school scholars.

2. That our teachers be men and women of deep spirituality.

3. That our children be provided with evangelistic services in the Sunday schools. We recommend that review Sunday be used for this purpose. In this way children have the opportunity of going to the altar and being saved during the regular Sunday school hour. One church has thoroughly tested this plan, and has for years, built up a large proportion of its church membership from its own Sunday school.

4. That we educate our children along missionary lines, and that the duplex or some similar system of envelopes be used in our schools.

5. That we endeavor to plant the seed of the Word in the hearts of our children. We believe that they should be encouraged to memorize verses, portions of Scripture, and Bible statements, of those truths which we hold essential to salvation and sanctification.

6. That the Home Department and Cradle Roll be considered part of our Sunday school work.

7. That as far as is practicable a Sunday school convention be held in each District annually.

8. That each Sunday school use our own Sunday school literature; also that teachers subscribe for and use the "Pentecostal Bible Teacher."

EARLE F. WILDE, *Chairman*,  
MRS. JOHN T. BENSON, *Secretary*.

# The General Assembly as Seen by the District

LYMAN BROUGH, *Superintendent of the Dakotas-Montana District:*

I want to testify to the glory of God and the Pentecostal Church of the Nazarene, everywhere, and to all that read these lines, that the Fourth General Assembly of the Pentecostal Church of the Nazarene, held at Kansas City, Mo., is the best General Assembly I have been privileged to attend. The old-time Pentecostal power at times falls upon the 254 delegates and many others of like faith until their shouts ring out. I never heard such singing in the spirit—singing that causes the entire congregation to break forth in shouts, some dancing and some jumping. The evangelistic services each night are filled with unction and power and with perfect love. Sinners would come to the altar for pardon, and believers for second blessing holiness. Seekers are present at each service—from ten to thirty at the altar, and many kneeling in the pews crying unto God for mercy. It's wonderful what the Lord can do!

J. C. HENSON, *Superintendent of the Hamlin District:*

The General Assembly is great! Almost a full representation, and such sweet fellowship prevails, demonstrating to the world the fulfillment of the answer to the prayer of Jesus in John 17, "Sanctify them that they all may be one." No cigar smoke and no lodge badges are seen among them; and the scenes at the evangelistic meetings must resemble those of Pentecost. Ah, how the glory rolls! Let brotherly love continue and the watchword be, ONWARD!

M. F. LIENARD, *Superintendent of the Nebraska District:*

The greatness of the mission of the Pentecostal Church of the Nazarene, which God has thrown across the pathway of this twentieth century to spread scriptural holiness over the earth; the breadth of her vision; the depth of her spirituality; the intensity of her purpose; her unconquerable spirit; her dependence upon divinity; the certainty of her success through God—these are the things that live and breathe and grip the heart at the General Assembly. No one who has been of it will ever get over it. "It is the Lord's doings and it is marvelous in our eyes."

S. H. OWENS, *Superintendent of the Western Oklahoma District:*

I am glad to be one of a body of such men and women as these, broadminded, big-hearted, and yet deeply spiritual. They seem to have but one general object in view: that is, to glorify God and advance His cause. And though differing widely on many non-essential points, yet they are able to end all discussions in a good humor, and still love as brethren. The evangelistic services have been a great inspiration to our heart. But the one thing particularly that we have been impressed with—they all pray. The only criticism that we could offer is, that in our business sessions we make haste slowly.

HOWARD ECKEL, *Superintendent of the Southern California District:*

In Romans 12:10, we read: "Be kindly affectioned one to another with brotherly love; in honor preferring one another"; or, as in the margin, "in the love of the brethren." If ever this scripture was carried out by any body of men and women, it seems to me it is being done by this great Assembly. When Districts send up memorials stating that if certain changes can be made without grieving the holy brethren, when each is so quick to yield the floor to the other, when quick apologies are offered when a slip is made in debate—all of which is true in this Assembly—it occurs to me, that the thirteenth chapter of I Corinthians is being beautifully exemplified in this great gathering of our church. Truly, this is a new thing in the earth.

W. B. TAIT, *Superintendent of the Alberta (Missionary) District:*

I am impressed first of all with the intense spirituality that obtains. The prayers are fervent and prevailing; the testimonies to personal salvation are glowing and triumphant; the messages from the pulpit are full of holy unction, and burn their way through heart and conscience; the mighty volumes of victorious song can scarcely be described in appropriate words. Everything strikes fire and opens the floodgates of glory. I am impressed with the vast amount of business to be handled and feel assured God is having His way in the legislation. I am impressed with the most excellent personnel of the delegates and visitors. I am impressed with the success attending the laborious work of the local

## Superintendents

### To the "Praying Six Hundred"

*Dear beloved:* God heard your cry, and the glory was upon us. We think not less than three hundred knelt at the altar, and perhaps many more. At times, in the night meetings, men and women were kneeling all over the great auditorium. *Whenever we want Him and will pay the price we may yet have the Holy Spirit.* We thank God for your faith and prayers. The whole Assembly will never get over it. New fires will burn over all lands as a result. We give God the glory, and render to you our deepest gratitude that you heard the call to pray and went at it and prayed through to victory! *Yours in faith and prayer and victory,*

JOHN MATTHEWS, *Pastor.*

church in entertaining the Assembly. I am impressed that this great movement is an expression of God's purpose to introduce an epoch of thorough revivalism which will spread scriptural holiness to the ends of the earth and lay this old world at Jesus' feet.

HARRY HAYS, *Superintendent of the Idaho-Oregon District:*

Our first impression of the General Assembly was the thoughtful, kind and generous provisions made by the local committee for all our comforts and the cheerful way with which they received us. The next was the happy greetings of those coming from the different parts of the United States as one great family. Then the religious services. What can we say of them? They are great and glorious! The sermons are heart-searching, eloquent, and inspiring. The floodgates of heaven are opened upon us, and the tides of glory sweep over us in great billows till it seems like we are almost in heaven.

A. H. KAUFFMAN, *Superintendent of the Michigan District:*

I am profoundly impressed with the enthusiastic spirit in which everything is done in this great General Assembly. The worship in the opening services is simply inspiring; the evangelistic services are full of fire and fruit, seekers coming by the score; the preaching is with power and with the Holy Ghost; the praying is unctuous, and the singing is grand and can not be excelled unless it be by the angels—it simply is beyond description. The sweetness and fellowship of the saints surpasses anything I ever saw—a happier lot of bloodwashed saints have never met this side of heaven. The shouts of these redeemed will ring in my ears for many days. I can never be the same man I was before I came. I am singing day and night, "One of them—one of them." I shall go back to my brethren in Michigan with a larger heart and a greater vision of God, of holiness, and of the Pentecostal Church of the Nazarene than I ever had before. To the Father and to the Son and to the Holy Ghost be all the glory, world without end. Amen!

C. H. LANCASTER, *Superintendent of the Alabama District:*

The Fourth General Assembly of the Pentecostal Church of the Nazarene, now in session, is great. There is much grace and glory upon the people. The business sessions are marvelously owned of God. The revival services are a special feature of this Assembly. Souls are getting through to God in pardon or purity at all night services. We will never get over this Assembly; and we will never try to get over it. The ends of the earth will hear from this Assembly. The services are full of fire and glory. It is marvelous—great. About five hundred men and women filled with the Holy Ghost are here from many parts of the world. It is a repetition of Pentecost. This Assembly is well cared for by the Kansas City church. Let us go from here to spread the fire as never before.

U. E. HARDING, *Superintendent of the Indiana District:*

I have never seen, heard, nor felt the like before in my life. I wish I could barrel up a trainload and ship it to my many friends back home. To see our wonderfully equipped Publishing House and to hear the reports of progress from all parts of the world, convinces us more than ever that this movement is not of man. Many times I have wished

that some of our friends who oppose us could look in upon the scene; and I want to serve notice right here, to those who would try to stop this movement: They might as well try to stop the progress of the Mississippi river, with a levee of straw. Like as the raindrops that started the great Easter flood when they united their forces, swept away cities, and across the plains, so this small movement beginning in the East and West, is sweeping across the plains of time, and we say, "Sweep on, thou conquering host, conquering and to conquer."

H. M. CHAMBERS, *Superintendent of the Kansas District:*

I shall never be the same man after having attended this great Assembly. The spiritual help, the extension of vision, the delightful fellowship with the increase of love for my brethren it has afforded me can never be estimated. I have attended many large church gatherings, but never one outside the Nazarene connection that, in the above respect, was even a remote approach to this one. It is more and more apparent to me that in this Assembly we have a precious example of an answer to the Savior's prayer recorded in John 17, "That they all may be one": for truly we are one in heart. For some time it has been my special privilege to recommend the Pentecostal Church of the Nazarene to the people, and from now on I shall do so more earnestly than ever.

J. T. LITTLE, *Superintendent of the Northwest District:*

To put in language what I see here is just as difficult as expressing any other thing that is deeply spiritual. Who can tell what he sees, feels, and knows concerning things spiritual? When he has done his best, then must he cry out, "The half has never been told." Even our Lord expressed himself thus: "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth: so is every one that is born of the Spirit." Even so in like manner I say: Here they come from whence I know not, whither they go I know not. I hear the sound of happy voices, I see the shining faces, I feel the Christian love and fellowship; my soul is thrilled; I receive new fire, glow, and determination, and as never before I see a new thing in the earth. I see a mighty fire baptized host marching on to sure victory, taking the land of Canaan, taking up homesteads, building homes, and making abundant preparation for our children in years to come. My soul is thrilled and I see what I never before have seen in such a vivid sense—the great need of the Pentecostal Church of the Nazarene. She is called of God, she meets the demand, she fills the bill; she is my home forever, and on we go to spread the holy fire, Hallelujah! My soul is on fire! I've caught the vision!

G. O. CROW, *Superintendent of the Missouri District:*

The General Assembly, as it appears to me, is a body of men and women that can not be surpassed anywhere in the world, both for intellectuality and spirituality. The spirit of love and unity prevails in the business sessions, and the preaching services are full of the Holy Ghost and fire. Great altar services follow, and sinners are being saved, backsliders reclaimed, and believers sanctified, and there is a time of rejoicing in the camps of Israel. To God be all the glory.

L. F. CASSLER, *Superintendent of the Eastern Oklahoma District:*

The General Assembly now in session is great in every way; we expect the results to be correspondingly great. Why not? Shall not the zeal and push and go of this representative body reach to the ends of the earth, and the end of time? Why not? As for me I am only looking forward to one other General Assembly to surpass it; and I am now well on the way to that gathering.

J. A. CHENAULT, *Superintendent of the Tennessee District:*

My first and greatest General Assembly. How shall I describe it? It is indescribable and full of glory. The great praying, paying, speech-making, testifying, waving of handkerchiefs, preaching and singing! How glorious! Who can tell it? In the midst of all this we find the true type of Nazarenism. On the arrival of our sixteen delegates from Tennessee, we were met at the Grand Union depot by the Entertainment Committee, and after some shouting of triumph were conducted to this beautiful and substantial church. So delighted were we to meet the saints from all quarters, that we actually forgot to have our baggage sent up, until the next day. Surely we are having one of the

times of our lives. To the Entertainment Committee belongs a vote of thanks which no doubt they will get, for their kind and business-like method of taking care of us. Praise God forever!

**H. H. MILLER**, *Superintendent of the San Francisco District:*

This body of men and women, coming from the four quarters of the Western continent with a holy zeal born of the Holy Ghost to do the business of the Pentecostal Church of the Nazarene for a quadrennium, is an astonishment to the ecclesiastical world, as well as to themselves. With pentecostal tides rolling in while business is being transacted with precision, order, and accuracy, coupled with complete brotherly love, in honor preferring one another; and with seekers by the score at the altar at night services, and members of the Assembly shouting on the battle until late at night, toiling on committees, and up and ready, fresh in the morning—well, what may I say? Well, who can do as well out of the holiness-ranks? When all is said and done, and our people are tested as to business ability, coupled with holy fire and zeal, they are found not wanting. The Fourth General Assembly goes into history as one of the greatest gatherings of Christian men and women since Pentecost.

**W. W. HANKES**, *Superintendent of the Kentucky District:*

You have asked me to express my opinion of the Assembly, in an article of not more than a hundred words. I will say if I had ten thousand words to express my opinions of such a glorious gathering as this, I could not do it. Suffice to say God is on the host, with glory, unction, and power falling on the preaching, as well as on the business sessions. In the first five night services, about one hundred have professed either justification or sanctification. I will also say God is in the giving: for when \$500 was asked for on Wednesday morning to meet some bills, in less than twenty minutes, \$1,000 was laid on the table. To Him be all the glory.

**E. J. MARVIN**, *Superintendent of the New York District:*

By common consent this Fourth General Assembly is on all Pentecostal lines consistently ahead. At the first General Assembly at Chicago, Ill., 1907, a member of the Texas delegation in his remarks stated that in writing home he said, "I am from a state of big things, but this is the biggest live thing I ever saw." Those there agreed it was the greatest Assembly they had ever seen. Those who have attended both Assemblies will agree that this is the greater meeting. In this Assembly is noted an epochal step in the history of this twentieth century holiness organization, namely, the hand and heart reaching out toward Europe as the great Methodist movement reached out toward America in the eighteenth century. We are keeping step with the great Head of the Church in the onward march of a world-wide holiness movement.

**J. T. MAYBERRY**, *Superintendent of the Washington-Philadelphia District:*

There are five impressive features about our General Assembly to which I call attention. First, its spirit. God is manifestly present everywhere and all the time. The atmosphere is charged with divine power and unction. Souls are blessed not only in the religious meetings but in the business sessions, in the dining room, in the kitchen, on the street cars and in the homes. Bless God! It's real! Second, the preaching. It is surely the best in the world. Delivered by able, experienced men who have the fire—sound, scriptural, unctuous, interesting, profitable, and soul-saving. Third, the music. It is heavenly. It strikes fire. It produces conviction. It conveys blessing to the saints and attracts sinners into the meetings. Fourth, its personnel. This body is composed of intelligent looking men and women from city and country and from various walks in life, but all have shining faces and peaceful countenances betokening a real rest of soul. Last, but not least, the *abounding love* for souls, which turns the Assembly into a great revival meeting with street meetings and prayer meetings and altar services, resulting in the salvation of hundreds of souls.

**B. H. HAYNIE**, *Superintendent of the Little Rock District:*

Truly, this is the greatest Assembly yet. Of all the religious gatherings I ever attended, this is the greatest. Truly, it is a Pentecost. Throughout all the deliberations such sweet harmony prevails; in all discussions there seems to be such oneness; and in the committee rooms the committeemen seem to prefer one another, and to a great extent. Truly, God has His hand on the Pentecostal Church of the Nazarene. It is marvelous what has been accomplished in the past four years. As long as we keep

the fire of Pentecost, all other things will conform thereto. I am His and thine in perfect love.

**E. A. CLARK**, *Superintendent of the Iowa District:*

This is the greatest gathering I have ever been in. The harmony is sublime, and the fellowship is like to that above. The dignity and grace with which the delegates receive action contrary to their views, testifies to the splendid spirit which prevails among us as a church. The entire arrangement combines in producing such an atmosphere as makes it easy for sinners to get saved, backsliders to get reclaimed, and believers to be sanctified wholly. The large number of seekers at each evangelistic service evidences this fact. I feel more than ever like singing, "I'm so glad that I can say I'm one of them."

**JOSEPH N. SPEAKES**, *Superintendent Arkansas District:*

What do I think of it? What do I think of this great gathering, the tribes of the Lord that have come from the ends of the earth to sit together in heavenly places; this marvelous unity; the unspeakable glory that pervades the atmosphere; the glorious burst of song; the mighty sweep of victory; the tides of salvation; the tender love and sweet spirit of brotherly love that characterizes the proceedings; the heavenly gales that blow in upon and fill the place with the sound that was heard at Pentecost? What shall we say to these things? Language fails us. We stand all bewildered! We are awed! We are enraptured, and our heart and all our being joins in the chorus, "This is like heaven to me."

**P. L. PIERCE**, *Superintendent of the Dallas District:*

A commendable company; intelligence, dignity, and religion combined. Beautiful, modest in apparel, no slouchiness, nothing gaudy. Christian brotherhood. No high dignitaries, nobody snubbed. A fine company of pastors; same delegates; same visitors. All are perfectly at home, whether from city church or country school house. This is John seventeen in operation.

**L. E. BURGER**, *Superintendent of the Colorado District:*

To the Herald Family:—I have attended Assemblies and Conferences for eighteen years, but have never seen one just like this for power, glory, and unity. The preaching has all been in the power of the Holy Ghost, and God has owned His truth with great tides of salvation. Surely this Assembly is "like heaven to me." I believe this is only the beginning of great things that God has for us as a Church. Let us keep on fire, and as Dr. Matthews says, get the vision.

### Resolutions to Sister Gillies

We, the members of the Fourth General Assembly of the Pentecostal Church of the Nazarene, desire to express to Mrs. J. W. Gillies our deepest sympathy in her bereavement. The sudden illness and consequent death of Brother Gillies was a great shock to us all. The saints earnestly interceded that his life might be spared, but our Heavenly Father who doeth all things well, ruled otherwise. While we can not understand all the dispensations of Providence, we can rest assured that "goodness and mercy do follow us all the days of our lives," and we feel and know that the God of all comfort will uphold and sustain in this hour of sorrow. We have borne you in our arms of faith to the throne of grace, that in your sorrow you may have divine consolation.

We appreciate his long years of faithful service on the New England District, both as pastor and as secretary of the Assembly; we also appreciate his untiring labors for the church as a whole in the capacity of statistical secretary, and his faithful attendance upon the General Assemblies of the church.

In the decease of our brother, the church has lost a faithful servant, but in his translation to the heavenly home, our loss is his gain.

FRED MESCH,  
JOHN GOULD,  
MARTHA CURRY,  
*Committee.*

**R. E. DUNHAM**, *Superintendent of the New Mexico District:*

I like the whole affair. It is of the very best. "It just suits me." This is certainly my crowd. Everybody at the first handshake is interesting and interested. The local church is fully biblical in hospitality. The employees at the Publishing House made us fall in love with the place. It is fine. Have been in many crowds but the Assembly in every good sense is the best of all. We are not as wise as we might be, but we have good hearts and sensitive consciences. We make mistakes but can't rest till wrongs are righted. What we don't know we inquire about till we do. Perfect love has cast out all fear. After all we are getting through on time and what is done is well done, praise the Lord. God has wonderfully blessed and helped us. To Him be the glory.

**WILLIAM E. FISHER**, *Superintendent of the San Antonio District:*

Who can describe it? From every viewpoint, inexpressible and full of glory. From the North, South, East, and West they have come like an army terrible with banners—men from all walks and phases of life, of different theological training, melted together in the fires of Deity. From the universities of the East and the cowboy saddles of the West, they preach, testify, sing, and shout in the good old-fashioned way. No uncertain sound along orthodox lines. Altars filled with weeping penitents, sometimes the entire auditorium converted into a mourners' bench. Order and decorum, yet blessed liberty of the Holy Spirit. In the midst of the business grind, shouts of victory are often heard. This Assembly is a stern rebuke to the modern day apologetic, higher-critic gospel offered by some preachers and churches. Amen! Keep the fire burning!

**I. D. FARMER**, *Superintendent of the Mississippi District:*

I have been asked to tell what I thought about the General Assembly. That would be hard for me to do in just a few words, but will say it is great from every standpoint, bringing together the Church from the whole world, and it has shown a new thing in the church world, namely, a holy church for the whole world without a division. Thank God!

**T. C. LECKIE**, *Superintendent of the Louisiana District:*

The General Assembly as I see it: (1) It is the greatest gathering of the history of the holiness movement. (2) It is made up of a people that are of one heart and one mind, hence oneness prevails. (3) It is a representative body that stands for Bible holiness from sea to sea. (4) It is a body of fire-baptised men and women with great visions not only of the power of Jesus to save, but also of a lost world. They preach like the world was on fire, pray the heavens down, give folks a chance to seek the Lord, hence, scores of souls have found God and the end is not yet.

**N. B. HERRELL**, *Superintendent of the Pittsburgh District:*

The fourth General Assembly of the Pentecostal Church of the Nazarene was to the writer true to the word "Pentecost" and gave due honor and respect to the Nazarene. The singers and players were at their best proving that they were in no strange land. The preaching was in the Holy Ghost with unction and power. While the altar services being mixed with mustard seed faith were scenes of pentecostal victory, numerous street meetings in different parts of the city proved quite fruitful. The spirit of love and unity prevailed and in all it was as an army with banners—

Sweeping down from highest heaven,  
Like a rushing mighty wind;  
Came the blessed Holy Spirit,  
God and man in one to blend.

**N. H. WASHBURN**, *Superintendent of the New England District:*

My first impression of this Assembly is its unity. Not, of course, the unity of opinion (although it is remarkable that that is largely so) but the unity of heart; the evident desire in the mind of all that the Holy Spirit have supreme control. It naturally follows that *harmony* prevails—that blessed, sweet harmony whose brooding presence is God himself. How easy, then, to see what impresses me most of all—the presence of the fruits of our profession: saving and sanctifying of the people. No need to inquire for God's indorsement. He manifests His pleasure and delight by setting captives free; and places His approval on us by the exhibition to a large and wondering crowd of listeners of our trademark—Holy Ghost manifestations. To Him be all the glory!

**WHAT CHRISTIANITY HAS DONE FOR CHILDREN**

It was Jesus whose heart was the first to love all children, who first taught the world the need of caring for the lambs of all flocks. And from the time of Jesus Christ His followers have been tenderhearted toward the little ones.

In China, until very recently, there was not a slab nor a monument to show where a little Chinese child was buried. Outside of city walls there are "Baby Towers" into which the bodies of babies are thrown until it is full. In a humble home in Peking a little child lay dying one day. The missionary saw the mother-in-law seize it and dart away, although the mother cried out, "My baby is not dead yet, she is not dead!" "But she has only one breath left," said the old woman, "and the black cart will soon pass by, and if I do not hurry the body will be left here in the room after she is dead, filling the house with demons." And she threw the still living baby into the black cart to be carried off.

Why is there this difference between China and Christian lands? It is because Christianity is the only religion that has a special care for children and a special message for them. All the other religions of the world have messages only for adults. It is only since the Chinese have become Christians that one sees little mounds in the cemetery for the Christian Chinese have learned that their children, too, have souls. In Christian lands childhood has been sacred ever since Jesus took the little ones in His arms and blessed them.

It is the duty of nations as well as men to own their dependence on the overruling power of God, to confess their sins and transgressions in humble sorrow, yet with assured hope that genuine repentance will lead to mercy and pardon; and to recognize the sublime truth announced in the holy Scriptures and proven by all history that those nations only are blessed whose God is the Lord.—ABRAHAM LINCOLN.

**EACH ONE IS BOUND TO LEAVE THE TRACK IN GOOD CONDITION FOR OTHERS BEHIND HIM**

"There had been a freight train ahead of us with a broken carwheel," a long-bellated traveler explained, as reported in the *Youth's Companion*. "It was a heavily loaded car, and when- ever that break in the wheel came over on the rail it came with a thump. If it hit on a tie, the chances were that it was all right; but if it hit between the ties, it was likely to break the rail. And as a matter of fact, it did break twenty rails. Yet it pulled its own load through and delivered its freight unharmed to the next station, which happened to be as far as it was going. There they discovered the damage, and sent the section-gang to flag us and replace the rails.

The car that did the damage did not go into the ditch, as it deserved to do, and logically ought to have done; but it left the occasion for twenty wrecked trains and many lost lives behind it.

There are lives like that, old fellow, lives that run merrily on and land at the terminal, apparently all right. But the lesson of the thing to me was that every man is bound, in fairness, not only to deliver his own cargo, but to leave the track in good condition for others behind him."

"Before we can make you well, we must put you to sleep," said a kind surgeon to a little girl to whom he was about to give ether before beginning a dangerous operation upon her. "Then," said she, "if you are going to put me to sleep I must say my prayers first," and she knelt and repeated, "Now I lay me down to sleep," "If I should die before I wake"—these words touched the surgeon deeply, for he knew it was quite possible she would never awaken from that sleep. But she did live, and that night the surgeon prayed for the first time in twenty years. The little girl had no thought of leading the great surgeon to worship God, it never occurred to her that her prayer would have any influence upon him, she thought only of doing what seemed to her right.

**YOU MUST BE BORN AGAIN**

These are the words of the Master to Nicodemus. Nicodemus wanted Jesus to meet him in a lower world, a world of moral precepts and Hebrew traditions, where the Pharisee was thoroughly at home. But Jesus said, "No, there

is a higher world; you must go up there; you must enter into that; you must have a new birth and live in a new life, in a life where God is loved and known and trusted and communed with. Not merely a better life of the old kind, but a new kind of life. Except you be born again, you can not see the kingdom of God, which is that new kind of life; and he who is least in that kingdom, he who has in any degree begun to live that higher kind of life, has something which the best and noblest soul in the inferior life has not, is greater than the greatest who is not in the kingdom."—PHILLIPS BROOKS.

**SUMMIT GREATNESS**

There was a day when men thought brawn was divinity. God was a muscular giant. Hercules was worshiped. "Might makes right" was the supreme international law. Power was regarded as a virtue. It was the age of the divine right of strenuousness.

Undoubtedly there was a great truth at the center of the world's worship of brawn. There is no virtue in weakness and no glory in suicide. Might is greatness, but it is not summit greatness.

Then there came a day when man thought brain was divinity. God became an intellectual giant. The world deified its poets and philosophers. The arts flourished. It was the age of the divine right of culture. Undoubtedly there was a great truth at the center of the world's worship of brain. There is no virtue in stupidity, and no glory in ignorance. Knowledge is power and thought is greatness, but it is not summit greatness.

Then Jesus of Nazareth appeared. He called Himself "the Son of Man" and said: "The Son of Man came not to be ministered unto but to minister, and to give His life a ransom for many."

From that day men have thought that service is divinity. God is the Man of Galilee. The world has recognized the divinity of the ministering Christ. Power and culture reach their real glory only as they stoop to serve. The age of the divine right of unselfish devotion to the good of others is upon us; and the law for nations and individuals is the golden rule.—JAMES I. VANCE.

Whom hast thou helped today? Making excuses takes time that is better spent in "making good."—*Youth's Companion*.

I can think of nothing even in heaven happier than this year of service has been.—Dr. J. R. MILLER.

We must not allow legitimate cares to impair our full and free fellowship with our Master.—Dr. W. L. WATKINSON.

**THIS MY SON WAS DEAD AND IS ALIVE AGAIN; HE WAS LOST, AND IS FOUND**

"The Dry Dock of a Hundred Wrecks" is the title of a book by Mr. Philip D. Roberts which has for its center the Water St. Mission which Mr. Hadley founded in New York. A saloon in the Bowery is thus described: "It is nothing extraordinary or unusual for some poor wretch to die in this awful dive. Men in various stages of tuberculosis, alcoholism, and incurable disease, loaf and lounge about the filthy bar. Lying about the floor, stretched out on the benches, leaning, half-reclined, across the tables, dozens of men of all ages sleep through the night, having qualified for the questionable privilege by a 5 cent 'schooner' of beer." Then he tells of the rescue of a man who for seven long years made this place his abode, by day or by night. He was converted at the Water St. Mission, and there he gave this testimony: "From that hour to this present moment I have never had the remotest desire to take a drink of whiskey, or revert to any habit of the old life. 'If a man be in Christ he is a new creature.' The whole Bowery knows me for what I was, for what I am. When I hobbled into the McAuley Mission, I felt and looked like an old man of eighty. Today I feel like a young man of thirty. I have gone into business again, and am prospering in every material way. The crowning joy is my daily communion with Jesus Christ my Lord."

In a thoughtful preface Dr. Jowett refers to his having asked a well-known New York physician how many cases of slaves of drink he had been able to doctor into liberty and self-control, and the answer was "Not one." On the other

hand, this book affords signal proof of the power of the Lord Jesus to save to the uttermost.

Christ calls no one to engage in His service without warning him what the cost will be. It is no light thing rightly to bear the name of Christian for a Christian must be self-forgetful, self-sacrificing. Have I counted the cost? Am I ready to enlist in his service? Have I enlisted and is there such a thing as self-denial in my life? Have I made for Christ's sake renunciations and sacrifices?

**WHOSOEVER WOULD BECOME GREAT AMONG YOU, SHALL BE YOUR MINISTER**

In a sermon upon this answer of Christ's to the ambition of the sons of Zebedee, Dr. Jowett gave these striking thoughts: It is always our peril that we hunger for place more than for character. These disciples wanted to be great and prominent; the Lord wanted them to be pure and good. They longed to be prime ministers; the Lord purposed that they should be glad to be ministers, working contentedly in an obscure place. They wanted to be the King's cupbearers; he offers them to drink of His cup. They call for sovereignty; He asks for sacrifice. They seek a life of getting; He demands a life of giving. Through self-sacrifice we pass to our throne.

If we take the Good Shepherd as the great type of Christ, if we remember that we are among those whom he has sought and found; we may find ourselves committed to a more thorough-going search for the lost sheep than at first we like.—T. R. GLOVER.

So few are the church members in the Sunday school, and so few are the scholars in the church, that an impassable gulf seems to have been fixed between these two activities of this church.

Our sin is this, that we all with one consent excuse ourselves from our responsibilities.—H. R. HOLLAND.

The lowest place in the lowest world is for those who refuse a great opportunity.—DANTE.

The world is too much with us; late and soon.

Getting and spending, we lay waste our powers.—WORDSWORTH.

The rich are saved in spite of their riches and not by means of them.—PERCY C. ANSWORTH.

"Eternity's saddest dirge will be of chances lost and opportunities thrown away."

The love of money is a root of all kinds of evil which some reaching after they have been led astray from the faith, and have pierced themselves through with many sorrows. (1 Tim. 6: 10).

The worst thing about money is that it so often costs so much.—EMERSON.

A Christian making money fast is just a man in a cloud of dust; it will fill his eyes if he be not careful.—SPURGEON.

Riches does not consist in the possession, but in the use of things.—PLUTARCH.

**WHEN SELF-RIGHTEOUSNESS VANISHES**

There is the height of the ideal that dawns on a man when he becomes a Christian. In his new standards of the measurements of things, there is less difference between him and others than he thought. A little green billock of some thirty feet high might well despise the molehill in the field. But place them both under the shadow of Ben Nevis, and there is little room for boasting or contempt. The schoolboy who has mastered Caesar despises his junior still struggling with the rudiments. But in the presence of a ripe Latin scholar there is not so much difference between the brothers after all. Just so when a man sees little higher than himself, it is tolerably easy to despise. But when the ideal is lifted into the glory of Christ our superiority has a strange trick of vanishing. It was a Pharisee, whose standard of all things was the Pharisee, who thanked God that he was not as other men. But the poor publican, with his God-touched conscience, and his vision of the splendor and purity of heaven, could only cry, "God be merciful to me, the sinner."—G. H. MORRISON.

I want to help you to grow as beautiful as God meant you to be when He thought of you first.—GEORGE MACDONALD.

### CHRIST'S ILLUSTRATION OF CHRISTIANITY

But it is not enough for Christ to define Christianity. He goes on to illustrate it. Indeed, Christianity is Christ. His test of discipleship was that a man loves what He loved, does what He did, and does all of these things under His personal leadership and love. Indeed, for the purpose of illustration I may say that He did not emphasize the church as important, nor the doctrine as important, nor the government as important. Of course this is a half truth. Lest men confuse Christianity with the church, He never organized a church. Thirty years after His death, His disciples were still offering sacrifices of lambs and wheat and doves in the synagogues, nor did they suspect that a separate church would ever spring up. Lest His disciples confuse Christianity with ecclesiasticism, He never ordained any priest or founded a presbytery or church. He wrote out no sermon, He left no creed, He spoke His words and His words died with the vibrating air. What did Jesus Christ do? He simply was Jesus in His own person, was Christianity. What He was is light and heaven and salvation to the world. But we worship no dead Christ, but the living Christ; and what He is still saves men. He, therefore, during His career, illustrated His definition of the kingdom of heaven in the soul of man. He was poor in spirit; pure in heart; meek and gentle; hungered and thirsted after righteousness; was a peacemaker; was persecuted for righteousness sake; forgave His enemies; unto institutions He was salt; unto darkened minds He was light; unto all who were pursued He was a city on a hill, offering refuge; He was heaven; He was love. And being this and manifesting forth the kingdom of heaven in the soul of man He lived it. Witness His love to children, His solicitude for the sinner, the prodigal; His succor for the lost, His patient, all-forgiving love for His disciples. Christ's Sermon on the Mount is only a verbal photograph of Christ's life on the hills of Galilee. He is an embodied sermon, an incarnate gospel, a fleshed kingdom of heaven.—Dr. N. D. HILLIS.

### HOW THE MINISTER'S QUESTION WAS ANSWERED

The old minister closed the book and looked around the village church. "You are told," he said, "when you make a feast, to call to it not your rich neighbors but the poor, the maimed and the blind. Now none of you is going to set out a fine dinner or supper this week. Some of us never in our lives gave a great entertainment. Yet the order is to us. I want each one of you, when you go home, to consider what God has given to you besides food with which to make a feast, and who are the poor folk whom you should bid to it."

People glanced, smiling, at each other, for the good man was full of queer suggestions. But the idea remained in the minds of some of his hearers, making their Sunday afternoon uncomfortable.

It bothered Phil Dorrance as he sat alone in his room. He usually sat alone, except when at his meals. Phil was the blacksmith's son, whom his father, by dint of years of hard work and saving, had sent to college. He was grateful to his father but he felt that his education had made a great gulf between him and the old man. His companions were his classmates. He had meant to spend this afternoon with some of them, discussing a paper he had written on the history of his native state. Instead, he took it downstairs to the kitchen, where his father and mother in their Sunday clothes sat nodding over the fire. How bare and empty their lives were—work and sleep!

"I want to read you something I have written," he said, cheerfully.

They drew up their chairs, their eyes sparkling with pride and delight, and listened with a keen, shrewd intelligence that surprised him. They were able, too, to correct some mistakes that he had made, and to give him some facts new to him.

"I haven't had as pleasant a day for years, Phil," said the old man, when the paper was finished. His old mother said nothing, but kissed him, her eyes full of tears.

Squire Paton was known as the best story teller in the country. With strangers he was courteous, gay, and always ready with a joke. At home he was often moody and silent. That

afternoon he told his wife some of his best stories, leaving her surprised and laughing, and amazed his stableman by speaking to him cheerfully and kindly.

"It's hardly fair," said the squire to himself, "to give all your good things to strangers and leave the poor in your own household unfed."

And so the minister's question was answered.—*The Youth's Companion*.

### "YE SORROWED UNTO REPENTANCE"

Notice the difference between sorrow and repentance. Sorrow is a feeling, but it is not repentance. Repentance is not a feeling, though feeling may lead to repentance. Repentance is a principle of life, an attitude of mind—a new attitude toward God, toward sin, toward self. Feeling is not to be mistaken for repentance. There may be feeling that does not lead to repentance, and there may be repentance preceded by very little feeling. Repentance is the leaving behind, and faith is the entering in. The Greek word means a change of mind or purpose, a complete turning about with regard to God and sin.

This sorrow is defined in the passage as a sorrow after a godly manner, a sorrow according to God—or a sorrow of God, as it might be translated. As we have said, there is a great deal of most poignant feeling which has no connection with repentance. Take remorse, which suggests a serpent biting backward on itself. It may be so poignant as to be intolerable, and literally work death, by driving people to suicide, as it did Judas, yet not have an element of true repentance in it.—Dr. A. T. PERSON.

### SOME OTHER EXCUSES

Every leader is familiar with the individual who never can be persuaded to do religious work. If he is appointed on a committee, perhaps he says he never could work with others. If he is asked to be responsible for bringing a companion to church service, he complains that he has not enough influence with the man. If he is urged to assist the pastor in community visitation, he says that he would do more harm than good. Always he has some excuse ready—and usually the excuse takes a modest turn. Such shirkers of responsibility may learn a lesson from the seven-year-old California girl, the daughter of a section foreman, who found a broken rail just before the Overland Limited was due. She hurried to the telephone, only to learn that the train had passed the nearest station. "You must signal it," the helpless operator said to her. "I'm pretty little, but I'll try!" was the brave answer. Then she hurried down the track, and with her red petticoat stopped the train in season to avoid what might have proved a disastrous wreck. Modesty is an admirable quality for workers—that is, if it is coupled with a determination to do one's best, even if ability is small. But in how many cases laziness and indifference masquerade under the name of modesty!—*Westminster Adult Bible Class*.

### HOW CHRIST TRANSFORMS A DISSIPATED LIFE

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

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

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

could not restrain, I was filled with joy unspeakable.

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

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

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

### WHAT CAN YOU DO

Do you ask what you can do for the Kingdom of God in your country, in your city, in your village?—you can at least give to it one life that is utterly true and faithful, one life loyal to the core to the will and work of God. It is not enough to contribute your criticisms, you must contribute yourselves, yield yourselves to God, become his fellow-workers, be willing to suffer that others may succeed, to die that others may live. This is what it means to be a Christian! Not having comfort and peace and blissful expectations for ourselves, but so having the spirit of service and sacrifice that we cannot help entering into the Son's work which also is his Father's, and cannot help giving ourselves to the things which were all in all to Jesus Christ and for which he laid down his life.

Fellow-workers with God! This is what you and I are here for in this world; this is why we are endowed with various gifts and why we ought to train them to the utmost and make the best of them, this is why we are placed in different spheres and stations, with different opportunities and duties. We are here where we are, and we have what we have, that we may each help God to create and redeem, to build up and perfect His world.—JOHN HUNTER.

### IN THE EARLY CHURCH

Jesus Christ, by precept, by command, and by example, has shown with great clearness and force that he recognizes the greatest need of the enterprise of world-wide evangelization to be prayer. Before give and before go comes pray. This is the Divine order. Anything that reverses or alters it inevitably leads to loss or disaster. This is strikingly illustrated in the wonderful achievements of the early Christians, which were made possible by their constant employment of the irresistible, hidden forces of the prayer kingdom. They ushered in Pentecost by prayer. When they wanted laborers they prayed. When the time came to send forth laborers the Church was called together to pray. Their great foreign missionary enterprise, which carried forward its work so rapidly through the Roman Empire, began in prayer. One of the two reasons for establishing the order of deacons was that the Apostles—that is, the leaders of the Church—might give themselves to prayer. Every undertaking was begun and ended in prayer. In this we find the secret of the marvelous triumph of the early Christian Church.—Dr. JOHN K. MOTT.

### I WILL GO

"We are always finding out, like the prodigal, the miserable bargains we have made. But it is only when we come to our Father that we can get them undone and the real debt discharged," writes Professor Drummond. And Dr. James Stalker points out the danger of penitential sentiment that ends in nothing. "The drunkard is said to repent when, on awakening from a debauch with pockets empty, a brain on fire, and a throat like an open sepulchre, he calls himself fool and madman, but in ninety-nine cases out of a hundred does nothing; the fit of remorse passes; and, the next time temptation offers, he succumbs again. Unless remorse culminates in action, it is not deserving of the name of repentance. The fear of danger must be strong enough to force the prodigal to his feet, and the vision of good attractive enough to draw him on in the right direction."

### BE READY TO TAKE ADVICE

Youth often scorns advice, especially the advice of old age. Young people are inclined to think of old people as old fogies. Some of them may be, but there is a wisdom that comes only with experience, and the advice of most old people is worthy of consideration.

# THE WORK AND THE WORKERS

## Announcements

### AN EXPLANATION

Rev. G. E. Waddle was published as the pastor of the church at Argenta, Ark., but the church felt that they must have a pastor to live in the city as the work was new and not well established. The action was contrary to the expressed wish of the District Superintendent and no reflection whatever on Brother Waddle. All the members of the church have the utmost confidence in him and great admiration for him.

JOSEPH N. SPEAKER, Dist. Supt.

NOTICE—Let all those who have given me pledges, to be paid during the year, for Sister Moore, take note of my address: 3500 W. Eleventh st., Little Rock, Ark.—A. B. CALK.

DALLAS DISTRICT PASTORS, TAKE NOTICE—I have mailed out report blanks to all our pastors. Please fill them out carefully, and have them in the hands of our District Secretary the first day of the Assembly. If any pastor fails to receive report blanks, write me at once.—P. L. FRENCH, Dist. Supt.

EVANGELISTIC—Any who may desire our services in the states of Nebraska or Kansas, please write me.—ANNA NUTTER, Evangelist, 415 N. Baltimore ave., Hastings, Nebr.

## General Church News

### INDIANAPOLIS, IND.

I am glad to report victory in the Lord. I just closed a ten days' meeting here. The Lord did do great things for us. Many prayed through and were converted and sanctified. The Holy Ghost worked in a marvelous way. One good old brother that thought he was a Christian till the fire began to fall, prayed through to victory. He said he knew he was saved now, because he felt it in his soul.—P. L. McDONALD, Evangelist.

### From Evangelist M. L. YEAKLEY

The nights are too cool now for tent meetings, so we stored our tent and are now ready to hold evangelistic meetings anywhere the Lord may lead. My address is, 703 North High street, Martinsburg, W. Va. The wind greatly interfered the last night of the tent meeting, but the Lord was with us and blessed us good. Sister Phelps, who was sanctified in the Boon meeting, was present and gave her experience. We anticipate a harvest to come by and by from the seed sown this summer.

### BERLIN, GA.

Our camp at Matheville, Ga., was said to be the greatest for years. We came from that camp to Dale City, Ga., our home camp. Brother Cain failing to get to us, the writer had to do most of the preaching. We had by far the best camp in the history of our camp, and in saying that, I do not have to discount the other meetings we've had. Our called workers for next year are: Dr. H. C. Morrison and Charlie D. Tillman. We took offerings for our large tabernacle, which we hope to have finished by next camp. Brother Ezelle, of Florida, was with me and did some good preaching. M. J. Barrett lead the singing, and Mrs. J. W. Adams, of Waycross, did the piano playing to the perfect satisfaction of all concerned. Rev. E. O. Heath, formerly a Nazarene preacher, now pastor of the First Methodist church of Cornilla, our county seat, preached three splendid sermons for us. We are now in the fight at old Berlin, and the old Kaiser of hell is putting up a brave fight. However, the Allies expect victory.—WALSTEIN McCORD.

### MOUNTAINVIEW, N. H.

I am glad to give a further line of our work here. We have told you God was in our going to this place, and He proved it so in every way. Crowds of hungry-hearted people came to hear the gospel; and as it was preached and sung in its fullness, conviction settled down upon the people; and some not yielding to God went from the meetings only to spend sleepless nights, in agony of soul, arising at midnight and on their knees promising God if He would only give them one more chance they would give Him their hearts, and thank God, they came and did it. The first break made, was when two notorious leaders in wickedness came from outside the tent, broke through the Devil's ranks, ran down the aisle, and knelt at the altar. You will hardly believe it when I tell you, when these two men did this courageous act, not only their associates but the entire audience laughed and others hissed them; but they were brave and prayed through, in spite of the Devil and his emissaries. The next day some of that crowd met and shook hands with them, saying, "Last night we laughed at you, but we know you did the right thing." Every night after that they were in the front seat, dressed up and smiling, with a ready

testimony. Then they brought others of their crowd to get saved, and were at the altar to help pray them through; then their wives began coming to seek God, and said their homes were so changed since Jesus came their way. The mountaineers were a rough-looking class, but a more respectful and interested people we never ministered to. There are many more blessed cases we could tell you of, but time will not permit.

It was fair week while we were there and I want to tell you that of those who got salvation, not one went to the fair, though they had never missed it before. They said there was not money enough to hire them to go now. And the "movies" were not in it while we were in town, thank the Lord. We had to leave to get ready to go to Kansas City as a delegate to the General Assembly. Brother Fogg, with others, continued the meetings. Please remember these and many more converts at the throne.—I. M. JUMP.

### DEMING, NEW MEXICO

As our pastor, Brother D. C. Rambo, has gone for a few months to his old field of labor in Oklahoma, and has left me in charge of our little church in his stead, I want the HERALD of HOLINESS readers to know I am in the fight to stay. I see victory ahead!—S. H. BOYDSTON.

### DAYTON, OHIO

Our pastor, Rev. James Short, is at the General Assembly. We miss him very much, but the fire is still falling and the glory is rolling. One soul was sanctified last Thursday night at prayer-meeting, and three souls prayed through last night, October 4th. Brother Armstrong, a sanctified United Brethren preacher, preached for us last night.—CHARLES C. KEPLINGER.

### HARTFORD, CONN.

It has been some time since we sent in a report from this city. However, we have been progressing constantly. The church here has been somewhat hindered by not having an adequate place of worship, but we rejoice that such is the case no longer, for in the good providence of our God, a larger and more commodious hall, at 235 Asylum street, has been leased, and the holiness chariot is moving on beautifully.

Sunday, September 26th, was our opening day—

## See the Brothers and Sisters

who composed the Fourth General Assembly of the Pentecostal Church of the Nazarene—an Assembly unequalled anywhere by a like number of men and women. Your Publishing House now has the large

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12x20 Inches

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three great services were held, and the blessing of God was upon them all; especially the afternoon love-feast was a time of effulgent glory.

Yesterday, (Sunday, October 3rd), was another day of blessing and victory—two splendid Christian workers were received into membership. Our beloved Brother Sherman spent two months with us and did much to help and inspire us in the good work. George D. Greer, who has been our Sunday school superintendent for two years, felt called to preach the gospel, and the church granted him a license. He is now on his way to California where he expects to enter the Nazarene University to prepare for the ministry. The Lord has given the pastor a good wife, one who is well trained in the doctrine of holiness, and who is thoroughly capable of taking charge in the pastor's absence. Besides our regular services on Sunday, Tuesday and Friday, she holds a meeting on Thursday afternoon for prayer, which is proving to be a great blessing to the church.—R. J. DIXON.

### PERFECTION, KAS.

We are in the battle at the above place in a most blessed meeting. Twenty-six up for prayer last night.

Prospect is excellent for a great meeting. The attendance is good; people are coming for miles in autos. The saints are praying, God is adding His blessings, and we are hoping for the future to reveal great things to and for this country.

This is a rich, fertile country, with some royal souls that know how to pray and trust God for greater things. There are many unsaved people who need, and some who want salvation. Do pray for us and the interest of the meeting.—SOLOMON IRICK.

### HUGO, OKLA.

We are in a battle here for lost souls. We find that prayer is the key to victory. We believe that God is going to give us victory all along the way. God has been wonderfully blessing the saints.—LENA WILLIAMS.

### BETHANY, OKLA.

Sunday, October 3rd, was a day of victory and glory here. The service in the morning was especially for the old people and special seats were reserved for them. Before the sermon, our pastor, Brother Widmeyer, had them on the platform to sing an old-time hymn, "How firm a foundation." As they sang they got blessed and shouted praises to God; the Christians were melted up, and even non-Christians were seen to wipe away tears. An old-fashioned classmeeting was held immediately after the sermon. This meeting was a season of great blessing, as Brother Josiah White led in the old-time way. After this a bread-breaking and shaking-hand-time was in order, in which almost the whole congregation took part. The service was held on the eighty-second birthday of Grandma Shaw, who is one of our faithful members, and who became a Christian at an early age. She testified to the truth of the morning text, "I have been young and now am old, yet have I not seen the righteous forsaken nor his seed begging bread." At the close of the service, a book, "Coronation Glories" was presented to Sister Shaw by Brother Widmeyer on behalf of the church as a token of love and fellowship. The night service followed a good young people's meeting, and was one in which much conviction was manifest. Brother Widmeyer preached a good sermon on "The Two Ways" and several seekers were at the altar. The church is in good condition and we are looking to God to save and to sanctify, also to build up the church in the most holy faith.—Church Reporter.

### MANCHESTER, N. H.

Just previous to our attending the General Assembly, we assisted for one Sabbath, Miss E. M. Jodrey, pastor of the church at Manchester, N. H. We had a blessed communion service in the forenoon, and a fine crowd to hear us in the evening, with four seekers at the close of the service. Four were received into full membership. The Sunday school session was in the afternoon, and it is certainly an enthusiastic and wide-awake crowd. Seven fine-looking Chinamen were among the number, one of them saved. Miss Jodrey with her assistant, Miss Knight, have the work well in hand and every member is a live wire in both the Sunday school and the church.—W. C. SCHURMAN.

### LITTLE ROCK, ARK.

We are now here as the new pastor of our Little Rock church, and want to report up to date good, spiritual services with attendance gratifying. So far as we have learned, all are well pleased and are looking for a great year of victory. We expect it to be so by His gracious blessings on our great paper.—A. B. CALK, Pastor.

### From WILLIAM SEAL.

I have just closed a meeting on Brush Creek in Carter county, Missouri, with good results. While we had much opposition to holiness, there was quite a number got through to victory, praise the Lord! Sixteen united with the Pentecostal Church of the Nazarene, and others will come in later.

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## CORWIN, KAS.

Evangelist MARK WHITNEY.

After the close of the Annual Assembly at McPherson, Kas., we began a meeting in Corwin. The blessing of the Lord was on the workers from the first, though the enemy was stubborn—determined he would not yield. After faithfully preaching the Word for about twelve days, the walls of prejudice and sin began to fall; and at the end of three weeks there were fifteen professions. This is a new field, and the outlook is good. My co-laborer is Arthur Miller, of Hutchinson. This young man is attending Hutchinson Holiness College. He is a good singer, and a student of the Book. His sister, Miss Effie Miller, also of Hutchinson, was the organist, and did good work. On the day appointed for Brother Possie, the Presbyterian pastor, to preach, he dismissed all his services, and he and his people attended the revival; for which we thank God. Our experience is good, and we are going on.

## SLAYDEN, TEN.

Have had a glorious time this summer in my work. The Lord blessed our preaching by saving, reclaiming, and sanctifying about forty souls. The Lord sent Sister Ripps and Brother J. A. Shelton to help me in a meeting near Charlotte. I praise God for the Nazarene church. I need the prayers of my brethren. The Devil is trying to stamp out holiness in this country, but God is doing His work in spite of the Devil, praise Him forever.—FRANK SHELTON.

## UHRICHSVILLE, OHIO

September 26th was another great day with our church. We had arranged for a special service with the children of the Sabbath school, which resulted in eight of the older children being intelligently saved. Glory! The fire fell and the writer did not get to preaching that morning. We took three into the church in the evening, and expect to receive others. We have a mighty God working in our midst in many ways. Mountains are being removed before the God in whom we trust. A revival spirit is on the church. Rev. Martha E. Curry comes to us October 17-31, and we are going to have victory. Let those of neighboring communities plan to attend the revival meetings. Pray mightily for us. Salvation will come. I believe God.—EPIHAIM WORDSWORTH, Pastor.

## GOSPEL TENT AND CAMPMEETING, Louisville (Lewis Co.) N. Y.

This is the first annual tent meeting of the Evangelistic Missionary and Rescue Home Association and Door of Hope Mission. Rev. Leo Kunze, of Syracuse, N. Y., and evangelists, Fred and Kittie Sufield, of Plattsburg, N. Y., were our workers. The fire surely fell. This was a twelve days' camp, but the interest increased and we continued over another week in our mission hall. Sunday an Euroclydon (Acts 27:14) struck our tent and blew it down; but we wended our way to the hall and (Acts 2:2) came also and the good work went on. This was the first camp of this kind in the history of the place. A spirit of unity and harmony characterized the whole meeting and prejudice was broken down. While the weather at this time of the year was unfavorable, yet the attendance was good and we feel encouraged to go on for greater things another year, if Jesus tarries. The messages, in gospel and song, were excellent, convincing, a blessing to the saints, and an unanswerable argument to the unsaved and un sanctified. The street meetings were especially blessed of God, and were attended by an appreciative audience of from two to three hundred each night. Some folks were kept busy going around straightening up old wrongs. Not a great number were saved and sanctified, but there was a wonderful establishing of

those who went through. Our work is progressing. We count this meeting as a great success. We have quite a few Nazarenes in our mission and are using the quarterlies from the Kansas City Publishing House. Amen!—Rev. and Mrs. F. E. MILLER, 173 Doyan St., Louisville, N. Y.

## DAMASCUS, ARK.

During the revivals at Oak Grove, Brother A. B. Clark, the evangelist, did some fine preaching. He certainly unlearned sin in all of its forms. On account of so much bad weather and the false doctrine being preached, the battle was hard; but God gave the victory. Six or eight prayed through in the old-time way. There were thirteen additions to the church. Eternity alone can tell the good done through the preaching of clean Bible holiness and the untiring efforts of Brothers Clark and O'Neal. Our church was organized April 30th, 1915, with six members, by Brother J. B. O'Neal, of Morrilton, Ark. It now has twenty-four members, with Brother O'Neal as pastor. We are expecting the world to hear from Oak Grove church by the help and goodness of God. This is the first Pentecostal Church of the Nazarene organized in VanBuren county, Ark., so you see there is great need of God's servants coming this way. We have at this time a tabernacle planned and under construction.—FANNIE TRAWICK.

## CUCAMONGA, CAL.

A note of victory from the mount of triumph. Just closed a great revival—some say the best in the history of the church. The attendance was large, church greatly blessed, community stirred, and a goodly number prayed through to victory. Received a number in the church Sunday evening and more to follow. The best wine was enjoyed at the last. Sunday was a great day. Revs. Ramsey, Scott, and Hutchens, preached three stirring sermons, which resulted in a number of happy finders. One sister who lingered at the altar till a late hour in the night, finally struck fire, and fairly had a spell. (You know the rest.) Revs. Scott and Hutchens, our neighboring pastors, rendered valuable service. Their messages of inspiration were enjoyed by all. We, as a church, rise to higher activities and greater usefulness, and we see greater things ahead.—W. G. FRAZIER, Pastor.

We closed a two weeks' battle Sunday night, September 26th. We had with us for one night, Brother W. C. Wilson, of Upland. Brother Scott, of Pomona, and Brother Hutchens, of Ontario, were with us every night, and we had Brother Eckel, our District Superintendent, Friday, Saturday, and Sunday. These preachers, with their churches, have banded themselves together to pray for the salvation of lost souls in this valley. The Lord has been with us all through in this meeting. About twenty-eight souls have prayed through to victory. The last Sunday was a glorious day. In the morning Brother Scott brought a short message to the Sunday school, speaking of Mexico, where he labored for four years. One soul prayed through. Dr. Ramsey, of Pasadena university preached to us in the afternoon, his text being Hebrews 2:3. The spirit of conviction fell on the people, and seven souls came to the altar, and prayed through to victory. In the evening service, six were received into the church and others are coming in. After we had welcomed them into the church, Brother Scott brought the message, his text being Ezekiel 33. Three souls came to the altar—a man and wife and one child—and nine lifted their hands for prayer. Since our pastor, W. C. Frazier, has been with us, forty-nine souls have been at the altar. We are praying that the Lord will make us a firebrand for Him.—JOHN VARLEY SMITH.

## HESKELL, TENN.

The camp meeting at Louisville, Tenn., closed Sunday night in a blaze of glory. This was a great meeting, never to be forgotten by these people. This made our third year. Many thought this was the greatest meeting of the three. I didn't keep the number of professions. But not a dry service in the whole. This camp has a fine community behind it. They know how to do business. Last Sunday was one of the greatest days of my life. The congregation was estimated at three thousand. About one hundred and fifty testified to sanctification. The tide ran so high, there was no time for preaching. All the camp houses were full. This community knows how to take care of a preacher, and say, they don't let you walk away, either. Anyhow, we are praying God's blessings on the Louisville, Tenn., camp. You would have to be there to understand it. We began here last night. Prospects are good for a fine meeting. Pray much for us.—C. C. CLUCK and WIFE.

From Evangelist W. M. NELSON.

Just closed a real good meeting near Winnsboro, Texas. There were many opposers of holiness in that community, but God honored His Word, and much opposition was removed. A few

# SUPERINTENDENTS' DIRECTORY

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IDAHO-OREGON	Harry Hays
INDIANA	U. E. Harding, E. Thornburg st., New Castle, Ind.
IOWA	E. A. Clark
KANSAS	H. M. Chambers, 323 Sixth st., West Hutchinson, Kas.
KENTUCKY	W. W. Hanks, Box 233, Ashland, Ky.
LOUISIANA	T. C. Leckle
MANTOBA-SASK. MISSION	C. A. Thompson, Box 298, Regina, Sask.
MICHIGAN	A. H. Kauffman, 233 Mt. Vernon ave., N. W., Grand Rapids, MI 1.
MISSISSIPPI	I. D. Farmer
MISSOURI	G. O. Crow, 7403 Lobmeyr ave., St. Louis, Mo.
NEBRASKA	M. F. Leonard
NEW ENGLAND	N. H. Washburn, Boverley, Mass.
NEW MEXICO	E. E. Dunham
NEW YORK	E. J. Martin
NORTHWEST	J. T. Little
EAST OKLAHOMA	L. F. Cassler
WEST OKLAHOMA	S. H. Owens
PITTSBURG	N. B. Herrell
SAN ANTONIO	William E. Fisher, 1719 N. Conal st., San Antonio, Texas.
SAN FRANCISCO	H. H. Miller, 2328 McKinley ave., Berkeley, Cal.
SOUTHERN CALIFORNIA	Howard Eckel, 1405 E. Thirty-ninth st., Los Angeles, Cal.
SOUTHEASTERN	W. R. Hanson
TENNESSEE	J. A. Chenault
WASH.-PENNA.	J. T. Maybury, 1917 Allegheny ave., Philadelphia, Pa.

found the Lord, and many others were hungry for both salvation and holiness when I left. By the authority of the District Superintendent, I organized a church there of eleven members, appointed a pastor, and helped fill out an order for Sunday school literature before I left. There is much to be overcome, but I believe that Nelson's Chapel, Pentecostal Church of the Nazarene, will prosper in days to come. One pleasant feature of the meeting was that Brother and Sister Hightower, with very little effort, raised about forty dollars' worth of canned and dried fruit and beans, etc., to be shipped home to my family. Surely our hearts will be made glad this winter while we enjoy these real country comforts. My address now is, Station A, Dallas, Texas.

Jesus has made it possible for every one to love God, for He has taught us that God himself is love, that we may think of Him as a Father, and He has shown in His own life what God must be, a divine Being who loves and cares for every one.