

HERALD of HOLINESS

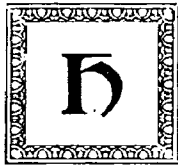
OFFICIAL PAPER OF THE PENTECOSTAL CHURCH OF THE NAZARENE

VOLUME 4

KANSAS CITY, Mo., OCTOBER 20, 1915

NUMBER 28

Doctrine, Experience, and Life



HOLINESS has these three phases — doctrine, experience, and life. It is first of all and fundamentally a doctrine. As a doctrine it is radical and appertains to the very nature of God and Christ and the Holy Ghost and the Bible and heaven. God is holy in nature, and could not have prepared and could not

demand of us anything less than a holy religion and life and experience, Christ is holy and harmless and undefiled, and likewise could not and would not have died to prepare and provide aught less than a holy religion for His followers. It is in this respect that the Christian religion stands unique in the history of religions, as well as in other respects, that purity or holiness inheres in its very nature, and it insists inflexibly upon holiness in its votaries. In other religions evil and carnality and vices unmentionable are erected into the very virtues and attributes of religion.

Occupying thus the fundamental place in the whole scheme or system of Christ, we can not see how any leaders in His religion can think for a moment of occupying such positions without accepting this fundamental doctrine and insisting upon this climacteric experience and this beautiful life of holiness. It was upon these that Christ insisted and we can afford to do nothing less than accept His own projected and used evangel in our work of gospel propagandism.

It is holiness alone that will beget and culture that robustness and fearlessness of character and conduct so much required in earth's conflicts with the powers of darkness and sin. It is holiness alone as an experience and a life which will beget that beauty and charm of character which will draw men by its intrinsic force and glory toward Christ and truth and love divine. It is holiness alone as a message which will get the approval of God and receive the presence of the Holy Spirit in His fulness of power necessary for the normal and needed projection for saving truth, and for securing the results to evangelistic results. It is holiness alone as a gospel message which will save us from superficiality of method and proclamation in our revival work. This truth is intolerant of all compromises and will not give place or margin for yielding to the temptation to lower the bars for mere increase of numbers or the reputation of leaders or of meetings. Holiness radicated in our natures destroys the taste for such reputation, making us concerned alone for the nature and genuineness of our work, and will thus save all the unhappy and ruinous consequences of shallow and partial work in dealing with souls.

There must, therefore, be sound and clear teaching doctrinally of this truth of holiness. The conditions on which it is to be secured as an experience must be made clear in our teaching. It must be insisted upon as a possible, conscious experience of men and women. It must be projected as the very inheritance of the saints and their necessary possession before they are fitted for meeting God in peace here or hereafter.

The life must also be insisted upon as following the experience and attesting its genuineness. Its profession and the witness claimed will not be enough without the holy life following the profession and the testimony. It is the truth of holiness incarnated in human character and conduct and everyday lives of its professors which so mightily attracts and influences others to the glorious truth of God. Holiness

seen in human character and life is a demonstration of God. Men see God in and through us and are drawn to Him. Let this be the charm and power of our words and life and character and men will take knowledge of us and be led to follow us as we follow God. This three-fold truth of holiness as a doctrine, as an experience, and as a life, are the need of the hour and must be strenuously presented and insisted upon, and we will find God will bless us and the Spirit will accompany us in our work of evangelization.

Pentecost and Missions

THIS is a divine revelation and should never be disturbed. We were delighted at the showing of our Church at the recent Assembly, and to find that there was not the least disposition to divorce these by our people. Being a Pentecostal Church, we should be pre-eminently a missionary people, and we are. From the very beginning we have, as a church, insisted upon world-wide evangelization. We do not mean we are doing our best in this regard. Far from it. We do mean that we are awake and are growing in this matter. No people will be blessed of God and be attended by His presence and power who fail to get in touch with His purpose and plan of world-wide evangelization. The Pentecostal Church of the Nazarene, while insisting primarily upon gathering a holy people for the work of evangelizing the world, are not unmindful of this work as we are gathering the forces for this sublime work over the wide world.

Holiness and missions go together, and no pastor can fail to see this connection without sad and fatal losses to his own soul and ministry. No local church can fail to grasp the significance of the mighty purpose without curtailing its power at home and crippling itself seriously in its domestic evangelistic work. The cry of "home first," will not avail. Home is only a fulcrum on and from which we are to get our spring and swing around and across and over the planet on which we live. Our motto must be "the world is my parish," and we must have an ambition and a deathless passion which will refuse to be satisfied unless we are in absolute sympathy and active effort in such world-wide movement as our church has launched and is using with such vigor.

Let us all be wide awake and always at the great work of missions. Let us lift our eyes to the needs of perishing millions and get the vision which will thrill our souls and make our hearts throb with divine impulses and holy fervor and fire, until we are in vital touch with the thought and the purpose divine, which burned in the heart of Christ and was the constant cry of His soul, and which led Him to His death on the Cross.

HOLINESS which does not make men brotherly is a false and spurious type of the article. The thirteenth chapter of 1 Corinthians teaches a type of holiness which is brotherly and sympathetic and long-suffering. No other type will meet the needs of the life here and the test of the judgment to come. Much loud profession and a low level of living holiness will soon bring the doctrine and experience into disfavor. We must walk in Christ as we receive Him. Only thus can we maintain the experience and illustrate the power and the glory of the blessing.

A Decided Change

IT is said that in the earlier part of the present war in Europe the British soldiers would go rollicking along to the stirring tune of "It's a long, long way to Tipperary," but now, after the seriousness of the situation has been forced upon them all by the gigantic nature of the struggle in which they are engaged, they prefer greatly, when they have opportunity to vote their choice, such hymns as "Holy, holy, holy," "Abide with me," "Jesus, Lover of my soul," and "Lead kindly light." This is a decided but a natural change. It brings to our minds the question whether the holiness people have not a far more serious struggle on their hands than the British have of trying to conquer Germany.

Is not sin and the Devil and carnality and worldliness as strong and as strongly entrenched as the Germans in their fortresses and trenches? Can there be any more difficult undertaking than to break the charm of sin which enthralled men and women all about us? Is there any more serious undertaking than that in which we are engaged, and which involves the salvation of immortal souls? Surely there can be but one answer to these questions. How it is that anyone can fail to want gravity and seriousness and deep gospel truth to permeate the sentiment and the music of our songs we fail to see. Let us have less of the light and frothy in our music and more of the solid and the sane food of the Word. Let our hymn writers give themselves to prayer and study to furnish us hymns of this type for awhile and let us encourage them in this by using more of such hymns, especially in our revival and regular preaching services.

Great Hymns for Holiness

THE music question of the church is one of great moment. We were delighted at the movement put in operation by the leadership of Brother W. M. Creal at the recent General Assembly for the production of a suitable hymnal for the Pentecostal Church of the Nazarene. We sincerely trust that Brother Creal and his committee may succeed in financing the enterprise and the new hymnal may appear. It is far more important, however, that the new song book may be of the proper character than that we may have a new one. We need and ought to have a *hymn book*; not a book of ditties and light-natured songs, such as we have heard in religious meetings, and even in holiness meetings.

We can not endure many of the kind employed by which the entire devotion of the congregation is sung to death before the preacher gets up to preach. We were once attending a great camp-meeting of national reputation, and at the same place was Dr. E. M. Bounds, of sainted memory. The singing was under the leadership of a man widely known as a great camp-meeting song leader. He is still so known, and is kept busily engaged in the same kind of business.

During the song service preceding the sermon we noticed that Dr. Bounds was seemingly in agony. We knew that he often became thus burdened for the meeting or the preacher, but this time it seemed to us he was unusually burdened, and we were really troubled to understand just the cause. In fact we became somewhat disturbed at the severity of his profound burden of soul.

Finally, after the sermon, which, though by a distinguished holiness preacher, was comparatively fruitless, we ventured to inquire as to the cause of his peculiar burden. He replied that he was burdened in prayer against the dissipating and demoralizing effects of the song service. He was praying to protect the preacher against the singing. He added that when he was to preach, which was that night, that he wanted us to pray that the song service might not defeat every aim and purpose of real gospel preaching, and might not destroy all the devotional influence of the service before he preached. He then proceeded to unfold to us his views of the miserable effects of much of the popular singing at our holiness meetings. He thought, as we did, that the cause of this was due largely to the trashy nature of many of the songs in use by holiness evangelists and preachers.

There is a lack of depth and gospel truth and gravity and dignity in many of these songs. There is a lightness and a rapidity and swagger of movement in them which is not conducive to devotion, but only stir the merest surface of the lighter emotions and tend to dissipate real devotion. We have often seen in the song services these emotions so stirred and such a sway of excitement on lines of the energy of the flesh that the congregation was practically worn

out before the preaching hour arrived, and the deepest purposes of the preaching practically defeated before it began.

The remedy for this is in the character of hymns we are to train our people to sing. It is claimed by some with whom we have talked on this sad condition of things, that we can not get our people to sing the hymns of the kind we have in mind. They say the tastes of our people have become so vitiated that it will be a hopeless task to undertake a reformation. We sincerely hope not. We earnestly trust that the grand old hymns of the Wesleys and others are not doomed forever to be ignored by the holiness movement. Hymns which were written amid the fires and the raptures of full salvation; hymns written under the baptism of persecution, and which breathe the holy transport of triumph, amid such dire testings; hymns which translate the love and the glory of God and of Christ for lost souls, and anon the devotion and deathless love of souls bound to the Lord by the bonds of conquering faith; hymns which are but the gospel in poesy and rhythm and melody—such hymns surely can never be beyond or contrary to the tastes of holy people! We refuse to believe it, and must wait to see the tests made before surrendering hope that there is some opportunity of our returning to a sane and sound theology and melody and music in the songs we are to bring up our children in. There is a delicate but tremendously important task before the hymnal commission if the plan succeeds in raising the money for the hymnal.

A False Argument

SOME preachers are caught by the sophistry of a false argument. They give credence to the plea that preachers should attend and join secret, oath-bound lodges, as by this course they will be able, probably, to reach and help to save many of these lodge people. This is altogether false reasoning and proves too much, if it proves anything at all. To begin with, it proceeds upon false premises. The rightness or wrongness of a thing alone should rule preachers, and all other people, in determining all such questions. If it be right, then join and attend. If the things be wrong in their nature or in their leadings and influences and associations, then they can not be attended or joined with propriety by ministers, no matter with what intention they may do so.

Let us, however, look at the argument as it stands. If it be right to join or attend these societies for the purpose of influencing and saving the members, it would be equally right to join and attend and support associations or societies composed of worse people than these secret lodge people for the same purpose of influencing them toward the church and perhaps saving them. There is a bartenders' union, which preachers might join and attend for this same purpose. Some have done it. We heard of one preacher who did this, and we know he quickly lost his influence, even with a worldly city church of which he was pastor. He lost his pastorate, his self-respect, and the respect of the community and of his denomination, and he lost his place among those agencies calculated and intended to help save people from sin. He lost, we fear, his soul, and wanders today a heartbroken man among his fellowmen.

So much for the argument made to induce preachers to give their countenance and influence and support to these things which do not make for spirituality, or for piety, or for high morality, but trend men away from their homes and to evil habits and dissipation. No, brother, listen not to any such specious argumentation. Look to other sides and phases of these questions and settle them upon safer and saner planes than this plea of expediency. It would be just as proper to join the bartenders' union for this good purpose as it would be to join these other societies of men, notwithstanding they may not all be exactly on the same level morally. Let us turn always to a higher rule and platform to determine such questions.

Look not on forgiveness as a duty, but as a great privilege. It is really one of the peculiar luxuries in the Christian's lot here in this life. Fortunate and blessed indeed art thou to be in the role of the *forgiving*, instead of that of the *forgiven*. Added to this the elixir and glory of exercising this great grace. To this is to be superadded the strength and grace which comes of enduring the affront as the evil from another which afforded you the opportunity of forgiveness. Praise God for the privilege of forgiveness!

THE EDITOR'S SURVEY

News and Notes

It was very sad and painful to note during the Assembly that several brethren were called home on account of the sickness of members of their families. Among these was Brother C. B. Jernigan, whose daughter had to be operated on for a very serious trouble. The Assembly members were deeply sympathetic with our brother, and we are sure were with him in prayer. Brother Jernigan is one of the "Old Guard" in the holiness movement, and has stood true through the years past, and is still as true as steel. God bless him and his family. We await with anxiety later news of the results in the case of his daughter.

Rev. W. E. Fisher and Rev. A. G. Crockett, the new members of the Board of Publication, have a hearty and joyous welcome to their new positions from the HERALD OF HOLINESS. We devoutly wish and predict a new era of prosperity for this most important interest for the new quadrennium. The favorable action of the General Assembly was quite well done and will give to the publishing interests new momentum by the endorsement of the Assembly and the added munitions of war with which to push the battle along this important line of offense and defense against the enemy. No line of battle is more important than the religious press in the great struggle against the powers of darkness.

The "ex-Methodists" in the General Assembly were easily discoverable by each other. We were impressed with this truth when Brother Miller, District Superintendent of San Francisco District, said to the writer that he was an ex-Methodist. We thought as he said it that we had already thought without knowing it, we could say to him "thy speech bewrayeth thee." That old Methodist training, especially in parliamentary matters, as well as in other directions, came in right conveniently in the case of several of the brethren. Dr. Bresee, Rev. H. D. Brown, Dr. H. F. Reynolds—but why attempt to enumerate such a large proportion of our ranks, when we have not space for all. We were going to say, these brethren all betrayed their earlier affiliations. We all know them without our attempting an enumeration.

For kindness of spirit and genuine brotherliness commend us to a General Assembly of the Pentecostal Church of the Nazarene. This was demonstrated in many ways during the session just closed. In ways substantial when calamity befell a co-member or his family, or when debate waxed warm and tense, and under all circumstances it was never forgotten for a moment that we were all brethren and were seeking the same end by whatever route each thought to be the best way. Not one word of acrimony or bitterness did we discern which marred the real religious atmosphere and fraternal spirit of the occasion. It was refreshing indeed to behold this and at the same time see the differences of honest opinions which often prevailed. This was as it should have been and was a credit to the church represented by the delegates.

The delegates from the new Tennessee District were among the editor's old-time friends, and it was a delight to him to welcome them to the Assembly. Among them were Brother John T. Benson and wife and daughter.

Brother Benson is head of the Benson Printing Company and an official of the local church at Nashville, and publisher of *Living Water*. He was placed on the Board of Missions. Sister Benson is a cultured Bible teacher and has a marvelous grasp of dispensational truth, and has been for many years a felt force in the Southeast in the matter of Bible teaching as well as along evangelistic lines. We were happy to be able to renew for the days of the Assembly the associations and fellowship of by-gone years "way down in old Tennessee."

It was a matter of gratitude that Dr. Bresee's health was so far improved as to allow his presence in the Assembly so much, and he showed his old-time power and love and zeal for the cause that lies nearest his heart. It was regretted that he could not preach for us at least once. His son, Dr. Paul Bresee, was with him for several days before the departure of the party for California, and was doubtless a very great comfort to the Doctor, as well as his family, while present here and on the journey homeward. We extend to the Doctor and family our best wishes and assure them of our prayers to the Father of us all for His blessings and care of the Doctor in his sickness and His presence continually with him.

Our new General Superintendent, Brother W. C. Wilson, handed us his first slate which will be found elsewhere in this issue, and after attending one day's session of the Missionary Board, hurried off to his new work. The church made no mistake in placing this faithful servant in the new relation of General Superintendent, and she will hear from his work constantly as time passes. He has not learned how to go at a jogging pace, but invests his whole time in the work of the Lord. We pray the blessings of God upon him, as well as upon the other three General Superintendents, who have demonstrated already their fidelity and ability and fruitfulness in this important work of superintendency. God bless them all and make them more and more a power for good.

It was a matter of regret to his friends that Dr. Ellyson could not accept the General Superintendency, but it was fortunate that the General Assembly was in a position where "it lifted up its eyes and looked, and behold, behind them a ram caught in a thicket by his horns; and the Assembly went and took the ram, and offered it up instead of the other. And the Assembly called the name of that place Jehovah-jireh: which being interpreted, meaneth, 'the Lord will provide.'"

Brother Upchurch was present at the Assembly, and was as usual alive and alert to every interest of Zion. Perhaps it may be said he was especially alert and felt profoundly his usual zeal in his advocacy and attention to the interests of Rescue work. We have always admired our brother's profound interest and eminent force and influence in this important arm of church service. It is subordinate to no other branch of service, but most strangely, it does not occupy this place with many, and especially with many in the old churches of the land. It was a service to which Christ gave personal touch and tenderness and power in blessed rescue of the fallen, and we dare not do less.

Dr. A. M. Hills was a distinguished visitor to the Assembly. He has returned from England and will resume work along holiness lines in this country. Dr. Hills is a scholar, author of twenty-four books, a voluminous writer for our papers, a preacher of power, and a teacher of long and honorable record, and has many useful years of service yet for the movement which he so much loves. We were glad to meet and know him personally, and we wish him many years of successful labor with us in some field.

Rev. L. Milton Williams, chairman of the Board of Trustees of Olivet University, was present and always in his seat. He reminded us of the great revival he held at Peniel while we were there, by his sermon the last Sunday night of the Assembly. He is a great revival preacher and a lovable man of God.

There were some memorable scenes of spiritual power during the Assembly revival. One or two nights were especially marked by unusual number of seekers and a large number getting through to God for what they sought. God was mightily with us all through the convocation and showed Himself mighty in the salvation of men and women who sought Him.

It was quite remarkable to see men and women from the north, the south, the east and the west, and composed of those who held, or had held, the most diverse views doctrinally—Calvinistic, Arminian, post-millennial and pre-millennial, and with every former notion of church polity from the Episcopal on down to the most latitudinarian congregationalist—all meeting and in harmony on the most vital and fundamental doctrines and experience, and forming a great unity in the one work of full salvation. There is seldom, if ever, anything like it seen among men. Such was to be seen in the recent Assembly in Kansas City. This was an illustration and a vindication of what we teach, that we all can be *one in Christ Jesus*, as He himself prayed for in the seventeenth chapter of John's Gospel.

Dr. Matthews, pastor of our First Church, of this city, made an ideal host of the Assembly. Whether in the pulpit or platform, or mixing with the delegates socially, or at his most beloved work, at the seekers' altar night after night, he was absolutely at home and made full proof of his ability in these relations. Nobody could have more fully enjoyed the occasion, and yet nobody was fuller of cares and responsibilities than he. He deserves the congratulations of all, and these he certainly received from the whole Assembly.

We trust to be pardoned if we offend propriety in the least in a word of commendation of the entertainment committee of First Church and all their allies, for the splendid way in which they conducted the work of entertaining the General Assembly. We never saw such work more skilfully handled than in this case. The First Church in good faith tendered the Assembly an invitation to hold its next session here in the year 1919. The Assembly most appropriately, through resolutions offered by Rev. H. H. Miller, spoke in most appropriate and chaste and cordial terms of appreciation of the hospitality of First Church.

Dr. and Mrs. D. A. Cather are visiting the family of the editor of HERALD of HOLINESS. They are enroute to Manilla. Dr. Cather is a past assistant surgeon in the United States navy, and has been assigned to the Asiatic station. Mrs. Cather is the youngest daughter of the editor of this paper.

Dr. H. F. Reynolds was most appropriately chosen from among the General Superintendents for the special supervision of the Missionary work of the General Board. He is pre-eminently fitted for this great work and has it on his heart and will do us the most efficient service in this particular field of service. We wish him great success in his loved employ of developing the missionary sentiment of the church on missions and extending the work in the regions beyond.

The preaching of Rev. Roy T. Williams at the Assembly was effective and in the power of the Spirit, and bore fine fruit in the salvation of souls.

What Do You See?

We generally see what we look at and for. The trouble is we often look at the wrong things, and hence do not see the right things. Our eyes should look aright and never linger on the limited or the mistaken. The use of our eyes is a great thing and the vision we get is very important indeed. Let us be careful what we look at and we will be surer to see the right things. The *Northern Christian Advocate* has the following suggestive article:

A certain eminent man says that, as a little boy, he went to Niagara Falls with his father. Arriving at the verge of that world wonder, the father asked, "What do you see?" and the boy, in great excitement, replied, "I see a sign 'Keep off the grass.'" "But what about the falls?" asked the father, disappointed, and the boy answered blankly, "What falls?" He had not noticed the falls.

Which do you see as you look out into life? Do you see only restrictive commandments, or the wonders of the earth and sky? Do you tug at your chains, or make use of every unfettered faculty? It is possible to be so obsessed with the thing we may NOT do, that we fail to realize our freedom at a hundred points. Of course there are prohibitions; but to stand staring at a prohibition instead of looking past it to the unhindered privileges, and unforbidden delights which God is always holding before us—this is a pity.

Which do you see, your friend's faults, or his excellences, the spots on the sun or the shining of his glory, the inconsistencies of Christians, or the splendid figure of Christ? Which do you see as you look out and abroad today, and which will you see tomorrow? The answer tells who you are.

Jesus Among the Needy

Terse but tremendously expressive are the few words which tell out the history of the life of Jesus: "He went about doing good." How unlike the lives of so many who bear His name. Jesus was always where He could touch the life of need or sorrow of the world. How often we fence ourselves off from all such touch. Let us be more like Him and never seek to avoid such objects of need and distress. Let us not hide behind the town society for relief, or the Helping Hand, or the city hall, or the mayor, or any other public functionary whose business is to dole out officially and perfunctorily relief. How bitter it often is to the needy to apply to such and be met as they sometimes are. We are reminded just here of those strong words from the *Continent*, some time ago:

Life for Jesus was like passing through a hospital or spending His days among the enfeebled and despairing. He created His own

environment, and He did it by the warmth and sympathy of His mighty heart. It is not hard for some people to hide from the distressed and the poverty-pinched and the crying and the sad-hearted. No poor, human derelict ever drifts into their harbor. No beggar ever stumbles up their steps. No man who is sinking in the black waves ever cries unto them to throw out a life line. No lonely soul ever seeks their companionship. Their house-gate is a break-water against which the billows of woe, surging up from humanity's great sea, dash and roll back into the troubled deep. If no unfortunates, no wrecks, no tramps, no down-and-outs ever come to our door or find their way to our office or place of business for a little help and a little cheer, it is not much of a compliment to our humanity, much less to our religion. Jesus could not be hid. The world's bitter grief drew Him as the magnet draws the steel. And this is really the test of the Christianity of a man or the Christianity of a church. If either the one or the other can easily hide away from human need and hold aloof from human heartache and sorrow, it is evidence enough that the Spirit of the Master is not there; for where the Master is there is no hiding from any life that is wounded or from any back that is breaking beneath its heavy load, and no shrinking from service.

Determination

There is much in determination. Simply a grim, determined purpose to make it, whatever the purpose or object be, helps mightily in the undertaking. Add to this worthiness of object and the kindly and the promised help of God the Father in all His work and engagements, and you have a picture of the invincible. This is what we all need now as we enter a new quadrennium. Let every preacher of us determine now at the very beginning to make this the best and most successful year in all our history and let nothing whatever deter or discourage us from a deathless and insistent pursuit of this determination of making this resolution good, and we shall succeed. Let this deep-seated purpose be formed down in our soul, and let us begin the work immediately, and let no day come when it is not being diligently pursued, and the result will be happy and triumphant. *Zion's Herald* says, illustrating the power of such determination:

When a little girl arrived at Sunday school a moment or two late the other morning, the superintendent stepped to her class and asked her if she would come to the platform and tell the story of Pollyanna and the crutches. He knew she could do it, for he had heard her repeat it once. The child gave a frightened little half-glance back at the room full of people, and the thought that she had had no time for preparation flashed startlingly through her mind. She hesitated, and then whispered that she could not so the superintendent returned to the platform. But when he had announced a hymn, he looked down to see the little girl coming toward him, with a very determined look upon her face. "I'll do it," said she, simply; and she did it.

There is something uniquely great about those words of the little maid. "I'll do it" is a phrase that strikes fire. Back go the shoulders, when those words are upon the lips; the eyes grow wondrously lustrous; the finger-tips seek determinedly the palm of the hand; the step grows firmer; the attention is taut! Alert, and with quickened faculties, the man, or woman, or child, who has assumed that obligation stands—ready for the encounter! No craven ever straightened up with flashing eyes, and said, "I'll do it!" Only the tender and trusty and true know how to do that. "I'll do it" is one of the sturdiest sentiments lips ever voiced.

The heart of every normal listener throbs in sympathy with the one who says, "I'll do it." Eagerly they, too, put every ounce of their strength and energy at the disposal of the courageous soul who faces giant difficulties, and who says, "I'll do it!" There is a spontaneity and a willingness about the words that put the smile upon our face and the tingle in our veins. We are strong, determined, fearless under the spell of it; we are ardent to push ahead, to overcome obstacles, to help to lay

the difficulties low, and all because—because we have seen the glory upon the face, and have heard the challenge in the voice, of one who has stood before his fellows, and who had said, "I'll do it!"

Small Things

We are not to despise the day of small things. Indeed, it seems from what God can do with and through what we esteem small things that there is nothing small in His sight or in His hands. Everything He touches or with which He has to do becomes pregnant with eternal issues. All that touches Him or His plans or His atonement touches destiny, and destiny is immense always. The soul is wonderful and eternal in duration and how can any one soul, however or by whomsoever touched or trended toward or from God and heaven, be esteemed aught else than great in all that goes to make up greatness and immensity. Let no man suppose that his work is mean or small if he succeed in influencing only one human being toward the Christ. He knows not the size or the results or the endless and eternal possibilities in this solitary case. *Zion's Herald* says:

Never make light of the opportunity of influencing even one hearer or pupil for God, for remember that if you can only be a Plato, your one auditor, or single protegee, may turn out to be an Aristotle. Since the day when Andrew brought Simon to Jesus, evangelists pursued by the one-by-one method has been successful in winning to the cause of the cross many of its noblest, brainiest, and most effective supporters. Let your life be of the right kind, keyed to a supremely spiritual note, and through the linking of life into life adown the successive generations your example will remain effective forever.

Make It Your Own

Just make your brother's burden your own and you will be sure to do your duty for you will do all you can. We should always realize and remember that we are all one as viewed by Christ, if we are all His indeed and in truth. What right have we to be indifferent or careless of the weal or the suffering of another? Let us have the Christ spirit and be our brother's keeper. Let us feel for each and for all and thus run quickly to their relief at every moment of need or trouble. A ship's surgeon relates the following, which illustrates how differently we would and could act if we only made the case our own:

On our last trip a boy fell overboard from the deck. I did not know who he was, and the crew hastened out to save him. They brought him on board the ship, took off his outer garments, turned him over a few times, and worked his hands and his feet.

When they had done all that they knew how to do, I came up to be of assistance, and they said he was dead and beyond help. I turned away, as I said to them:

"I think you have done all you could."

But just then a sudden impulse told me I ought to go and see what I could do. I went over and looked down into the boy's face, and discovered that it was my own boy!

Well, you may believe I did not think the last thing had been done. I pulled off my coat and bent over that boy. I blew into his nostrils and breathed into his mouth; I turned him over and over, and simply begged God to bring him back to life, and for four hours I worked, until just at sunset, I began to see the least flutter of breath that told me he lived.

Oh, I will never see another boy drown without taking off my coat in the first instance and going to him and trying to save him as if he were my own boy.

The time comes when Jesus calls to you, to step forth and walk the waves with Him. But beloved, know this: if your faith fail here, you will sink back, not into the boat of Regeneration, but beneath the dark waves of the sea.

THE OPEN PARLIAMENT

THE General Assembly of 1911, which convened at Nashville, Tenn., acted wisely when they elected a Board of Education, which should have in charge the correlation of our holiness schools. Though this Board has failed to render any service, however the plan outlined in our Church Manual is worthy our consideration. We are not decrying the idea that we shall have a surplus of holiness schools; but that we may have too many of a kind. The holiness schools have come none too soon.

The Manual states that this Board "shall guard against the multiplication of schools beyond our need or ability to equip and maintain, and shall see that the standard of scholarship is up to grade." We are truly in hearty sympathy with this purpose on the part of the General Assembly. The Manual further states that, "The different institutions shall be classified as follows: (1) Universities, (2) Colleges, (3) Special Bible or Christian Workers' Training Schools, (4) Academies, (5) Grade Schools." At the present time we have three universities. This number appears to us to be plenty, as it is a great expense to equip and maintain a university. We need good strong faculties for our universities, and these can not be had for a

THERE are so-called magnificent moving picture palaces all over the world. The store show with its chairs and benches is a thing of the past. Billions of dollars are invested in the theater alone. Dion Boucicault said: "More than \$200,000,000 are paid every year by the American people for their theatrical entertainments." All the churches in the world are spending less money for foreign missions annually than the theaters of the single city of New York receive every year from their patrons. A short time ago the United States Congress was informed that there are over 18,000 theaters in America specifically built for the purpose of exhibiting motion pictures. The attendance in these theaters is estimated to be at least 16,000,000 daily, which is one-sixth of the entire population of the United States; or is equal to four-fifths of the total school attendance and is far greater than the total attendance at churches, libraries and other institutions of public betterment. The American film manufacturers produce about 150 different subjects a week at a cost averaging \$1,000 a reel. There is over \$100,000,000 directly invested in the manufacture of motion picture films in this country, not counting the money invested in plants for the manufacture of moving picture appliances.

Rev. C. F. Wimberly in a recent issue of the Pentecostal Herald says: The photo film business has grown into a gigantic corporation; great crowds of high salaried actors, with an immense equipment are hauled all over the world, and staged for the "shows," so that it is done as if in real life. The business further bids for the "better classes" by taking the masterpieces of literature, such as "Les Misérables," "The Christian," "The Little Minister," "Quo Vadis," etc., and acting them out.

This enormous wicked waste of time, talent, labor, and money in such an unprofitable, demoralizing business must be a stench in the nostrils of an infinitely holy God. All such indecent motion picture exhibitions should be prohibited by law. Let every one who names the name of Christ refrain from entering any of these besmirched dens of satanic invention and iniquity.

The methods of securing many motion pictures is appalling, nerve-racking and often endangers the life. "The best bit of acting that I ever did was not acting as far as I was concerned," said Miss Gerda Holmes. "I was the leading lady with Thanouser at the time and one of the scenes in a melodrama was where I was tied to the tracks and the express train was switched off just before it reached me. I

Holiness Schools

Written by C. B. WIDMEYER
(President Oklahoma Holiness College)

trifle. Each of our present universities should have an enrollment of not less than five hundred.

Then as to our colleges; several of these are nothing more than accredited academies. As we look at the student roll we find only a very small number enrolled in the college department. It is a great expense to maintain a faculty to teach college work, and then have only a meager number in attendance. We should have a few strong colleges, with well-equipped faculties, and then have a number of academies with theological departments which

The Curse of the Moving Picture Theaters

E. WORDSWORTH

was lying gagged and bound across the tracks and I could see the train in the distance, I saw the hero run to the switch and it seemed to me that he threw the switch, instead of leaving it as it had already been prepared. I struggled desperately, but it happened that I was bound good and tight. The director just took my enormous efforts for splendid acting. Try as I would I could not loosen my bonds. I saw the train just about to hit the track and

"He Suffered Being Tempted"

N. W. PHILLMOOK, D. C.

Temptation is a solicitation to sin from a power without to a weakness within a man.

Jesus said, "I can of myself do nothing; the Father that dwelleth in me He doeth the works."

"The disciple is not above his Lord." "As He is, so are we in this world."

The temptation of Jesus Christ shows how truly He was made in all points like unto His brethren.

"That He was tempted in all points yet without sin, proves how complete was His union with His Father.

Christ prayed, "That they all may be one as thou Father art in me and I in thee, that they also may be one in us."

John tells us how this union may be accomplished: "He that abideth in the teaching of Christ hath both the Father and the Son." John said, "He that keepeth his commandments dwelleth in God and God in him."

It was in view of this that John also said, "He that abideth in Him sinneth not." "Whoso is born of God doth not commit sin."

Paul said of Christ, "It pleased Him, in bringing many sons into glory to make the captain of their salvation perfect through suffering." "For both He that sanctifieth and they who are sanctified are all of one." "He suffered being tempted and being made perfect He became the author of eternal salvation unto all them that obey Him." Such was Christ's relation to temptation in the days of His flesh.

The place of temptation in the development of Christian character is well brought out in the following lines—"We may win by toil, endurance, saintly fortitude by pain, by sickness, patience; faith and trust by fear, but the great stimulus which spurs to life and crowds to generous development each chastened power and passion of the soul, is the temptation of the soul to sin resisted and reconquered evermore."

would be feeders for our colleges and also for our universities. The college could have an academic and theological department to meet the demands of the locality.

But we desire to formulate a system whereby all our schools will be supported from both a numerical and financial standpoint. We feel that our schools are suffering for the lack of this general oversight of the Board of Education.

Our Manual further states that "The Board shall publish annually in the Church papers a list of our accredited schools, their grade and their location, and shall give a full report of their work to each General Assembly. The Board shall require an annual report of each school recognized as a school of the church, and shall give a summary of said reports through the Church papers." This is an excellent plan.

Many of our schools have a large indebtedness which threatens the life of the institution. Denominational schools all over the country are forced to close their doors because of mortgages that can not be met. We should learn a lesson ere we experience the same results. We feel that a little better system will greatly aid us in accomplishing our work in the educational realm.

I fainted. When I came to myself I could not understand how it was that I was not all chopped to pieces. The whole thing had been an optical delusion, a shadow thrown by the sun made it look as though the switch was open. It surely was the best bit of acting that I ever did." We could cite other actual occurrences but the above proves our topic sentence and also the unnerving physical ruination to the actors.

In the light of the above, how can any professed follower of Christ cross the threshold of such foul places and thus taint and bedaub their linen garments of purity. The writer has known professed holiness people to go to questionable places for amusement. We were the pastor of a Nazarene church at one time, and some of our flock went to the county fair. We might also say that on the following Sabbath morning a clarion note of warning was given.

Again, moving pictures are producers of crime. We give you the following from "The Chronicle," the local paper of our town: "Four New Jersey boys of good families confessed to a series of robberies that total a large sum. They were not born criminals. They have not associated with criminals. They said they got their looting ideas from robbery scenes in moving pictures. It used to be the dime novel that was held responsible for wild misdeeds of boys. There is still room for good work on the part of the censors." We would like to quote at length from District Attorney Stiles, of Gardner, Mass., but space will not permit. He speaks of them as a prolific cause of crime and should be censored. He says, "A new class of criminals, which can be called 'the moving picture criminal' has sprung up." District Attorney Stiles bases his conclusions on his experience as the prosecuting attorney for Worcester county, coming as he does in contact with many young men who are charged with criminal acts.

Holiness Schools a Necessity

Written by A. S. LONDON

I AROSE this morning feeling that I would like to tell my friends that I am a strong believer in holiness schools.

I have proved my faith by my works during the last few years. I have been an agitator, cried, prayed, sacrificed, suffered an gone with but little remuneration to see them prosper.

I know our schools are a necessity. They are not all we desire by any means. They are

not perfect; but with all our blunders, we must have them.

We must have them, first, because of conditions existing in the average common school. If you doubt as to the evils of our common schools, I only ask you to make an investigation.

Second, we must have our schools to teach holiness to our children. We say holiness is the one thing required to see God and then turn our children over to a teacher who publicly, privately and unceasingly ridicules the doctrine. The teacher may use profanity, vulgarity, be immoral, advocate a sinning religion to our children under his instructions month after month and then parents say, "I wonder why I can't keep Johnny saved," or "Why is it my children are getting from under my control?"

The silent force is doing its work with your child. "What the teacher is, speaks louder than what he says." John Hopkins said, "Character must be built by one who has right character." Dr. Talmage said, "I will give \$1,000 to any boy who will retain goodness and get instruction from a wicked teacher." I honestly believe some parents are going to face some propositions, because of the influence they have thrown their children under in the school room.

Mr. Bryan says, "The teaching received in youth most generally seals the destiny of the child."

Parents! What are conditions where your child attends school? Does your child receive instruction where the curriculum has been enlarged by putting in a dancing course? That which has led thousands to the brothel is now being taught in many of our worldly schools in the cities. My soul is stirred. I know conditions are horrible. You say I can send my children free to our common schools. It has been said, "We do not want poison though it is free."

I want my children taught holiness. I want them surrounded by a holy influence. To be sure all is not heaven in our holiness schools, but I have an idea in my head that a Christian faculty, a large per cent. of student body saved, chapel services daily, no brutal games, no tobacco, whiskey, cards and dancing allowed, and much prayer between meals, will have a tremendous effect on my children for good. What do you think about it? Well, I am just now getting agitated good over this thing, and if this escapes the waste basket you will hear from me again.

I have accepted the work of stirring, by God's help, the Oklahoma District on the responsibility of our people to support the Oklahoma Holiness College. We are in debt heavy, and I want the folks to know about it. We ran \$761.00 short last year on running expenses. There was \$1,205 pledged at District Assembly to be paid monthly to help pay running expenses this year. A note of \$640 is now due, and I am sure I am expressing facts as to conditions in many of our institutions as to shortage financially.

I appeal to the people of Oklahoma for Oklahoma Holiness College. I hope to see many of you personally; but I can not see you all. Pray, send in students. Make an offering. Be one to help bear the burdens of this work.

The Church--Essential and Accidental, or Holiness and the Church

By D. D. TOWER

(In response to a request from many hundred miles distant, for something further on the line of a recent article by the author in the HERALD of HOLINESS, the following has been written:)

THE church question as ordinarily understood today is a mooted—to some extent a tabooed—question. Rightly understood this would not, should not, could not be; never has been and never will be.

It is seemingly so, to the extent that it is, because of a subtle fallacy involved by which that which is not essentially the church in any exact sense of the term is given the prestige and

consideration belonging only to the real thing. The real church question lies forty strata deeper.

Jesus loved the church—His body (1 Cor. 12: 27)—enough to die for it (Eph. 5:25). But never He loved denominationalism enough to make any sacrifice whatever, or even to take notice of it.

Do we ever even approach the real church question, do we really "discern the body of Christ, until we have definitely fixed this distinction in our minds?"

Clearly, the Church of Jesus Christ, like about everything else on earth and in heaven, has essential and accidental qualities—may or may not be present when and where the accidental qualities are present, but is never present when and where an essential attribute is absent. *Let us note well this point.*

Just as clearly denominationalism *per se*, of each and every grade, sort and liking, is not an essential quality of the Christian church, being wholly accidental.

With the definition herein involved (a *sine quo non* "without which not," a quality never absent) clearly in mind, let us boldly push our quest for the real church issue farther and deeper, and inquire for an essential quality of the Church of Christ—something which, when we have found, will insure to us beyond any peradventure the presence of the church itself.

Can such a quality be found? Beyond any question there can and may in the last verse of the Ninety-third Psalm: "Holiness becometh thine house, O Lord, for ever." Whatever other essential qualities the Church of Christ may or may not have, holiness certainly is such a quality—deny it who may. The church is present only when and where holiness is present (at home) and absent when and where holiness it not present—not at home. Hear it, ye who will! Is not that valid reasoning? Who will challenge the logic of it?

If that is not done, then are not some further inquiries in order?

(1) Where is the church and the real church question of today?

(2) How soon may we expect holiness to sweep the country in a mighty revival for God, if it is discredited "in the house of its friends?"

(3) Is it not thus discredited by those who deny to it the character of an essential attribute of the Church of Christ; by their recognizing an institution actually opposed to holiness as being as valid (aye, and a preferable) representative of the Bride of the Lamb as one fighting for holiness?

(4) About how soon can we convince the world in general of the importance of holiness to church life, while we in our own church life are influenced more by a matter of mere sentiment than by any consideration for holiness? Can one lift with his hands the proposition he is standing upon with his feet?

(5) About how soon can we hope to impress the powers that be in some of the larger denominations with the necessity of making holiness prominent in church life, while standing ourselves for the proposition that in our judgment there is something else (what could it be?) which with us so far outweighs and overbalances holiness that a church institution antagonistic to holiness is preferable to us? Should we be surprised that our efforts prove futile? May we not expect to be greeted by the assertion, "What you are speaks so loud, I can not hear what you say?"

(6) Is holiness a prime requisite to church life or is it not?

(7) What is the verdict of the lives of holiness people touching this point?

(8) Are we expecting great ecclesiastical leaders and bodies to antedate holiness people in the acceptance of the idea that holiness is an indispensable requisite to real church life?

(9) Shall we not face the light on this question and laying all denominational bias to one side (there can be none in a sanctified soul. 1 Cor. 3: 3.) deal with the rugged truth as they who must answer to God for the verdict of our conduct as well as for the words of our mouths?

(10) Will we?

A Holiness Botanical Lesson

Written by A. E. SANNER

"Being rooted and grounded in love" Eph. 3: 17.

GOD is love. Love prompted creation, purchased redemption and sent the Holy Spirit—the binding link between God and man, more persuasive than tongue, mightier than knowledge, never failing; greater than faith, hope, and the only reason for my salvation.

On love's foundation the Christian superstructure rests.

Let us say the figure compares the love-Christians—those who have the love of God shed abroad in their hearts by the Holy Ghost given unto them—to trees, the planting of the Lord, in this great field of love.

(a). Roots act as supports and buttresses, often high above the ground. So love reinforces the love-Christian with an outside support and buttress.

(c). Roots take the nourishment from the soil continually, and impart it to every part of the tree—bark for protection of the body; foliage, flower and fruit for the branches. So love continually nourishes and clothes the soul, produces the foliage of a beautiful life, fruit of good deeds, which are for the good of the world. Love-foliage, love-fruit partake of the nature of the tree and root, and can never be ~~and~~ on-like the tin-horn of the Christmas tree. How sweet the odor of a real blossom, the taste of real fruit! The world is looking for real fruit.

(c). Roots ground and anchor. So love anchors us in God. The storms may bend us and shake us, and bow us to the ground, but the love-roots anchor.

(d). Roots resist uprooting. Ever try to pull up straight out of the ground any small shrub? Just so, let foes assail, and try their best to pull you out of perfect love! It will be a difficult matter.

(e). Roots sustain the life, though the upper and showy parts may be seriously impaired. By circumstances over which we have no control, our "showy" part and influence may be impaired, but the love-life may remain, and will one day be vindicated. Do not complain, it may be, your Lord, the Great Arboriculturist, desires you more symmetrical, more rounded out, more inviting to the weary, more fruitful, and that He has permitted the pruning and slashing of your proud boughs, well knowing that the lovesap will rise, heal the wounds, and bring out a more beautiful and more fruitful life than ever before!

(f). Roots humbly, silently, and secretly do their work. So love makes us prompt on the line of duty, humbly and unappreciated, if need be, to obey God. The flowers are admired while the roots are unobserved and trodden on. But how the flower if not first the root?

(g). Roots meet subterranean obstacles, and by a certain secretion overcome the obstacle. Roots have been known to break immense rocks. So the love-roots will encounter the rocks of obstruction, pour out love on them, and melt and love a way through.

Let us be "rooted and grounded in love," the divine *agape*, perfect love, and remember that to change soil means the roots will die, then the life, the foliage, and the fruit.

I have heard of a tree which has more *below* the ground than *above*. The reader may finish the story.

Burrs

C. A. MC CONNELL

If you want to get where "none of these things move me," get your back against God.

The only way God can reach some one's heart is through your life.

Do not teach that God hates the wicked. He loves the rebellious sinner unto the end; and hell itself is but the necessity of divine compassion.

MOTHER AND LITTLE ONES

WHEN DON FORGAVE

"Forgive us our trespasses, as we forgive those who trespass against us."

Don came from school one day crying as though his heart would break.

"Why Don, what is the matter?" asked his mother, "what has happened?"

He was not a boy who let the tears come easily, but a manly little fellow who generally met bumps and bruises and all his little trials with a brave smile, so mamma felt a bit alarmed.

Don could not speak for a few minutes, then sobbed: "The teacher said I cheated when I didn't, and I'll never forgive her for saying it before the whole school."

"Why did she say it?" asked his mother, who could not believe her boy guilty of such an act.

"Well, you know," Don said, "the teacher has always told us whatever else we do, never to deceive her, and we have all tried to show we can be trusted. Today we had some extra hard examples, and instead of giving us answers, she said when we had them all done she would call off the answers and let us mark our own papers. So, when we had finished, she read the answers, and if we had the example right, we raised our hands, but if it was wrong we marked it so. Now, mamma, you know how hard arithmetic is for me, and how hard I've tried, especially lately, because"—and he hesitated a moment—"since I gave myself to Jesus I've wanted to please Him; and I always ask Him to help me now. I did this morning and tried so hard to have a perfect paper, and I was so pleased when I could raise my hand to every example.

"By and by the teacher stopped, then called an answer. I was the only one who had it right. She did n't say anything then, but when she had finished all the others—and I put up my hand every time—she said again:

"Who had the ninth example right?" and I was the only one. Then she said: 'Now I'm going to tell you a secret. I did n't give you the right answer for I wanted to test you.' Then she gave another answer, just one number different from the one she had given before, and the one I had! I was feeling so sorry because I knew my rank would not be perfect, when she began to talk about how pleased she was that so many had been honest, and not raised their hands, and then, oh, mamma, she said I had put up my hand when I ought not to, that I had wanted to get perfect rank so badly I had tried to deceive! I was so angry, and told her I did have the answer she called, but she just wouldn't believe me, and I'll never, never forgive her."

Mamma did not say anything for a few moments after Don had finished his story, then spoke quietly.

"Well, Don, I think it will come out all right. I know you did not deceive her, and God knows, so we will trust Him to make it right, won't we? But what makes me feel badly is because my boy has such anger in his heart. I know he will not let the naughty thoughts stay there."

"I just can't help it, mamma," he answered, "when I think of her saying that before the whole school, I feel so hot and angry inside, and it seems as though I can never forgive her."

"Listen while I tell you a story," said mamma. Long, long ago some fishermen went out on the sea, and with them was a very dear Friend. After awhile He grew weary, and lying down in a boat fell asleep. I think His friends all moved softly and talked in low tones, that they might not awake Him, for they knew how tired He was. But by and by it grew dark, the wind blew, and soon a great storm was raging. The waves were high and strong, and their boat was so tossed about that even those brave fishermen, used to the sea, grew frightened, as they saw they were in danger. They knew their Friend was one who could do wonderful things, they wished, oh, so

much, that He would wake up, for though they did not know just what He would do, they were sure He would not let any harm come to them, for He loved them very much. And because they loved Him too, and knew how much He needed rest, they hesitated to call Him.

"How strange it is," they said, "that He sleeps through all this dreadful storm! How tired He must be! And then, as the boat nearly turned over, and the wind blew the sea into enormous waves, they called in terror to their Friend:

"Master, carest thou not that we perish?"

"Then I think their own hearts must have been stilled and comforted, as the waves quieted and the wind ceased to blow till the sea was calm as the Master rose and spoke in tones of power: 'Peace, be still;' and then turning to His friends asked why they had not trusted Him, because they must have known He would take care of them. How sorry they must have been that even for a

GIFTS TO THE MASTER

Some gave Him shelter, clothing, food,
And some the love that cheers;
One gave to Him—'t was' all she could—
Her spikenard and her tears;

And one his fish and barley-bread
Right joyfully did bring;
One gave a colt; one palm-leaves spread,
That He might ride, a King.

One gave a seamless robe; how meet!
And one an upper room;
One gave the Lord a winding-sheet,
And one a new-made tomb.

And as His earthly life He led
In old Jerusalem,
He took gifts graciously, and said,
"The Lord hath need of them."

So still the Lord hath need of these:
The gifts that men can bring;
Our lives, our wealth, our services
Are welcomed by our King.

The simplest gifts to Him are dear
Which friends to Him impart,
If but the giver is sincere
And gives with them his heart.

—ALEX SMALL, in *Church of Scotland Monthly*.

moment they were afraid, and how they must have loved Him as they realized His wonderful power.

"When after awhile this same Friend was suffering cruelly as wicked men drove nails into His hands and feet, these fishermen, who were standing by with broken hearts, heard Him whisper, 'Father, forgive them,' and they wondered at the love that could forgive such awful sin, and forget self in the thought of others when He was in such agony. And I'm sure that always after, when some one had wronged them, they thought of their Master, and found it easy to forgive as they remembered."

Don was quiet for a moment as his mother finished, then he whispered:

"Mamma, you know every night I say 'Our Father,' and I've been wondering how I can tonight, because of the forgiving part."

"Do you want the unforgiving spirit to go away?" asked mamma.

"I'm quite sure I do," Don answered slowly, "but somehow I can not seem to make it."

"If you ask Him, the One who stilled the waters on the sea of Galilee so long ago will say, 'Peace, be still,' to the storm in your heart," said Don's mother, "and though the teacher may never find out she was wrong in doubting you, and make it right, no matter if only when God looks into your heart, He sees not even a speck of anger toward her. He will be pleased. Don't you want Him to do this, Don?"

"Yes," Don said, "I'm sure if it makes Him sorry to see naughtiness in my heart I'll ask Him to take it away. It's a good thing," he added, "isn't it, mamma, that God never says He will not forgive people? Because, you see, if He did, He might say it to us sometimes. I think we ought to love Him a great deal, don't you?"

The next morning when the morning exercises were over, Don's teacher rose and said:

"In looking carefully at Don's paper I find I was mistaken in what I said yesterday, and I wish to apologize. I am sure he never has and never will deceive me in any way."

Don's feet were not slow that noon, as he hurried home to tell his mother the story, saying as he finished: "I'm so glad I asked Jesus last night to take the anger out of my heart; and I did n't speak to teacher about it, as I wanted to."—*Selected.*

THE MISSING FIVE CENTS

Holding out his hand for the change John's employer said: "Well, my boy, did you get what I sent you for?"

"Yes, sir," said John; "and here is the change, but I don't understand it. The lemons cost twenty-eight cents, and there ought to be twenty-two cents change, and there's only seventeen cents according to my count."

"Perhaps I made a mistake in giving you the money?"

"No, sir; I counted it over in the hall, to be sure it was all right."

"Then perhaps the clerk made a mistake in giving you the change?"

But John shook his head. "No, sir; I counted that, too. Father said we must always count our change before leaving a store."

"Then how in the world do you account for the missing five cents? How do you expect me to believe such a queer story as that?"

John's cheek grew red, but his voice was firm. "I don't account for it, sir; I can't. All I know is that it is so."

"Well, it is worth a great deal in this world to be sure of that. How do you account for that five-cent piece that is hidden inside your coat sleeve?"

John looked down quickly and caught the gleaming bit with a cry of pleasure. "Here you are! Now it is all right. I could n't imagine what had become of that five-cent piece. I was certain I had it when I started from the store to return."

"There are two or three things that I know now," Mr. Brown said with a satisfied air. "I know you have been taught to count your money coming and going, and to tell the exact truth, whether it sounds well or not—two important things for an errand boy. I think I'll try you, young man, without looking further."

At this John's cheeks grew redder than ever. He looked down and up, and finally he said, in a low voice: "I think I ought to tell you that I wanted the place so badly I almost made up my mind to say nothing about the change if you did n't ask me."

"Exactly," said Mr. Brown; "and if you would have done it you would have lost the situation, that's all. I need a boy about me who can be honest over so small a sum as five cents, whether he is asked questions or not."—*Pansy.*

REVIVALS

The old-fashioned revival seems to have lost something of its power. We are training our children up, so we say, into Christian life. We are employing nurture and normal development instead of the unwholesome pressure of the revival. Perhaps so, but let us not forget that the revival had this inestimable advantage that it brought home to the heart the truth of the necessity of choice. We must choose. The man who spends his whole life considering what profession he shall enter, never makes much of a success.—*Exchange.*

Annual and Quadrennial Reports of the General Mis-

Missionary Funds, Year Ending October 1 1915

RECEIPTS	
Districts—	GENERAL FUND
Alabama	\$ 75 76
Alberta	142 55
Arkansas	843 06
Chicago Central	1,260 18
Colorado	268 38
Dakota	491 44
Dallas	345 02
El Paso Mission	138 20
Hamlin	670 54
Idaho	239 00
Indiana	610 18
Iowa	517 27
Kansas	1,503 09
Kentucky	136 14
Louisiana	106 09
Manitoba, Sask	21 00
Michigan	310 38
Mississippi	33 88
Missouri	131 24
Nebraska	342 68
New England	2,554 14
New Mexico	142 31
New York	1,435 79
Northwest	1,713 60
Oklahoma, Eastern	278 63
Oklahoma, Western	753 38
Pittsburgh	1,653 92
San Antonio	625 72
San Francisco	784 85
Southeast	129 80
California, Southern	4,039 67
Tennessee	1,678 28
Wash.-Phila.	288 86
Wisconsin	18 14—\$24,293 17

GENERAL FUND	
Individuals	\$ 4 42
Interest	115 19
Reynold's Tour	59 75
Pentecostal Church of Scotland	82 60
Edmonson Japan Fund	159 00
Grebe Passage Return	600 00—\$ 1,020 17

SPECIAL FUNDS	
Andrew Adam's Estate, (loan)	\$ 500 00
Africa	325 00
Brava	6 00
Central America	9 50
Children's Day Programs	93 38
China	76 60
Cuba	62 00
Andrew Adam's Estate (donations)	500 00
El Paso Property Rent	102 40
Garo Work & Hope School	3,552 09
J. R. Gibson	4 25
Hallelujah Village	2,969 69
West India	1,560 28
Japan	460 70
Mexico	181 95
C. G. Snider	20 00
J. D. Monroe Mission Fd.	488 82—\$10,912 66

TRUST FUNDS	
J. D. Monroe Estate	\$ 260 00—\$ 260 00

DISBURSEMENTS	
General Fund—	
Adams Estate (loan)	\$ 500 00
Administration	2,057 52
Africa	2,512 00
Board of Publication	250 00
Brava	540 00
Canada	300 00
Central America	325 00
China	1,515 00
Contingent Fund	1,503 30
Cuba	520 00
Incidentals	798 82
India, Eastern	3,119 18
India, Western	6,583 50
Japan	3,854 50
Mexico, D. F.	720 00
Mexico, Northern	1,190 50
Return Pass. E. G. Eaton	79 00
Overdraft in Spec. Funds	64 39—\$26,432 69

Special Funds—	
Africa	\$ 323 00
Brava	6 00
Central America	9 50
Children's Day Program	89 18
China	76 60
Cuba	62 00
El Paso Property	1,000 00
El Paso Interest	120 00

sionary Treasurer

E. G. Anderson, General Treasurer

El Paso Insurance	27 60
El Paso Repairing	30 40
Julia R. Gibson	4 25
Hallelujah Village	598 99
Hope School	3,452 09
India, Western	1,560 28
Japan	460 70
Mexico	181 95
C. G. Snider	20 00—\$ 8,022 54

Trust Funds—	
J. D. Monroe Estate	\$ 551 81—\$ 551 81

RECAPITULATION	
Cash on Hand, General Fund, October 1, 1914	\$ 3,133 63
Receipts, General Fund, Districts	24,293 17
Others	1,020 96
Total	\$28,447 81
Disbursements, General Fund	26,432 69

Cash on Hand	\$ 2,015 12
Receipts, Special Fund	\$10,912 66
Disbursements, Special Fund	8,022 54

Cash on Hand	\$ 2,890 12
Cash on Hand, October 1, 1915, Trust Funds	\$ 1,640 71
Receipts	260 00

Total	\$ 1,900 71
Disbursements, Trust Funds	551 81

Cash on Hand \$ 1,348 90
General Foreign Missionary Board,
PENTECOSTAL CHURCH OF THE NAZARENE.

For the Quadrennium, Ending October 1, 1915

RECEIPTS

Districts—	GENERAL FUND
Abilene	\$ 1,720 41
Alabama	187 74
Alberta	775 64
Arkansas	3,282 40
Chicago Central	5,818 46
Clarksville	337 83
Colorado	1,835 05
Dakota-Montana	1,507 15
Dallas	2,252 68
El Paso	320 85
Hamlin	1,030 84
Idaho	492 64
Indiana	610 18
Iowa	1,913 62
Kansas	4,149 29
Kentucky	478 20
Louisiana	413 63
Michigan	310 38
Missouri	566 18
Mississippi	42 13
Nebraska	574 40
New England	8,618 46
New York	3,970 50
New Mexico	174 16
Northwest	6,326 37
Oklahoma	958 55
Oklahoma, Eastern	490 58
Oklahoma, Western	1,215 48
Pittsburgh	4,277 12
Rocky Mountain	431 69
San Antonio	859 58
San Francisco	2,602 52
Southeast	1,130 11
Tennessee, Southeast	215 95
California, Southern	10,568 67
Colorado, Southern	29 98
Tennessee	2,233 28
Wash.-Phila.	1,318 59
Wisconsin	48 14
British Columbia	42 30
Manatoba	21 00
Pentecostal Church of Scotland	213 02
Individual Remittances	724 91—\$74,590 61

SPECIAL FUNDS	
Africa	\$ 1,383 04
Brava	6 00
Central America	9 50
Cuba	62 00
Eunice Crick Estate	850 95
El Paso Property, Adam's	

Estate	500 00
El Paso Property Rents	102 40
China	1,642 41
Hallelujah Village	8,758 93
Garo Work & Hope School	14,951 86
India	4,288 72
Calcutta, India	1,521 50
Japan	1,558 67
Mexico	531 95
C. G. Snider	240 61
J. D. Monroe Estate	4,149 11—\$40,257 65

DISBURSEMENTS

GENERAL FUND	
Administration	\$ 7,057 49
Africa	5,522 00
Brava	1,840 00
Calcutta	11,055 16
Canada	1,055 00
Central America	325 00
China	1,515 00
Contingent Fund	5,509 30
Cuba	520 00
West India	15,348 67
Incidentals	1,559 48
Japan	9,457 17
Mexico	856 84
Mexico, D. F.	2,195 00
North Mexico	3,664 00
South Mexico	3,110 35
Other Sheep	250 00
Reynold's Tour	1,329 13
Traveling Expense	392 72—\$72,562 31

SPECIAL FUNDS	
Africa	\$ 1,384 04
Brava	6 00
Calcutta, India	1,515 00
Central America	9 50
China	1,375 86
Cuba	62 00
Eunice Crick Estate	627 37
El Paso Property	678 00
Garo Work & Hope School	14,851 86
Hallelujah Village	6,912 23
West India	4,454 30
Japan	1,568 67
Mexico	384 95
J. D. Monroe Estate	4,453 79
C. G. Snider	229 40—\$38,012 97

General Superintendents Fund

Quadrennium, Ending Oct. 1, 1915

Districts—	RECEIPTS
Abilene	\$ 292 27
Alabama	31 81
Alberta	68 00
Arkansas	409 55
British Columbia	18 25
Chicago Central	1,028 56
Clarksville	60 00
Colorado	145 74
Dakota	322 16
Dallas	198 24
Oklahoma, Eastern	53 85
Expense	3 25
Hamlin	139 41
Idaho	163 75
Indiana	90 80
Iowa	692 49
Kansas	1,216 46
Kentucky	130 75
Louisiana	104 03
Michigan	31 00
Mississippi	3 00
Missouri	152 66
Nebraska	222 99
New England	1,014 20
New Mexico	54 45
New York	289 40
Northwest	1,151 94
Oklahoma	122 37
Pittsburgh	1,209 73
San Antonio	131 61
San Francisco	458 55
Southeast	117 03
Tennessee, Southeast	31 95
California, Southern	2,062 34
Tennessee	222 60
Wash.-Phila.	285 85
Oklahoma, Western	259 86
Wisconsin	6 07—\$13,001 87

DISBURSEMENTS	
P. F. Bresee	\$ 4,333 95
H. F. Reynolds	4,333 95
E. F. Walker	4,333 95
Total	\$13,001 75
Average, a year	\$ 1,083 50

Report of Statistical Secretary for the Quadrennium Ending October 1, 1915

NUMERICAL	1907.	1908.	1911.	1912.	1913.	1914.	1915.	Increase.
Number of churches.....	99	228	470	576	625	708	792	322
Number of church members.....	6,198	10,414	20,501	21,837	22,910	27,526	31,600	11,099
Number in Young People's Societies.....	581	523	14,491	1,848	2,218	2,923	3,162	1,671
Members of Sabbath schools.....	4,716	6,756	17,978	23,123	25,458	30,522	31,599	13,621
Sabbath school officers and teachers.....	753	1,024	2,201	3,114	3,718	4,165	4,362	2,161
Number of Elders.....	175	434	545	608	606	687	638	93
Number of Licensed Preachers.....	96	172	570	675	750	988	885	315
Number of Deaconesses.....	47	95	404	518	507	593	529	125
Number of Sabbath school superintendents.....	---	---	---	381	492	593	587	---
Number of Licensed Evangelists.....	67	85	317	229	231	256	229	88
Number of other members of Assembly.....	---	---	---	869	937	1,171	1,230	---
Number of total members of Assembly.....	---	---	1168	2,796	3,066	4,192	3,789	---
Number of church buildings.....	---	---	272	*231	290	373	389	117
Number of parsonages.....	---	---	40	*29	59	87	97	57
FINANCIAL.								
Value of church property.....	\$399,921	\$559,953	\$892,111	\$1,039,799	\$1,177,659 00	\$1,274,417 00	\$1,395,274 50	\$503,163 50
Indebtedness on same.....	95,033	150,516	197,640	240,588	220,338 00	276,277 00	353,330 75	155,690 75
Raised for buildings and improvements.....	20,524	36,085	69,604	92,525	110,679 00	139,385 00	129,456 40	59,852 40
Raised for support of General Superintendents.....	---	---	1,405	3,277	3,236 00	3,844 00	3,885 59	2,480 59
Raised for support of District Superintendents.....	---	---	7,642	---	11,522 00	13,923 00	14,407 27	6,765 27
Raised for support of Pastors.....	41,134	49,358	97,005	121,247	144,533 00	167,295 00	165,773 37	66,768 37
Raised for support of Deaconesses.....	---	---	---	630	2,563 00	3,267 00	2,545 00	---
Raised for support of Evangelists.....	---	---	26,108	31,480	38,010 00	48,290 00	45,585 80	19,477 80
Raised for rent.....	4,304	5,289	11,535	11,727	12,329 00	15,803 00	14,460 65	2,925 65
Raised for current expenses.....	23,703	23,036	43,102	48,533	50,255 00	56,558 00	73,500 53	30,398 53
Raised for home missions.....	---	---	---	4,479	4,758 00	7,092 00	7,141 42	---
Raised for foreign missions.....	8,080	11,839	22,275	22,824	30,168 00	29,277 00	34,814 20	12,539 20
Raised for education.....	---	---	---	7,102	7,322 00	16,925 00	16,182 00	---
Raised for church extension.....	---	---	---	266	735 00	2,410 00	948 00	---
Raised for Rescue work.....	---	---	4,551	5,427	9,502 00	7,166 00	6,829 95	2,270 95
Raised for Publishing House, *\$1,107.....	---	---	---	---	---	---	---	---
Raised for other benevolences.....	5,530	13,351	7,175	12,576	13,675 00	13,527 00	13,466 47	6,291 47
Raised for Sabbath school expenses.....	5,057	5,598	9,551	20,241	18,574 00	23,995 00	24,897 54	15,346 54
Total raised for all purposes.....	106,087	140,756	304,521	392,584	464,140 00	560,437 00	570,857 60	266,336 65

*Some did not report. †General Assembly.

Every four and a half days during the four years — from October 1, 1911, to October 1, 1915 — one Pentecostal Church of the Nazarene was organized. That means that every four and a half days during four years, one new place was opened up wherein could be preached full salvation — freedom from all sin. Does it pay to preach holiness?

Every three hours during these four years, one new member was added to the church. Not a large showing, some may think. But when it is remembered that this means one person really saved, and often sanctified, who will occupy a seat in a holiness church, and who will exercise liberty in proclaiming a full gospel, the showing after all is large for God.

To take care of these eight new members daily coming to us, every sixteen days an Elder was added, making one more wholly sanctified preacher proclaiming a full gospel.

And to help these Elders every four and two-thirds days a licensed minister was added — 315 being the increase during the quadrennium.

As an additional help a new Deaconess was added each eleven and two-thirds days — one hundred and twenty-five "Assistant Pastors" going about doing good.

The death of Rev. J. W. Gillies, Statistical Secretary during the last quadrennium, left the Report incomplete, as no doubt Brother Gillies had many things to add as a result of the four years constant association with the church at large through his office. The 1915 Assemblies of the Alabama, Dallas, Eastern Oklahoma, Hamlin, Kentucky, Louisiana, Mississippi, San Antonio, and Southeastern Districts are yet to be held; therefore the figures given in this report are incomplete in that the 1914 Minutes of these Districts are used. — C. A. K.

Every twenty hours a new member was added to the Young People's Societies — youth finding opportunity to work for the glory of God and the true upbuilding of His kingdom.

Every two and a half hours the Sunday schools added a new member, the four years seeing over 13,000 new members added to the Sunday schools. When it is remembered that the Sunday school is the church recruiting sta-

tion, such an army of recruits means much for our future.

This large increase in the Sunday school membership required that every eighteen hours a new officer or teacher be added — good, sanctified material directing the destiny of these 13,000 recruits.

To properly house these incoming holiness people every twelve and a half days a new church building was added — a building dedicated to the preaching of a full gospel.

And to help some of the added preachers — furnishing adequate living quarters — a parsonage was added every twenty-five and three-fifth days.

This building of new property and purchase of old, required an expenditure of \$344.63 a day for four years; and the indebtedness was less in proportion than four years ago.

During the four years to October 1, 1915, increases have been made in financial support of the various institutions, and the moneys paid to the Superintendents, Pastors, and others. God has met wonderfully with His people, and salvation has been everywhere among the people called Pentecostal Nazarenes.

THREE PROOFS OF HIS RESURRECTION

How can one be certain that Jesus is with God? It is a question of the last importance. There are four lines of proof. The first is to read reliable evidence that Jesus rose from Joseph's tomb — this is for the lawyer. The second is historical — the existence of the Christian church — this is for the scholar. The third is mystical — the experience of Christians — the nature of Jesus' life — this is for every one. The last is most akin to the mind of Jesus, who was accustomed to insist on the self-evidencing power of his life. He is alive because he could not die. "I am the Resurrection and the Life." — JOHN WATSON.

"God was in Christ reconciling the world unto himself." When I think over what Christianity really means, discussion about a good man named Jesus Christ, who died on a cross has nothing to say to me at all. There have been plenty of good men who have died for causes in which they believed. But if I believe, as I do with all my soul, that the Spirit of God himself came down and poured out His life for my salvation, then the old hymn does not exaggerate at all which declares that

Love so amazing, so divine,
Demands my love, my life, my all.

— A. F. WINNINGTON-INGRAM.

BID THE POOR, THE MAIMED, THE LAME, THE BLIND

If ye love them that love you, what thank have ye? Do not even the publicans the same? It does not seem quite right when two or three or a dozen people are living lives that are warm and bright that they should spend a larger part of their time beaming on each other. We, some of us, never beam except on people that beam on us. We have beaming dinner-parties, beaming sociables, beaming receptions, and the like. Christ's conception of Christianity was of something whereby the strong helped the weak, not helped those who were strong and so needed no help. — DR. CHARLES H. PARKHURST.

Digest of the General Assembly Proceedings

MONDAY, OCTOBER 4

This session was called to order by General Superintendent Walker. Mrs. Stella Crooks conducted the devotional exercises. The congregation sang, "Hallelujah Amen" and "Meditation." Sister Crooks then read the first eight verses of the fortieth Psalm. A blessed season of prayer followed, led by Harry Hays and Mrs. Mattie Wines. The devotional service closed by the singing, of a verse of "Nearer my God to Thee."

A host of visiting friends were introduced to the Assembly.

By prevailing motion, Mrs. H. F. Reynolds and Mrs. E. F. Walker were made corresponding members of the Assembly.

E. G. Anderson was appointed Assembly Treasurer.

C. E. Cornell and Fred Mesch were appointed reporters for the Kansas City papers.

Greetings from John Norberry and J. C. Bearse were read to the Assembly and the secretary instructed to answer same.

The session closed with benediction, pronounced by E. J. Lord.

AFTERNOON SESSION

The session was called to order by General Superintendent Walker. The devotional exercises were conducted by L. Milton Williams. The congregation sang, "I believe the Bible." Brother Williams read the second chapter of First Timothy and lead the Assembly in a short prayer.

The names of those appointed on Standing Committees were read by the secretary.

The reports of District Superintendents were called for. The following Districts reported through their superintendents viz.:

Arkansas, reported by Joseph N. Speakes.

Alabama, reported by C. H. Lancaster.

Alberta, reported by W. B. Tait.

Colorado, reported by L. E. Burger.

Hamlin, reported by J. C. Henson.

Indiana, reported by U. E. Harding.

By prevailing motion, a committee of seven were appointed to confer with Rev. and Mrs. George Sharpe concerning the proposed union with the Pentecostal Church of Scotland. Those appointed were: C. E. Cornell, J. A. Ward, J. C. Henson, Harry Hays, S. H. Owens, L. Milton Williams, and C. E. Roberts.

Session adjourned by singing "Praise God from Whom all blessings flow," and benediction, pronounced by L. F. Cassler.

EVENING SERVICE

After a marvelous service of victorious song, with scenes which were indescribable and which none but holiness folks understand, Brothers Lewis and Matthews sang, "And the very God of Peace sanctify you wholly," and "When the Old Man died." Rev. R. T. Williams was the preacher of this hour, bringing a message from Matt. 5:33. This was a great evangelistic service, with not less than twenty persons seeking the Lord.

TUESDAY, OCTOBER 5

The session was called to order at the appointed time. General Superintendent Reynolds in the chair. W. W. Hanks was leader of the morning devotional service. The congregation sang, "I love to walk with Jesus" and "Beulah Land." Brother Hanks read the third chapter of First Timothy. Brother Hanks and H. H. Miller lead in prayer.

Papers and memorials were referred to the committees without reading. The District Assembly Journals and Minutes were referred to the Committee on Pastoral Arrangements.

Sundry other matters of business detail were attended to and the session adjourned with benediction pronounced by J. E. Gaar.

AFTERNOON SESSION

The Assembly was called to order at 2 o'clock by General Superintendent Reynolds. M. T. Brandyberry conducted the devotional service. The Assembly sang, "I love to walk with Jesus" and "Where the healing waters flow." Brother Brandyberry read the 123rd Psalm and W. E. Shepard led in earnest prayer.

Reports of District Superintendents were continued and the following named persons reported:

E. A. Clark, Superintendent of Iowa District.

H. M. Chambers, Superintendent of Kansas District.

W. W. Hanks, Superintendent of Kentucky District.

B. H. Haynie, Superintendent of Little Rock District.

T. C. Leckie, Superintendent of Louisiana District.

A. H. Kaufmann, Superintendent of Michigan District.

F. H. Mendell, General Secretary

G. O. Crow, Superintendent of Missouri District. The Special Committee reported concerning the union with the Pentecostal Church of Scotland; recommending that the union be consummated. By prevailing motion, the consideration of this paper was the special order of the day for Wednesday, 10 a. m. Session adjourned with benediction, pronounced by S. H. Owens.

AFTERNOON PREACHING SERVICE

H. B. Wallin conducted the congregational singing. Rev. George Sharpe lead in earnest prayer. Mr. and Mrs. Wallin sang, "He was not willing that any should perish." The Rev. Mrs. Sharpe was the preacher of this service. She took as the basis of her remarks three texts of Scripture, recorded in Ruth 1:16, Samuel 15:21, and Phil. 3:7. She announced as her theme, "Practical Christianity," showing what it is, what is meant by it, and what its results will be. God honored His handmaiden and blessed His people.

Mrs. M. McReynolds spoke briefly concerning Mexican work in the United States.

Mrs. E. G. Eaton spoke of missionary work in India, told of the founding of Hope School and Hallelujah Village and of her call to labor in the missionary field.

Sheshu Balla, the child widow, who accompanies Sister Eaton, also participated in the service, singing and speaking in both the English and Bengali languages.

On suggestion of A. B. Riggs, a table offering for Hallelujah Village was taken. In cash and pledges this amounted to \$300.25.

EVENING SERVICE

After the usual song service, the pastor received a brother into church fellowship. Special songs for this service were sung by Sisters Roberts and Taylor, "Good-by Egypt," and by Brothers Lewis and Matthews, "I am looking daily for my Savior." Rev. Bud Robinson led in earnest prayer. Rev. Seth C. Rees was the preacher of the hour, using as a text the word, "The iron did swim." The message magnified the supernatural, and exalted the divine. Not less than thirty souls sought the Lord during this service.

WEDNESDAY, OCTOBER 6

The session was called to order by Dr. Walker at the regular hour. A. M. Bowes lead in the morning devotional service. The Assembly sang, "This is like heaven to me." Brother Bowes read for a Scripture lesson First Peter second chapter 17-25, and then led the Assembly in prayer. This part of the session closed with the singing of "All hail the power of Jesus name."

The business session was called to order by Dr. Breese. The Committee on Credentials reported. The Committee on Temporal Economy gave a partial report.

Opportunity was given to clear the deficit on the entertainment fund. About \$1,000 in cash and pledges was raised at this service.

Adjournment was made with benediction pronounced by L. Milton Williams.

WEDNESDAY, OCTOBER 6

Dr. Breese presided at this service. The Assembly sang, "Rock of ages." Fred H. Mendell lead in prayer. Rev. Arthur Ragatz, a representative of the American Bible Society, spoke briefly concerning the society in its relation to foreign work.

The motion to adopt the report of the Special Committee concerning union with the churches in Scotland was again introduced and unanimously prevailed. Brother and Sister Sharpe were called forward and the Assembly, singing, "Blest be the tie that binds," pressed forward to give them the right hand of fellowship and all rejoiced together over this happy union so soon to be consummated.

John F. Sanders gave a full, detailed report concerning the financial condition of the Publishing House and other business matters pertaining thereto. Dr. Hynes spoke of the amount of literature produced. C. J. Kinne stressed the importance of circulating Nazarene literature. C. A. Kinder, mechanical foreman, was called for. He introduced the employes of the Publishing House to the Assembly.

Miss Gladys Gould was elected pianist for the day sessions.

All alternates were made corresponding members of the Assembly.

Benediction was pronounced by Joseph N. Speakes.

EVENING SERVICE

E. F. Wilde led the congregation in song. Carl Dauel led in prayer. Sisters Damron and Verner

sang, "Get a transfer." Dr. Matthews preached on "The Mustard Seed Going Out to Fight the Mountain." About twenty-five persons sought either pardon or cleansing.

THURSDAY, OCTOBER 7

The session was called to order at 9 o'clock by Dr. Walker. After the singing of "A charge to keep I have" and "Down at the cross," the Assembly united in prayer, led by H. N. Haas.

A resolution, commending Mayor Thompson, of Chicago, for enforcing the Sunday Closing Law, was adopted by the Assembly.

The Committee on Superintendency reported. Report was amended and adopted.

A law, permitting all General Boards to elect one of their members as a delegate to the Assembly, was, by vote of the Assembly, made effective.

The General Missionary Secretary, General Superintendent H. F. Reynolds, read the report of the Foreign Missionary Board. Same was received and filed.

At 11:45 the Assembly adjourned to the grounds, where a photograph was taken.

THURSDAY, OCTOBER 7

The Assembly was called to order by Dr. Walker at 2 o'clock. The congregation joined in singing, "The end is not yet." Fred H. Mendell read the eighth Psalm. Special prayer was requested for A. K. Bracken of the Dallas delegation, who had just received word of the death of his father and for E. H. Sheeks and J. W. Gillies, who were quite sick. Special prayer for these was offered by C. A. McConnell. The devotional service closed by singing, "God leads His dear children along."

Motions prevailed that the three General Superintendents, together with four members of the Publishing Interests and Educational Committees respectively, should nominate the Board of Publication and the Board of Education.

Reports were given by the following Boards, viz: Educational, Church Extension and Rescue.

The Assembly called for reports of Standing Committees and the following reported, viz: Rescue Work and City Missions, Educational, and partial reports by State of the Church and Temporal Economy.

On prevailing motion, a committee of five were appointed as a Committee on Orphanages. Those appointed were J. C. Henson, Miss Fannie Claypole, P. L. Pierce, I. G. Martin and T. H. Agnew. M. F. Lienard gave the report of the Nebraska District and R. E. Dunham reported the work of the New Mexico District.

Adjournment was made by the singing of the doxology and prayer, led by L. F. Cassler.

EVENING SERVICE

The service was opened with a season of earnest prayer. Following this, E. F. Wilde led the congregation in song. Rev. James Elliott led in intercessory prayer. A male quartette sang, "The blessed cross of Calvary," and Lewis and Matthews sang "Where my Savior leads me I will follow all the way."

Roy T. Williams preached from the text, "Be ye holy, for I am holy."

This was a marvelous service with a mighty message and blessed spiritual results. Twenty or more persons sought either pardon or purity.

FRIDAY, OCTOBER 8

The Assembly was called to order by Dr. Reynolds. R. E. Dunham conducted the devotional exercises. The Assembly sang, "In the sweet by and by," and sundry choruses. T. C. Leckie voiced the heart cry of the body in prayer. Brother Dunham read the twelfth chapter of Romans, the congregation sang, "Victory ahead" and were led in prayer by Mrs. Mary Lee Cagle.

C. J. Kinne, Herbert Hunt, and R. T. Williams were elected delegates of the Assembly by the Boards of which they were members, viz: Publication, Missionary and Educational.

The Chair appointed as tellers—Wm. E. Riley, Charles Stoll, C. E. Jones, W. M. Crenl, Arthur Beaver, John T. Benson, and Dr. T. E. Mangum.

The informal ballot for nomination of General Superintendents revealed twenty-six names, among whom three had received more than two-thirds of all votes cast. Those three were: Dr. P. F. Bresee 210 votes, Dr. H. F. Reynolds 199 votes, and Dr. E. F. Walker 155 votes.

A motion prevailed that inasmuch as these three had so clearly received a two-thirds vote of the Assembly, that in their case the ballot should be considered a formal ballot. In harmony with this motion, Drs. Bresee, Reynolds and Walker were declared elected as General Superintendents of the Pentecostal Church of the Nazarene.

The Committee on Deaconesses and the Com-

mittee on Foreign Missions gave their reports. The Committee on Temporal Economy gave a partial report.

The treasurer of the Foreign Missionary Board gave his report. A motion prevailed that same be accepted, filed and Brother Anderson given a vote of thanks for his efficient services.

At this juncture, Rev. Howard Hoople requested a matter of personal privilege. This being granted, he called together certain persons, whom he had already appointed. These persons, with Brother Hoople, were the oldest representatives in attendance upon the Assembly from each of the holiness churches which now comprise the Pentecostal Church of the Nazarene. They proceeded down the aisle together, Mrs. Mary Lee Cagle bearing a huge bouquet of 77 roses, each rose representing one of the years of the Senior General Superintendent, Dr. P. F. Breece. With a few well chosen and appropriate words, the flowers were presented to Dr. Breece in the name and with the love of the entire Assembly. Sister Breece was called to the platform and took her place by her husband. Dr. Breece responded in his characteristic way, ending his remarks by assuring the Assembly that he would do his best to tarry until the next General Assembly but if not, that he would meet them "at the Eastern Gate."

The session adjourned with benediction pronounced by Dr. Breece.

AFTERNOON SESSION

General Superintendent Reynolds called the Assembly to order at 2 o'clock. The devotional exercises were conducted by Rev. Mrs. Mary Lee Cagle. Mrs. I. M. Jump conducted the song service, singing two solos to the delight of all. Sister Cagle led in earnest prayer and read the fourth chapter of First Peter commenting a little thereon.

The following named committees reported, viz: Education, Publication and Church Hymnal.

Balloting proceeded through the business session and also through the greater part of the Educational Anniversary. Toward the close of the Educational Anniversary, the tellers reported that, on the ninth ballot Dr. E. P. Ellyson had received more than two-thirds of the votes cast. He was accordingly declared elected as the Fourth General Superintendent and a telegram was sent him, informing him of his election and requesting his immediate presence.

EDUCATIONAL ANNIVERSARY

Educational Address.....Dr. Walker
Arkansas Holiness College.....Joseph N. Spenkes
Pentecostal Collegiate Institute.....

Miss Olive Winchester
The Nazarene University.....H. O. Wiley
Central Nazarene University.....J. E. L. Moore
Missouri Holiness College.....Miss Ruth Hopkins
Alabama Holiness School.....C. H. Lancaster
Idaho Holiness School.....Harry Hays
Oklahoma Holiness College.....E. J. Lord
Southeastern Holiness University.....

Z. B. Whitehurst
Olivet University.....E. G. Anderson
Kansas Holiness College and Bible School.....

Nettie Winans
Trevecca College.....John T. Benson
Penial University.....Virgil Fisher

Session adjourned with prayer, led by H. B. Wallin

EVENING SERVICE

This service was preceded by a short healing service, conducted by S. B. Shaw. Quite a number gathered at the altar for the touch of the Lord upon their bodies. Some were healed.

The regular preaching service was the most marvelous up to this time of the Assembly. E. F. Wilde conducted a victorious song service. Miss Luc Miller lead the hosts in prayer. Brother and Sister Earnest Dearn sang, "The old rugged cross" and a chorus sang, "Grace, wonderful grace."

Dr. Matthews brought a message based upon sundry verses of the fifth chapter of Joshua. His theme was, "In the Land, Under the Blood, and in the Battle." This was a great message, stressing the necessity of following the Man with the drawn sword. A conservative estimate places the number of seekers at 60 with no less than 50 happy finders.

SATURDAY, OCTOBER 9

The Assembly was called to order by General Superintendent Breece. Fred Mesch conducted the devotional exercises. He led the congregation in singing, "The solid rock" and then for a Scripture lesson, Romans 8:31-39. S. H. Owens led in prayer.

At this juncture, it was reported that Brother J. W. Gillies was very sick and that it would be necessary to take him to the hospital and send for his wife. The Assembly manifested its sympathy by laying \$81.53 on the table, so as to make it possible for Sister Gillies to make the trip. Dr. Haynes led the Assembly in special prayer for Brother and Sister Gillies and also for the Brother Jernigan and family.

Dr. Matthews explained the duplex envelope system, which is in use in the Kansas City church.

RESOLUTION

Resolved, That this Assembly express its sincere regret at the inability of Dr. E. P. Ellyson to serve as General Superintendent of the Pentecostal Church of the Nazarene.

We promise our dear brother our fervent prayers that God may bless and keep him and his family under the hollow of His hand.

EDWIN BURKE,
B. F. HAYNES,
H. N. HAAS,

Suggestions concerning these were referred to the Committee on Temporal Economy.

John F. Sanders was elected as a delegate by the Board of Church Extension and was seated with the Kansas delegation.

The Committee on Boundaries reported and their report was amended and adopted.

The following named persons were nominated and elected as a Missionary Board: Tom Brown, C. A. McConnell, John T. Benson, Mrs. E. M. Tanner, J. E. L. Moore, and L. F. Gay.

Pledges were taken for the Publishing House capital.

The following named persons were nominated and elected as the Board of Education. Miss Olive Winchester, R. T. Williams, H. O. Wiley, L. M. Williams, E. P. Ellyson, Fred Mesch and De Lance Wallace.

Session adjourned with singing of the doxology and benediction pronounced by Arthur Beaver.

AFTERNOON SESSION

The afternoon session was called at 3 o'clock by General Superintendent Breece. After the singing of "Have you reached this abiding place in Jesus," H. H. Miller led in ardent prayer.

A telegram was received from the faculty of Central Nazarene University and the secretary was instructed to answer same.

The Committee on Temporal Economy reported in favor of using the duplex envelope or some similar system. Report was adopted.

The following named persons were nominated and elected as a Rescue Commission: John Gould, W. G. Schurmann, C. H. Roby, Carl Davel, J. F. Sanders, J. P. Roberts and J. T. Upchurch.

The Committee on Home Missions and Pastoral Arrangements reported.

At this point, the Superintendent of the New England delegation brought the sad tidings of the departure of our Brother Gillies from this earthly life. Brother John Gould, Brother Fred Mesch and Sister Martha Curry were appointed as a committee to draft Resolutions of Sympathy to send to Sister Gillies.

Benediction was pronounced by Dr. Walker.

EVENING SESSION

The Assembly met in the Sunday school rooms of the church at 7:25, Dr. Breece in the chair. He requested Dr. Walker to take the chair. The congregation sang, "Am I a soldier of the cross," and after the reading of Romans 12:10, all joined in prayer, in which Mrs. Emma Johnson led.

The Special Committee reported concerning the Resolutions of Sympathy. They were adopted by rising vote. Dr. Walker led in special prayer for our bereaved sister. An offering was then taken to defray the expense of transportation of the body, etc. This offering amounted to \$217.94.

J. W. Goodwin presented to Dr. Breece a gavel, which J. P. Coleman, of Pasadena, had made for the General Assembly. Brother Goodwin made an appropriate speech of presentation to which Dr. Breece responded feelingly.

The Committee on Manual made a partial report. In the midst of discussions a motion prevailed that when we adjourn, we adjourn to meet Monday morning at 9. A motion to adjourn prevailed. Adjournment was made with prayer led by Dr. Walker, closing with the Lord's prayer in which all joined.

EVENING SERVICE

While the session was in progress in the Sunday school room, the regular evangelistic service was going on in the auditorium. Rev. Seth Rees led in prayer. Roy T. Williams preached from the text, "Grieve Not the Spirit." Great silence brooded over the congregation during the presentation of the truth. About thirty persons responded to the altar call. Many found victory.

SUNDAY, OCTOBER 10

The services of this day began with a service of prayer at 8 o'clock. At 9 o'clock, J. W. Goodwin

conducted a precious service along the line of divine healing. Many testified to definite experience in the healing of the body and many others sought and obtained healing in this service.

At the regular preaching hour, the song service was followed by prayer, led by T. H. Agnew. The Scripture lesson, Acts 2:1-21, was read by H. D. Brown. E. F. Wilde sang "Those golden bells," and the people rejoiced. W. H. Hoople was the preacher of this hour, bringing the message from Acts 2:17. God marvelously blessed the service, anointing the speaker and filling the saints with joy. There were thirteen seekers at this service, most of whom found victory.

AFTERNOON SESSION

From 2 to 3:30, was given to a great people's meeting. C. W. Ruth had charge of this service. He announced that the service would be according to a printed program, which program he read from the twelfth chapter of Isaiah. Within 37 minutes 173 people testified. During this service, Brothers Lewis and Matthews sang, "I'm in sweet Beulah land" and the Roberts-Taylor trio sang, "Beautiful Robes." The remainder of the afternoon was given to a great rescue service. W. G. Schurmann read the Scripture lesson, Seth Rees led in prayer and the following named persons gave addresses: W. G. Schurman, Miss Luc Miller, Mrs. Eliza Murrish, Mrs. Olive Gould, Rev. James Elliott and Rev. Carl Davel. Eight seekers responded to the altar call.

EVENING SERVICE

This service beggars description. The glory fell and the saints rejoiced. The Roberts-Taylor trio sang, "I've been redeemed by the blood of the Lamb" and C. C. Rhineburger sang, "How much I owe."

L. Milton Williams preached with fervor from John 12:35-36. More than sixty souls were counted seeking the Lord.

In the Sunday school rooms an overflow meeting was being held at the same hour. Brothers Lewis and Matthews, sang, "The line that used to be in front" and "Hell will be awful." C. W. Ruth preached from Matthew 22:11-14. There were about twenty seekers in this service.

MONDAY OCTOBER 11

General Superintendent Walker called the session to order. Wm. E. Fisher conducted the devotional exercises. The congregation sang, "Rock of ages." Brother Fisher read the fourth chapter of Ephesians and led in earnest prayer. The Assembly sang, "A charge to keep I have."

Dr. E. P. Ellyson was introduced to the Assembly. In a few words he spoke of his love for this people; but on account of certain things, he found himself forced to decline the General Superintendency.

Ballots were again cast and W. C. Wilson was elected Fourth General Superintendent.

Dr. Breece presented and introduced Brother Wilson as the Fourth General Superintendent. After Brother Wilson had responded with a few remarks, Dr. Breece led in prayer for the special blessing of the Lord upon the new Superintendent. The Assembly broke into song, "Bless be the tie that binds" and "I love Thy Church, O God."

The Committee on Foreign Missions reported. Adjournment was made after the singing of the doxology and benediction, pronounced by Dr. Breece.

AFTERNOON SESSION

General Superintendent Walker presided at this service. The congregation sang "A charge to keep I have." Dr. Walker read the second chapter of 1 Timothy. Dr. Haynes led in prayer.

The Chair having appointed Dr. Haynes, H. N. Haas, and Dr. Edwin Burke as a committee to draft resolutions of regret concerning Dr. Ellyson's declination, they reported as follows:

"Resolved, That this Assembly hereby expresses its sincere regret at the inability of Dr. E. P. Ellyson to serve as General Superintendent of the Pentecostal Church of the Nazarene. We promise our dear brother, our fervent prayers that God may bless and keep him and his family under the hollow of His hand."

The resolution was adopted by a rising vote and the Secretary instructed to send a copy to Dr. Ellyson.

The Committee on Orphanages and the Committee on Publishing Interests reported.

By vote of the Assembly, the Chair was authorized to appoint a Committee on Resolutions.

EVENING SESSION

Dr. Walker called the Assembly to order at 7:30 p. m. The Assembly sang, "Down at the cross." Dr. Walker read the Sixty-third Psalm. Dr. Reynolds led in prayer.

The Assembly Treasurer, E. G. Anderson, reported the amount of bills unpaid. An offering was taken to cover the amount needed.

Concluded on page fifteen

THE WORK AND THE WORKERS

Announcements

A CORRECTION—Through a mistake, the statement was made in our advertisement of the picture of the General Assembly, that it would be mounted on a card. A number of papers were printed before the correction was made. The pictures are unmounted, and are to be mailed in a mailing tube. —Publishing House of Pentecostal Church of the Nazarene.

DALLAS DISTRICT ASSEMBLY DELEGATES, ATTENTION—Let all delegates to the Dallas District Assembly send in their names for entertainment at once, as the committee wants to locate you before you arrive. The pastors will please see that their reports are sent in a week before the Assembly opens so that a perfect roll may be had the first day of the Assembly. Have your mail sent to Station A, Dallas, Texas. Put a blanket in your grip, and don't forget to bring enough money to pay for the number of Minutes you desire at 10 cents a copy. Send reports and names for entertainment to H. B. Wallin, District Secretary, Station A, Dallas, Texas.

EVANGELISTIC—Wife and I will leave for California about October 20th. Will be in the West for the winter and spring. Any one desiring our services as preacher and singers, can reach me at home address, 1554 Penn st., Glendale, Cal.—Earle F. Wilde, *Evangelist*.

CALL FOR PRAYER—Rev. A. B. Calk, our pastor at Little Rock, Ark., has just undergone a serious operation, and is in a critical condition, not expected to live. Please pray for him and family, and if any one has any of the Lord's money and feels so led, send him an offering as he and family will need it so much.—B. H. Haynie, *Dist. Supt.*

CHANGE OF ADDRESS—We have moved to Pencil, Texas, which will be our permanent address, having accepted a pastorate on the Dallas District.—D. J. Waggoner.

ATTENTION, SAN ANTONIO DISTRICT—We have not yet learned the time of the San Antonio District Assembly, but it will be some time in November. Those expecting to be here, will please notify the pastor at least three weeks before the time of the Assembly. Address, W. O. Self, 110 Sandoval st., San Antonio, Texas.

KENTUCKY DISTRICT, NOTICE—The Kentucky District Assembly will be held at Ashland, Ky., November 24-28, 1915. Rev. Dr. Walker will preside. All churches will please take notice and be there with a good representation. Ashland is one hundred and twenty-five miles east of Lexington, on the Chesapeake & Ohio railroad. Also please notify us how many are coming from each church, so we can make arrangements for entertainment.—W. W. Hanks, *Dist. Supt.*, Ashland, Ky., Box 233.

EVANGELISTIC—Evangelist Wulstein McCord will hold revival meetings as follows: July 9-20, July 21-31, August 24-September 3, September 5-15. If any one anywhere in the United States, wants this little Southern Methodist preacher for a camp next year, which date is not already taken, I will be delighted to come to them, in the fullness of the blessing (D. V.)—Wulstein McCord.

NOTICE, EASTERN OKLAHOMA DISTRICT—The annual Assembly will meet at Wister, Okla., November 3d-7th. All wishing to be examined should before the Board on Tuesday, November 2d. All examinations must close before the opening of the Assembly. Evangelistic services every night, beginning with Saturday before Assembly.—L. F. Cassler, *Dist. Supt.*

SUNDAY SCHOOL CONVENTION—A Sunday school convention of the New England District will be held in Lowell, Mass., October 27 and 28, 1915, beginning Wednesday evening at 7:30. Pastors, officers and teachers of each Sunday school on the District are invited to attend. This being our first Sunday school convention on the District, it is hoped that each Sunday school will take part and make the convention a great success. Will each school please send in at once to S. W. Beers, Lowell, Mass., the number of delegates expecting to attend, for the benefit of the Entertainment Committee.—S. W. Beers, *Sec'y*.

NOTICE TO MISSOURI DISTRICT—Will each reader, regardless of position in the church, kindly

"When the Storm Is Raging"

The great baritone solo and chorus song. Found only in "Strains of Peace." Ten new sacred songs; sheet music size; postpaid, 50 cents. Address H. LILLENAS, Olivet, Ill.

TELEGRAM

Dr. P. F. BRESEE

The following telegram was received at this office the morning of the 16th:

LOS ANGELES, Cal., Oct. 15, 1915.

HERALD OF HOLINESS:

Arrived at home Friday afternoon. Dr. Bresee stood the trip as well perhaps as we could have expected, but it was very hard on him, and he seems to be in a very critical condition. A council of physicians are not without hope that he may rally, at least somewhat.

Mrs. PAUL BRESEE.

notify C. F. Linza, of Irondale; W. E. Bell, of Dexter, or myself, of Des Arc, of any chance whatever where our churches might be built, or where a place is in need of an evangelist. We want our church extended as much as possible the coming year.—Jesse B. Jackson, of the Church Extension Committee.

General Church News

BLAINE, OKLA.

We are on the south side of the Arkansas river on a large cotton plantation, where Sunday is not considered much more than any other day. People here seemed hopeless, but through the leadership of the Holy Spirit, we have awakened an interest. When we first began holding service only ten or twelve came out, but at our last Sunday night service the house was full. I have a position as engineer at a gin here for the season, and I preach

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

General Assembly Group Picture

12x20 Inches

ready for mailing. Those who saw this picture before the adjournment were unanimous in their decision that it is the best picture of a Pentecostal Nazarene crowd ever taken. The size, the clearness of the printing, and the occasion it represents make it particularly desirable for framing. Many have expressed their intention to frame this picture, which will be mailed to your address, anywhere, postpaid for

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three times a week. When the season closes, my wife and I are going out in the evangelistic field wherever God sends us. I would like to communicate with a man and his wife who are singers and musicians. I plan buying a tent and going to work in earnest. Will have an open date during Christmas, and would like to fill it near here.—*Evangelist WILBURN MIDDLETON.*

WEBSTER CITY, IOWA

Great light involves great responsibility, but praise the Lord, He is greater than any circumstance. Arrived safely at home and the memory of the General Assembly lingers with us yet. We are all determined by His grace to attempt great things for Him in the future. Sister Eaton and little Sheeshu came to us on October 14th and delivered an address in our Nazarene church the same evening. We had notice of their arrival in time to have it well advertised in the daily paper, as well as by telephone. God wonderfully helped both Sister Eaton and Sheeshu. Our Brother Appleby and Rev. T. B. Gowland did great good in advertising this meeting by taking Sheeshu to five rooms of the public school, where she sang some of her songs. As a result, the evening service was greeted with a crowded house, and some were turned away. Many children were present and another as encouraging feature, people of nearly all denominations were in attendance. A free-will offering was taken amounting to \$26.61, besides \$2.00 worth of pictures Sheeshu sold. We praise Him for their coming, and step into the greater missionary vision.—Mrs. W. C. JOHNSON.

GARDENVILLE, TEXAS

I arrived home safe from my trip to Kansas City, and found the tent up and the battle on. We are looking for a great revival here. Several were at the altar last night. We ask an interest in your prayers that God may give us a great revival at this place.—LUM JONES.

OTTUMWA, IOWA

We are starting on our second year with this consecrated and loyal people, thanking God for the past year, and expecting greater things than ever before. He, last year, gave us a church property, consisting of house and lot, for a permanent place of worship. This year we are asking for a church building. We have recently made a compact with God by starting a faith fund, promising Him to do all in our power, as He shows and enables us to do. We have glorious seasons with the Lord, and He honors us by giving us precious souls along the way. We had an especially splendid service last Sabbath evening, and one hungry soul prayed through to complete victory. In spite of hindrances, conflicts with the Devil, and the discouragements of some poor weak souls, God has given us the victory, complete and sure, and to Him be the glory. Bless His name.—MAUDE M. HUME, *Pastor*.

DURANT, OKLA.

The great service last Sunday morning was an event long to be remembered in the history of the Nazarene church at Durant. After Sunday school, the service began by singing, and it was surely in the Holy Ghost. When the testimony service began, it was remarkable how the dear Lord did bless. The occasion was indescribable, for it was a veritable feast to all Christians present. All seemed to get a new vision of the blessed Nazarene. The audience was transformed into a vast hallelujah chorus. People prayed, testified, sang, and shouted until everybody seemed to forget about the preaching service. Brother T. L. Taylor, our beloved pastor, made an altar call, and several came and prayed through. We are all looking straight ahead for continual victory until the coming of our Lord.—M. C. TRIPTON.

From Pastor ARTHUR INGLE

It has been several months since we reported from our new field of labor at Fairfield, Idaho. Our pastoral duties began July 5th, at the close of the two tent meetings held here and at Hill City. God has given us some gracious visitations of His saving power, and the Comforter abides.

Fairfield is a new town, scarcely four years old, on a branch of the Oregon Short Line Railway, in southern Idaho, and is situated in a level valley, fifty-five miles long by about ten miles wide, maintaining an altitude of 5,000 feet above sea level. It is surrounded by mountain ranges, one peak of which is near us, reaching an altitude of 10,000 feet. The climate is invigorating; warm days and cool nights in summer and long winters with plenty of snow and ice. The chief products are hay, grain, sheep, hogs, and cattle. At present, the Nazarenes have the only church organization in Fairfield. We

had hoped to build a plain, commodious house of worship this year, but on account of late frosts that damaged the crops we must wait until a more convenient season. We look to God and our other good friends to help us through the winter. Owing to a campmeeting engagement in Ohio for August 12th to 23d, we kept our word and went. It was the thirty-seventh annual encampment of the Sandusky Union Holiness Association, held at Portage, Ohio, twenty-five miles south of Toledo. The officials of the association are splendid men to work with and the unity and harmony that prevailed among the people was glorious. Rev. H. C. Lytle was my co-laborer in the pulpit and about the altar, and we worked together like two young wheel horses. We had never met before, but were soon chums. Brother Lytle is a Nazarene evangelist of marked ability and piety, and his address is Dyesville, Ohio. Our churches will make no mistake in calling him for revivals where the Spirit leads.

The wooden tabernacle was built to seat 2,000 people and on Sundays it was well filled. There were no barren services and many were the souls who prayed at the altar for pardon and holiness and found that Jesus is "not a disappointment." Brother Lytle and the writer took turns in preaching. Rev. O. R. Henderson, of Genda Springs, Kas., conducted the chorus and led the hosts in song. His talented wife assisted him in duets and solo work. Miss Ryer, of Lindsey, Ohio, was pianist and did her part faithfully and well. We are praising God for second blessing holiness. Many people want it and some pay the price of 100 per cent consecration, die out to everything, and get it. Amen!

From Portage we went to Kansas City, Mo., and packed our belongings and shipped them to Nampa, Idaho, where we went with wife and daughter, arriving there September 8th. After finding a comfortable house and getting the family settled, we assisted our District Superintendent, Brother Hays, in an eight-day convocation with our church at Nampa. There were if score or more of seekers, and nearly all prayed through and received definite blessings of salvation.

On September 20th, we came across the desert and mountains by auto, 117 miles to Hill City, with friends, whose children are attending our school at Nampa. From Hill City we came by train 15 miles to Fairfield. It is 197 miles from here to Nampa by train, so that we are some distance from home. It is a pleasure to be in His will and no sacrifice is great when viewed in the light of Calvary. We have a faithful band of Nazarenes in Fairfield and another class near Hill City. On October 24th, we expect to begin revival services at the Ballard schoolhouse in the foothills of the mountains, seven miles from town. A sister near this school was saved at our tent meeting last June and she is arranging for the meetings now. She is a loyal Nazarene. "The desert and the solitary place shall be glad for them." Amen.

We were sorry to leave our church in Kansas City before the General Assembly, that has just closed, but it seemed our work here demanded our immediate attention. We are enjoying the reports of the Assembly in the HERALD of HOLINESS and look for a record-breaking year through the church. Don't forget to pray for your little brother in sunny Idaho, and our new District and school.

NEW BERLIN, ILL.

We have a little band of holiness people, about twenty, but no church organized. Brother W. A. Nicky, of Springfield, Ill., comes to preach for us every two weeks, the first and third Sundays. There has been much good done in the past two years. I ask the prayers of all God's children that I may be useful in His hands in winning souls for my Master.—EDWARD C. BENNETT.

LEEDY, OKLA.

A few of us holiness people were organized into a Nazarene Church, and seeing the great need of a building we are doing our best, with the help of the Lord, to raise money with which to build.—M. J. JONES, Pastor.

KIRBYVILLE, TEXAS

We have a small band of Nazarenes here who are zealous to build up the work of the Lord, and we feel encouraged because of the interest being manifested in what has already been done. We are buying a church, and still owe \$100 on it, which is already due. Our class is small and few of them are at liberty to make the sacrifices they would like to pay it out.—Mrs. MARIETTA KELLEY, Sec'y. and Treas.

LOUISVILLE, TENN.

The Louisville, (Tenn.) campmeeting has gone into history, beginning September 8, 1915, closing September 19, 1915. Rev. C. C. Cluck and wife were in charge. They were delayed and did not get in until the 10th. Rev. E. H. Dunlap did the preaching until they arrived. Rev. Cluck was at

his best in preaching, and his Bible readings were clear and convincing. Sister Cluck was the leader in song. She was not only a great help in singing, but in prayer and testimony and altar work as well. They are true servants of the Lord Jesus Christ. This was the third year for them at Louisville. They have won the confidence of the people by their

Tracts

FOUR-PAGE TRACTS

- Money for Masses.** A poem by Rev. Theodore E. Beebe. Especially useful among Roman Catholics.
- Saved in the Old-Fashioned Way; or Bud Thomas the Dait.** This tract emphasizes the simplicity of salvation.
- The Blood of Jesus.** By Wm. Reid. Suitable for all classes.
- Ye Must Be Born Again.** Showing the necessity of the new birth.
- The Grace of Giving.** By C. A. McConnell. Illustrating the true spirit of giving.
- Preparation for the Journey.** By C. A. McConnell. A tract on the importance of preparation for eternity.

Price on Four-Page Tracts, (Not assorted)
20 for 5c; 100 for 20c; 1,000 for \$1.50

EIGHT-PAGE TRACTS

- Five Steps to Entire Sanctification.** By P. F. Bresee. A very helpful tract for inquirers for holiness.
- Shouting.** By Bishop C. C. McCabe.
- Mrs. Pickett's Missionary Box; or, Benefits a Cent Apiece.** A very effective missionary tract.
- The Masterpiece of Satan.** A tract on Christian Science. It is remarkably strong and effective.
- Cripple Tom.** A lesson in devotion and fidelity to Jesus.
- The Man That Died for Me.** A most effective tract, proving the power of the Gospel over the most hardened sinner. It also furnishes a magnificent example of the virtue of patience and perseverance in efforts for the salvation of the lost.
- What Must I Do to Be Saved?** By C. A. McConnell. A fine tract on this all-important question. It will prove especially helpful to all who are interested in their salvation.

- What Must I Do to Be Sanctified?** By Rev. John Matthews, D. D. A clear and concise answer to this question in which every believer is interested.
- Being Fully Saved—How Kept?** By Rev. J. N. Short. The question of how to keep sanctified is one of the much-neglected themes. This valuable tract will answer many of the questions involved and will prove itself a blessing to all who will read it.

Price of Eight-Page Tracts, (Not assorted)
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- Heaven or Hell: Which?** By Rev. C. E. Cornell.
- Forty-Eight Hours in Hell.** By Rev. F. M. Lehman. A 16-page illustrated tract.
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- The Cure of Evil Speaking.** By John Wesley. This tract should be in the hands of every Christian.
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Sample package containing one each of all the above listed tracts sent postpaid for 10c.

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faithful ministry and upright walk and godly conversation. There were thirty-six professions in all; some were converted in the meeting, and then sanctified. The power and presence of the Lord was manifest in every service, but in great power both Sundays. On the last Sunday the Holy Ghost took charge of the testimony meeting, so that the preacher did not get to preach. The people prayed and sang and testified and shouted until nearly 12 o'clock. Wave after wave of glory would sweep over the saints, and the great congregation was melted to tears. Some were so convicted and convinced that they said surely these people have something that other people don't have. The meeting closed in fine shape.—JOSIAH PORTNER.

BENTONVILLE, OHIO

The two last preaching Sundays have been wonderfully blessed of God. Seekers were at the altar each service praying through in the old-fashioned way. They testified clearly and shouted the victory. There are large crowds, and the Lord is blessing. This is a great field. We are praying and looking forward to a great time this winter. Let us all believe God for the salvation of souls.—EUGENE RIFFLE, Pastor.

COLUMBUS, MISS.

Sunday was a good day with us at the Pentecostal Church of the Nazarene. We had with us Sister Mary Ardis, from Alabama, who preached three, interesting sermons which were enjoyed by the congregation. The Lord poured out His Spirit on us at this place. We are still pushing the battle for holiness, in spite of all the forces of the Devil. The battles are hard to fight but the fire is still burning, and we are determined to live true to God, till He comes or calls. Sister Mary Ardis will be in town Saturday and Sunday to preach at the Salvation Army hall, where we are expecting God to give us a great time. We learn that Rev. S. B. Gosey has returned from the hospital, where he went through an operation. We hope he will soon be able to fill his regular appointments at this place. May the Lord bless the holiness movement all over the land.—H. E. BENSON.

SHERMAN, TEXAS

While our pastor is off on the mountain top, (General Assembly), we that are in the valley are not worshipping the golden calf, but are falling down before Moses' God, the One who keeps through the testing times as well as in the smooth places. Last Sabbath was a blessed time with the Lord. Pastor Pritchett feeds his sheep well, and has a fat flock. The writer had the privilege of filling the pastor's pulpit twice on last Sabbath. One woman was blessed by being sanctified, and a number of other seekers were present. We are expecting an old-time revival soon. Pray for us.—DORA KING DAMERON.

AMERICAN RIDGE, IDAHO

Have just returned from Rock Creek, where I have been assisting Brother C. V. Fowler, pastor at Troy, in a two weeks' battle. Thank God for a preacher who is not afraid to hew down to the old Bible line of truth, uncovering sin and locating folks. A goodly number knelt at the altar, getting converted, and then still digging deeper until they struck sanctifying fire. How the shouts of victory went up when the fire fell. Brother Blankly, a returned missionary from Central America, is with us now in a revival meeting. We are expecting great things from God.—LETTIE M. KOHNENBERGER, Pastor.

From Evangelists JOHN and GRACE ROBERTS

Our last meeting was at Goss, Mo. The Lord gave us a good meeting. Those who professed to find God got through in the old-time way. We came by Kansas City and spent three days in the General Assembly. It was marvelous how God was blessing. Such waves of glory, such shouts of victory. What a privilege to see so many of our Nazarene warriors. They came from the south, north, east, and west, but all had the same shine on their faces, and shout of victory. We did hate to leave. How we yearned to tarry with such a fiery church, but our promise for the meeting at Cherokee, Iowa, was out, so we came on. Our daily prayers are for God to direct in the business affairs of the Assembly, and pour out the Holy Ghost on the people.

From Evangelist C. C. SHAW

My work this summer has been blessed by the Lord, many souls having been saved and sanctified. In my pastorate at Rehoboth God has given victory; the church is looking up, and many have been added to it. We keep a revival fire going all the year. We need here heaven-born, Spirit-filled, God-called workers with grit and grace to keep sweet while the Devil growls around. Georgin is a greatly neglected state, but we are going on to possess the land. Brother Hanson has been with us. He is loved by all, and our prayers go with him.

ANNOUNCEMENT

OWING to the extra work entailed upon us because of the General Assembly we have been delayed somewhat in completing our 1916 calendar. We expect to have it completed within a few days and will publish a full advertisement of it next week. It is a work of art and we believe it excels anything on the market in that line, as it is beautifully printed in five colors.

We want agents everywhere, but especially want one good one in every congregation.

PUBLISHING HOUSE OF THE PENTECOSTAL
CHURCH OF THE NAZARENE
1109, 2115 Troost Avenue
Kansas City, Mo.

PORTLAND, ME.

The revival is on; the fire is falling and souls are getting blessed. Everything looks good for a big meeting. God is able.—J. M. CHESTNUT, *Pastor*.

COLUMBUS, OHIO

Our church has had one of the best days with the Lord since we started. The Lord blessed us Sunday at all the services. We had a full day, beginning at 8 a. m., prayermeeting, then Sunday school at 9:15, with a good attendance, and two saved in the children's department. At 10:30 our pastor preached a sermon from Luke 24:49, and had three at the altar. Two got through to victory. The afternoon service was good. At the Young People's meeting at 6 p. m., one young woman was sanctified. At 7:30 our pastor brought us a message from the same text he used in the morning, and two came to the altar. Many were convinced they did not have what he was preaching about. At the close he said he would have to stop tonight, but that he had just begun to get ready to begin to preach from this wonderful text, Luke 24:49, "But tarry ye, until ye be endued with power from on high." Praise His name for ever.—L. B. W.

WOODBURN, IOWA

The Clark county campmeeting began the 16th of September and ended the 26th, with Rev. Will McFarland as evangelist, and Rev. B. D. Sutton and wife, of Cedar Rapids, as song leaders. This is a new field, and the county is unorganized. Only three holiness people there to stand back of the meeting. They did well in caring for the workers and other saints who came to their help. The people came by the score to the meeting, but they seemed to be fortified against the truth. Although there was deep conviction on many, and many confessed their need of a clean heart, yet they were not willing to pay the price. There were two clear cases of sanctification during the meeting; one the daughter of Mr. and Mrs. J. E. Acheson, the other their daughter-in-law. Brother and Sister Acheson and Sister Gabby were the only ones to push the battle, but God sent in others who knew how to pray. The same workers were called to hold their meeting next year, in the same place. Brother McFarland is one of the best preachers in the evangelistic work. We could recommend him and his wife to anyone wanting a true man of God to hold their meetings. May God's richest blessings rest upon them. Brother B. D. Sutton and wife are two of God's consecrated young people whom to know is to love.—Mr. and Mrs. I. N. GREENLEE.

WOLCOTT, VT.

We are praising God who giveth us the victory again and again. He is graciously answering prayer, and souls are being converted, and backsliders are coming home. We are pressing the battle even to

the gates. Surely Jehovah is with us, and victory is ours in Jesus' name. We are holding up the banner of holiness, and souls are being rescued from the hand of the enemy.—Mrs. A. E. WOODMANSEE.

HOLINESS CONVENTION

The Wesleyan Pentecostal Church of Providence, R. I., has just closed a holiness convention. God blessed us with seeking souls from the very beginning. The closing day will not soon be forgotten by our church. It was a red-letter day from the early morning service, till the last moments of the closing services at night, and the power and glory of God rested upon us. There were about 200 people at the closing service. How the saints of God did sing and shout. Even before the evening sermon, seeking souls were at the altar. Other seekers were there after the sermon. The finances of the convention were more than raised. We have known this city for about twenty years, and have been engaged in some of their mid-winter conventions of many years past, but we can say that we do not remember when the work of holiness had a brighter outlook, since the days of Brothers Rees and Pennington, than it has today! The Wesleyan Pentecostal Church is located down near the heart of the city, where it can reach lost and perishing souls, without interfering with any other church in this great city. We are thankful for as true, loyal, and godly people as are found in our ranks.—JOHN NORRIBRY.

FIRST CHURCH, KANSAS CITY

The usually looked-for letdown, after a great revival, was gloriously missed in our church, following the pentecostal scenes of the mighty Assembly. The vision is still clear. There is no spirit of resting on our arms, but the glory holds, and we advance. At the Wednesday night prayermeeting the hour was taken by the testimonies of those who had prayed through to God during the Assembly—and they were a host. The pastor gave opportunity for others present to get the satisfying blessing, and many came to the altar seeking and finding. Sunday was a remarkable day. Thirteen of the seekers during the day prayed through to complete victory. Twenty-two united with the church. God is going to help us to not only touch every church with holy fire, but to bring the gospel to every home in Kansas City. We need your prayers for the payment of the heavy obligations due upon the purchase of the new church.

GUTHRIE, OKLA.

We are now in Guthrie, Okla., in a real Nazarene revival. Brother Owens, our District Superintendent, and I came over Friday and opened battle against the powers of evil. We are in the battle to win. The Lord has made it possible for

us to have the Congregational church in Westside, long since ceased to be used by them. The interest so far is good, and indications point to the organization of a full-fledged Nazarene church. This Congregational church is well situated, a good frame building of a seating capacity of about three hundred, a good parsonage of two stories, of six big rooms or more, and in the providence of God, we are offered this valuable piece of property for \$1,250—\$400 cash, and our own terms for the balance. This is the site of the annual state holiness camp meeting, the Methodist university, and the Logan county high school, which makes it an important opening. We will tell you more about it later. Professor London joins us tomorrow and will lead the song service. He is good at the job. Let the saints unite with us in earnest prayer that the will of God may be done. Brethren, let us feed the people. May the good Lord bless us.—J. W. OLIVER, *Evangelist*.

HONDO, TEXAS

There will be a holiness rally at the Church of the Nazarene, Hondo, Texas, over Sunday, October 31st, beginning Friday night before.—Mrs. E. HAINBELL, *Pastor*.

CLARKSVILLE, TENN.

We have only been on this work since our last annual Assembly, which met in September, but we have never felt the Lord more precious or seen a people more encouraged than the little church is at this place. The Lord is blessing in every service. The crowds are increasing and a deep conviction is felt upon the congregation. We are asking and expecting great things of the Lord this year and we sincerely solicit your prayers as we plunge into the battle for God and holiness.—MARVIN S. COOPER.

OKLAHOMA CITY, OKLA.

At home again, after the wonderful privilege of attending the General Assembly at Kansas City. We do not ever expect to get over the benefits received there. We are entering our work with stronger faith and greater expectation. We truly feel the need of every Pentecostal Nazarene home having in it the HERALD of HOLINESS, and have gone to work on the job. Our pastor, Brother Olin, pledged ten new subscriptions for our city church. We are today sending in five, and will send the balance later. We are expecting to double the number, and we are believing our God to put His blessing upon every home that the paper enters.—Mrs. N. B. WELCH, *Deaconess*.

SAN ANTONIO DISTRICT

All licensed ministers on the San Antonio District are hereby notified to meet the Board of Examiners Tuesday at 2 p. m., November 16th at San Antonio, Texas, at the seat of the District Assembly, for examination. There will be no examination after the Assembly proper opens its first session, which will be November 17th. Brethren, be on hand, so we may get through with your examination. It will be easier for you and for us.

J. W. BOST, *Chairman*.

EASTERN OKLAHOMA DISTRICT

The Eastern Oklahoma District Assembly convenes at Wister, Okla., November 3d. All licensed ministers and deaconesses should be present on Tuesday at 9 a. m. for examinations. Churches, take notice, that since the recent General Assembly, a candidate for license to preach and for renewal of such license, is recommended by the Church Board to the District Assembly, which body grants the license. The same is true of a deaconess. All church reports should be mailed to the undersigned not later than October 31st. Do not bring or send your report to the Assembly, but mail it now to the secretary. Send along with it, your part for the printing of the Minutes.

E. C. CAIN, *Shawnee, Okla., District Sec'y. and Sec'y. of Examining Board*.

NEW ENGLAND NOTES

The verdict of the New England delegates to the General Assembly was that it was a marvelous Assembly in spirit, in unity, and in immediate spiritual results. They are delighted to be a part of such a movement so signally owned and blessed of God.

A sad and unexpected occurrence during the Assembly was the death of Rev. J. W. Gillies, one of our delegates and the efficient secretary of our District Assembly for a number of years. His body was shipped to Waterford, N. Y., in response to the request of Sister Gillies. Shall there not be a general expression of our sympathy to our Sister Gillies in this great affliction; and personal donations will surely be appreciated by her at this time. Brethren, do not forget our brother's widow! Sister Martha Curry, one of our delegate force, stopped over for a meeting with our church at Uhrichville, Ohio.

Our New England brethren greatly appreciated the service of the Wabash railroad, both going and

returning from the Assembly. A private tourist car was furnished both ways and the rates were very reasonable.

On the return trip from Kansas City, several of our brethren held open air song services on various depot platforms through the middle west.

Brothers Lewis and Matthews are now in a campaign with our church at Beverly, Mass. Their singing and playing captivates the people.

Evangelist Fred St. Clair just closed a second series of meetings with our church at Portland, Me. New England District will keep this good man busy right up to District Assembly time.

The great District Sunday school convention will be held with our church at Lowell, October 27th-28th. Every Sunday school on the District that wants to keep out of the rut, should have their representatives at Lowell for these two days.

C. P. LANPHER, District Reporter.

NEW ENGLAND DISTRICT

After an absence of eighteen days, our New England delegation has returned from Kansas City, where the General Assembly convened Thursday, September 30th, and closed Monday October 11th. It was a time that will never be forgotten and a season of great profit. We never felt nearer heaven than during the sacramental service when the glory of God rested upon us all. We thought at the time how easy it would be to slip out of this world into the next from a service like this, little thinking that one of our number would take his flight to the gloryland before the Assembly closed.

Rev. J. W. Gillies, pastor of our church in Bath, Me., was taken ill Tuesday, October 5th, and later taken to Bethany hospital, from which he passed to his reward Saturday at 4:05 p. m. As soon as it was deemed advisable to remove him to the hospital, Sister Gillies was sent for. She had only reached Boston when she was intercepted by a telegram notifying her of his death. On instructions from Sister Gillies the body was sent to Waterford, N. Y., accompanied by Brother George Cheney, a delegate from Lowell, Mass.

A MESSAGE TO THE CHURCH

UPLAND, Cal. Oct. 16, 1915.

BRETHREN AND SISTERS OF THE PENTECOSTAL CHURCH OF THE NAZARENE:

At our recent General Assembly in Kansas City, after much balloting and some resigning, I was duly elected as fourth General Superintendent, the junior of all. I appreciate the love and confidence of our people, and realize something at least of the responsibility that devolves upon one in this position.

With my face to the future, the work I must take up calls for heroism, self-denial, and deeper devotion to God and the church. We believe in world-wide evangelism and that the quickest way to accomplish this is by organizing and fostering the work of holiness as we go, building strong centers so as to reach the people of our own nation with a message of deliverance from the bondage of sin.

I shall come to you as a fellowservant of Jesus, desiring only to be one with you to care for the business of the church in a business-like manner, but always remembering that without Him we can do nothing. And as we stand for the highest type of Christian experience, we must maintain a high standard in our ministry. In all our administration there should be the greatest kindness but firmness without partiality.

I covet your prayers and sympathy.

As ever, in perfect love,

W. C. WILSON, General Supt.

Pentecostal Collegiate Institute

The Pentecostal Collegiate Institute is in full operation this fall. The registration will be a little less than last fall probably, but we have a good student body.

Miss Bertina Munro, who has served us so splendidly for the last five years, has taken a furlough for a year, and is taking a course at Radcliffe College, Cambridge, Mass., intending to obtain her Master's degree.

Mr. Stephen White, who served so acceptably last year, goes to Brown university, Providence, R. I., for his Master's degree. He, however, will live at P. C. I. and teach two of our classes. The new members of our Faculty are Miss Mary E. Cove, of Lowell, Mass., who is to be our preceptress; Miss Edith Darton, who teaches in the Academic and Grammar grades; and Miss Ruth White, who teaches in the Academic courses. Miss Cove takes Miss Munro's place as president of our missionary society, and her influence for this great cause is already being felt energetically among us. Miss O. M. Winchester remains as vice-principal and head of our theological department.

Rev. W. A. Millett is managing the finances. Miss Florence White and Mrs. Stephen White are back with us on the teaching force. Miss Alma Reid continues and ably directs the commercial department.

We were most fortunate in securing Miss Janet Shepard to preside over our music department. Miss Shepard is an accomplished musician, and we are now able to offer good courses in piano and violin; also in voice. Any one in New England desiring instruction in this line would do well to visit P. C. I.

Our new matron, Mrs. M. McKenney, is doing splendid work in this responsible position.

God is with us spiritually, praise His name! Sunday night, September 26th, twelve of our students came seeking God. Two professed to be sanctified and ten to be saved or reclaimed. It was a glorious time.

The next morning at the breakfast table, they bore witness to the works of grace done in their hearts. Glory to Jesus! Don't it pay to send boys and girls to our holiness schools? Amen!

God bless the grand HERALD OF HOLINESS and all our sister schools in the church we love. In Jesus, J. C. BEARSE.

Brother Gillies has suffered in the past year from heart trouble and last winter was unable to preach for several months. It was this diseased condition of his heart that caused him to leave us so suddenly. The deep sorrow which came to our delegation was alleviated, somewhat, by the great volume of sympathy expressed by the entire Assembly. A message of condolence was sent to Sister Gillies and offerings taken to meet the expense of sickness and burial to the amount of \$294.00. How kind this was of our people and how much like the Pentecostal blessing, to share both in the sorrow and in the burden.

This will be greatly appreciated by Sister Gillies. Let us pray that she may be sustained in this bereavement. N. H. WASHBURN, Dist. Supt.

DIGEST OF THE GENERAL ASSEMBLY PROCEEDINGS

Continued from page eleven

E. G. Anderson was elected as General Treasurer for the next four years.

A motion prevailed that each pastor should read the section of the Manual "The Local Church" to his congregation, once a year.

The committee on Manual completed its report.

A motion prevailed to adopt Manual as amended. A minority report, favoring change of Church name was submitted. It was not adopted.

The following resolution was adopted: "We respectfully recommend to the Board of Publication that they give C. J. Kinne a vacation of six weeks with full pay. Same to be taken within six months."

An offering of \$25 was taken as salary for the Secretary.

The Committee on Resolutions reported. A vote of thanks was tendered to Brother Roy T. Williams for his efficient services as one of the evangelists of the Assembly.

Fred Mesch, statistical secretary pro tem read his report.

The Assembly, by a rising vote, signalized its appreciation of the work being done by our foreign missionaries. W. H. Hoople lead in special prayer for them.

W. C. Wilson led in closing prayer and benediction.

Dr. Walker declared that the Fourth General Assembly of the Pentecostal Church of the Nazarene was adjourned without date.

EVENING SERVICE

While this session was in progress, Rev. Bud Robinson was preaching in the auditorium of the church. Some twelve persons sought the Lord.

Things That Appealed to Me

The Fourth General Assembly is a matter of history. To some of us it is "sacred history." For myself, I have read what the other brethren have said, but there are some things, which especially appeal to me.

First. How marvelously the Lord fulfilled His promise, "Seek ye first the kingdom of God and His righteousness and all these things shall be added." Keeping the glory of God in the foreground, made every matter of the great Assembly easier. There seemed to be, throughout the entire Assembly, a calm, conscious assurance that God would bring everything out right. And He did.

Second. "And all that believed were together and had all things common," was written many years ago; but this, like other matters of the first Pentecost, was re-enacted at Kansas City during the Assembly. "By love" God's people "served one another." My soul was richly blessed just by seeing this verified in the kitchen and dining-room. Evangelists, deaconesses, pastors, mission workers, a noted lecturer, doctors of medicine, etc., wore an apron, plied a dishrag or dish towel or waited table. Oh, it was beautiful! My eyes are filling with tears and my soul bubbles with joy again, as I think of it. Thank God for folks like ours!

Third. For me, reports of the Assembly are not complete without some reference to the work among the Mexicans, which Sisters McReynolds and Elizondo pursued so assiduously. How the Lord blessed their labors. Altogether about fifteen Mexicans were brightly converted. I shall never forget one memorable night. At the home of Carlos Gulhan, who was the first fruits of our labors among this people, we had a short service of song, prayer, and Scripture reading. Sister McReynolds read the Word, and then called to prayer. My soul thrills yet at the remembrance of those six Mexicans on their knees, with their face and hands raised heavenward, singing "Yo me rindo a el" [I surrender all]. We shall never forget the kindness of Brother C. W. Shepherd and Dr. Needles, who, by the use of their automobiles, made it possible to do some service among the Mexican people. —FRED H. MENDELZ.

There can be no true politeness without the practice of self-denial.

Yea, through life, death, through sorrow, and through sinning,

He shall suffice me, for He hath sufficed; Christ is the end as Christ was the beginning.

Christ the beginning, for the end was Christ. —F. W. H. MYERS.

HERALD of HOLINESS
OFFICIAL PAPER PENTECOSTAL CHURCH OF THE NAZARENE. Published every Wednesday.

B. F. HAYNES, D. D., Editor
C. A. MCCONNELL, Asst. Editor

Subscription Price—\$1.00 a year in advance; for foreign countries, \$1.50.

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

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

How to Remit—Send money order or bank draft, payable to KINNE & SANDERS, Agents. Entered as second-class matter at the Postoffice at Kansas City, Mo.

PUBLISHING HOUSE of the
PENTECOSTAL CHURCH OF THE NAZARENE
2109 Troost Ave., Kansas City, Mo.
KINNE & SANDERS, Agents

DENISON, TEXAS

Our revival meeting was one blessed of God, Revs. R. B. Gilmore and V. B. Atteberry administering the word. Their wives were faithful in song and untiring in altar work. This band loves God, and have the lost of the world on their hearts. Brother Gilmore was sick for some eight days during the meeting, and there were some other seeming hindrances, but amidst all there were thirty-two saved or sanctified and a goodly number came into the church at the close of the meeting. We are in a meeting at Bells, Texas, now, with this same faithful band. We have a newly organized church at this place. We covet your prayers that God may lead to certain victory.—W. F. CLEGGHORN, Pastor.

BOWIE, TEXAS

I have just read of the great Assembly. God is with you in great power, in answer to much prayer by the church. I am now just winding up my year's work as pastor at Bowie. It has been a good year. God has blessed our labors this year in the salvation of souls. I am now going back to evangelistic work. I have served the church as evangelist, pastor and District Superintendent. I believe I know how to treat the pastors and help them build up their work, so if any pastor needs my services, write me at Peniel, Texas.—B. M. KILGORE.

NAZARENE MISSION, LOS ANGELES

We have had twenty-four seekers at the altar, and fifteen praying through to salvation since the Superintendent, Brother Carl Daniel, left for the General Assembly. We are having good congregations and good victory.—F. E. HILL.

POTLATCH, IDAHO

The Rock Creek campmeeting closed September 26th. During the eleven days we saw ten persons either converted or sanctified. Brother C. U. Fowler, pastor at Troy, Idaho, was the evangelist and

he certainly is a power in God's hands. Sister Lettie Kohnenberger, pastor at American Ridge, assisted us in the meeting. She played the organ, and is indeed a woman of God, and a true soldier of the cross. Our pastor, L. W. Goss, was present and helped push the battle. God is still on the throne. Praise His name. We are expecting to commence on the church building very soon.—ARTHUR GILLIAM, Substitute Pastor.

From Evangelist FRANK DANIEL

Our meeting closed at Ovilla, Texas, Sunday night. Had great victory; must have had fifteen hundred present on Sunday night. Had forty professions of either pardon or purity. This was the first holiness meeting ever held at that place, but I feel sure holiness is planted there to stay. They are anxious for our return next year. We will open at Cedar Hill for a siege next Thursday night. We came here eight years ago this month and held the first meeting in the town. At that time there was not a person in the town who claimed sanctification, but this morning I enjoy the privilege of writing this report in our nice \$1,500 church, where we have as fine a type of blood-washed saints as I ever met. On with the battle!

From Evangelist AUGUST N. NILSON

I have just read the HERALD of HOLINESS through, and wept and shouted for joy as I have read of the glory that is on the General Assembly at Kansas City. Oh that Pentecost may indeed abide upon us as a church till Jesus comes! It is a great regret that I am not permitted to be at the General Assembly, as I had fully intended to be there, when I left my home in Portland, Oregon. But the kingdom and the work of the Pentecostal Church of the Nazarene, of which I am not only a member, but belong to, has the first claim on me, and I am in what promises to be a real, old-fashioned revival at Lerna, Ill., with our church. This is the end of the third week, and the end is not yet, praise the Lord." We are looking for victory through our Lord Jesus Christ.

CHICAGO HEIGHTS, ILL.

After the resignation of our beloved pastor, C. Warren Jones, on the 23d of August, we were without a shepherd until after the District Assembly. But the Great Shepherd was with us, and continued to bless this little band of people in Chicago Heights. On the third Sunday in September, our new pastor, Rev. Arthur Hayworth, whom we have already learned to love, was with us, and we are going in for greater victory than ever before. We also have a fine Nazarene Mission at Harvey, Ill., just nine miles from this place, which was organized during the pastorate of Brother Jones. With these two fields to work, we expect, by the grace of God through our pastor and the loyal band of workers, to build up a great life-saving station at both places this coming year. We know God's promises were never known to fail, and we believe He is going to do great things for us in these places. We are determined to go through, and fight sin on every hand, stay true to God, and be loyal to our church, and expect great victory through Him.—Secretary.

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VILONIA, ARK.

These are days of victory with us. The school starts with greater zeal and victory than ever. The enrollment of students is larger than usual. Sunday was a great day with us; two prayed through. New members are coming into the church.—A. F. DANIEL.

WOODVILLE, OKLA.

We have just closed a good meeting here. The attendance was fine. Several were under conviction who said they would not stop until they received the blessing.—C. M. CAREL.

SALISAW, OKLA.

On Sunday, the 20th, we closed our services at Shiloh, with the glory of God on the people. It was the best revival that they had had for years. Our work is in fine shape. The Sunday school and prayermeeting are fine. Our people stand by the work and are determined to press on.—F. C. SAVAGE, Pastor.

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ARTHUR F. INGLER, Editor

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